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November 12, 2014

Colleen McFarland,
Director of Archives and Records Management
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Warmly,

Amy Gingerich
Editorial Director, MennoMedia

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 5, 1917 (Gospel Witness Established 1905) No. 1

EDITORIAL

"The grace of our Lord Jesus Christ be with you all."

"Every man that striveth for the mastery is temperate in all things."

Bro. I. Z. Hertzler of Belleville, Pa., spent part of Friday, March 30, in Scottdale.

In your struggles in life, though you want to remember at all times your individual responsibilities, it will help you to remember always that "the battle is the Lord's."

Here are a few things which worldlings refuse to believe but which the children of God know to be facts: The more you put into the Christian life the more you get out of it. The greatest exaltation comes through the most abject humility. The greatest satisfaction comes through the greatest suffering and sacrifice. It costs a life to gain life everlasting. The only entrance to real prosperity is through the door of self denial.

Lancaster Conference.—It was the writer's privilege to be present at the Spring session of this body which met at Rohrerstown, Pa., last week. Wednesday was given over to the work of the Eastern Mennonite Board of Missions asd Charities. An interesting session was held, and much business was transacted. The bishops had a very busy day of it on Thursday, and completed their labors on Friday morning. Promptly at ten o'clock, A. M., the conference convened, the bishops gave their report, which was promptly and unanimously ratified by ministers and deacons present. The spirit of harmony prevailed, and we trust that the cause of Christ was strengthened because of the meeting. We hope to be able to print a fuller report of the meeting later.

Gospel Herald, Volume X.—The paper in your hand is the first number of Volune X of the Gospel Herald. We thank you for your cordial support during the past, and hope for your continued favors. We hope to see the present volume exceed all others in the way of church news, practical discussions of live themes, and other material helpful to all our readers. This will be possible only as God directs and as you furnish the necessary material. During the past year we have added many new names to the list, which a few months ago was nearing the 11,000 mark. But the list having been more closely purged of delinquent subscribers than ever before, the subscription list has again been reduced. This is our goal in our subscription list: 11,000 paid up subscribers by April 1, 1918. Will you help us reach this number?

We are more anxious, however, to keep the paper filled with live, interesting reading matter which is both helpful and scripturally sound, and to this end we invite your co-operation, your suggestions, and your prayers.

Death in Our Midst.—A brother, in sending in the death notice of Sister Eby (the mother of Sister Clara Eby Steiner and Sister A. H. Leaman, well known to many of our readers), has this to add in the way of reminding us that the grim messenger of death is among us:

"At her funeral we announced the funeral of Sister Geiger, wife of Bro. Frederick Geiger, our former deacon, at this place, which funeral took place today, March 23, 1917.

"At Sister Geiger's funeral we announced the death of Sister D. C. Augsberger, a devoted sister of this congregation, living at present at Elida, this service to take place at Zion Church Sunday the 25th.

"These three sisters who sat side by side and worshiped in the same church house (Zion congregation) for many years, were called home in less time than a week."

This is but one congregation. No doubt similar observations could be made with reference to other congregations. The question is, Who will take the places of the aged pillars of faith who the Lord is calling to their eternal reward? Thank God for the prospects of a happy reunion with loved ones on the other shore. Let our lives be spent to the end that this reunion be as large as possible.

CONSERVATION

V. Our Young People

We think of a time when there were eight living people on the earth—all righteous. Now there are about one and a half billions of people living, the great mass of them unrighteous. What is wrong? Somebody failed to hold the young people for God.

Coming nearer home, it is said that in America there are about 5,000,000 living descendants of Mennonites. All told, including all classes of Mennonites, we can count about 70,000 or 80,000 of them. What is wrong? Somebody failed to hold the young people.

If, before the days of Menno Simons, every one known by the name "Anabaptist" would have been a true Christian at heart and every family of Anabaptists (later called Mennonites, Baptists, etc.), would have succeeded in holding all the children for the Lord, we could count our members by the hundred millions.

But this is dreaming. Considering the kind of a place that this old sinful world is, to hold all these people for God was an impossible task. Even if it could have been done, we know that it wasn't, and no amount of regrets or speculations can change the records of the past. It is with the present that we are concerned, and we go to the past simply for object lessons to help us make the most of our present day opportunities.

We understand, also, that our duty to fellow men is but begun when we have made a faithful effort to hold all our children for the Lord. They are but a small fraction of the "every creature" to whom Christ commanded us to preach the Gospel. But since our subject is "Our Young People," in this discussion we shall confine ourselves to our subject.

While it is dreaming to ponder over what might have been but can not now be changed, it is not dreaming to ponder over what may be done to hold what we have and turn to good account the opportunities of the present. The practical question which confronts us now is, What can we do that all our children may be held for God and the Church? They are our special charge, and in the final reckoning when God calls upon us to give an account of our stewardship what we did for our children will be included in the reckoning.

Holding our children for God means more than gathering them into the visible church. We know of churches that have been remarkably successful in getting their children baptized, and yet their young people were as wild and ungodly as though they had never made any profession of religion. In the church or out of it, we make a failure in the attempt to bring them up in the nurture and admonition of the Lord unless we succeed in bringing them to the point where they see their sinful and lost condition without Christ, accept Christ, forsake their sins, become new creatures, live holy lives, rendering faithful service to God and the Church. Such only is a real conservation of our young people for God. What can we do to bring them up to the full standard of the Gospel?

This question must be answered by the home, the school, and the Church. These are the three institutions which are responsible for the training of the young, and the higher the standard held forth in them the better the grade of young people. A low standard of morals and of spirituality in either one of these institutions means bad work for our children. Individually we may not be able to have either of these institutions just what we would like for them to be, but we can do what we can.

To secure the best results we must hold religion—the religion of Jesus Christ—as the foremost thing in life. We must hold Christ as "our all and in all," and this must be our settled conviction and chief motive in life, or our outward profession of loyalty to Him is mere form. With this deep conviction and sturdy loyalty to Christ and His righteousness and salvation as a part of our being, we can not help but impress others with the same convictions. It will be found prominent in the home, in our business life, in the social circle, in the work of the Church, in school life, and wherever we go. It forms the air of godliness, so conducive to spiritual growth.

Our obligation to young people demands that we make of the home a real Christian institution. The family altar, the home library, the conversation, the parental oversight, the associations, and everything connected with the home, should be planned with the one object in view of exalting Jesus Christ in the home and developing the growing children into sturdy men and women whose one aim is to glorify God in faithful service. The greatest crime we can commit against our children is to neglect their spiritual training.

We owe it as a duty to our children to see that they get a school training that will help them fight the battles of life on a Christian basis. Some public schools are conducive to this end, others are not. Some high schools help, others are a decided hindrance. It depends upon who are the teachers, what they teach, and upon the neighborhood influences. Our own church schools ought to so arrange their courses of study that the graduates will not only be thoroughly indoctrinated but loyal enough at heart that they will accept positions only where they will be in active touch with and service in some congregation in the church of their choice.

The social circle means much in the way of influencing young people for or against the Lord. If you would keep your children free from the baneful influence of godless society, begin in time to direct them in their associations and social life.

Our business life means much in the way of giving our children the right or wrong start in life. Many, like Lot, have sacrificed their families because they thought more of this world's dollars and honors and pleasures and ease than they did of the eternal welfare of themselves and their children.

Finally, it takes a church that is active, vigilant, well disciplined, well organized, committed to a whole-Gospel platform, heartily supported by members who are wide-awake, Spirit-filled, self-sacrificing, loyal and true, to do the very best that can be done in the way of holding our young people for God and the Church. Where parents, preachers, teachers, missionaries, and all other Christian workers are united in such service devoted wholly to the glory of God and the salvation and spiritual uplift of man, the painful leaks found in so many churches are happily lacking and the young people held for God and heaven.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

CHRISTIAN BAPTISM

By J. R. Shank.

For the Gospel Herald.

(A simple outline from the Bible's own language, showing the sincere seeker after truth the way through the jungle of confusion which the many arguments and learned words have woven across the inspired path.)

I. The Meaning of the Word Baptize.

1. Found out by the use of other words meaning the same thing.
   a. Anointing.—I Sam. 10:1; Acts 10:38; Heb. 1:9; Matt. 3:16.
   b. Pouring out.—Joel 2:28; Acts 2:16, 17; Acts 10:45.
   c. Falling upon.—Acts 10:44; 11:15.
   d. Shed forth.—Acts 2:33.
   e. Baptize.—Acts 1:5.
2. The act of baptizing performed by different instruments.
   a. With water.—Matt. 3:11.
   b. With the Holy Ghost.—Matt. 3:11; Acts 11:16.
   c. With fire.—Matt. 3:11; Acts 2:3.
   d. With smitings due to man's sin.—Isa. 53:5, 6; Luke 12:50.

II. The Mode of Baptizing.

1. How anointing was done.—Psa. 133.
2. Spirit baptism done by anointing.—Isa. 61:1; Acts 11:15, 16.
3. Fire baptism **"sat upon"** them.—Acts 2:3.
4. Water baptism was administered of the Lord by **pouring.**—I Cor. 10:1, 2; Ex. 14:19-31; Psa. 77:16-20.
5. The baptism of suffering was done by smitings and "laying on" of iniquity.—Isa. 53:5, 6.

III. Purpose of Water Baptism.

1. Admission into Church fellowship.—Acts 2:41.
2. The answer of a good conscience.—I Pet. 1:21.
3. The sign of repentance.—Matt. 3:6-8.
4. A confession of faith.—Mark 16:16; Acts 8:37; Matt. 28:19.
5. The fulfilling of righteous ceremonies.—Matt. 3:15.
6. A type of Spirit Baptism.—Acts 1:5.

IV. Texts Explained by the Above Scripture Truths.

1. Jno. 3:5.—**"Water"** here cannot mean baptism without making it essential to entrance into the kingdom. **"Water"** means **"Word"** (Jno. 4:14; Eph. 5:26; I Pet. 1:21). A life-giving seed rather than a womb of birth.
2. Rom. 6:3-6.—Baptized into Christ (I Cor. 12:13); baptized into His death by crucifixion (v. 6); buried by putting off sin and hiding with Christ in God (Col. 2:11, 12; 3:3).

"When you hear something a neighbor has said against you, don't fly into a rage and make uncomplimentary remarks. Your informant may be aching for just such an outburst so that she may have more gossip to carry."

HE IS RISEN

By Lloyd S. Kemrer.

For the Gospel Herald.

Nearly two thousand years ago, as the light of the Sabbath morning was breaking around the walls of Jerusalem, there was a guard at the tomb where the Lord Jesus was laid after His crucifixion. They were guarding the tomb to see that no one took the body away. The Friday before the Lord was crucified, what a dark picture! Can you imagine our blessed Lord hanging there on the cross, nails driven through His hands and feet, dying for you and for me, by the shedding of His precious blood for the remission of our sins? "For without the shedding of blood there is no remission" (Heb. 9:22). The soldiers pierced His side and forthwith came out blood and water" (Jno. 19:34). The Jews did not want the body of Jesus to remain on the cross over the Sabbath (for their Sabbath was near) so the soldiers were commanded to break the legs of the other two; but when they came to Jesus He was dead already, for it had been prophesied that no bone of His should be broken. There was darkness over the whole earth from the sixth till the ninth hour. The sun was darkened and the veil of the temple was rent from top to bottom. At the last instant Jesus commended His Spirit into the hands of the Father and resigned His soul. This was not the only miracle that happened at the death of Jesus, for the earth trembled and the rocks were rent that the sepulchres of the bodies of the saints were opened and they came forth after His resurrection and went into Jerusalem and appeared unto many. Matt. 27:52, 53.

I have wandered from my subject, but it is so closely connected. Very early in the Sabbath morning, before daylight (Jno. 20:1), came Mary Magdalene and the other Mary to visit the sepulchre where Jesus had been laid. When they reached the tomb, behold an angel had rolled the stone away. They may have supposed that the guard had not kept watch and some one stole the body away, for they ran to Simon Peter and said unto him, "They have taken away the Lord out of the sepulchre, and we know not where they laid him."

But, as said before, the angel rolled away the stone. After the other disciple and Peter had examined the sepulchre and saw the linen clothes and the napkin they went away again into their own homes.

And Mary stood by the sepulchre weeping. As she was weeping she was looking into the sepulchre, behold, what did she see but two angels sitting, the one at the head and the other at the foot? And the angels said to Mary, "Fear not, he is risen." This news greatly encouraged Mary that she told the disciples that she had seen the Lord and that He had spoken these things unto her.

Thus did the blessed Jesus look forth with pleasure to the work of redemption which He had first finished. Christ died for our sins and arose for our justification. Then rejoice in God. Dry up those tears and cast away that downward look and turn your eyes heavenward where Jesus is, whence He will come again to claim His own. He Himself will be our leader and our teacher. All this comes to us from the resurrection of Christ from the dead. His resurrection made it possible for all men to be redeemed. This Jesus that was crucified, rose again, and has gone to glory. Let us trust Him and He will not disappoint us.

Millersville, Pa.

A STUDY OF THE BOOK OF JAMES

By L. J. Miller.

For the Gospel Herald.

First, we see the writer's position as a servant, in accordance with the words of Jesus in Luke 17:10, "We are unprofitable servants." Second, he describes whose servant (God and Christ's) "to the twelve tribes which are scattered he sends greeting"—a short but very fitting introduction.

In writing to the believers he tells them to count it joy when they fall into different temptations, knowing temptations confront every believer. He wishes to give encouragement to count it joy from the fact that there is a blessedness connected with endurance. Verse 12: "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life."

In verses 13-15 he shows that being tempted with evil is not from God, but through lust, as is also shown in chapter 4:1-3, 5. The devil is the instigator of tempting to evil, through "the lust of the eye, lust of the flesh, and pride of life." We should resist him and he will flee from us. Temptation hurts no one, but yielding to temptation does. According to I Cor. 10:13 God will not suffer us to be tempted above that we are able and will with the temptation also make a way of escape that we may be able to bear it. Heb. 4:5: "Having an high priest touched with the feeling of our infirities, in all points tempted like as we are, yet without sin." I Pet. 1:6, 7: "That the trial of your faith, being much more precious than gold that perisheth." Rom. 5:3-5: "We glory in tribulation also, knowing that tribulation worketh patience, patience experience, experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which he hath given unto us." These with many other scriptures gives abundant reasons why we should count temptations but joy, "knowing this, that the trying of your faith worketh patience, but let patience have her perfect work." James has a number of subjects he treats on. Temptation is the first to confront man in living a godly life; second, patience. Man would never know what patience was if he never had a trial. James begins with it in the first chapter, and refers to it more emphatically in the fifth chapter, 7-11 ("Be patient unto the coming of the Lord. Stablish your hearts."), teaches us lessons by examples of Job's patience and the Lord's patience how he endured in the end, and we have need of patience that we may do the will of God and receive the promises. (Heb. 10:36.—See German).

His next subject is Wisdom, which he says we should ask for. Verse 5 also tells us how freely God will give, nor load anyone down by giving too much. But oh, how many ask for wisdom and do not know what they ask for. Some would be wonderfully surprised if they would receive the wisdom James wished for us to have. I am glad he describes the different kinds in chapter 3:14-16: worldly wisdom, bitter envying and strife, glorying, lying against truth. This wisdom "is not from above, but is earthly, sensual, devilish." But in verses 17 and 18 tell us that the wisdom from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits. Six things it is, and two things it is without—partiality and hypocrisy. Another point he teaches is asking or prayer. We have a promise that God is going to hear us, but verse 6 puts us to the test—"If we ask in faith, nothing wavering." Or we may not receive because we ask amiss, "that ye may consume it upon your own lusts." In Chap. 5:13 James encourages much the prayer of faith in affliction, in sickness, for one another, in confessing faults one to another, not finding fault one with another, but praying effectual and fervent, giving Elias for an ensample.

Faith needs to be connected with prayer (Chap. 2:1) not to have faith in respecting persons. God hath chosen the poor of this world, rich in faith, heirs of the kingdom which He has promised to them that love Him. To the end of chapter 2 he proves that faith without works is dead, like as the body without the spirit is dead. James' teaching harmonizes beautifully with the teaching of Paul in Gal. 5:6, where he tells of a kind of faith

(Continued on page 14)

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Preachers' Page

THE PREACHER

He held a lamp of truth that day
So low that none could miss the way;
And yet so high to bring in sight
That picture fair—the World's Great Light,
That gazing up—the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and faint
They drank—the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then with louder note and bold
To raze the walls of Satan's hold.
The trumpet coming thus between—
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant, come!
Lay down the pitcher, and the lamp,
Lay down the trumpet, leave the camp!"
The weary hand will then be seen
Clasped in those pierced Hands, naught between. —Sel.

FEED THE FLOCK

By S. G. Shetler.

For the Gospel Herald.

In Paul's charge to the elders of Ephesus he commanded them to "feed the church of God." Peter's writings to the elders scattered in various parts of Europe and Asia also say, "feed the flock." Not only do the two great apostles command the feeding of the flock, but Christ Himself told Peter to feed the lambs and the sheep.

With this plain command before us as ministers of the Gospel, we shall offer a few suggestions.

Selection of Text

Some years ago I heard a young minister say that he closes his eyes, places his finger upon a verse, and then takes that verse for a text. After hearing him preach several sermons, we were fully convinced that he told the truth, and that evidently he selected his text by his method just a few minutes before he began to preach.

While this method is ridiculous, there are other methods just as unscriptural. The selection of a text upon which we can simply put in the allotted time to fill our place on the program is no better. A catchy text, selected so that men may speak of the strange text, is not a good basis upon which to feed the flock. Neither should the same text be used over and over, or both the speaker and the congregation will lose interest. A text upon which we may build some fine spun theory, or upon which we may display our oratorical powers, loses the effect for which it was intended. It seems to be a temptation to many, if not all ministers, to use the same text that some other ministtr used successfully. Will it feed the flock when falling from your lips? If so, use it. If not, discard it. "What text shall I use?" is a grave question before every Spirit-filled preacher.

The occasion and the congregation and her needs should always help in the selection of the text.

Study the Flock

In nearly every congregation there are some who have just lately been converted, babes in Christ. Occasionally some fail to develop, and remain babes for a number of years. Others grow exceedingly and can stand strong food. Some are living on the mountain top of joy and happiness, while others may just lately have gone through a period of distress and sorrow. Some are strong in the faith while others are battling against the besetting sin, unbelief. The young are full of vigor known to their age only, the old are living the years of sobriety and quietude. Unnoticed by the general audience, there sits a soul sadly discouraged who longs for help.

These are but few of the varieties found in any ordinary congregation of saints. Besides these there are the various shades of sinners who need the Gospel. How can we feed the flock whose condition we do not know or have not studied?

Prepare the Food

A housewife might have the choicest of eatables but prepare them in such a way that they would be neither palatable or digestible. Likewise a preacher may select a very appropriate text and yet not prepare the food properly to feed the flock.

Notice the simple language in God's commands and the sayings of Christ. "Let there be light, and there was light." "Thou shalt not kill." "I am the good shepherd, and know my sheep, and am known of mine." "A city that is set on an hill cannot be hid." In almost every congregation but few can master or understand great swelling words.

There should be one theme for each sermon. The development of every thought should cluster about some common center in the theme. This can not be done in a careless or haphazard manner.

A study of the Word is continually necessary. A few years ago we heard a sermon or lecture in which there were two or three references made to the Word. Very little food for the soul.

It must be remembered too that some people have very little hunger for the real truth, and some others have a distorted appetite. This becomes a problem to create an appetite or to correct the perverted appetite.

Manner of Presentation

Even though the food has been carefully gathered and well prepared, the acceptance and value of the same depends very largely on the manner in which it is presented. Is the minister really interested in my welfare? Has he put forth this effort in preparation, because he cares for my soul? Is it my spiritual condition or his livelihood that prompts him to preach to me? These and many other questions arise in the minds of the hearers.

There must be that genuine love for souls, which always gives power to the message. There must be no uncertain sound in any part of the discourse, or it will awaken doubt in the mind of the listener. A message from the life-giving Word, believed, experienced, and lived by the messenger, furnishes healthy food for the soul of the hearer.

The earnestness with which the minister presents the food has much to do with the effect. Let some one present the sermon in a sleepy mood, and see how many drowsy ones can be counted besides the chronic sleepers.

I believe that the Bible expression, "Whatoever thy hand findeth to do, do it with thy might," may safely be applied here.

Even the very tone of the voice has its effect. Call a dog to his food with a harsh voice, and he will hesitate or may even run away. While it is true that some may have more of a winning voice than others, yet all can modify the voice somewhat for the occasion. To warn the unruly is entirely different from comforting the weeping ones at a funeral. What tone of voice do you think the Savior had when He said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" When Jesus said, "Woman, why weepest thou?" did He use the same tone as when He said, "Thou hypocrite?" May the feeling or motive within give the proper tone of voice.

Results of Proper Feeding

Paul told the elders of Ephesus that men would arise, "speaking perverse things." To counteract such teaching, feeding the Church is always safe.

Where the flock has been well fed, there are generally fewer troubles. A divided ministry, unsound teaching, and uncertain teaching are three causes for church divisions.

Where people get food for the soul, attendants are awake, children are brought early to Christ, outsiders are gathered in, and attendance is kept up or even increased.

It is remarkable, too, how soon a

congregation that is fed on husks partakes of the swinish nature and wallows in the mire of worldliness.

Every minister should ask himself the question, "Is the congregation starving or growing?" If starving, awaken to the fact that at least a part depends on you. If growing, study well the conditions necessary to continue a healthy growth.

This growth can not be maintained by feeding on wind. In Hos. 12:1 we read that "Ephraim feedeth on wind." He exalted himself in Israel, offended, and died. Paul speaks of "the perfecting of the saints" and "the edifying of the body of Christ," and tells the brethren to "be no more children, tossed to and fro, and carried about with every wind of doctrine."

Let windy sermons give place to that which satisfieth the souls.

In conclusion, might I say, however, that the selection of the text, the preparation, the presentation and all must be in the spirit and in the fear of the Lord, ever aiming to glorify God, or it will be as "sounding brass or a tinkling cymbal."

Johnstown, Pa.

"FARM FOR A LIVING WHILE YOU PREACH"

By J. M. Kreider.

For the Gospel Herald.

The first command that the Lord gave man after He had created him was to labor with his hands. "And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it." God without doubt knew that it was best for man to work. Our very being needs it. I feel sure that many of the ministers of the Gospel of today would preach better sermons if they would get more physical exercise. Paul was a tent maker. One of the things that gave him power at Corinth was the fact that he was willing to work with them. "He abode with them and wrought; for by their occupation they were tent makers."

Not every preacher now is a farmer but I sincerely believe that God wants us to make our own living as He wants every other Christian to make his living. And I am glad that it is possible. True, there is as much difference in farmers as there is difference in country. Some land is better than other land, and much easier to make a living on. Is it not true that some people can hardly make a living regardless as to the country or place? But then we can rest assured that if God calls us to a desert as He took care of Philip He will care for us. If the nature and extent of our ministerial labors is such that it is impossible for us to earn a livelihood for us and our families, I am sure that the Lord will raise up supporters among our brethren and friends, that we need not beg or even "hint" for support. "I will never leave nor forsake you," means just as much to the preacher of today as it did to the preacher in the days of Christ. One of the things that we farmer-preachers should bear in mind is if other people can live in a "back woods" place we can too. It really ought to cost less for a preacher to live there than in other places. Not only should we be an example in faith, but in matters of economy as well. Economy is a quite a virtue. "Well," says some one, "how are you going to prepare your sermons if you must work every day to make ends meet?" I think of one preacher (a farmer) who once said, "I work during the day and study at night. Sometimes in the evening, sometimes in the early morning while the family are still enjoying their sweet slumber I am studying my Bible. Brother preacher, is it not just as reasonable to get up at three o'clock to study our Bibles as it is to get up at two in the morning (as I often did before I was a preacher, when I attended market)?

God never intended that all preachers should be farmers or Christ would not have chosen mostly fishermen as His disciples. I believe this however; that farming is a business that the preacher can be engaged in, without interfering as much with his preaching as some other vocations naturally would. One of the things that the people of the city often told me when I attended market was that "your things grow while you sleep"—quite a bit of truth in it. That is also true of the farmer-preacher; our things grow while we preach.

The carpenter can't say that so well. When he stops the whole thing stops. Yet since God says He will care for us, the carpenter and school teacher need have no alarms as to whether God will care for them.

Paul was very much concerned that he would not abuse his power in the Gospel. His power was in this that he preached the Gospel of Christ without charge. Just as soon as we must feel that our help is gone, financially speaking, just that soon our power is gone, simply because we will be afraid to preach an entire Gospel.

Nearly all the people that are located in the out-of-the-way places are farmers. What a help one can be by becoming willing to move in with them and use our hands. And while we are making a living for ourselves we can show them how to farm to better advantage.

Some preachers who are farmers do quite a good deal of evangelistic work. How about their farming then? "Well," says some one, "the boys will take care of things." How about it if we don't have the boys? Then I suppose we must do the best we can. Some farmer preachers have been quite fortunate in getting hands that were a great help to them in the way of taking care of things.

We must make our ministry first. Every thing else must be secondary. It may be some time you will be threshing and you are called to go and preach a funeral. Or some one is sick and must be visited, even though your silo is to be filled because your turn comes that day. Or you have arranged to butcher, and some applicants need to be met with for instruction. Or some one in an unguarded moment got into trouble and feels somewhat discouraged. You had intended to begin putting up hay that day, and you remember well the saying, "Make hay while the sun shines." But then it is ours to go any way and help out what we can. Is it not true that by so doing there is still more treasure laid up where "moth and rust doth not corrupt and where thieves do not break through and steal?" While our vocation is farming our business is preaching. It is possible to get that turned wrong, and make farming our business and preaching our vocation. Jesus, when but a boy, said to His mother, "Wist ye not that I must be about my Father's business?"

Paul said that he did this thing willingly. Are we preaching the Gospel willingly, brother? or do we farm more willingly than we preach? It is encouraging for the farmer to see his crops grow and do well. Is it not much more so to see God's work grow? It was encouraging for Philip when he had gone down to Samaria and saw how the people gave heed to those things that he spake great was the joy in that city.

Brother, let us ever seek first the Kingdom of Heaven, and all these things will be added unto us.

Palmyra, Mo.

ELEMENTS OF POWER

By S. C. Yoder.

For the Gospel Herald.

Within the grasp of every minister of the Gospel, as well as every worker for God, lie certain elements the possession or absence of which will materially increase or decrease, as the case may be, his power for doing good and effectively accomplish his work for the Lord.

In treating this subject, it shall not be our endeavor to cover the entire ground or to treat the matter in hand, exhaustively, but rather to bring before the mind briefly a few of the things which, if possessed, cultivated, and developed, will greatly increase

(Continued on page 13)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

GOD'S MARVELOUS WORKS

By Anna Lapp.

Hidden lay a tiny acorn,
In a lone, secluded place,
Underneath the leaves of autumn,
Held in winter's cold embrace.

Quiet there, in sweet contentment,
There unseen by human eyes,
Lay this tiny little acorn,
Destined to reach enormous size.

There it lay in peaceful slumber,
There untouched with this world's strife;
Till God's handiwork in nature,
Brought to view the hidden life.

And within that tiny plantlet,
His most skillful care He proved;
To bring forth a giant oak tree,
Every hindrance He removed.

Many needs did God supply it,
Winter's storms and summer's heat,
Balmy breezes, pleasant sun's rays,
All helped make the tree complete.

Day by day its strength increased,
God supplying all its needs,
Waving branches tow'ring skyward,
Roots grew strong and anchored deep.

Thus in earthly pilgrimages,
Winter's storms and summer's heat,
Joyful days, oft mixed with sorrows,
Help to make our life complete.

Jesus, Savior, wilt Thou guide us?
Wilt Thou calmly lead us on,
Till we reach the gold-paved city
There to wear the victor's crown?

Thine shall be the glory ever,
Through the never ending years;
Thine shall be the endless praises,
Thou the Refuge from all fears

Oh the joy of that blest meeting
In that land so bright and fair;
Land so free from sin and sorrow,
We'll dwell with Thee, Savior, there.

Dakota, Ill.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

X. Wall Decorations

"Consider the lilies of the field, how they grow." We see how that Jesus took notice of the flowers and showed that even Solomon in all his glory was not arrayed like one of these. I wonder sometimes if some of us do not think because Jesus took notice of the flowers that that gives us license to decorate our houses, or rather our walls, with things that are harmful rather than a help in making the home what it should be.

Think of the many hundreds of calendars that are put out every year by the business men of our towns and villages. Some calendars are all right while others are too ridiculous to talk about. I find it a good plan to spread the Gospel by letting people know that we don't believe in hanging calendars on our walls that are of a kind that encourages fashion or immodest dressing. Business men soon learn that there are only certain kinds of calendars accepted by those who are contending for a full Gospel.

Mottoes are helpful in our homes, if they are the proper kind. I notice in many of our homes the motto, "What is home without a mother." In others, I have seen a scriptural verse of some kind. Mottoes of this kind have a natural tendency to bring to our minds heavenly things while calendars making a display of immodestly dressed persons have a tendency to draw our minds away from that which is good and noble.

I have been in homes where the walls were partly decorated with things that encourage war. Pictures illustrating some great battle and the name of some great warriors connected with the scene. There is a time in a boy's life that things of this kind appeal very much to him. He thinks of the great men who boldly went out in the battle field and he wonders how he may become great too. I know of nothing more enticing and more conducive to give a young man a perverted view of life than a gaudy picture before him each day showing how this or that person rode to fame over the dead bodies of his foes.

What the world calls greatness is altogether different from what Jesus calls greatness. True greatness means to be willing to get down and help some one to a higher life and not to take the life of some one. How much better it would be then if our wall hangers would be something like Jesus tells us about—the man that went from Jerusalem to Jericho and fell among thieves. Would it not be more apt to plant in the minds of the children the idea of helping some one than the picture that shows how some one was instrumental in taking the life of a lot of people?

Wall paper is a good thing; but as fashions change in dress, so it is with wall paper. Sometimes it seems almost impossible to get paper that is not of a gaudy nature, yet it can be had. It is easy for some people to say, "I would have gotten something plain but I just could find nothing of that kind." I have been in homes where newspapers were saved and used for the wall paper, which did very well. I have seen parts of the Words of Cheer used for that purpose, also the Gospel Herald. Sometimes while being in homes of this kind I read some very good things that were hanging on the wall.

Some walls are profusely decorated with costly photos. Is this to the glory of God? Are things of this nature a help to us spiritually? or is it a waste of God's money? I wonder sometimes if many of the photos that hang on the walls of some of our homes are not worshiped by many that never stop to think about what they are doing.

Cunningly designed whiskey advertisements are sometimes found in some of our homes and are used to help decorate the walls. In other homes tobacco, cigar, and cigarette advertisements are part of the wall decorations. Do we wonder, parents, that our boys take up the filthy habit when things of this kind are almost continually before their eyes?

I now think of an old saying that I will give in conclusion: "Handsome is that handsome does." I think that will well apply to the way our walls are decorated. Things that will be a help to us and others who behold them we can well speak of as being handsome.

Palmyra, Mo.

VISITING

By L. R. L.

For the Gospel Herald.

I agree with the sister that wrote through the Herald, that there should be more visiting from house to house, not to talk about worldly things, or about others' faults, but about spiritual things. I believe we would all be encouraged by so doing. Sometimes there are some burdened hearts that would be greatly encouraged by such a visit. The writer is one of them. I am often afraid love is too cold in many communities. Jesus was sorely tried, and so are we. We ought not leave ourselves be tempted so, that we can not recognize our neighbor. How do we expect the Lord to recognize us if we can not greet our neighbor.

Manheim, Pa.

PRECIOUS TIME

"Time is precious." We use the assertion at every turn of the day, but we neglect to add the inquiry which would straighten out many a tangle, and saves much of the rush and worry and many mistakes. Time is so precious that we all need to learn the wisdom of putting first things first, and discriminating between the important and non-important. There is not room for everything, but there is always room for the duty that really belongs to us—there is room for it, or it is not ours. It is well said that "a life may be fairly judged by what it allows to be crowded out of it." Did you ever try your life by that test?—Sel.

THE SUNDAY SCHOOL LESSONS

April 8, 1917.

JESUS RAISES LAZARUS FROM THE DEAD.—EASTER

(Lesson Text, Jno. 11:17-44)

Golden Text.—Jesus said unto her, I am the resurrection and the life.—Jno. 11:25.

Gathered Crumbs

1. For consolation, there is no one who can take the place of Jesus in the hour of death. Friends may help, but "there is a friend that sticketh closer than a brother."

2. The attitude of the Jews on this occasion reminds us of many a funeral scene at the present time. People whose hearts are ordinarily as hard as a stone are tender as a lamb when their hearts are melted in grief. Death is a touch of God's love, the grim messenger that reminds us, from time to time, that there are no lasting attachments this side of heaven.

3. Christ loved Lazarus; yet this did not keep Him from attending to present duties when the word came, "He whom thou lovest is sick." Jesus loved others besides Lazarus. He is no respecter of persons.

4. Martha had great faith in the power and love of Jesus. Hear the expression of confidence: "Lord, if thou hadst been here, my brother had not died." Yet there was a limit to her faith. When Christ said, "Roll ye away the stone," Martha replied, "Lord by this time he stinketh, for he has been dead four days." Surely he is past help. But Jesus showed her that it was possible to do the seemingly impossible. There need be no limit to our faith. There is no limit to His power or His love.

5. Behold the triumph of the resurrection. In spite of the love of friends and the efforts of friends to save, Lazarus died. He was laid in the tomb and the tears of friends testified to the warmth of their friendship. He lay in the tomb so long that even the most faithful had given up hopes of restoration. Yet Jesus' voice penetrated the dismal tomb and brought His friend to life. "Lazarus, come forth!" was too powerful for even the dead friend to resist. In the last day we will hear this voice again. It will penetrate every grave and reach the depth of every sea. "All that are in the grave shall hear his voice, and shall come forth." Triumphant over every foe, the saints of God shall rise, in the power of the Most High, and with glorified bodies they will meet the Lord in the air, shouting the shouts of victory and reign with him forever. Glorious resurrection—God victorious over every foe!—K.

April 15, 1917

JESUS THE GOOD SHEPHERD

(Lesson text, Jno. 10:1-18)

Golden Text.—I am the good shepherd: the good shepherd giveth his life for the sheep.—Jno. 10:11.

Lesson Connection

The blindness of the Jews, in its very worst form, was illustrated in the lesson on the opening of the eyes of the blind man. In our lesson before us we have in bold and vivid contrast the efforts of Christ the true shepherd and the hypocritical efforts of the false shepherds who had in mind their own aggrandizement rather than the finding of the truth and the leading of their people to the truth. Modern shepherds may well learn a lesson from this contrast.

Lesson Story

To show Christ's relations to His people He refers to Himself as the good shepherd. He brings them into the sheepfold by way of the only door, knows all His sheep by name, cares for all the wants and needs, and lays down His life for the sheep. In this He is the very opposite of false shepherds, who instead of sacrificing their all for their flocks seek their own aggrandizement at the expense of their flocks. When the wolf comes they desert their flocks. The good shepherd shows His real qualities by His ability to hold His sheep no matter what power comes up against His own. He got His commission from the Father in heaven.

Lesson Teachings

1. Christ the good shepherd.

2. There is but one door to the sheepfold. Whoever attempts to come in by any other door is a thief and a robber.

3. The difference between the true shepherd and false shepherd is made manifest by the fidelity to their flocks in time of danger or distress.

4. Outside of self, there is no power in earth or hell that can take me away from the fold of Christ.

5. Christ has other sheep besides those of the Jewish nation.

6. Christ's sheep all know Him, just as He knows all His sheep.

7. Christ's sacrifice for His sheep—the laying down of His life—is wholly voluntary. His enemies could never have taken His life had it not been a part of the divine plan that this should be the way of the atonement.

Do we imitate the Good Shepherd in His self-sacrificing example?—K.

Our Young People

JESUS IN SOCIAL LIFE—(Junior).—Jno. 2:1-12; Luke 5:27-32; 7:36-50; 10:38-42

Topic for April 15

MOTTO

"To seek and to save that which was lost."

THE STUDY HOUR

I. **The Topic.**—Jesus is our example in every department of life in which He moved. We find that Jesus mingled in the society of people in many ways. In every lawful assembly where there was anything carried on that had the divine approval, Jesus often was found there sanctifying it with His presence and teaching. There is danger that our modern students of the Bible try to imagine the conduct of Jesus in the places He honored with His presence after the pattern of modern practices. But a good sample of His conduct at every place may be gathered from the words He spoke and the miracles which He performed. Never have we any record of foolishness. All His speech is seasoned with grace that ministers to the hearer making them better for the hearing. Jesus accepted the hospitality of people on many occasions. Thus He approved of the spirit of hospitality, and gave teaching that would enable us to engage in it with proper motives. He even accepted the hospitality of individuals which the public opinion of the people disapproved. But His motives and conduct on such occasions prove the worthiness of His action. He was found rebuking the spirit of certain individuals at the places where He visited. In every way does He clear Himself of becoming partaker of evils of the times.

II. **The Text,** (1) **Jno. 2:1-12.**—Here Jesus attended a wedding. There were many guests present. Perhaps more than the host had expected. Jesus was invited with His disciples. The guest is embarrassed in the fact that the common drink at meals is not sufficient to set before the guests. There is no ground to suppose that this was fermented wine. Jesus helps out the occasion by a miracle showing forth His divine power and relieving the host of an embarrassing situation.

(2) **Luke 5:27-32.**—Levi, after the cal to follow Jesus, made a great feast in his house. Doubtless the motive of this feast was on purpose to bring his unsaved friends together and to have Jesus present to be a help to them, as He had been to Levi. Jesus is criticised for eating with sinners, but He justifies the act in the motive which prompted the coming together.

(3) **Luke 7:36-50.**—Here Jesus accepted the hospitality of one who was rather critical and not over courteous to his guest. The conversation in this place shows that it was made an occasion of general edification.

(4) **Luke 10:38-42.**—Here Martha received Jesus as a guest. He has opportunity to throw caution on the matter of over anxiety in serving to the neglect of making our visits a means of edification to all.

PERSONAL THOUGHT

May my life be so filled with the Spirit of my Master that my association with others will always be helpful.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, APRIL 5, 1917

Field Notes

Satisfactory progress is being made on the new Home for old people at Souderton, Pa.

Arrangements have been made to build an addition to the Franconia, Pa., Church, this summer.

Brethren D. M. Wenger and Aaron Groff are the instructors in the singing school conducted at Groffdale Mennonite Church, Lancaster Co., Pa.

Bro. George S. Keener of Hagerstown, Md., attended Lancaster Conference last week and took an active part in its deliberations.

We are pleased to hear that Bro. Andrew Mack, our aged bishop at Balley, Pa., whose serious illness we reported some time ago, is improving.

Eleven bishops, 59 ministers, and 42 deacons answered to the call of their names at the Lancaster Conference held at Rohrerstown, Pa., last week.

An interesting Sunday school meeting, held March 25 in the Salem Mennonite Church, is reported from Tofield, Alta. Report will be printed later.

Bro. Banks S. Winey of Bareville, Pa., has recently visited the churches in the Franconia Conference District, filling appointments in a number of places.

Arrangements have been made for the ordination of a minister and deacon at Cedar Grove Church near Greencastle, Pa. May God direct in this important work.

Communion services have been appointed for Gingerich's Church, Lebanon Co., Pa., to be held on Sunday April 22. Baptismal services are to be held on Saturday previous.

Communion services are to be held at Stauffer's Church near Bachmansville, Pa., May 6. A week later similar services will be held at Risser's Church near Elizabethtown, Pa.

Among the incidents which helped to add interest and value to the Mission Board meetings at Rohrerstown, Pa., last week were a few live addresses by Bro. J. C. Clemens of Lansdale, Pa.

Sunday School Meeting.—The tenth annual Sunday school meeting of the Mummasburg Church, Mummasburg, Pa., will be held June 21 and 22, 1917, the Lord willing. The program will be announced later.—S.

Bro. G. L. Bender, general treasurer of the Mennonite Board of Missions and Charities, attended the Mission Board meeting at Rohrerstown, Pa., last week. He left for Youngstown, Ohio, soon after the meeting.

Baptismal services are to be conducted at Reiff's Church near Maugansville, Md., on Saturday afternoon, April 14, followed by communion services the following day. There are now 12 applicants for baptism at that place.

Good interest is reported from West Liberty, Ohio, where Bro. Clayton F. Derstine has been holding meetings at Bethel and South Union churches during the past two weeks.

Word reaches us that the home of Bro. D. D. Miller near Middlebury, Ind., is under quarantine because of small pox. "In light form," is a part of the news as we received it.

The mission meeting at West Liberty, Ohio, held Saturday, March 24, did its share of canceling the shortage in the mission funds by a contribution of over $900 to the mission cause. "Who'll be the next?"

There are three applicants for baptism at Clear Spring, Md., Church at the present time. These are to be received into Church fellowship by water baptism on Saturday afternoon, April 21. Communion services at the same place the day following.

Bro. L. J. Burkholder and wife of Markham, Ont., stopped at West Liberty, Ohio, on their way home frm the south and attended the mission meeting on Saturday, March 24, held at the Bethel Church. Bro. L. J. preached at the South Union Church on Saturday evening and at the Oak Grove Church Sunday morning.—A.

Communion Dates.—Following are the dates announced for communion services in the bishop district of Bros. Jonas Mininger and Abram Clemmer, Bucks and Montgomery Cos., Pa.:

April 22, Line Lexington.
April 29, Franconia.
May 6, Towamencin.
May 13, Souderton.
May 20, Plain.
June 3, Rockhill.

The following dates for communion services this spring have been decided upon in the bishop district of Bros. T. M. Erb and D. H. Bender, Hesston, Kans.:

April 8, Colorado churches.
April 15, West Liberty.
April 22, Pennsylvania.
April 29, Catlin and Larned.
May 6, Hesston.
May 13, Spring Valley.

The colored Lesson Picture Cards were delayed for the second quarter on account of being late in reaching us from the lithographers. The congested condition of freight shipments claimed our box as a victim. We are pleased to state, however, that our orders were all filled early last week and hope the most of our schools were supplied for last Sunday. If your supply has not reached you, please advise us at once.—M.

There is one applicant for baptism at the Warwick River Church near Denbigh, Va. Arrangements have been made to receive him on Easter Sunday, at which time communion services are to be held at the same place.

Quarterly Mission Meeting.—We are in receipt of a program announcing the 86th quarterly meeting of the Lancaster Sunday School Mission. It is to be held April 18 in the Paradise, Pa., Mennonite Church. It begins with a sermon by Bro. C. M. Brackbill and closes with an address on Wonderful Works by Bro. D. N. Gish. A glance at the program convinces us that a spiritual feast is in prospect.

Following are the communion dates in the bishop district of Bro. P. R. Nissley, Mt. Joy., Pa.:

April 1, Hernley's.
April 8, Erisman's and Manheim.
April 15, Erb's.
April 22, Chestnut Hill.
April 29, Petersburg and Salunga.
May 13, Mount Joy.

Baptismal and preparatory services at each of these places on the day preceding the communion services.

An important meeting of the Executive and Mission Committees of the Mennonite Board of Missions and Charities was held near Elida, Ohio, last week. Various items of interest and importance were considered, among them the arrangement of a program for the forthcoming Board Meeting in May at Belleville, Pa. The brotherhood at Salem and Pike churches made good use of the visiting ministers and appointments were held at both places Tuesday, Wednesday, and Thursday evenings. Among the brethren thus used were S. E. Allgyer, J. S. Shoemaker, C. Z. Yoder, J. S. Hartzler, and Aaron Loucks.

Correspondence

McVeytown, Pa.

To the Readers of the Gospel Herald and all lovers of Sunday school work:—On Mar. 25 we reorganized our Sunday school for another year with the following officers: Harry E. Kauffman, Supt.; John D. and Esther Byler, Asst. Supts.; Archie King, Sec. and Treas.; Orie D. Yoder and F. B. Harshbarger, Chors. Pray for the work and the workers that God may inspire them to conduct the work to His honor and glory.

J. H. Byler.

West Liberty, Ohio

The quarterly mission meeting held March 24 at Bethel Church was inspiring and largely attended. Among the speakers who took part in the program were Bro. L. J. Burkholder of Canada, who with his wife is stopping off here for a few days on their return home from Alabama where they spent the winter. Also Bro. Clayton F. Derstine who is holding a series of meetings at Bethel and South Union with gatifying results. An offering for the general mission fund was taken at the mission meeting which amounted to $570; by taking offerings at our various churches the following day this amount was swelled to $911, which amount is to be raised to $1,000 shortly.

We hope our sister churches throughout the country will join in with us and help wipe out the deficit in the general treasury which seems like a blot on the mission work of the Church. God helping us we can do so at once and no one need suffer for it.

A. M.

Broadway, Va.

For the last week the organization work of the District has been busily proceeding, and now it is about completed, with the exception of one Sunday school. The ministerial work of the District is a work of large proportions, owing to the large scope of mountain district covered every month by the ministers from the home congregations. The demands for their services is ever increasing and numerous calls for preaching services from various new places have so far been declined on account of overwork from the places where service has already been established.

The needs for evangelistic work have not yet been supplied, but the organization of five schools have been completed, and one is in the hands of Bro. B. F. Turner at Criders for com pletion.

The appointments for superintendents for the various places are as follows:

M. D. Rhodes for Hebron Church near Genoa.

G. Paul Showalter and John Alger for Tunis Church.

H. D. H. Showalter and Eddie Ritchie for Tressel's Church.

D. D. Shank and Wilmer Geil for Zion Church.

Henry Weaver and Menno Brunk for Lindale Church.

None appointed at Shaver's school house.

We hope the work will succeed at all these places to God's glory and the welfare of souls of men.

Cor.

March 26, 1917.

Chicago, Ill.
(639 W. 18th St.)

Bro. A. H. Leaman and son have returned home after spending a short time at Columbus Grove, Ohio, where they had gone to attend the funeral of Sister Eby, mother of Sister Leaman.

Sister Ida Eby has also returned to take up her school after taking care of her mother a short time before she passed away, while Sister Leaman will remain with her father for some time.

Sister Emma Oyer contemplates taking her vacation in the near future leaving for her home on the 2nd of April.

We rejoice in the fact that Bro. Stork has again reunited with the congregation at this place—upon the confession that he regrets the hasty step he had taken in the past, and wishes to be re-established as a full communicant member.

Sisters Margaret and Agnes Anderson returned from Goshen last week. Margaret has again left for Goshen to resume her school work while Agnes will remain with us.

Bro. Amos Kreider gave an interesting talk at our young people's meeting last Sunday evening, also preaching for us on the same evening.

The Workers,
March 26, 1916. per A. Y.

Schellburg, Pa.

Greetings to all Herald Readers:—We are grateful to a kind heavenly Father for the many blessings He has been granting us as a small band at this place.

Bro. J. F. Bressler conducted our evangelistic meetings this winter, and the Gospel had free course. The messages especially emphasized the folly of putting confidence in the flesh rather than take Phil. 3:3 as a standard for service. One soul confessed a desire to live for Jesus. May we all pray that she, though young in years, may go with Him all the way.

The flock at this place has been strengthened by the addition of three members moving into the community. Bro. and Sister George Beisel bought a farm and moved upon the same this spring. Their presence and help in the community and church are welcomed and appreciated.

Bro. Bruce Kauffman of Martinsburg, Pa., also was induced to locate with us at the solicitation of Sister Carrie Cable, with whom he has decided to share life's joys and sorrows. Bro. J. N. Durr was with us a few days and officiated at the marriage.

The Sunday school also manifested in a practical way that they appreciated the presence of Bro. Kauffman by electing him superintendent. The remainder of the organization is as follows: C. A. Graybill Asst. Supt., Carrie Kauffman and Mary Thomas secretaries, Jessie Clark treasurer.

May we ask that you remember us at the throne of God that we may remain faithful to Him and lay up treasures in heaven, whence we look for the appearing of the Lord.

March 26, 1917. C. A. Graybill.

(Continued on page 12)

Miscellaneous

SLAVES TO THE DRUG

Sel. by R. E. Myers.

Who are those hosts
Groping the roads of earth—unburied ghosts—
Pale youth and tottering age, a spectral throng,
By some invisible master lured along?
O God, is there no prayer with power to swerve
These sad, mad captives from the fiend they serve?

They grope in every land
Drawn ever onward by some dread command;
And in their shadow, ever at their side,
Are the wreaths of all their hopes and dreams that died—
Phantoms that fling wild laughter and wild tears
Into the crater of the wasted years.

And ever more behind them as they grope
Three crosses loom upon life's barren slope,
Three crosses, side by side,
Where honor and love, and truth are crucified.
What is this thing that scatters blight and ban
This stealthy demon that unmakes man?
What gives to dust of poppy and cocoa leaf
The power to send one's soul unreckonable grief?
What curse is on this dust?
What terrible "Thou must?"
What spirit this inframundane spell—
This fleeting heaven in the heart of hell?

See how their eyes in burnt-out sockets glare
With glazed and frenzied glare
Their bones are torture and their blood is fire,
Their will all withered to a fierce desire—
The hunger for a flame that feeds a flame
And hurls red conflagration through the frame.

Ever they grope and ever their demon cries
Into their ears the music of his lies.
He whispers: "I am rapture, rest from pain;
I brace the body and I light the brain."
And so he builds illusions into his slaves,
Hiding from them his skeletons and raves
If he lulls one grief a thousand wake from sleep;
If he lulls one ache a thousand palsies creep.

Behold his bargaining—for life's bright bloom
He gives the bitter ashes of the tomb.
For strength he gives a crumbling rope of sand,
For honor gives dishonor scarlet brand.
He whispers peace, but gives eternal thirst,
He builds bright visions filled with fangs accursed.
He comes with feasting and a king's salute,
But leaves black tables of the Dead Sea fruit.
He offers realms, but gives a prison cell;
He pledges heaven, but brings the tooth of hell.
For beauty's gestures and her look of light,
For starry reason and for manly might,
He gives the sulking step, the furtive eye,
The curse, the groan, the death that cannot die.

O brothers of the sorrows,
O brothers of the terrible tomorrows,
O captives blasted by the charnal breath,
Your names are written in the Book of Death.
Yet brothers of the gray battallions wait—
Turn back; You still are greater than your fate!
You still can win the sane, sweet dreams of old.
Regain your soul's lost hold.
Strong are the shackles—strong—yet stronger still
Is the grim grapple of the indomitable Will.
Let Will, O brothers, upsurge in tidal power;
Your Will can make this hour God's victory hour.

SPIRITUAL DEVELOPMENT OF THE SUNDAY SCHOOL AND HOW TO PROMOTE IT

By John Thut.

For the Gospel Herald.

The Sunday school has been for a number of years the most important religious institution or the most efficient agency for the purpose of teaching and propagating Bible truths. The desultory preaching and the aimless methods so common in the churches will not impart even to a regular church attendant, unless he studies the Word himself on other occasions, a definite, systematic knowledge of the Scriptures. In the Sunday school, however, some plan is usually followed in arranging the series of lessons and in the explanations and suggestions submitted, which, if observed in our studying and teaching, will enable us to acquire a good, workable knowledge of the Bible. Any plans or methods that tend to promote this important work ought therefore to be welcomed.

The editor inferred from a trifling incident that I might have something valuable to say with reference to the above subject. The writer, however, emphatically disclaims being a "specialist" on Sunday school methods, or an "authority" on the work of the Sunday school. Because of other duties he is at present not very actively engaged in this phase of religious work. Some time ago, for a period of several years, I was deeply interested in two Sunday schools, which differed widely in environment, education, and social position, acting as superintendent in both, and it was in the first of these especially that I was obliged to cope with very disconcerting and distracting circumstances. On a certain occasion I was compelled by a sheer drift of circumstances to abandon certain highly cherished measures and means and, no other alternative left me, to employ other measures and means and thereby methods that were directly contrary to my tastes, teachings, theories and ideals as to what such measures and means ought to be. The favorable results obtained, incident to this change—results that were not and evidently could not be obtained before, neither by myself nor my predecessors—awakened me to the fact that one may very readily overemphasize and over-state certain plausible theories and principles and ignore others less plausible, but which may yet be more efficient in securing spiritual results. To square my theories and principles with facts I was obliged to revise and modify my former theories and principles beyond recognition, and perhaps the thoughtful reader can detect this change in what is here written.

Spiritual Development

What is spiritual development? Primarily it depends on meeting our responsibilities to God, in entering into and maintaining a proper relationship with Him; which relationship is to be in submission and conformity to the mind of Christ. It implies reconciliation, regeneration, justification, sanctification, a continuous growth in grace and in increasing in the knowledge of God and His Word. Secondarily, it pertains to a just and proper discharge of duties and relationship with man. To a large extent and in a very practical sense we maintain and exemplify our relationship to God by maintaining a right relationship with man. Matt. 22:34-40; Jas. 2:14-18; I Jno. 3:14-17.

Spiritual development must be distinguished from morality, culture, intellectuality and scholarship. To ignore this distinction is a prolific source of confusion and of failure in the Christian life. The similarity between them is only superficial, but it is insidious; and to distinguish between them is fundamental. These are mere human qualities or attainments, while spiritual development is accomplished by the work of the Holy Spirit within us. It was to a cultured intellectual man to whom Jesus Christ taught the necessity of regeneration. The apostle Paul had these human qualities developed to a high degree, but he considered them as "dung" that he "might attain to the knowledge of Christ." Doubtless morality, culture, and fully developed mental powers are a greater asset of spiritual development than immorality and ignorance; but these same qualities, when too tenaciously adhered to as the chief and highest object of human development, become the cause of an almost irremediable spiritual blindness. Matt. 11:25, 26; Luke 10:24; I Cor. 1:26; 2:13, 14.

In Quest of Methods

There are principles and methods of teaching galore, and a knowledge of

these is at all times very desirable. It is not the writer's intention to present any new methods to increase the bewilderment of Sunday school workers. Nor shall we state what methods are the best. That is largely a matter of taste, depending somewhat on the aptitude of the teacher in using methods and on his readiness to adapt himself to circumstances. The more methods and principles you have mastered and assimilated, the more your tact and adaptability will be increased and as a result you ought to become more efficient. They will be a preventative against drifting into a dull routine, a mechanical way of doing things, and of embarrassing blunders because of ignorance. It is the sacred duty of every Sunday school worker to study the work, do the best he can, and constantly try to improve on himself. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). **Give diligence** to present thyself approved unto God, is the revised version of a part of the above text, a rendering which the writer prefers.

But this quest of the best method—Oh, the lure of the "best method!"—is somewhat of an illusive wraith. It is so agreeable to our disposition to yield to the temptation to defer our labor for the Master till we can do it in the best and most approved of manner. We neglect to teach till we can do it in accordance with recognized and established pedagogical principles. What efficient service we will render when once we know the best methods. Meanwhile how many excellent opportunities for doing loving service for the Master are neglected and lost. In spiritual things as well as in material things, "we learn to do by doing." Somehow we must learn to serve the Master, to engage in spiritual work, whether or not it is in agreement with socalled pedagogical principles. Eternity will reveal a checkered career for all of us, pedagogical or not pedagogical, and if these approved methods prove unreliable, as they sometimes do, would the work have been accomplished with unapproved methods; what a temptation to yield to discouragement is here. While it is desirable to teach spiritual truths in accord with sound principles in the art of teaching, the writer questions whether the spiritual birth and spiritual development follow psychological laws. Jno. 3:8; I Cor. 2:11-14. 'It pleased God to save them that believe, through the foolishness of preaching the truth of a crucified and risen Lord" (I Cor. 1:21-25). There is a sense in which the "best" may be the enemy of the good—and of success. In teaching spiritual truths it will sometimes be found that a better method than the "best method" is just a simple ordinary method. That seems paradoxical, but the apostle Paul having something like this in mind also expressed himself with a paradox (I Cor. 1:27, 28), and David killed a giant with a pebble.

It is more important to place your emphasis on your message than on the method, though the method must also receive careful consideration. The Bible is trangely silent about discussing methods. It does, however, give us glimpses as to how Jesus and the apostles taught, but the account is so worded that your attention is directed to the message and not the method. They taught with authority. It was their positiveness—they had **seen** and **heard** and **felt** of the Word of life—that convicted the hearers and brought about their conversion. Their positiveness is in striking contrast to our modern negative teaching, to our soporific religious fancies, conceptions, and speculations, and to make amends for our lack of positiveness we substitute just the "right method." Is it, however, a satisfactory substitute?

(To be continued)

La Junta, Colo.

SEEK THE LIVING AMONG THE LIVING

On the tomb's dark walls bereavement reads: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live;" "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice and come forth;" "Now is Christ risen from the dead and become the first-fruits of them that slept."

How beautiful do these words make graves appear! Mother, father, could all the floral charms of nature add such glory to the little mound? Mourning children, could garlands of lilies and roses so beautify the resting place of sainted mother as these heavenly words of hope and promise?

Today why should we seek the living among the dead? Our vanished loved ones are not in the dust of our cemeteries. They walk with God in white. As shone the angel faces and the angel robes, so shine their faces and their white-robed forms in light. We walk alone for awhile. There are empty places in home and church; there are empty chairs and empty arms; but there is a light still burning where they were; a light in the mourning mother's arms; a strange, sweet light in the home; something like a glory in the very air, as though angels had swept past on gleaming wings and left a train of light from earth to heaven.

Oh, seek ye the living among the living! Lift up your sad faces toward the light, toward the smiles that are falling from Heaven. 'Why seek ye the living among the dead?" "Jesus and His own are alive for evermore." —Bishop Frank Bristol.

GOD'S PROMISES ARE TO THE FAITHFUL

The reason why many Christian people do nothing for the Kingdom of God is that they are afraid they cannot succeed in any undertaking they might go at, and to make a failure means contempt for them in the eyes of all. They are willing enough to do if only they were assured of success. They forget that God does not measure His servants by worldly standards. The world delights to honor those who are successful; God honors only those who are faithful.

A young minister was leaving his church at the close of the Sunday morning service very much discouraged because so few had been at the service. There were plenty of people in the vicinity, but they had gone elsewhere that morning. It was plainly indifference to the Gospel.

An old minister was present and noted the look of discouragement on the young pastor's face. "God's promises are to the faithful, not to the successful," he said. It was a word in due season and proved a blessing indeed. In an instant hope took the place of despair in the young pastor's face. He could please God, if not the people, and that was his sincere desire.

How it would strengthen our hearts to labor for the Master if we but remembered that it is faithfulness to God and not mere success, that wins the favor of God. We have made so much of the word 'success" that we have almost forgotten the word "faith." And yet there is no way to win God's pleasure and obtain His precious promises except by the way of faith.

The trouble is that we fail to appreciate the power of the Word. God is a God of might and His appointments are never mean and powerless; and when He appointed faith as the means of obtaining His promises, we know there was wisdom in the appointment. Faith is one of the mightiest forces in the universe. The world cannot run a day without faith. It is His appointed way. To leave it means death.

How kind His providences are! All can exercise faith, so none need be without His blessed promises for a moment. And all will be blessed in proportion to the measure of their faith, so none are limited except by their own hearts.

Nothing avails with God but faith. When we are cast down and weak, it is because our faith is weak. When

we are strong in faith, we are strong in deeds. How fitting that we should pray the prayer the disciples once prayed, "Lord, increase our faith."—C. R. Ross, in Nashville Christian Advocate.

MAN, APART FROM GOD, A FAILURE

By A. K. Kurtz.

For the Gospel Herald.

God created man in His own image and pronounced His work very good. Gen. 1:31. But alas, the arch enemy of all good was ready to overthrow the work of God and thus brought sin and misery into the world and we find that as the inhabitants of the earth increased, crime and violence increased proportionately, until "God saw that the wickedness of men was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). "And God said, My spirit shall not always strive with man, for that he is also flesh" (Gen. 6:3). And so God destroyed them from off the face of the earth. While no doubt there were some good men (like Enoch) in that age the great majority of them were sinners. For at the time of the Flood only eight souls found favor with the Lord. It seems that Satan gained his end in bringing sin into the world in this dispensation.

After the Flood God makes a covenant with Noah, which holds good today, proving that God is faithful in keeping His promises. As the earth was again repeopled and sin increased, God again had to interfere with the work of man by confusing the language of the people and thus stopped the work of building the tower that was to reach to heaven. Gen. 11:4.

Then in perhaps three or four centuries (according to chronology) God finds a faithful friend in Abraham and makes promises to him and his posterity, and through his posterity raised up a people that He called His own, viz., Israel. God wants fellowship. He wants a people that He can call His own. How careful we should be then to obey His mandates in order that we may be His children. How wonderfully He led Israel. How patient He was with them, and destroyed nations for their sakes. What was the result? Disobedience, serving other gods almost continually The prophet Isaiah in the first chapter gives the picture of their condition in God's sight. God finally allowed them to be carried into captivity and at last were nearly totally destroyed. Sin, that awful thing, has again separated God from His people, proving that 'the carnal mind is enmity toward God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Time passes and finally the long promised Messiah (Gen. 3:15) has come to save His people (Israel) from their sins. Then the great majority reject Him and shamefully treat Him. But thank God, we Gentiles are permitted to share in the atonement He made for sin. And we have the blessed privilege to be called the sons of God, the same that Israel had, and now it behooves us to act in such a way that God need not be ashamed of us in calling us His children. And we need to remember that the same deciever that beguiled Eve has lost none of his cunning in deceiving God's people, but has rather learned new ways of accomplishing His designs in these last days. We Mennonite people, as well as any others, need to be on the alert. There are so many avenues open, so many attractions and allurements to lead the young away that before we are aware of it we will be side-tracked and again Satan will gain His end as he has in the preceding dispensations that we were trying to review. We thank and praise God for the promise of a time when Satan's power will be broken and righteousness and truth will reign, and in anticipation of that blessed time we say with the Revelator, 'Surely, I come quickly, Amen. Even so, come Lord Jesus."

Smithville, Ohio.

CORRESPONDENCE

(Continued from page 9)

Strasburg, Pa.

Greeting in Jesus' Name:—Sunday, March 25, we reorganized our Sunday school with the following results: Supts., Bros. David S. Lehman and Henry Hunsecker; Sec. Treas., Bros. S. O. Burkholder and Charles Hunsecker; Chors., Bros. Harry Witmer and Samuel Burkholder. May God give each officer the needed grace to perform his duties faithfully. After the organization Bishop J. S. Burkholder preached a very helpful sermon from Matt. 18, it being our inquiry day. Peace was expressed by all present, many not being able to be with us on account of measles. The Lord willing, we intend holding our communion April 22. Pray for the work at this place.

Annie C. Lehman.

March 27, 1917.

Pettisville, Ohio

Greeting to all Herald Readers:—Sunday, March 25, 47 young persons were received into the Church by water baptism, four reclaimed and four received upon confession. In the afternoon we reviewed the Sunday school lessons for the past quarter, the different lessons being assigned to different brethren. The large Central Church was crowded to its utmost at both services. Cor.

March 27, 1917.

Upland, Calif.

Dear Herald Readers:—We are glad for the visit given us by Bro. and Sister Andrew Shenk, also Bro. and Sister Unsecker. Bro. Shenk gave us a very interesting sermon. The meeting was held at the home of Bro. Burkholders of the Brethren Church. As this was their prayer meeting evening, they kindly turned the meeting over to the Mennonites. Just as the meeting was starting a phone message was received that the daughter of Bro. Burkholder at high school had a very bad cough. There was danger of a blood vessel bursting at is had lasted several hours. Special prayer was offered at once for the afflicted one. When the meeting was over the school was called up and they said the cough had ceased within five minutes. This shows us again the great power of the Lord through prayer. May we be alive unto the Lord, pray without ceasing, serving the Lord. Lizzie Stauffer.

March 27, 1917.

Job, W. Va.

Dear Herald Readers, Greeting:—This finds everything going on at about the usual rate. Things are slowly getting back to normal after the big flood of March 11 and 12. Had no mail of any kind for over ten days. It reminded us of the days of our great-grandfathers, not being able to hear from our friends for so long. Most of all did we miss the regular visit of the Gospel Herald.

Attendance at our regular services is getting better as the beautiful spring weather approaches, and interest is good.

Sister Smith, wife of our co-laborer Robert L. Smith, is seriously ill at present. Let us pray for her speedy and complete recovery. Remember us all at the throne of grace.

Humbly, but sincerely,

Yours in Christ,

March 30, 1917. Rhine W. Benner.

NOT IN VAIN

Did you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them—that it was a vain endeavor?—Thoreau.

"What will ye do in the solemn day?"

PREACHER'S PAGE

(Continued from page 5)

our power for God and with man, in the work whereunto we have been called.

Prayer.—It may perhaps seem rather unnecessary to suggest to the minister prayer as an element of power, in-as-much as all ministers are considered proficient in the exercise of this gift. But we have reason to suspect that not all of them engage in intelligent, thoughtful, earnest prayer as often as they should. And then, too, there may be words in profusion and form a-plenty and yet no power because people ask in an indefinite, formal way and get nothing and in fact expect nothing. If such be the condition of the case, you need first of all to come to the Master as did the disciples of old and plead earnestly, "Lord, teach us to pray." It is not God's intention that prayer should be ineffective or powerless, and if it is the fault doubtless lays with you and not with God. But some will ask, Wherein lies the power of prayer? Various statements found in the Scripture state emphatically that the Lord is approachable through prayer and not only that but He will answer prayer. "Ask and it shall be given unto you." Whatsoever ye shall ask in PRAYER believing, ye shall receive." Promises like these have been verified over and over in the experience of those who have come to the Lord with their trials, troubles, vexations, and difficulties. If your prayer has not been answered, ask again. It is possible that He has answered and you did not perceive or understand. He is not wearied with your oft coming unto Him. So do your part. It is yours to ask; yours to believe, and God's to answer.

Faith.—Without faith it is impossible to please God. All honest men will agree at once that men in all ages of the world who did the work of God were men whose faith was so strong that it moved them into action. But for all this we meet people who are weak in the faith and are asked to suggest a remedy. Here it is: First, pray sincerely, "Lord increase our faith," and then exercise what you already have. Second, someone has said that a knowledge of facts creates faith. This can perhaps be better illustrated than explained. When the news of the invention of wireless telegraphy was first made known, many, even in scientific circles, expressed themselves as having little faith in the thing; but when a knowledge of the facts of its workings became known, men began to have faith in it, and now no one questions the thing any more, even though he does not understand the laws of electricity nor all the intricate details connected with its construction and operation.

The same holds true in spiritual things. You may have but little faith in God; but as you study His nature, His qualities, His power, His plan, His purpose, His works, etc., as revealed in His Word, your faith begins to unfold as the budding flower and its effects will be as marked and evident as the scent of the rose that is wafted on the breezes of springtime. The more knowledge we get about God, Christ, the Holy Spirit, etc., the greater our faith will be. Did not the Lord speak truthfully when He complained to Hosea, "My people are destroyed for lack of knowledge" (Hos. 4:6)? Whether men believe it or not, a lack of knowledge is in part if not altogether responsible for the weakness of faith of the present day. Not a lack of knowledge of scientific facts but of Bible facts.

Knowledge.—Since knowledge has been touched on, some will perhaps quote Paul and say, "Knowledge puffeth up." This is true of certain kinds of knowledge, or when acquired with an improper motive or under improper conditions or from the wrong source. But Peter says, "And be ready always to give an answer to every man that asketh you a reason of the hope that is in you" (I Pet. 3:15). A great many people (some ministers included) are not able to do this, simply because they lack knowledge. It certainly does not tend to increase the faith of the onlooker who sees the professing Christian put to silence by the cavil of some irreligious mocker, simply because the man of God lacks information or knowledge of the facts connected with the religion of Jesus Christ.

In seeking for knowledge the minister naturally, should read and study books, treating the subject which he is expected to present. For example: Teachers of secular knowledge know that in seeking a solution for a difficult proposition in mathematics it would be useless to look for it in a Greek grammar. While a study of this, together with a number of other subjects, might increase his mental capacity, nevertheless if he wants a knowledge of mathematics, he must study books treating the subject. Likewise the man that goes forth preaching the love of God and all that this includes must have a knowledge of his subject that he may be able "to give to every one that asketh him a reason of the hope that is in him." Hence a systematic, regular, devoted study of the Bible (like which there is no other book, in all the literature of the world, both sacred and profane, and all the realms of creation, bear glorious testimony to its truth). In it is contained the way of life. In it is contained all that we need to know to be saved.

Charity.—Paul pays a glowing tribute to this gift in I Cor. 13, and speaks of it as a complement of faith, wisdom, knowledge, consecration, etc., without which all these are vain. In fact all man's labor is vain without charity. It does seem that whatever will be accomplished for Christ in this old world will not be by force of arms, wisdom, eloquence, valuable as these may be in their place, but through love. The minister may be able to preach ever so well and do many things that are very good and put to silence the mocker and the scornful, and yet not be a soul-winner, but he whose heart overflows with love is the one who is gleaning souls for the Master.

Patience.—"Let patience have her perfect work," is the admonition of the apostle James. There is a saying that "there are times when patience ceases to be a virtue." This may be true, at least in part; but be that as it will, it is also true that the patience of mankind, many Christians included, is far too many times exhausted long before it has ceased to be a virtue.

We have not mentioned the Holy Spirit, through whom Christ promised us power; but have mentioned only a few of the qualities, which if possessed, exercised, and cultivated by the Christian worker, will certainly be a help to him, and it is understood that all these are exercised under the guidance of the Spirit.

Kalona, Iowa.

JESUS, MY SAVIOR

Assist me, Savior, to proclaim,
And tell Thy love abroad,
For Thou hast washed me in Thy blood,
Thou holy Lamb of God.
For I was lost and dead in sin,
With mighty fetters bound,
And none could break those galling chains
But Thou who sought and found.

And none could raise me from the dead—
That death-like sleep of sin,
But Thou who didst on Calvary bleed
My guilty soul to win.
And now it is my joy to tell
The virtues of Thy blood—
That washed away my scarlet sins
In Calvary's cleansing flood.

And when with Thee in glory bright
I gaze upon Thy face,
I'll praise Thee for Thy matchless love—
Thy rich abounding grace.
The notes of my redemption song
Shall never cease to ring,
The angels cannot join with me
Those blissful strains to sing.

For they have not been vile like me,
Nor black with sin and guilt,
And so they cannot sing to Thee
"Thy blood for us was spilt."
The sweetest notes that e'er shall sound
In Thy omniscient ear,
Shall roll from lips of sinners saved
From this dark sinful sphere.

—C. C. Crowston.

"The soul that sinneth, it shall die."

PROFITABLE STUDY

Deut. 11:18, 19; Psa. 119:18.

Two things are necessary to really profitable study. First, one must study something that is really worth studying; and second, one must study thoughtfully.

This second condition is as essential as the first. There is an old story of a Scotchman who had studied the Bible so much that he almost knew it by heart, and yet he was an infidel. He had studied something that was worth studying, but he had not studied it thoughtfully. He had not got down to the heart of the Bible at all; for if he had, he would have found God there.

The age we live in is not a thoughtful age. Every one thinks he thinks, because every one has opinions. But very, very few persons are at all careful to make sure that their opinions are correct by careful reflection.

The vast majority of persons either jump to their conclusions in a careless, off-hand manner, or else, simply imbibe and adopt the opinions of those about them, or of the papers they read, or the teaching they received from the pulpit; or they hang on to the opinions which they have inherited as if they were the quintessence of truth.

Opinions obtained in any of these ways may be quite correct; very often they are correct, and for the superficial uses of life, these superficial opinions may be as useful as if they had been thought out by those who hold them. But, instead of helping to develop a man's capacity for forming an intelligent judgment on any subject, these slipshod ways of arriving at conclusions unfit him for doing so

That is bad enough when questions in regard to the present life are alone concerned, but it becomes a very serious evil in its effect upon a man's spiritual development. For spiritual truth can only be grasped effectually as the result of careful reflection, and one who has not formed the habit of reflection has very little capacity for it. That capacity, like all others, needs to be developed by parents.—Sel.

THE COMPANION

I know not the way that's before me,
The joys or the griefs it may bring;
What clouds are o'erhanging the future,
What flowers by the wayside may spring.
But there's One who will journey beside me,
Nor in weal nor in woe will forsake;
And this is my solace and comfort,
"He knoweth the way that I take."

—Selected.

"The great characteristic of this life is its uncertainty—here today, and gone tomorrow." Oh! how it ought to tell for the Gospel.—H.

DOCTRINAL

(Continued from page 3)

he is writing about and says in v. 5: "For we through the Spirit wait for the hope of righteousness by faith. In the latter clause of verse 6, "but faith which worketh by love."

The next point we wish to notice is the new birth. Before he taught works he recognizes, "Every good gift and every perfect gift is from above and cometh down from the father of lights, with whom is no variableness, neither shadow of turning." Since that be true, he says in verse 18, "Of his own will begat he us with the word of truth that we should be a kind of first-fruits of his creatures"—begotten by the Word. Let us see—does that harmonize with other scripture? I Pet. 1:23: "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

Rom. 1:16: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." Then again, James also recognizes the power of the Word in I Cor. 1:21, which is able to save your souls. Then in verse 22 he tells us to be doers of the Word, and not hearers only, deceiving your own selves. In verse 25: "Man . . . . blessed in his deed"—beautiful harmony with Jno. 13:17: "If ye know these things, happy are ye if ye do them." And I Thes. 5:11-22, with many other Scriptures teach real Christian activity. In chapter 1, he makes reference to most of what he writes about in the following chapters: temptation, faith, patience, prayers, humility, endurance, tongue, works, etc., then in the last verse of Chap. 5, how to save souls and hide sin.

Garden City, Mo.

Married

Shantz—Eby.—At the home of the officiating minister, Bro. Jonas Snider, Bro. Abram G. Shantz, and Sister Ada Eby, both of the Waterloo, Ont., congregation, were united in matrimony on March 20, 1917.

Weber—Kinzie.—On March 14, 1917, at the home of the bride's parents, Breslau, Ont., Bro. Ion Weber of Floradale, Ont., and Sister Geneva Kinzie, were joined in holy matrimony, Bro. Jonas Snider officiating.

Martin—Weber.—On March 21, 1917, at the home of the bride's parents near Waterloo, Ont., Bro. Nelson Martin and Sister Naomi Weber, both of Waterloo congregation, were united in marriage by Bro. Jonas Snider.

Shantz—Erb.—On Jan. 17, 1917, Bro. John S. Shantz and Sister Carrie Erb, both of Watrloo, Ont., were united in marriage at the home of the bride's parents, Bro. and Sister Enoch and Elizabeth Erb, by Bro. Jonas Snider.

Yoder—Zook.—Bro. Frank E. Yoder and Sister Zella M. Zook, both of Belleville, Pa., were united in marriage, March 11, in the Belleville Mennonite Church, Bro. Eli H. Kanagy officiating. May God ever bless them and keep them useful in His service.

Ruth—Landis.—On March 17, 1917, Bro. Arthur D. Ruth of Line Lexington, Pa., and Sister Florence N. Landis of Lansdale, Pa., were united in marriage by Bro. A. G. Clemmer at Franconia, Pa. May God's guiding Spirit attend them through their journey in life.

Kauffman—Cable.—On March 15 Bro. Bruce A. Kauffman of Martinsburg, Pa., to Sister Carrie Cable of Schellburg, Pa., at the home of Sister Effie Hoover, were joined in holy matrimony, by Bro. J. N. Durr. May the Holy Spirit guide and the sunshine of God's love ever illuminate their pathway through life.

Weaver—Kauffman.—On March 20, 1917, at the home of Bro. Martin Weaver of Eberly's Mill, Cumberland Co., Pa., Bro. William M. Weaver and Sister Clara Mae Kauffman, both of Fentress, Va., were united in marriage by Bishop Benj. F. Zimmerman. They expect to make their home in Alberta, Canada. May God's blessings attend them.

Lesher—Landis.—At the home of the officiating minister, Bro. J. S. Burkholder, near Chambersburg, Pa., Deacon Daniel D. Lesher of near Scotland, Pa., and Sister Ellen H. Landis of Chambersburg, Pa., were united in holy bonds of matrimony on March 27, 1917, in the presence of a few witnesses. May their newly married life prove a blessing to them.

Obituary

Yoder.—Joshua Yoder was born April 9, 1838; died March 23, 1917, at his home near Mattawana, Pa., from the effect of a stroke of paralysis, after which he lived only 9 days. His age was 80 y. 11 m. 4 d. Bro. Yoder had been in fairly good health and able to be out and around. He was a member of the A. M. Church for many years and stood firm in his faith to the end. He leaves to mourn his departure his wife, 2 sons, 1 daughter, 2 sisters, and 1 brother, besides many relatives and friends. One daughter, 1 son, 2 sisters, and 1 brother preceded him to the spirit world. He will be missed as one of the aged pillars of the Church. May our loss be his eternal gain. Funeral March 27th, at the house, services conducted by Bro. John E. Kauffman. Text, II Cor. 5:1. Interment in the Pine Glen Cemetery.

Geiger.—Mrs. Elizabeth Geiger, wife of the late Frederick Geiger, was born in Riley Tp., Putnam Co., Ohio, Dec. 22, 1842, and departed this life March 20, 1917; aged 74 y. 2 m. 28 d. She was the daughter of John and Catharine Hilty.

She was married Feb. 22, 1864, to Frederick Geiger who preceded her to the great beyond by but fourteen months. To this union were born 11 children, 8 of whom are still living. Together with these 8 children she is survived by 2 sisters and 4 brothers.

She was baptized in the spring of 1865 in Paulding Co., O., and has been a loyal and faithful Christian during her long and useful life.

She was accordingly a devoted and faith-

ful wife and mother finding her greatest joy in the service of her household physically and spiritually. Services were conducted at the house Mar. 23, by Bro. John Blosser and at Zion Mennonite Church by T. K. Hershey. Text, Phil. 1:21. Interment in adjoining cemetery.

Berey—Mary Ann Schrock was born in Waterloo Co., Ont., March 1, 1841; died March 9, 1917, aged 76 y. 7 d. She emigrated with her mother to Elkhart Co., Ind., in 1854; married Jacob K. Berkey, Jan. 27, 1861, who preceded her in death Dec. 3, 1911. In 1862 they settled on their farm in St. Joseph Co., Ind., where they lived until death. Early after their marriage they united with the Mennonite Church of which they were consistent members until their departure. This union was blessed with 10 children of which one, William, died Dec. 10, 1902. She leaves to mourn her departure, 9 children, 4 daughters and 5 sons, 54 grandchildren, and 21 great-grandchildren, and a host of relatives and friends. May our loss be her eternal gain. Funeral services by C. L. Ressler, assisted by Martin Ramer. Text, Psa. 91:16.

Raber.—Susanna Raber, nee Nafziger, was born near Esterbach Prussia, Aug. 2, 1827; died March 21, 1917; aged 89 y. 7 m. 21 d. She with her brother Jacob emigrated to America in 1846, and located in Wayne Co., Ohio. She was converted to the Christian faith in her early youth and united with the Amish Mennonite Church, remaining faithful to the end.

On Feb. 22, 1848, she united in matrimony with Daniel Raber. In the same year they moved to Lee Co., Iowa, where they experienced all the hardships of pioneer life. In 1858 they moved to Hickory Co., Mo. Here they suffered greatly during the Civil War, in addition to the privations of the pioneer life of that district. They again moved in the year 1890, this time making their home in Johnson Co., Mo., at which place the husband died on Oct. 24, 1905. After his death she made her home with her son Samuel W., until 1912 when she came east. She stayed part of the time with her son Daniel B., of Aurora, Ohio, and part of the time with her daughters Mrs. L. S. Nafziger of Goshen, Ind., and Mrs Henry Rychener, of Pettisville, Ohio, at whose home she died.

She leaves to mourn their loss 5 sons, 2 daughters, 46 grandchildren, 74 great-grandchildren, and a large number of friends and relatives. Besides her husband, 3 daughters, 8 grandchildren, and 8 great-grandchildren have preceded her to the spirit world. Funeral services were conducted by E. L. Frey at the Pettisville Union Church, after which her remains were taken to Johnson Co., Mo., to be laid besides those of her husband.

Eby.—Susanna Leatherman Eby was born in Medina Co., Ohio, March 9, 1844; died March 18, 1917; aged 73 y. 9 d. She was the youngest living child of a family of nine children born to Abraham and Hannah Landis Leatherman and was the last surviving member of her father's family.

Her early life was spent in Medina Co., Ohio. She was united in marriage to Tobias S. Eby, May 1, 1870, at Wooster, Ohio. To this union were born 3 sons and 4 daughters (Henry W., Clara Eby Steiner, Harvey L., Amanda Eby Leaman, Emma L., Samuel L., Ida L.) There are also 10 living grandchildren.

The family lived in Medina and Wayne counties, Ohio, until the spring of 1887, when they removed to the farm where she lived until her death.

In 1889 she united with the Zion Mennonite Church of which she was a faithful member until her death. By her example and words she left a lasting influence on her family and those with whom she came in contact.

Her last illness was rather brief. She was confined to her bed only two weeks. The cause of her death was pronounced carcinamo by the attending physician. She suffered very little from pain. She knew that the end was near and expressed to all her readiness to leave this world whenever her Master should call. She was cheerful, calm, and resigned to her Master's will. She was visited in her last days by all her children and gave them words of comfort and counsel. As the end was approaching her thoughts began to turn towards the future and her relatives who had preceded her into the future life and whom she was soon to join.

She leaves a sorrowing husband and family who mourn but not as those without hope.

Services conducted at the house by Moses Brenneman, and at the church by T. K. Hershey and Noah Blosser.

Augsburger. — Malinda Augsburger, daughter of Abraham and Elizabeth Thut, was born Feb. 20, 1872, near Bluffton, O.; died March 22, 1917, at her home near Elida, Ohio; aged 45 y. 1 m. 2 d., death being due to tumor and Bright's disease.

She joined the Mennonite Church in early life and remained faithful until death. She bore her sufferings patiently. On Nov. 12, 1891, she was united in marriage to David C. Augsburger. This union was blessed with 8 children. She leaves to mourn her early departure her husband, 5 children (Christian, Elizabeth, Fred, Hulda, and Homer), 5 brothers, 2 sister, besides a host of relatives and friends. The family wishes to express their heartfelt gratitude to all the friends and neighbors who so kindly assisted during the sickness and death of their wife and mother.

While the unexpected departure of our sister spreads a solemn gloom over the home, the community, and the Church, her life was such that we can with the eye of faith look beyond the clouds and behold her in the glorified state among the faithful and redeemed in the heavenly mansions, wearing the crown of glory promised to all those who love Him, anxiously awaiting our coming. She seemed to realize the uncertainty of her condition and on her last day on earth expressed herself as having her hope and trust in God. She was of a very quiet and peaceable disposition and while she in late years passed through some severe trials which caused her to shed many tears, she made the remark, I can hold no grudge against any one. She frequently made the remark if it would please the Almighty I would be glad to pass over and be at peace.

A short service was held at Salem Church near Elida, Ohio, Sunday, March 25, by J. M. Shenk, also at Zion Church near Bluffton by Samuel Roup (German), text, Rev. 14:13, and George Ross (English), text, Rev. 11:12. Interment in adjoining cemetery.

"When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear
And wipe my weeping eyes."

REPORT
Of Bible Conference Held near Morrison, Ill., Feb. 27 to March 3, 1917

For the Gospel Herald.

Instructor, S. G. Shetler.

Subjects, **Regeneration; Sanctification; Holy Spirit; Practical Christianity in the Home; Judgment on Earth.**

It is not impossible for us to fall if regenerated. Baptism is not enough.

Sanctification is separation for holy use.

We are never to pray to the Holy Spirit. The Son may send the Spirit. When men are filled with the Holy Spirit they are obedient. We are to try the spirits. Obey the rules made by Holy Spirit-filled men in the Church.

Self control must be practiced before our influence is worth much. Act friendly and be sociable. Remember the weak in the Church. Warn the unruly. Visit the afflicted. Be careful of your speech.

Be non-resistant when brought before the courts. We are to judge ourselves. Judge difficulties in the Church by the brethren and not by the courts. Judge impartially.

Bro. Shetler preached a sermon eight evenings. The brotherhood at this place feels much encouraged. The attendance was fairly good. The brother faithfully expounded and taught the Word, warning sinners of the wrath to come. Two precious young souls confessed Christ.

Secretary.

REPORT
Of the Bible Conference Held at the La Junta Mennonite Church, March 4-11, 1917

For the Gospel Herald.

Moderator, S. S. Stalter; Instructors, John Thut, J. A. Heatwole, Allen H. Erb.

Topics considered: **The Lord's Day; Nonresistance; Swearing of Oaths; Devotional Covering; Christian Salutation; Practical Lesson on Prophecy; Nonconformity to the World; Amusements; Secret Orders; Christian Worship; Marriage; Missions.**

The Lord's Day commemorates finished redemption.

Nonresistance is a test of love.

Returning good for evil is God-like.

There is no need for an oath when a man is honest.

The study of prophecy is unlimited for the extent of deep thought.

By the use of the devotional covering the proper relation is recognized between woman and man and Christ and God, thus producing order, regularity, and efficiency.

Conformity to God separates us from worldliness.

One minute's presence of the Holy Spirit brings more joy than hours of worldly amusements.

Marriage is a contract between man and woman instituted by the wisdom of God for the blessing of humanity and the glory of God's name.

The Spirit of God is seeking for the man of God to make known the Word of God to those who are in darkness, and that man is **you.** Will **you** yield obedience.

Edward Miller, Secy.

Her little child hath gone to sleep,
Why should a mother watch and weep?
Earth's ills were gathering round his nest—
He crept into a Father's breast.

—Isaac Williams.

Items and Comments

Texas is the latest state to grant pensions to dependent mothers.

In a storm which swept over parts of Alabama, March 27, 20 persons are reported dead and many hurt.

According to official statistics the death rate from automobile accidents increased one hundred per cent. during the last year.

By a vote of 32 to 12 the state senate of Pennsylvania has voted to substitute life imprisonment for the death sentence in the state. It is to be hoped that the house will concur in the senate's action.

3108 strikes are reported for the year 1916. In these the strikers won in more than 700 cases while the employers won in about 500 cases. The rest were compromises. Considering the costs, both sides were losers, as a rule. It was a record year for strikes.

The agricultural department at Washington, D. C., has been collecting statistics throwing light on the compartive rise in the cost of living and the average wage. It is claimed that the laborer who received three dollars a day in 1907 could purchase 69 cents more of food values than the same grade of laborers can today on their advanced wage.

Firty years ago the United States purchased Alaska from Russia for the sum of $7,500,000. At that time it was thought the price was exorbitant, and the transaction called "Steward's folly." It is now officially stated that within the past fifty years Alaska has contributed more than $750,000,000 to American trade, and there are still 600,000 square miles of territory holding natural resources of immense proportion to prove the wisdom of the purchase.

The Baptist church at Rhinelander, Wis., believes in social service with all its might, mind, heart, soul, and fists. Its Sunday school has received a license to operate a boxing club. Its pastor is an ex-pugilist, himself holding a boxing license. We wonder sometimes where this sort of foolishness, under the garb of religion, is going to end. The modern catch phrase that everything ought to center in the church did not originate from the Bible.—Religious Telescope.

As this is being penned the U. S. Congress is assembling at Washington, D. C., and the eyes of the nation are turned toward Washington, anxiously awaiting the news of what Congress will do. Unless providence interferes there will likely be a declaration of war against Germany in some form, most of those in Congress favoring a declaration that a state of war exists, rather than a flat declaration of war against Germany. There is still a strong sentiment against war, and our prayers continue to ascend that something will be done that the awful curse of war may be averted. In the mean time the conflict continues to rage in Europe, the allies making gains in the west and in Palestine.

"Watch with me, Jesus, in my loneliness,
Though others say me nay, yet say Thou yes;
Though others pass me by, Stop Thou to bless."

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¶ "From that time Jē'sus to preach, and to say, "Repe the kingdom of heaven is"

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MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

ANNOUNCEMENT

The eighth annual meeting of the Mennonite Children's Home Association will be held at the Millersville Mennonite Church, Millersville, Pa., on Monday, May 7, 1917.

There will be two sessions—morning and afternoon. A program of important subjects will be a feature in addition to the usual routine of business that will make this meeting interesting and of much importance of every one.

A cordial invitation is extended to all.

Benj. Weaver, Moderator.
D. M. Wenger, Secretary.

IN HEAV'N ABOVE

Oh! where shall pain and dying cease?
In heav'n above, in heav'n above.
And where from grief shall come release?
In heav'n above, in heav'n above.
For God shall wipe all tears away
And sorrow's night He'll turn to day,
And crown us saints for aye and aye
In heav'n above, in heav'n above.

Oh! where shall weary souls find rest?
In heav'n above, in heav'n above.
And where shall we be fully blest?
In heav'n above, in heav'n above.
The ways of sin we'll no more learn,
And doubts and fears no longer burn,
And hope to glad fruition turn
In heav'n above, in heav'n above.

Where shall we greet our loved ones gone?
In heav'n above, in heav'n above.
Where shall eternal friendships come?
In heav'n above, in heav'n above.
For we shall press them to our breast
And have them ours forever blest
In endless friendship, endless rest,
In heav'n above, in heav'n above.

—D. N. Howe in Religious Telescope.

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OUR MISSIONS

Foreign

India. — (*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—Home Mission (*1893), 639 W. 18th St., A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission (*1907), 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Eli W. Weaver, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, J. S. Lehman, Acting Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, P. R. Lantz, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

*Date of organization.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

Quotations from some of the best mission books, their authors, and addresses have been given in the Gospel Herald and the Mission Letter from time to time. For how many of them have you sent? Have you read those for which you did send?

The first requisite of a successful missionary is that he is thoroughly conscious of having passed from death unto life in Christ Jesus. A close second is that he has the right idea about the atonement brought about by the shedding of Christ's blood. Observation has shown that missionaries in India who had little or no use for the "blood" were of little use on the field. In your mind, what is a third, a fourth, a fifth requisite?

Joseph in the "king's prison" in Egypt, Paul a prisoner on his way to Rome, and John Bunyan in Bedford jail—men who though in adversity made the best of the situation and because of their great faith in God, became leaders to whom even kings were obliged to bow—are the kind of men who are needed on the mission field. Are you a born leader? Do others know you to be such, or is that simply the opinion of yourself? We need more leaders in the mission field all over the world.

William P. Shriver in "Immigrant Forces," speaking of Catholicism as found in some foreign countries, says, "Not all priests are leading the people into an intelligent appreciation of American Christian life; rather the reverse. Ethical considerations are subordinate to ecclesiastical. Hence it is not to be wondered at that many children regard it as far more serious to break a crucifix by accident than to tell a lie." We think this to be serious, and it is; but it needs careful investigation constantly and prayerful devotion to God lest we be found in the same condition, only less in degree.

Within the last two months more than ten thousand tracts have been sent out to brethren in the various congregations in the United States and Canada by the Mennonite Board of Missions and Charities with reference to giving for the support of missions. Some brother or sister was selected in each congregation with the hope that distribution would at once be made. How many of these have found their way into some out-of-the-way place and possibly into the waste basket without ever reaching the people for whom they were intended? Did you receive a number to be distributed? Are you guilty?

There are two classes of workers: hinderers and helpers. To work constructively requires much thought, prayer, and study. To work destructively requires but little brains or thought, and no prayer nor closeness to God. This would not be so serious but for the fact that some who work destructively think that they are "doing God service." It would be indeed painful for them to know that they are doing more harm than good, yet they are real hinderers. They point out what they consider to be the faults and misdeeds of others without giving an effective remedy. The world has a name for them. They are termed "knockers." It should be remembered, however, that Jesus found much fault with the people of His day, but it must likewise be remembered that He did this secondarily and that He dwelt much more on character, prayer, sympathy, helpfulness, spirituality, etc., than on the faults of others. Serious as these faults were, He knew that they were very poor food for the soul.

If you could see the poor, pale, half-starved boys and girls, just as good by nature as your boys and girls, or old grandmothers who can no longer make a living by honest toil, go to the "city dump" and pick out the bits of bread which have been thrown away by others in order to keep from starving; if you could see these same boys and girls huddled closely together around a small fire made with small pieces of wood and coal which they picked up "in the yards" among railroad men who treat them very cruelly, would it not stimulate you to do more for the mission cause? These people need help. The missionary can often truly say, "Silver and gold have I none," but may frequently get an opportunity to speak words of comfort to these unfortunates. How much will such help and teaching amount to so long as the stomach is gnawing with hunger? Mission work is more than simply preaching the Gospel. "These ought ye to have done and not leave the other undone." The missionary can supply the Gospel, but you are expected to supply the money.

INDIA AND THE MISSIONARY

By Geo. J. Lapp.

For the Gospel Herald.

IX. Historical Survey of Christianity in India

From a study of the people of the country and the history of modern missions one would naturally form an opinion that Christianity in India must be quite a recent thing. A glimpse at history, however, shows us that Christianity in India is nearly as old as the religion itself. It has been thoroughly established that the apostle Thomas found his grave in this land and that he was the instrument in establishing the teachings of Christ in India. It seems that many of his fellow countrymen either preceded him or immigrated about the same time and that among them churches were established. A number of communities bear the name Thomas Christians to this day.

Before Thomas entered India many of the people were prepared for the message because they had through the Jews learned to look for a Messiah. While Solomon was in his glory many of his people came to this land to collect and quarry precious stones for the temple and for the royal man-

sions in Jerusalem. They finished their work and many of them stayed in the country as merchant men and agriculturists. The Jewish community of India is known as Bani Israel to this day. They were of course faithful to the tenets of their religion and it was through their influences largely that many of the early reformers received their conception of one God. Using this as a basis many cults sprang up which taught that only one God should be served and that all doctrines established should be subservient to this one great dogma. And Hinduism, while it is pantheistic in principle, yet within the system one is able to discern elements which show the influence of early monotheistic teachings. The Parmatmaa is one great all prevailing spirit which pervades all space. The idea of sacrifice is a natural result of man's devotional tendencies; yet its functions and the reasons for observing many of the sacrificial rites have changed during the last nineteen centuries.

Thus when the apostle Thomas set foot in India and preached the Gospel of the Kingdom he found ready soil among the early Syrians, among whom some were Jews and some more or less influenced by the Greek philosophy which predominated in their times. They kept themselves entirely aloof from the natives of India. They settled along the southwestern seacoast and engaged in seafaring and in commercial business. As the years came and went they also began to till the soil. In fact, their generations began to count themselves native to India yet traditionally they kept their connection with the country from which they came. It is no wonder that they gladly received this apostle of Christ and still more gladly received his message. There is every reason to believe that in a very short time strong churches were founded and that by the third and fourth centuries when more Syrians immigrated into India they easily found church homes.

Let us look into a few sources which throw light on the early history. The following are a few quotations:

From the Apocryphal Acts of Thomas and the Martyrdom of Thomas we gather that "An Indian king, Gondophares, sent a merchant, Abbanes, to Jerusalem to find a capable architect to build him a palace. In the slave market Thomas was pointed out to him, whom he bought for an equivalent of $15.00 and returned with him to the Indian king's court. After his arrival Thomas worked many mircales and converted and baptized the king and many of his subjects. After some time he left this kingdom and traveled to another part of India where he suffered a martyr's death. His bones were buried near the southwest coast and a church was built over them." The account is not accepted as probable by all scholars of Christian history but coins found in Eastern India date back to the time soon after the birth of Christ and also bear inscriptions of the king Gondophares. Comparing this with a Syrian tradition found and translated by a missionary named Baily, we must infer that the above narrative contains some truth. The tradition is as follows: "Thereafter Thomas of Jerusalem (who came over in 345 A. D.) instituted inquiries regarding the descendants of two priests ordained by the apostle Thomas. He appointed one as archdeacon and others as elders in order that they might watch over the affairs of the Malabar Christians. From that time bishops were regularly sent from Antioch but the Archdeacon and elders were chosen from the churches in India."

Eusebius writes, "About the year 180 A. D. there were still many evangelists who sought to imitate the godly zeal of the apostles by contributing their share to the extension and upbuilding of the kingdom of God. Among them was Panteanus, who is reputed to having reached the Indians among whom he found the Gospel of Matthew."

Jerome also wrote, "On account of the fame of his superior learning Panteanus was sent to India by the bishop Demetrius (of Alexandria) to preach the Gospel among the Brahmins and the philosophers of that country." There is also a tradition that after the Council of Nicea under the influence of King Constantine (A. D. 30-337) an embassy was sent to India to convert the people to Christianity. The leader of this embassy which came in about A. D. 330 was a bishop named Theophilus, an Indian, who as a child had been sent to Rome as a hostage and had received a Roman education. We have no clue as to the extent of his work.

According to the traditions of the Thomas Christians of the Malabar coast there landed in 345 A. D. a large company of Syrian Christians under Thomas, a bishop from Edessa. From this time we are able to gather definite data regarding the early Christians in India, although we are also bound to accept the meager information which has been gleaned concerning the early Christians as already mentioned.

The writings of an Egyptian merchant, Cosmos Indicapleustes, who traveled in India about the year 360, show that there were Christian communities scattered in Ceylon, Malabar, and in the regions near Bombay. Half a century later Bishop Gregory referred to the Indian Christians and their shrines which were discovered in 1547 along with the "Thomas" cross on top of the hill of St. Thomas. A translation given of an inscription on the cross is as follows: "He that believes in the Messiah and in God in the height and also in the Holy Ghost is in the grace of Him who suffered the pain of this cross." Two other crosses with similar inscriptions were later found which gave evidence that they must have marked the centre of Christian communities.

From old copper, brass, and stone tablets; from old deeds of land ceded to the early Christians; from ancient letters we are assured that the influence of the early Christians was increasingly felt in India till the ninth or tenth centuries, after which time we are not able to gather data. It seems they lost their ardor.

The Fransciscan and Dominican monks of the Roman Catholic Church who came to India about 1320 found large communities of Christians near Bombay and in the southern part but they represent them as having fallen away from the true faith and having confused the apostle Thomas with Christ. Of these first missionaries a number of them suffered martyrdom at the hands of fanatical Mohammedans whose rulers were at this time overrunning India.

From 1350 till 1500 all is silence concerning the Christian communities.

The influence of Christianity on Hindu thought during these centuries about which so little is known may be seen from the Hindu sacred writings themselves. In the Mahabharata (12th Division), an Indian epic written somewhere around the beginning of the Christian era, we find an account smoething like this, that a "White Island" lies off the northern coast of the "Milky sea" (Indian Ocean) inhabited by people who are white and glittering in the sunlight. In religious view they are "ekantinas" (monotheistic) and they softly murmur prayers in the spirit of one God, "Narayan," and are filled with a wonderful faith, "Bhakti." It is also predicted in this book that in the second age these people to whom was revealed the doctrine of the invisible divine Being would take part in the final accomplishment of the work of God. Other sacred writings have also been referred to as echoing Christian thought. They do contain thought which is very Christian but no one has been able to trace definite history of Christian influence upon them.

The beginning of the sixteenth century marks the revival of missionary effort in India. Among the prominent missionary lights of this time is Francis Xavier, a Jesuit who by his thorough scholarship and boundless self-denial was able to win the confidence

of the Indian people and also gain many converts. Robert de Nobili, another Jesuit, came to India in the beginning of the seventeenth century and sought out means by which he might reach the Indian people independent of the military protection of the Portuguese who were established in Goa. He worked on the theory that a missionary must be an Indian to the Indians, therefore sought by every means to conform himself to their customs. He erred however in this that he allowed caste prejudice to predominate and he had a high caste mark painted on his own forehead and firmly allowed only the highest castes to approach him and kept himself enshrouded in mystery as much as possible. He called himself a Brahmin of the West and his followers became known as Roman Brahmins. This caused the other Christian communities to protest vigorously because they began to be classed as Christians of the second rank and were ridiculed by the non-Christian people. He influenced the Roman Catholic authorities to the extent that even the Pope gave sanction to his system of allowing people to become Christians and still retain their caste distinction. This evil has a great influence over the Christians of southern India, both Protestant and Catholic, to this time.

The Roman Catholics also sought by every means to romanize the Syrian Christians, in fact all the descendants of the early Christian communities found in different parts of western and southern India. By the close of the eighteenth century nearly all of them had become nominally recognized as a part of the Roman Church. This also marks the zenith of Roman Catholic missionary effort in India. From this time on there was a noticeable decline, so much so that Abbe Dubois, a French father who came in 1815, notes in his letters that "during the last sixty years not one proselyte has been made" and "not a single member now living but joined for some secondary motive other than Christian."

One result of this was that Protestant missionaries who later went among the remnants of the early Christian churches found them ready to hear the Gospel and eager to again come back to the primitive faith, which they did by the thousands.

At this time also there was a commercial revival in the world and merchants and organized companies pushed their interests into the Orient. Taking advantage of the Christian teaching which had been given to the people and the high place which the missionaries held they also allied themselves with the Christian influences which existed but were such poor representatives of Christianity that one Indian in describing them to a chaplain said, "Christian religion that? Devil religion! Christian much drunk, much do wrong, much beat, much abuse others." It is no wonder that those who had commercial interests soon began to look upon the missionaries as enemies of their own interests and sought in every way to menace them and keep them out of the country. All during the 18th century it was very difficult for missionaries to enter India and safely carry on their work. But many of them braved the dangers and such as Ziegenbalg, Frabicius, Schwartz, Moravian brethren, and fifty-seven Danish missionaries of whom fifteen only returned to the homeland, establishel missions, suffered the rigors of the climate, were bitterly persecuted by commercial companies as well as by Indian princes, but the fire of love they had for the souls of men could not be quenched and the cause prospered in their hands. Thus was laid the foundation for the establishment of modern missions in India when the onward progress of evangelism was carried forward with new vigor and organized effort began to result in the ingathering of so many souls.

Christianity is firmly rooted in India. There is no question but that the cause will grow and that from indigenous converts the real strength of the cause will be manifest.

A study of modern missionary effort in India is comprehended in reading the biographies of such men of God as William Cary, Henry Martyn, Alexander Duff, Gossner, and many others whose names stand for self-denial, earnest and intelligent effort, and the fruits of whose labors are still evident among us.

It is worthy of note that Claudius Buchanan, in his "Christian Researches," beautifully describes the interest which was taken by the English missionary societies in the Syrian Christians. From 1816 they put forth their best efforts to win them. They were bitterly opposed and in 1836 the work was abandoned. However, in later years efforts were renewed and large numbers have returned to the Protestant faith.

What we have given within these few pages will, I fear, leave only a misty haze. To a student of Christian history in India, after he has looked well into the sources and became familiar with the events and personages that figure in the establishing and developing of Christian influence in this land, if all passes before him as a great panorama, leaving a halo of glory around the first centuries for which he thanks God but also leaving his heart bleeding with the thought that the early Church lost her spirit of evangelism by which zeal India could have been won for Christ and could have been made a Christian nation. The day is far spent, the night is at hand, and we are not in these days able to wholly gain what she in her lethargy lost; but will we allow ourselves to be caught napping and lose still more? Will we not receive a double blessing from on high by doubling our effort and trying to evangelize the people who would have received the message generations ago but the Church, dead and eccentric and ecxlusive, withheld the light? May God grant us the proper insight and true love for this land which has held within her bosom the secrets of Christianity from the time of the latter's birth yet was allowed to remain ignorant of its priceless worth.

Dhamtari, C. P, India.

THE GREAT COMMISSION

By C. Z. Yoder.

For the Gospel Herald.

This is the great and last commandment of our Lord Jesus Christ. Not one of all the commandments of our Lord is recorded with such emphasis by all of the Gospels and the epistles as is this last one.

Matthew says in Matt. 28:19, 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even to the end of the world. Amen." Mark records these words (16:15), "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Luke quotes from Jesus these words, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

John writes these words of Christ (20:21-23), "As the Father hath sent me, even so send I you." "Receive ye the Holy Ghost." "Whosesoever sins ye remit, they are remitted, and whosesoever sins ye retain they are retained." Also in Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, in all Judea, in Samaria, and unto the uttermost part of the earth." These words were all spoken after Christ arose from the dead, just before He ascended to heaven.

How plain and how emphatic are these last words of our Lord. This commandment is to be preached not only at home in Jerusalem and in our own country but also in Samaria where the people are not like our own people, also in all the earth unto the end of the world. Notice how the apostles confirm the words of the

Lord. Peter says, in speaking of Christ, "There is none other name under heaven given among men whereby we must be saved." John says "Whosoever believeth that Jesus is the Christ is born of God" (I Jno. 5:4). James says, "He that converteth a sinner from the error of his way shall save a soul from death" and that "the engrafted word is able to save your soul."

Paul says, "Believe on the Lord Jesus Christ and thou shalt be saved," but again he teaches plainly that people must hear the word before they can believe to the salvation of their souls. See Rom. 10:9-17. Again he says, that this word is committed unto us, we are His ambassadors, so that people may be reconciled unto God (II Cor. 5:19, 20). God accepts no excuse for sin. Ignorance will not excuse us (Luke 5:17; Rom. 2:12). The way is plain (Isa. 35:8.)

But whenever any one will wholly follow the Lord the devil will oppose him. He comes as a roaring lion, with wrath and threatenings to discourage us (I Pet. 5:8), or as an angel of light to deceive us (II Cor. 11:14), as he came to mother Eve to persuade her that God does not mean what He says (Gen. 3:1-5), as also the man of God was deceived (I Kings 13:1-24).

Some may say the command was only for the disciples, but not so. The Lord promised to be with those that carry the message to all parts of the world until the end comes. The heavenly mansions were also promised to the disciples (Jno. 14:23), which we all love to claim, but remember the promises are only for those who obey. "Why call ye me Lord, Lord, and do not the things which I say" (Luke 6:46).

Some say, Does it pay? Will they believe? Beware, lest ye say by your deeds and words that God lies, for God does say "his word shall not return unto him void." Read Isa. 55:10, 11.

Jesus says, "If ye love me, keep my commandments" and in Rev. 22:14 we read, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." If, when we get there, and those gates are closed, we have closed them with our own disobedience. John says, "If we say we know him," that is, that I am a child of God "and keep not his commandments, I am a liar and the truth is not in me" (I Jno. 2:4). Paul says, If we obey not the Gospel we "shall be punished with everlasting destruction" (II Thes. 1:7-9). Who will dare say that this last commandment is not in the Gospel, or it does not belong to His commandments? To obey this last commandment we can either go ourselves if we think those who have been sent are not doing right, or we can support those who are going or who have been sent. Every congregation of 150 members should be able here in our home land to support an American Missionary or if the church does not want to obligate themselves they ought at least to have 25 members who could lay by 25 cents a week (I Cor. 16:2) or $1.00 per month, so that the 25 could support one who is sent, which costs about $300.00 per year. How many members there are who spend 25 cents per week for tobacco, intoxicants, chewing gum, candies, jewelry, or costly array which is detrimental to soul and body, and know of a certainty the day of reckoning is coming when we must give an account of these things (Luke 16:1, 2; II Cor. 5:10). Several churches have already adopted this plan, others are considering this and I trust before long all of our missionaries in the foreign field will be supported in this way. All those who are constrained out of love to the Lord to heed this great command of our Lord can write to Bro. G. L. Bender, Elkhart, Ind., who is the treasurer of the Mennonite Board of Missions and Charities. He can inform you of such as are not yet supported in that way. May we bear in mind the value of one soul (Matt. 16:26). How much comfort did the man get from all his wealth when he was in torment? Jesus taught us to work while it is day, the night of death is drawing near, when all our work will be done.

Do not expect the missionaries as well as ministers to be like angels. If you see or hear of them making mistakes, obey the injunction of Paul (Gal. 6:1), "Ye who are spiritual, restore such an one in the spirit of meekness." Jesus says His words shall not pass away (Matt. 24:35) but "they will judge us at the last day" (Jno. 12:18). God will accept no excuse at that time. It will be either, "come and inherit the kingdom prepared for you," or "Depart from me, ye workers of iniquity." Praise God for what the Church is doing, but may we do as Paul says in I Thes. 4:10, "that we increase more and more. The Mennonite Church today has greater opportunities than she ever had, but also greater responsibilities. "To whom much is given, of him shall much be required" (Luke 12:48). The following Scriptures teach us how to give: Luke 6:38; I Cor. 16:2; II Cor. 9:6, 7, with the blessings that will follow, Acts 20:35; Mal. 3:8-11; Prov. 19:17, etc.

Wooster, Ohio.

"Abstain from all appearance of evil." That is easy for those to do who walk in straight paths and have come out from the world.—Zion's Watchman.

PERSONALS

Sister Mary Madder at the Old People's Home near Marshallville, Ohio, is confined to her bed most of the time, and is gradually growing weaker.

Sister Etta Greaser, an inmate of the Old People's Home near Marshallville, Ohio, fell and fractured her skull, Feb. 12. She is still confined to her bed, but is improving slowly.

Bro. A. D. Driver, who spent about a year in Fort Wayne and rendered valuable service at the mission has accepted a position at West Liberty, Ohio, and will leave for his new field in a short time.

Sister Celesta Kauffman, who has been in Fort Wayne as a domestic for four and a half years, will leave the city soon. She was a great help at the mission, and the workers regret to see her leave.

Bro. Ezra Mullett of Nappanee, Ind., spent March 20 at the Fort Wayne Mission in the interest of Sunday school work. His visit, and especially the meeting with the teachers and officers of the school, was much appreciated.

Bro. Allan Good of the Argentine Mission, Kansas City, writes: "The new phase of mission work at Argentine has added to the mission interests in Kansas City. Twenty children have been sheltered in the Home since it was opened, Jan. 1; 5 were placed into country homes, 3 more will likely go this week, and others are waiting. We rejoice because of the interest that the western churches are taking in their new institution by helping to supply its needs, and for the many homes that are open to the poor unfortunate children. The earnings of the children in the past 3 years is now beginning to yield its harvest in this Home which they have made possible. A fuller report will follow some time in the near future."

NOTES FROM THE STATIONS

Altoona Mission

We rejoice here at the Mission that on Sunday morning a father of a large family for whom we had often prayed, united with the Church as a member. May he prove faithful and be a witness for God in these dark days.

Lima Mission

Bro. Andrew Brenneman of Elida preached here on Sunday morning.

Our Sunday school is small at present owing to small pox having broken out. Sixty-three cases are reported.

The Workers.

Canton Mission

Sunday, Feb. 11, Bro. I. J. Buchwalter was with us for the morning service. One was received into church fellowship by baptism. On Sunday morning, Feb. 18, Bro. J. S. Gerig was with us and preached a helpful sermon. Communion service has been announced for April 1. Bro. Gerig is expected to officiate. Great interest is manifested in the Tuesday evening Bible studies. There seems to be a growing desire in the hearts of people for the "SURE WORD." May God be praised for this.

C. K. Brenneman.

Old People's Home, Marshallville Ohio

On Feb. 23 Louisa Williams fell and fractured her hip. She is in her 83rd year but was still active. To lie quiet in bed is a task for her, but she is very patient and resigned.

On March 15 Sister Barbara Metzler who had been in bed most of the time for over nine months, passed away to her reward, aged 87 y. 8 m. 15 d. She was buried on the 17th at North Lima, Ohio, her former home.

On March 14 Bro. John Sommers of Pekin, Ill., brought Catherine Reschley from that place to make her home here. She is past 84 years old and is enjoying good health.

We want to take this opportunity to thank the sister in the faith at Harrisonburg, Va., for her kind offering. We still need the support of our brethren and sisters and appreciate such offerings. Many thanks.

On Sunday, March 18, Bro. E. F. Hartzler preached an edifying sermon here in the Home.

P. R. Lantz.

Orphans' Home, West Liberty, Ohio

The Lord gave me strength again to attend an all day mission meeti ing at Bethel Church March 24. Bro. Clayton Derstine gave an illustrated lecture to the children on the Lord's Prayer in our chapel room Monday evening, March 19.

Agnes Sluder, aged 9 years, was placed in the home of Bro. and Sister Cender of Foosland, Ill., March 27.

The number of inmates constantly remains around the 75 mark with a continual coming and going.

A consecrated sister who has the qualifications to take care of a number of boys or girls as matron is needed at the Home. If this call appeals to you please correspond with the superintendent, or with our field worker, Bro. S. E. Allgyer, West Liberty, O.

We have completed arrangements to return to their father a family of four children who had been supported.

Two girls aged 10 and 12 years respectively, who had been in private families on trial have been returned to the Home. We have enough faith in them yet to believe they will make happy any Christian family using tact with them if surroundings are favorable.

A. Metzler.

Sanitarium, La Junta, Colo.

Bro. L. L. Downey who has been a patient here for four and a half years, fell asleep in Jesus Friday morning, March 23. Until six months ago he withstood the call of God to belief in Christ, but finally yielded and died, we believe, with faith in God, without any friends but the Sanitarium. Had it not been for the Sanitarium what might have become of him? It pays to befriend suffering men.

Two patients left yesterday, the one perfectly cured, the other receiving only temporary relief.

Brethren, do not forget, if you make a trip to the west this summer, to stop at the Sanitarium.

Yours in His service,
Allen H. Erb.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

January, 1917

India Mission (General)

Zion and Lindale Cong., Va.	$ 12.50
Mattawana S. S. Pa.	10.00
Mary Funk	5.00
Allensville S. S. Pa.	19.47
Willow Springs Cong. Ill.	26.68
Cullom S. S. Ill.	9.00
Orrville Cong., O.	13.10
Plum Creek S. S. Nebr.	23.48
Iowa S. S. Quarterly Meeting	9.30
Ella Zook	5.00
Martha Schertz's S. S. Class	3.82
Zion Cong. Ore.	10.00
In His Name, Colo.	5.00
Weavers S. S. Va.	62.82
Vesta Rhodes	.50
East Fairview S. S. Nebr.	58.53
Interest Endowment	33.13
Total	$307.33

Missionary Support Fund

Twenty-sixth St. Cong. Chicago	$106.18
Wolf Point, Mont.	99.94
W. S. & Ella Landis	24.00
No Name, Ontario	101.50
Lincoln Sheeler	2.00
A Bro. & Sister, West Liberty, O.	75.00
P. O. Oswald	10.00
Sycamore Grove Cong. Mo.	18.00
Pike S. S. O.	121.92
Samuel Wideman	20.00
J. L. Harnish	10.00
Caleb and Mary, Kans.	30.00
A Bro. and Sister Selkirk, Ont.	50.00
From Souderton Pa.	15.05
D. S. Weaver & Family	300.00
Salem S. S. Allen Co. O.	120.00
A Bro. Kinross Ia.	35.00
Total	$1137.39

Native Workers Support

Wm. & Ella Landis	$ 60.00
Jouas Smoker	9.00
Spring Valley Cong. N. D.	5.00
Kitchener Y. P. B. M.	15.00
A Bro. & Sister, Freport Ill.	10.00
Abraham R. Good	15.00
D. S. Weaver & Family	60.00
L. J. Miller	20.00
Total	$194.00

Bible Women Support

Sherman Swartz and wife	$ 2.00
Woman's Missionary Society, Zion Cong. O.	12.00
Katie Nusbaum's S. S. Class O.	24.00
A. R. Eshleman	12.00
Weaver S. S. Johnstown, Pa.	6.00
Old Sister's S. S. Class West Liberty, O.	2.00
Logan Co. O. Sewing Circle	4.00
Old Sisters Class Oak Grove S. S.	2.00
Lizzie Kurtz's S. S. Class	4.00
M. L. & Elizabeth Troyer	2.00
H. C. Deffenbaugh	4.00
Salem S. S. Wayne Co. O.	2.00
D. S. Weaver & Family	48.00
Eli Blosser and wife	100.00
Total	$255.00

Missionary Children's Fund

Primary Dept. S. S. Class Pike S. S. Allen Co. O.	$ 36.80
Bertha, Vintage, Pa.	.10
Birthday Money Willow Springs S. S. Ill.	8.20
Pleasant Hill S. S. Nebr.	15.50
Belleville Pa. S. S. Class	9.72
Primary Dept. Strasburg Pa.	3.66
Mary Reber	1.25
Primary Dept. West Union S. S. Ia	16.40
Total	$ 91.63

New Station (Ghatula) India

Collected by Wm. M. Moyer Perkasie, Pa.	$438.02
Perkasie S. S. Pa.	20.00
Collected by W. D. Fretz Blooming Glen Pa.	160.00
Collected by A. B. Gehman Blooming Glen Pa.	54.50
Blooming Glen S. S. Pa.	75.00
Doylestown Cong. Pa.	80.27
Total	$827.29

Leper Asylum (India)

Jas. 1:17 Philadelphia Pa.	$ 10.00
Mrs. Jacob Egly	5.00
Total	$ 15.00

India Hospital

Mary L. Boyer	$ 10.00
A Bro. & Sister Mantua	10.00
Total	$ 20.00

Burkhard Children's Fund

Endowment Interest	$ 3.00

India Personal Fund

Mt. Zion Cong for Sister Brunk	$ 13.00
Jas. 1:17 Philadelphia Pa.	20.00
Total	$ 33.00

For Blind (India)

Mrs. Jacob Egli	$ 5.00

For Deaf and Dumb (India)

Mrs. Jacob Egli	$ 5.00

Widows & Orphans (India)

West Liberty S. S. Kan	$ 2.50
Salem S. S. Wayne Co. O.	2.37
Total	$ 4.87

Evangelizing Fund

Interest Endowment	$116.25

General Fund

Zion & Lindale Cong. Va.	$ 46.54
Boys Class Zion S. S. Va.	3.25
Lindale S. S. Va.	11.29
East Union Cong. Ia.	23.22
Midway Cong. & S. S. O.	16.72
Freeport Cong. Ill.	43.00
Harmony Quarterly S. S. Meeting	6.65
A dying mothers request	1.00
Salem S. S. Tofield Alta.	24.30
Dan Schlabach & Wife	3.00
Beach Cong. O.	30.59
Sterling S. S. Ill.	9.80
Logan-Champaign Bible Conf. O.	33.06
Sugar Creek Cong. Ia.	29.34
Fulton Co. O. Congs.	65.00
J. D. Hershberger	5.00
Sonnenberg S. S. O.	18.00
Martins Creek Cong. O.	14.18
Hydro Okla. Cong.	10.29
Fairview Cong. Ore.	21.55
West Union Cong. Ia.	19.68
Mount View Cong. Alta.	45.00
Belleville S. S. Pa.	4.64
Pike S. S. Va.	32.00
Bank S. S. Va.	25.33

Endowment Interest 25.00
Abram Eby 10.00

Total $577.43

Chicago Missions

Willow Springs S. S. Ill. $ 8.35
Willow Springs Cong. Ill. 11.65
Waldo S. S. (Children) 14 80
Harmony S. S. Ill. 21.52
Waldo Cong. Ill. 29.25
Roanoke Cong. Ill. 14.10
Interest Endowment 1.25
Ella Zook 5.00
Sewing Circle Kokomo Ind. 12.00
Nursery Building Int. 2.38

Total $137.30

Canton Mission

Orrville Cong. O. $ 4.83
Ella Smucker 1.00
T. R. M. S. 2.00
Oak Grove & Pleasant Hill Cong. O. 30.00
Plainview S. S. O. 27.00
Martins Y. B. M. O. 5.75
A Sister 2.00
Amelia Wenger 1.00
Katie Smucker .50

Total $ 68.25

Canton Building Fund

Plainview Cong. O. $ 25.90
From Canton O. 62.00
Mahlon & Ellis Hostetler 9.60
Emerson Hostetler 1.50
Dennis Steiner 4.15
Russell Kornhaus 1.00
Beech Cong. O. 15.00
H. R. Weimer 100.00
Dedication Collection 108.00
John Shoup 6.00
D. L. Senger 10.00
A Friend 10.00
Allen Amstutz 1.00

Total $354.15

Kansas City Missions

East Fairview S. S. Nebr. $ 22.84
Mt. Zion Cong. Mo. 5.80
Bro. Eash Centralia Mo. 1.00
M. M. Buch 1.00
Matt. 6:3 5.00
Souderton Cong. & S. S. Pa. 9.50
D. K. Conrad 13.00

Total $ 48.14

Youngstown Mission

Midway Cong. O. $ 10.91
Louise M. Edwards 10.00
Elizabeth G. Wick 50.00
John C. Wick 100.00
House Income 46.45
Evening Offerings 3.35
Handwork Dept. 17.82
Day Nursery 25.20

Total $263.73

Old People's Home

Endowment Interest $315.00
A Bro. Ore. 4.50
D. C. Amstutz (Birthday) .75
Oak Grove Cong. 40.00
W. D. Foss 60.00
Special Support 357.81
Sale of calf 16.25
Labor .75

Total $795.06

Orphans' Home

Primary Class Pike S. S. O. $ 36.80
Zion & Lindale Congs. Va. 2.52
Primary Dept. Roanoke-Harmony S. S. Birthday offerings 2.35
Endowment Int. 12.50
Special Support 386.50
From Fentress Va. 2.10
Mrs. W. H. Compton 3.00
Mrs. Victor Myers 2.00
A. J. Kropf 1.00
Della M. Snyder .50
Ada L. Martin .50
C. J. Troyer 20.00
Mrs. P. R. Fritz 3.00
Orrville O. Sewing Circle 5.00
Bent. Schertz 5.00
B. B. Schertz 5.25
Simon D. Gnagey 10.00
Ezra H. Good 3.00
Crown Hill Y. P. B. M. Wayne Co. O. 2.90

Total $503.92

Sanitarium

Endowment Interest $ 12.50
Hospital Fees 492.95
From Farm 537.32
Rocky-ford Citizens 7.50
Oliver Addock 2.00
Woodruff Endowment 14.00
Litwiller Endowment 10 00
Bro. Kauffman 3.00

Total $1079.37

Chicago Church Building Fund

Waldo Cong. $300.00
Willow Springs Cong. Ill. 57.00
Metamora Cong. Ill. 50.00
Sterling Cong. Ill. 50.00
Deer Creek Cong. Ill. 193.00
Hopedale Cong. Ill. 1061.25

Total $1711.25

Armenian Sufferers

Shem Peachy $ 1.00
Simon Miller Jr. 4.00
Warwick River Cong. Va. 39.50
Conestoga Cong. Pa. 25.00
B. E. Stauffer 10.00

Total $ 79.50

Children's Fund (Home)

Primary Dept. Freport Ill. $ 3.85
Primary Dept. Strasburg, Pa. 3.66
Forest Yoder 4.00
Mary Reber 1.00

Total $ 12.51

South American Interest Fund

From Endowment Interest $545.00

Childs Welfare Fund

Waldo S. S. Ill. (Children) $ 30.00
Endowment Interest 135.00

Total $165.00

Bible Fund

Endowment Interest $ 12.50

Church Building Fund

Endowment Interest $ 12.50

Medical Equipment (India)

Endowment Interest $ 3.00
Canton Cong. O. 9.66
Canton S. S. O. 1.50

Total $ 14.16

Children's Playground Fund

Nursery Building Interest $ 57.97

EASTERN MEN. BOARD OF MISSIONS AND CHARITIES

E. G. Reist, Mt. Joy, Pa., Treas.

Chicago Mission

A Sister $ 5.00

Indian Mission General

In His Name (omitted previous report) $ 6.00
East Chestnut S. S. S. 22.95
Landis Valley Cong. & S. S. 85.50
A Bro. 14.00
A Bro. & Sister, Landisville 20.00
Gehmans S. S. 15.76
Rudy Sisters 2.00
Mount Joy Y. P. B. M. 5.80
Bowmansville Mission Friends 67.82
Part Int. Barbara Harnish 5.61
Paradise Cong & S. S. 64.36
J. S. Eby 10.00
Maple Grove S. S. 14.00
White Horse S. S. 6.62
John H. Eby 25.00

Total $365.42

India Widows and Orphans

A Sister Lancaster Pa. $ 10.00
A Sister 5.00

Total $ 15.00

American Missionary Support (Sister Hershey)

A Primary Class Lititz S. S. $ 2.50

Native Workers Support

A Sister $ 5.00

Kansas City Missions

A Sister $ 5.00

Total for month $397.92

CANADIAN TREASURER

M. C. Cressman, Kitchener, Ont.

India General

Mabel Groh $ 3.00
Dan Schlabach & Wife 5.00
Wideman S. S. 25.00

Total $ 33.00

Native Workers Support

Wideman Y. P. B. M. $ 15.00

Leper Asylum

Mrs. Eli Brubaker $ 5.00

Children's Fund

Vineland S. S. Class $ 2.25
Hagey S. S. Class Primary Classes 59.30

Total $ 61.55

Toronto Mission

Latschar Cong. $ 17.71
Blenheim Cong. 8.69
Kitchener Cong. 61.35

Total $ 87.65

Total for month $202.30

KANS.-NEBR. MISSION BOARD

V. E. Reiff, Hudson, Kans., Treas.

Missionary Support Fund

Missionary Support Band Pa. S. S. $ 4.00
Penna. Cong. 5.00
Roseland Cong. 1.00

Total $ 10.00

Native Worker Support

Roseland Cong. $ .25

India Hospital

Roseland Cong. $ 1.00

India Mission General

Pleasant Valley S. S. $ 6.80
La Junta S. S. 24.00
Milan Valley Cong. 6.50
Roseland Cong. 2.00
Protection Cong. 4.00
Spring Valley Cong. 13.67

Total $ 80.97

New Building, Chicago

Penna. Cong. $ 5.00
Roseland Cong. .25

Total $ 5.25

Orphans' Home, Ohio

Roseland Cong. $ .25

La Junta Sanitarium

Penna. Cong. $ 1.00
Protection Cong. 6 65

Total $ 7.65

Kansas City Missions

Milan Valley Cong. $ 6.50
Penna. Cong. 12.00
Roseland Cong. 1.50
Protection Cong. 5.00

Total $ 25.00

Furnishing for Children's Welfare Home (Silver Coin Fund Started Conference 1915)

Alta Mae Eby Treas., Hesston, Kans. $401.67

Freewill Offering Fund Children's Welfare

Spring Valley Cong. $ 13.67
East Holbrook Cong. 8.00
Protection Cong. 2.00
Larned S. S. Birthday Offering 5.37
Larned S. S. Christmas Offering 8.00

Total $ 37.04

Children's Quarter Investment Return for Children's Welfare Work

East Holbrook S. S. $ 86.45
Protection S. S. 80.00
Pleasant Valley S. S. 4.00
La Junta S. S. 67.23
Plainview S. S. 77.80

Total $315.48

Bible Work Hesston Academy

Hesston Cong. $ 14.11

Hesston Academy

Roseland Cong. $ .25

Sunday School Field Worker

Protection Cong. $ 1.50

Home Support Fund

Protection Cong. $ .50

Evangelizing Fund

Penna. Cong. $ 4.00
Roseland Cong. 2.75
Protection Cong. 1.00

Total $ 7.75

General Fund

Spring Valley Cong. $ 47.65
Penna. Cong. 2.00
East Holbrook Cong. 10.19
Roseland Cong. 4.30
Protection Cong. 4.25
Plainview Cong. 11.36
East Holbrook 12.06

Total $ 91.81

Total for month $1000.48

MO.-IA. MENN. MISSION BOARD

H. J. Harder, Versailles, Mo., Treas.

District Mission Work

Bethel Cong. $ 3.35
Spring Valley Cong. 4.28
Alpha Cong. 5.00
Mt. Zion Cong. 3.90
Surrey Cong. 11.00
Tuleta Cong. 9.23
Palmyra Cong. 2.00
Cherry Box Cong. .50
Oronogo Cong. 4.00
Lake Charles Cong. 1.45

Total $ 44.71

Kansas City Missions

Mt. Zion Cong. $ 5.55
Palmyra Cong. 2.00
Cherry Box Cong. 1.42
Lake Charles Cong. 1.45

Total $ 10.42

Children's Welfare Work

Mt. Zion Cong. $ 4.85
Palmyra Cong. 2.06

Cherry Box Cong.	.71
Total	$ 7.56
Hesston Academy	
Mt. Zion Cong.	$ .10
General Fund	
Mt. Zion Cong.	$ 4.50
Palmyra Cong.	2.00
Cherry Box Cong.	.25
Total	$ 6 75
India Mission	
Bethel Cong.	$ 3.40
Palmyra Cong.	8.85
Spring Valley Cong.	1.92
Mt. Zion Cong.	8.85
Surrey Cong.	9.25
Cherry Box Cong.	2.90
Total	$ 35.17
La Junta Sanitarium	
Mt. Zion Cong.	$ .70
Orphans' Home	
Mt. Zion Cong.	$ 1.45
Palmyra Cong.	1.00
Cherry Box Cong.	.25
Total	$ 2.70
Old People's Home	
Mt. Zion Cong.	$ .85
Palmyra Cong.	1.00
Cherry Box Cong.	.25
Total	$ 2.10
Total for month	$110.21

SOUTHWESTERN PA. MISSION BOARD

H. Frank Reist, Scottdale, Pa., Treas.

General Fund	
Glade Cong.	$ 2.02
Casselman Cong.	2.40
Total	$ 4.42
Home Missions	
Rockton Cong.	$ 1.00
Altoona Mission	2.00
Total	$ 3.00
India Mission	
Stahl Cong.	$ 16.55
Scottdale S. S.	23.06
Weaver S. S.	3.35
Blough Cong.	12.00
Scottdale Cong.	8.50
Martinsburg Cong.	1.04
Total	$ 64.50
American Missionary Support	
Mr. and Mrs. H. Frank Reist	$ 15.00
Native Workers Support	
Mr. and Mrs. J. A. Ressler	$ 5.00
Orphans' Home	
Altoona Mission	$ 2.58
Rockton Cong.	1.00
Blough S. S.	30.00
Total	$ 33.58
Sanitarium	
Weaver Cong.	$ 10.00
Rural Fund	
Kauffman Cong.	$ 15.15
Springs Cong.	6.09
Rockton Cong.	1.00
Total	$ 22.24
Altoona Mission	
Scottdale Cong.	$ 20.20
Martinsburg Cong.	3.00
Schellsburg Cong.	3.00
Total	$ 26.20
General Fund (Local Board)	
Thomas Cong.	$ 21.26
Total for month	$205.20

IND.-MICH. MENNONITE MISSION BOARD

India Mission (General)	
Fairview Cong. & Bible Reading	$ 13.54
Jonathan Kurtz	8.60
Three Intermediate Classes Forks S. S. (for Orphans)	15.83
Total	$ 37.97
American Missionary Support (India)	
Barbara Glick	$ 7.00
Bro. & Sister New Paris	16.51
Howard-Miami Cong.	14.53
Fairview Cong. & Bible Reading	11.04
Goshen S. S.	50.00
A Bro. Pigeon River Cong.	25.00
Total	$124.08
India Missionary Children's Support	
Middlebury S. S.	$ 10.84
Mabel & Arline Hostetler	1.00
Total	$ 11.84
Native Workers Support	
C. A. Shantz & Wife	$ 5.00
J. I. Weldy and family	15.00
Men's Bible Class Nappanee West	10.00
Total	$ 30.00
Bible Women Support	
Clinton Frame S. S.	$ 2.00
Holdeman S. S.	6.00
Class No. 12 Howard-Miami S. S.	9.00
Helping Hand Class Elkhart	2.00
L. W. Barkeys Class Olive S. S.	2.00
Charles Graybill & Wife	4.00
Total	$ 25.00
India Hospital	
Salem Cong. & S. S.	$ 24.75
India Personal	
Goshen S. S.	$ 6.65
Fort Wayne Mission	
Nappanee North Cong.	$ 23.01
Nappanee Dist. S. S. Meeting	9.33
Shore Cong.	10.00
Clinton Brick Cong.	4.32
A. R. Miller	1.00
Total	$ 47.66
Fort Wayne Home	
Salem Cong. & S. S.	$ 23.75
Yellow Creek Cong.	25.00
Total	$ 48.75
Chicago Missions	
Clinton Frame Cong.	$ 3.97
A. R. Miller	1.00
Shore Cong.	9.65
Total	$ 14.62
Orphans' Home	
Jacob H. Bechtel	$ 3.00
District Board Home	
Shore Cong.	$ 5.00
Nappanee West S. S.	25.00
Elkhart Cong.	16.00
Total	$ 46.00
Secretary's Support	
Clinton Frame Cong.	$ 4.00
Rural Fund	
Oak Grove Cong.	$ 26.00
Middlebury Cong.	35.47
Total	$ 61.47
General Fund	
Forks Cong.	$ 27.64
Berne Cong. Mich.	21.13
Maple Grove Cong.	22.00
Clinton Frame Cong.	20.73
Olive S. S.	17.21
Total	$108.71
Total for month	$594.50
Grand total for mo.	$11,470.06

Gratefully acknowledged,
G. L. Bender, Treas.,
Elkhart, Ind.

P. S. Several errors appeared in the November Report. The amount ($58) credited to "Mt. View Cong., Alta.," should have been credited to "Mt. View Cong., Mont." The amount ($17.40) sent in by J. J. Camp and credited to him should have been credited to "Metamora S. S., Ill."—G. L. B.

FINANCIAL REPORT FOR FEBRUARY, 1917

Evangelizing	
A Bro. Millersville Pa.	$ 10.00
General Fund	
Sterling S. S. Ill.	$ 11.50
Freeport Cong. Ill.	46.32
East Union Cong. Ia.	21.00
Sugar Creek Cong. Ia.	26.59
West Union Cong. Ia.	37.44
Total	$143.85
India General	
J. M. & Mary Shank	$ 5.00
Peter Garber	1.00
Pauline Woolner	5.00
Leetonia S. S. O.	7.60
From Coolridge Mont.	6.00
Oak Grove and Pleasant Hill Congs., Wayne Co. O.	64.00
Metamora Cong. Ill.	20.50
Zion Cong. Ore.	18.50
Bethel Mission S. S. Ore.	1.50
Daniel Metz	2.00
Zion Cong. O.	12.68
Woodriver S. S. Nebr.	9.48
Metamora S. S. Ill.	20.62
From Souderton Pa.	15.60
Cullom S. S. Ill.	15.00
Phil. 4:19	150.00
Total	$354.48
Missionary Support	
Mission Friends Beaver Crossing Nebr.	$100.00
Mountain View Cong. Alta.	17.00
Alta.-Sask. Conf. Dist.	300.00
Mt. Pleasant Cong. Va.	52.00
A Bro. Low Point Ill.	6.00
A Friend Wellsville Kans.	2.00
A Bro. & Sister, Va.	100.00
Sharon Cong. Sask.	40.00
Total	$617.00
Native Workers Support	
Peter Garber	$ 4.00
Spring Valley Cong. N. D.	5.00
Levi J. Miller	40.00
A Bro. & Sister Freeport Ill.	10.00
Total	$ 59.00
Bible Women	
Brother Boyerstown Pa.	$ 24.00
A Bro. Low Point Ill.	24.00
Logan Co. O. Sewing Circle	8.00
Sherman Swartz and wife	2.00
Old Sisters Class Oak Grove S. S. O.	2.00
Hopedale S. S. Ill.	24.00
M. L. Troyer and wife	2.00
H. C. Deffenbaugh	4.00
Missionary Society Sugar Creek, O.	12.00
Salem S. S. Wayne Co. O.	2.00
Jonas Wenger	6.00
Peter D. Schertz	23.00
Total	$133.00
Missionary Children's Fund (India)	
West Fairview S. S. Nebr.	$ 46.20
Wolf Trap S. S. Va.	8.00
Total	$ 54.20
Ghatula Station (India)	
Blooming Glen Cong. Pa. Per I. G. Rosenberger	$ 63.50
Widows and Orphans	
Salem S. S. Wayne Co. O.	$ 2.65
India Hospital	
A poor girl Lititz Pa. (for screens and invalid chair)	$ 4.00
India Personal	
Rhea Schissler (poor sick children)	$ 12.75
Chicago Missions	
Mrs. Emma Roth	$ 10.00
Class No. 5 Concord Tenn.	2.00
Willow Springs S. S. Ill.	7.50
Waldo Cong. Ill.	35.50
Young Men's Bible Class Metamora Ill.	1.55
Visitors 26th St.	2.50
Total	$ 59.05
Fort Wayne Mission	
Nettie Culp	$ 5.00
Mary Burkhart (Ohio)	1.00
Total	$ 6.00
Canton Mission	
Mary Brubaker	$ .50
A Sister	100
Henry Bender	2.00
Callie Hostetler	4.65
Martins Y. P. B. M.	4.10
Elam N. Horst	.50
Executive Com. Tri. Co. Cong.	2.00
Oak Grove-Pleasant Hill Cong.	10.00
Total	$ 24.75
Canton Church Building	
From Wayne Co. O.	$ 10.00
Uriah M. Miller	15.00
Thomas Wiggins	10.00
Sugar Creek-Walnut Cong. O.	72.00
Total	$107.00
Kansas City Missions	
Metamora S. S. Ill.	$ 20.83
Willow Springs Cong. Ill.	12.75
Bro. Miller Ia.	2.00
Saloma Zuercher	1.00
Wm. Landis and wife	10.00
J. J. Shetler & Wife	15.00
Will Eicher	1.00

J. G. Wenger (Bibles for poor)	10.00
Mrs. Lee Greenwood (Express)	2.00
Total	$ 74.58

Toronto Mission

Bro. I. B. Snyder	$ 3.00

Youngstown Mission

H. H. Stambaugh	$200.00
Friend Per A. J. Steiner	50.00
North Lima S. S.	5.17
Sunday Evening Offerings	.80
Day Nursery	7.90
Manual Training	1.05
Girls Work	3.75
Total	$268.67

Lima Mission

Oliver Byler	$ 5.00
Elizabeth Beechy	2.00
Elsie Edwards	.50
S. S. Ex. Committee	3.20
D. S. Yoder	1.00
S. S. Collections	15.10
Total	$ 26.80

Old People's Home

A Bro. Pa.	$ 1.00

Orphans' Home

Special Support	$231.50
John Eigsti	5.00
J. A. Garber	5.00
Farm Product	10.15
Total	$251.65

Sanitarium

Hospital Fees	$409.14
La Junta Citizens	177.85
Paul Hershey	2.50
Woodruff Endowment	14.00
Litwiller Endowment	10.00
Total	$613.49

Chicago Building Fund

Waldo Cong. Ill.	$800.00
Willow Springs Cong. Ill.	200.00
Cullom Cong. Ill.	50.00
Hopedale Cong. Ill.	100.00
East Bend Cong. Ill.	989.40
Pleasant Grove Cong. Ill.	1827.00
Metamora Cong.	325.00
Sterling Cong.	16.00
A. L. Buzzard	5.00
Rents	47.50
Total	$4359.90

European Sufferers

Salem S. S. Alta.	$ 16.85

Belgian Sufferers

J. M. Kreider	$ 5.00

CANADIAN TREASURER

South America Pledge

C. D. Smith	$ 25.00

India General

Mrs. Simon Cressman	$ 2.00
Simon Cressman	10.00
Kitchener S. S.	60.00
Baden Mission	15.00
Wilmot A. M. Cong.	83.00
Total	$170.00

India Children Support

Wideman S. S. Primary Dept.	$ 10.50
Coffman Children	7.00
Total	$ 17.50

India Lepers

Sniders S. S. Childrens Fund	$ 3.00

Toronto Mission

Shantz Cong.	$ 21.00
Kitchener S. S.	60.00
Breslau Cong.	19.41
Total	$100.41
Total for month	$315.91

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

E. G. Reist, Treas., Mt. Joy, Pa.

India General

Girls Class Mt. Joy S. S.	$ 1.00
Bossler Y. P.	2.00
Mt. Joy Y. P. B. M.	5.60
Souderton S. S.	21.35
A Sister Lancaster Pa.	5.00
Anna N. Rauck	5.00
Total	$ 39.95

India Native Workers

A Bro. & Sister	$114.00
Total for month	$153.95

KANS.-NEBR. MISSION BOARD

Missionary Support (L. Ellen Schertz)

Missionary Support Band	$ 61.50
A Bro.	1.00
Total	$ 62.50

Native Workers Fund

A Bro.	$ 1.00
Catlin S. S.	15.00
Total	$ 16.00

India Hospital

A Bro.	$ 1.00
Protection Cong.	2.00
Total	$ 3.00

India Mission General

Pleasant Valley S. S.	$ 1.75
La Junta S. S.	16.90
Penna Cong.	1.00
A Bro.	1.00
Milan Valley Cong.	1.50
West Liberty Cong	5.00
Spring Valley Cong.	14.50
Protection Cong.	1.00
Total	$ 42.65

Chicago Missions

Protection Cong.	$ 1.00

Kansas City Missions

Penna. Cong.	$ 5.00
A Bro.	1.00
West Liberty Cong.	10.00
Spring Valley Cong.	14.50
Protection Cong.	.50
Plainview Cong.	2.75
Pleasant View Cong.	4.00
Total	$ 37.75

Children's Welfare (Freewill)

Penna. Cong.	$ .25
Protection Cong.	2.00
Pleasant View Cong.	4.00
Total	$ 6.25

Sanitarium

A Bro.	$ 5.00
Pleasant View Cong.	1.00
Protection Cong.	2.00
Plainview Cong.	2.75
West Liberty Cong.	14.27
Total	$ 25.02

S. S. Field Worker

Pleasant View Cong.	$ 4.00

Evangelizing Fund

Protection Cong.	$ 4.32
Pleasant View Cong.	7.00
Total	$ 11.32

Home Support Fund

Protection Cong.	$ 4.32

General Fund

Roseland Cong.	$ 7.40
Pleasant View Cong.	2.00
Penna. Cong.	10.06
Hesston Cong.	13.84
East Holbrook Cong.	12.73
Total	$ 46.03
Total for month	$256.84

IND.-MICH. MISSION BOARD

India General

James Bucher	$ 1.15
Emma Cong.	5.50
Total	$ 6.65

Missionary Support (India)

Goshen Cong.	$ 75.00
In Jesus Name, Middlebury	5.00
Total	$ 80.00

Missionary Children Support India

Primary Dept. Yellow Creek S. S.	$ 17.00
Olive S. S. (quarter earnings)	30.75
Total	$ 47.75

Native Workers (India)

Fort Wayne Cong.	$ 7.50
C. A. Shantz & Wife	5.00
Total	$ 12.50

Bible Women (India)

Willing Workers Class Elkhart	$ 4.00
Clinton Frame S. S.	2.00
Helping Hand Class Elkhart	2.00
Rutheans Elkhart	2 00
Class No. 9 Olive S. S.	2.00
Total	$ 12.00

Fort Wayne Mission

Sunnyside Cong.	$ 5.00
Salem Cong. & S. S.	10.00
Middlebury Cong.	37.68
Middlebury Cong. (Provisions)	1.50
Howard-Miami Cong.	12.34
A. R. Miller	1.00
A Sister Shore Cong.	2.00
Total	$ 69.52

Fort Wayne Church Building Debt

Elkhart Cong.	$ 14.63

Chicago Missions

A. R. Miller	$ 1.00
Yellow Creek Cong.	7.28
Total	$ 8.28

Old People's Home

Emma Cong.	$ 30.00

Rural Missions

Salem Cong. & S. S.	$ 10.00

District Board Home

Yellow Creek Cong.	$ 20.41
Nappanee North	18.81
Salem Cong. & S. S.	12.72
Total	$ 51.94

Secretary Support

Levi Mann	$ 3.00
Salem Cong. & S. S.	8.56
Clinton Frame Cong.	26.75
Yelow Creek Cong.	11.05
Clinton Brick Cong.	7.97
Total	$ 57.33

Literature Fund

Yellow Creek Cong.	$ 10.00

General Fund

Bowne Cong.	$ 14.29
Forks Cong.	8.10
Forks-Shore-Middlebury-Barker Street Sunday School Meeting	15.73
Emma Cong.	10.00
Bowne Cong.	12.45
Total	$ 60.57
Total for month	$471.17

SOUTHWESTERN PA. MISSION BOARD

India Mission General

Stahl Cong.	$ 10.65

General Fund

Oak Grove Cong.	$ .75

Altoona Mission

Elton Cong.	$ 2.05

Altoona Mission (Special)

Blough Cong.	$ 21.00
Springs Cong.	11.50
Elton Cong.	2.40
Oak Grove Cong.	1.00
Thomas Cong.	34.19
Glade Cong.	3.81
Casselman Cong.	3.20
Kauffman Cong.	15.85
Scottdale Cong.	26.00
Weaver Cong.	15.25
Martinsburg Cong.	5.25
Rockton Cong.	2.20
Maple Grove (A. M.) Cong.	10.45
Conestoga (A. M.) Cong.	36.00
Allensville Cong.	81.38
Total	$269.48
Total for month	$282.93

FRANKLIN CO. PA. AND WASHINGTON CO. MD. MISSION BOARD

India Mission

Reiff Cong.	$ 86.49
Miller Cong.	28.00
Marion S. S.	5.00
Chambersburg Cong.	48.50
Jacob Metz	15.00
Peter R. Eshleman	5.00
Total	$187.99

General Fund

Clear Spring Cong.	$ 28.61

Altoona Mission

Cedar Grove Cong. & S. S.	$ 25.92

Home Mission

Jacob Metz	$ 10.00

Armenian Sufferers

A Bro.	$ 10.00
Total for month	$262.52
Grand Total	$9025.49

Gratefully acknowledged,
G. L. Bender, Treas.,
Elkhart, Ind.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 12, 1917 (Gospel Witness Established 1905) No. 2

EDITORIAL

"Now is Christ risen from the dead, and become the firstfruits of them that slept."

We hail the advent of spring; but we ought not to hail the advent of less spiritual activity because of the pressure of business.

"I must be about my Father's business." Read that over several times, placing the emphasis first upon **I,** then **must,** then **my,** then **Father's,** then **business.** Then meditate, then act.

Aside from the all important fact that upon the resurrection of Jesus Christ rests the entire structure of Christian doctrine, by this event we are also taught that exaltation is sure to follow self-denial. Read Phil. 2:5-8. Christ "became obedient unto death," after which "God hath highly exalted him." Spiritual resurrection comes only after "the death of the cross."

At the present time there is an effort made upon the part of all nations to induce all their citizens to marshall all their resources for the support and strength of the nations. If that is so very important for the sustenance of nations, how much more important is it for the support of the Gospel? Your time, talents, energy, mind, tongue, money, influence, all belong to the Lord. What use are you making of them? The man who sleeps on his job here is in danger of sleeping the sleep of destruction in eternity.

The Pacifist.—A physical encounter took place in the room of a United States senator. The two men waxed warmer as the war question was being discussed, until suddenly the intruder made a violent plunge for the senator and knocked him down. Cause: he was a "pacifist," opposing the war. That man had about as much right to be called a pacifist as Judas Iscariot had to be called a disciple. The real pacifist is opposed to all carnal strife, is thoroughly nonresistant, always peaceable in speech and action. The only fight in which the real pacifist takes a part is "the good fight of faith." The greatest curse to any cause is the support of false friends.

Was He Worse than Other Sinners?—A group of earnest Christian workers was engaged in prayer services. In the midst of the meeting a drunken man stumbled in and asked for the prayers of the people. This man had fallen unusually low in sin, and his pitiable condition made a deep impression upon all. They prayed for him as they did for no others, and mentioned his name with a shudder.

But really was he any worse than others outside of Christ? True, he was far below others when considered from the standpoint of morals and respectability; but in the sight of God he was simply a lost sinner, as all others outside of Christ—regardless of wealth, position, intelligence, or social standing—are lost sinners. We need to teach the world that all classes of people, no matter how rich or refined or respectable or popular or morally good, are but lost sinners who can be saved and sanctified alone through the grace of God by the atoning merits of the blood of Jesus. We appreciate a clean, moral life. It should be held at a premium. God is satisfied with none other. But outside the blood-cleansing, "all our righteousnesses are as filthy rags."

OUR ATTITUDE

America is at war! The powers that be at Washington have so declared. The beginning of armed conflict between the forces of the United States and of Germany is apparently but a matter of time. The dark clouds which have so menacingly threatened us for a number of months have finally settled over us. We are still praying that, even though war has actually been declared, something may happen that will bring to an end the awful world conflict of the past few years before it can spread much farther, but that whatever happens God may continue to abide with His people and give them grace sufficient for every trial.

We shall not attempt a discussion of the merits or demerits of the issues involved in the present controversy, yet we feel that an open and frank statement of our attitude under existing circumstances would be both appropriate and desirable.

Our attitude toward war itself is that it is destructive to the highest interests of men and nations, and that because of the nonresistant teaching of Christ and the apostles Christian people should have no part whatever in carnal strife of any kind. Christ said, 'My kingdom is not of this world," and gave this as a reason why His servants do not fight. To Peter He said, "Put up thy sword," declaring that "all they which take the sword shall perish with the sword." He commanded us to love our enemies, do good to them that hate us, to suffer wrong rather than to inflict violence upon others. Both in example and in precept He proved Himself the real Prince of Peace. The apostles likewise testified against taking revenge, against inflicting personal violence upon others, teaching us that "the weapons of our warfare are not carnal, but mighty through God." Whatever comes, therefore,

let us draw nigh to God, ask Him for grace and strength sufficient to bear up under every trial, travel in the path of Gospel peace, that our lights may shine the brighter as the regions around us grow darker.

Our attitude toward our government is that of submission. We are grateful for the blessings of liberty which we enjoy, and our gratitude should be made manifest in cheerful submission to whatever is laid upon ns, rendering loyal obedience to every law of the land so far as we can do so consistently with obedience to the higher law of God. Our attitude on the war question is not based on a lack of loyalty to country, nor lack of appreciation for blessings received, nor fear of physical harm and danger. We are nonresistant because we believe it to be the plain and positive teaching of Christ and the apostles. We are grateful for government recognition of our position, and we should keep the powers that be informed, from time to time, of our exact attitude, and show by a consistent life that we are sincere in our professions. Let us continue to pray "for all that are in atuhority; that we may lead a quiet and peaceable life in all godliness and honesty."

Our attitude toward our brethren in the Spirit—whether they live in Canada, Germany, Russia, France, India, United States, or any other country—is that we are all one in Christ, knit together in love, a bond which no international conflict should be able to break. It is inconceivable that brethren in the Lord should be lined up on opposite sides in mortal combat, deliberately trying to take one another's lives. Let us pray that this bond of fellowship may be retained and extended until not a single soldier of the cross may be found using carnal weapons in killing fellow men .

Our attitude toward mankind in general is that of love. We are not what we ought to be unless we share the love which prompted our heavenly Father to send His Son into the world to save the lost. We can not take the place of Christ in the work of redemption, but we can take our place as His followers and share in the love which prompted Him to lay down His life for His enemies. "As we have therefore opportunity, let us do good unto all men," be they counted friend or foe. Our sacrifice for humanity should be none the less because we do not share the hardships of army life. Enlistment in the King's army means a self-sacrificing love not found in the armies of any earthly king. We should not shun military service because of the hardships and dangers of army life, for no man in whose heart the love of God is shed abroad by the Holy Ghost wants to live at ease while the world is wrapped in the conflagration of carnal strife and millions are dying without Christ. Let us keep our eyes open for opportunities to relieve the sufferings of fellow men, not forgetting that the most painful sufferings are those coming from the sin-sick soul. This is a time when we should renew and redouble our efforts to bring about the salvation of the lost at home and abroad.

Our attitude toward God is one of confidence and trust. There are things about this conflict which we may not be able to understand. We may not be able to see why, in the face of the general desire for peace, the general recognition that this awful struggle is as unnecessary as it is destructive, and the unceasing prayers in behalf of peace, that this war must go on and continue to spread; we may not be able to see how in this case God will overrule and "cause the wrath of men to praise him;" we may not be able to explain how that God is directing the destinies of nations while they give themselves over to things which we know are directly contrary to His will; we can not explain all the mysteries of God or give the why's or wherefore's of every calamity which may befall us: but we have the sure promise that God will never forsake His own, and when the smoke of battle will have cleared away and in the then past we may be able to discern the guiding hand of God and His overruling power during this time when men act like demons rather than creatures made in the image of God, we will still be able to say, "We know that all things work together for good to them that love God." Dismissing as unworthy of notice the thought that God is directing the affairs of this war (though He may, as in the days of Israel and Nebuchadnezzar, overrule and determine what shall be the end) let us face the future with a vision of faith and hope, be vigilant and courageous, calm and trustful, refusing to become excited when we see the scary head-lines of the ordinary newspaper, making the most of the present, and trusting the Lord for the future. Let us hold fast our profession, be diligent and faithful in standing by the truth, adorning the doctrine of God our Savior by living a life in conformity to His will, looking with confident hope to that glorious time when Jesus Christ will come again and strife will be no more.

If we are followers of our Lord Jesus Christ and engaged in His service, we are "marching to Zion."—J. S. Shoemaker.

We talk of an "evergreen" Sunday school. Why not have an evergreen revival?—M. K. Smoker.

Doctrinal

In doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

WHO SHALL BE ABLE TO STAND?

By C. R. Strite.

For the Gospel Herald.

Compulsory School Laws

In view of the urgent need to pro vide the best for our boys and girls, parents' first duty is to consider their spiritual welfare, second their temporal achievements. In order that our boys and girls may become a power in the Church, they need their minds developed. This can best be done when young and teachable—from 6 to 16 years of age. Every boy and girl will need all the common school education they can receive in that time, which will be a great lever to help them over the hard places in life. The compulsory school law applies to common school education only; and to withstand this privilege, is but to show a spirit of combat, of uprising and strife, a principle not found in the history of the defenseless Christians. "Custom to whom custom, fear to whom fear, honor to whom honor" (Rom. 13:17). The parents who deprive their children of this mental development because of indifference, or for the sake of the high dollar keep them physically employed, allowing their minds to dwarf, are not true to the responsibilities entrusted to them as stewards of the inheritance under their charge. **Children are an inheritance from God,** and to be faithful to. I Tim. 5:8. The mind as well as the flesh must be developed. "With the mind I serve the law of God, but with the flesh the law of sin" (Rom 7:25).

Militarism

Nations having lost the standard of human civilization, and all godly and reverential fear, are given over to the spirit of savagery, substituting brute force for justice, and are controlled and led by the spirit that now worketh in the children of disobedience, whose eyes are blinded and hearts are hardened. In order that Satan may succeed in his horrible confusion of the nations, there is being raised the cry of "patriotism," "preparedness," and "military training." This spirit being taught in the public school, will tend to rob boys and girls of their finer sensibilities, sympathy and love: unfitting them for

the service of the Church. A boy whose heart becomes estranged from the spirit of love and sympathy, becomes cold and indifferent in morals and virtues and is lost to all Christian and civilized usefulness, stepping out upon the broad road that leads to hell. **"Who shall be able to stand?"** May the spirit of love and peace be implanted in all its beauty and power, over-balance the deception of militarism, and save the boys for the service of the Church.

The High Dollar

With its unmeasured value, charming influence, and destructive power, is drawing the hearts and minds away from heavenly treasures to trust and glory in uncertain riches. "For the love of money is the root of all evil, which while some coveted after, erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things and follow after righteousness, godliness, faith, love" (I Tim. 6:10). The care of this world, and the deceitfulness of riches choke the word; "Woe unto them! for they have gone in the way of Cain and ran greedily after the error of Balaam for reward, and perished in the gainsayings of Core" (Jude 11).

While chasing for the high dollar conscience and value is not considered; the rich become richer and the poor become poorer. The wage earner demands the high dollar, because of the high cost of living. The merchant demands high values, because the horrible war is operated by the supplies and comforts needed by the poor. The farmer and dealer expend every energy to supply grain and stock for the demand, only to be destroyed and wasted by the ruthless hands of an enemy. While thousands are starving and suffering for the lack of food, others are filling their coffers with the high dollar, tightening their grip and controlling supplies that should bring joy and comfort to the unfortunate. "How hardly shall a rich man enter heaven." The spiritual eyes of Christians are being dazzled with the high-dollar god, the work of the Church is weakening. The excessive ambition for worldly gain, patriotism, preparedness, and self-interest is the controlling impulse crowding out the power of the Gospel, leaving the Church and missions a secondary matter. **Who shall be able to stand?**

Need of Consecration

By this we mean a perfect adjustment of the forces that make up human life; bringing them into subjection, dedicating them to the worship of God. We need to consecrate our talents, bodies, property, money, and above all our boys and girls to the sacred service of bearing the cross, and to help extend the kingdom. "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God and approved of men."

Consecration means separated unto the Gospel of Christ. "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another" (Col. 3:16). If parents expect their children to stand when trials come, they must keep them clinging to the Bible as the only safe retreat. "For where your treasure is, there will your heart be also." If our treasure is in heaven we delight to search the Bible and speak of heaven. If we seek pleasure, gayety, and worldly achievements, the conversation will be that way—no desire to study the Word, it is choked out. Modest apparel will not suffice unless there is a clean heart and life in harmony with the Word; and by a saving and practical knowledge of the Word of Truth, it is manifest that our deeds are wrought in God. **Who shall be able to stand?**

Ministers' Responsibilities

The ambassadors for Christ, who watch for souls, must be sound in principles. They must be men whose hearts are renovated by divine grace, whose sentiments are derived from the sacred oracles of divine truth. Then in dealing with the grave problems of today the minister's mind should clearly perceive the beauty, harmony and utility of the doctrine, while his heart is deeply impressed with a sense of seal and sympathy for those who obey not the Gospel of God. The work of the Church, Sunday school, missions, and Bible study are all the Lord's work for the extension of His kingdom in the world: the ambassadors should know that their subjects or followers are able to stand, and give a reason of their hope; and die if need be for Christ. If the Church has been flirting with the world, and aspire to the honor and glory of men, it is an evidence that they have never been consecrated to the Master's service. Ministers need be men of prudence and prayer, light and love, zeal and knowledge, courage and humility; ministers should not be expected to make all the sacrifice, and the members none, but they should labor together. **Who shall be able to stand?**

Hagerstown, Md.

TENETS OF BIBLICAL CONSERVATISM

By J. B. Smith.

For the Gospel Herald.

1. That the principles of right and wrong are eternal and immutable.

2. That a righteous and beneficent Creator has made a revelation of these principles to man, in so far as they pertain to his well-being and happiness.

3. That this revelation, in its entirety, is contained in the Holy Scriptures.

4. That hence the Holy Scriptures are a complete and final transcript of God's will to man; that they incorporate within themselves the eternal sanctions of right and wrong; that obedience thereto means life and disobedience means death.

5. That the Scriptures, as originally given, being divinely inspired, are not only absolutely authoritative in thought and principle, but also entirely adequate and inerrant in verbal expression.

6. That God the author of divine revelation is also the providential preserver thereof; so that the Bible, as we now have it, is substantially accurate in its statements and hence wholly reliable and authoritative on all matters of faith and practice.

7. That the positive and didactic statements of the Bible pertaining to history, science, philosophy, chronology, inspiration, miracles; the origin, creation, fall, redemption, and eternal destiny of man; the incarnation, teaching, resurrection, and coming again of Jesus Christ, are to be taken as absolutely authoritative and literally true.

8. That the modern theory of evolution as applied to the origin and creation of man is antagonistic to the Biblical account, that it militates against the scriptural doctrine of the unity of the race and the universal character of the atonement, and hence cannot be consistently held by right thinking, truth-loving, and God-fearing people.

9. That the history, principles, and methods of the "higher" criticism are subversive of sound Biblical interpretation and destructive of a reverent regard for God's Holy Word; further that it fosters skepticism, robs God's herald of authority and the pulpit of its power; that it tends to general spiritual depression and apostasy from the faith and hence should be denounced, as dangerous and heretical, from the pulpit, the press, the platform and the professor's chair.

10. That while any new light that may be shed upon Scripture through the media of textual criticism, archaeology, philosophy, and sound scholarship generally, should be heartily welcomed, yet the truth, as expressed in the traditional faith and incorporated in the doctrinal standards of Protestantism generally, should be carefully guarded and preserved as the sacred heritage of the "faith of our fathers," "treasured up on purpose to a life beyond life."

Hesston, Kans.

JESUS, MY REDEEMER, LIVES

Jesus, my Redeemer, lives,
Christ, my trust, is dead no more!
In the strength this knowledge gives,
Shall not all my fears be o'er;
Calm, though death's long night be fraught
Still with many an anxious thought?

Jesus, my Redeemer, lives,
And His life I soon shall see;
Bright the hope this promise gives;
Where He is I, too, shall be,
Shall I fear then? Can the head
Rise and leave the members dead?

Close to Him my soul is bound,
In the bonds of hope enclasped;
Faith's strong hand this hold hath found,
And the rock hath firmly grasped.
Death shall ne'er my soul remove
From her refuge in thy love.

I shall see Him with these eyes,
Him whom I shall surely know;
Not another shall I rise;
With His love my heart shall glow;
Only there shall disappear
Weakness in and round me here.

Ye who suffer, sigh, and moan,
Fresh and glorious there shall reign;
Earthly here the seed is sown,
Heavenly it shall rise again
Natural here the death we die,
Spiritual our life on high.

Body, be thou of good cheer,
In thy Savior's care rejoice;
Give not place to gloom and fear,
Dead, thou yet shalt know His voice,
When the final trump is hear,
And the deaf, cold grave is stirred.

Laugh to scorn, then, death and hell,
Fear no more the gloomy grave;
Caught into the air to dwell
With the Lord who come to save,
We shall trample on our foes,
Mortal weakness, fear, and woes.

—Sel. by Alice Marner.

MASONRY IN PROPHECY

Image of the Beast Explained—Reading of His Name Demonstrated—All the Characteristics of the Beast of Papal Rome Found in Freemasonry

(A number of questions have come in recently asking for an explanation of Rev. 13:17, 18. In reply to these requests we have decided to republish an article on this subject which we published as a selected article in the June 3, 1909, number of the Gospel Herald. Read it, and take its explanations for what they are worth. At the present time Labor Unionism resembles the beast about as completely as any of the antitypes named. —Editor.)

If Freemasonry does not conform perfectly to the image of the beast, please tell us what does. Read Rev. 13:11-18. "Let him that hath understanding (that can read and count) count the number of his name, for it is the number of the man, and his number of is six hundred, three score and six" (666). "According to the number of a man;" not angels, but as man reckons.

Now if we find a name of names that in the numerical value of letters composing them furnish the number 666, then we have strong evidence that we have discovered the image of the great beast of prophecy, and Freemasonry is a true image. It must also contain the other characteristics. It must have a government that claims universal empire, united forms, ceremonies, rites, and titles with great pretensions to goodness. If all these are found in Freemasonry, then undoubtedly we have found the true image of the beast and should overcome it "by the word of our testimony, and through the blood of the Lamb."

The numerical value of each letter by the ancient mode of reckoning is as follows: A, 1; B, 2; C, 3; D, 4; E, 5; F, 6; G, 7; H, 8; I, 9; J, 10; K, 20; L, 30; M, 40; N, 50; O, 60; P, 70; Q, 80; R, 90; S, 100; T, 200; U, 300; V, 400; W, 500; X, 600; Y, 700; Z, 800.

O	60	S	100	1	9
R	90	E	5	M	40
D	4	C	3	A	1
E	5	R	90	G	7
R	90	E	5	E	5
		T	200		
O	60			O	60
F	6	B	2	F	6
		A	1		
M	40	N	50	T	200
A	1	D	4	H	8
S	100			E	5
O	60	L	30		
N	50	O	60	A	1
S	100	D	4	G	7
		G	7	E	5
	666	E	5	D	4
		S	100		
				B	2
			666	E	5
				A	1
				S	100
				T	200
					666

OUR GREATEST DANGER

Speaking of antagonists of Christianity, such as German rationalism, French infidelity, English deism, and destructive criticism in the United States, as more dangerous than the raging war in Europe, the "Religious Telescope" ventures the declaration that "today Christianity is not in as great danger from the European war as it is from certain doctrines taught in Chicago University, in Yale, and in Union Seminary. And one great danger arises from sparing such teaching under the terminology of religious expression. And another danger is the conviction of middle-sized men that they must endorse this putrefaction in order to appear big." Even so!—The Vanguard.

NO ROOM IN THE INN

Did you ever stop to think of the tragedy of the little hotel at Bethlehem in Palestine—the "inn?"

The parents of Jesus of Nazareth knocked at its doors and could not come in. It might have sheltered the greatest even in the history of the world—the birth of Jesus; and it lost the chance.

Why? Why was Jesus of Nazareth born in a stable? Because the people at the inn were vicious or hostile? Not at all. But the inn was full—every room was occupied by people who had money to pay and who must be served—it was full of business. There was "no room in the inn."

We know men whose lives are like that inn.

"Arnold's heart is broken," said one man to another recently; "his son is a failure and a fool." "What can you expect?" the other answered. "Arnold has not given his boy a minute's time for ten years."

Arnold thinks he is a good father—he has often told his friends that he is working day and night in business for his wife and boy. As a matter of fact, his business is working him There is no room in his life for anything else. And his son is a fool.

"You had quite a taste for literature when you left college, didn't you?" we asked another man. "Oh, yes," he answered sadly; "but I had to give all that up. A man can't be in business and find room for anything else."

"I hear Simpson's wife has left him," we heard a third man say; "and is spending her evenings alone, probably. You know Simpson always says business comes first."

In a village churchyard in England there is this inscription: "Here lies Peter Bacon, born a man and died a grocer." Take care that it be not written over you, "Born a man and died a business man." Make good; but do not sacrifice, in making good, the gifts of life that are best.

Take care this year to have time for something else besides business—for your family, for good books, for an occasional hour when you merely walk under the stars and think. For in Bethlehem 2000 years ago there stood a little inn. And behold, it was so full of business that the greatest event in the world knocked at its doors and could not get in.—Sel. by a Brother.

"Almsgiving is pleasing to God."
"Godliness is the spring of goodness."

"God prepares learners and teachers."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Another month has passed since our last correspondence Life and health are blessings from the hand of God, for which He deserves all praise.

Since our last writing we have had occasion to rejoice because one soul, a father of a large family, became willing to take his stand on Bible principles and come in church fellowship with us. We rejoice, because those who are willing in these days of compromise and world pressure to take their stand on Bible principles and follow Jesus only, are few, and according to the Word need not be surprised if they grow less as the days come and go.

We covet earnestly the prayer of God's people on behalf of this little flock in Altoona.

Following is a list of contributions for March:

No. 277	$1.00
Elton Con.	2.05
No. 278	2.00
Mattawana A. M. S. S.	8.00
No. 279	3.00
No. 280	1.00

Yours in the faith,
John L. Stauffer.

March 31, 1917.

ARE THE HEATHEN LOST WITHOUT THE GOSPEL?

By N. L. Dettwiler.

For the Gospel Herald.

This question is probably discussed by more people in this age than it has been in the past ages. It should be (and seemingly is) answered in the affirmative.

I am impressed from the few following references that there is **no promise** to hold out to the heathen in their ignorant state: Mark 16:15, 16; Gal. 3:29; Acts 17:29, 30; Acts 16:17. When we are aware of the fact that there are really some (Christians?) who believe that the heathen are saved in their ignorant state, we need not be surprised that they are not willing to deny themselves of unnecessary things in this world in order that the heathen might be won for Christ ere the day of salvation is past.

To my mind there is nothing that can create a stronger and more enthusiastic missionary spirit than the true realization that unless we do all that we can by our God-given powers —prayers, money, men—in order that they might be saved, that the blood will be required of our hands. When we think of the thousands of dollars spent for the vanities of this world (Isaiah says, "Why do ye spend money for that which is not bread") we are indeed made to feel sad. May we to whom it has been revealed that we are bought with a price and that we are not justified in following after our carnal inclinations, prove by our life that we must present our bodies a living sacrifice. This is not merely to save ourselves, but for a purpose of doing our part as God does reveal it to us—be it means, prayers, or talent for the spreading of the Gospel—in order that those who know not God might be saved. It is also my sincere prayer that God may hasten the time when every Christian may realize that the heavenly reward will not be according to the capacity in which we help the good cause, but upon our faithfulness in the particular way in which God wants us to serve Him. None of us can deny having opportunities to help the good cause. And as we are faithful in the little things God will give us other opportunities. God will not open the way for us any faster than we are willing to consecrate our all to Him, nor will He ask of us what we are not able to do. All will work together for good to them that love God.

Reist, Alta.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What is meant by husbands being bitter towards their wives?. P. H.

When husbands scold and fret because things about the home are not just as they think they should be, that is bitterness. Husbands may also be bitter towards their wives by not giving the encouragement that they should. J .M. K.

What is meant by being afraid with amazement? I Pet. 3:6. P. H.

Some women seemingly must have their own way and if they don't have it go off into an hysterics. Christian wives, like Christian husbands, are ready to bear and not look or expect to have things their own way. When one is amazed he is exicted or unnerved. Keep calm, is the lesson taught. J. M. K.

Can a man who is a Christian love his wife with the same love when he is not treated right as one does who is treated right? P. H.

Yes; a Christian man will love his wife under any and all circumstances.

J. M. K.

Please harmonize Matt. 5:39 with Matt. 10:34. M. D. S.

The verses referred t read as follows: "But I say unto you, That ye resist not evil: but whosoever smite thee on the right cheek, turn to him the other also. . . . Think not that I am come to send peace on earth: I came not to send peace, but a sword."

The harmony between the two is found in the fact that one refers to carnal weapons while the other refers to "the sword of the Spirit." The man who is out and out for Christ is just as much of a soldier as is the man who has enlisted in the army of his nation. The difference is that while the soldier of the cross never inflicts physical violence upon his adversary that is the very business of the soldier upon the field of battle.

Christ Himself is an example of the teaching of both these scriptures. (1) He meekly submitted to all the indignities heaped upon His person, though He might have called to His assistance more than twelve legions of angels from heaven. He was perfectly nonresistant, and this is what He enjoins upon all His followers. (2) His work on earth completed, all the forces of earth and hell combined could not keep Him in the tomb. Without inflicting physical violence upon any one He sent forth the Word of Power which was "sharper than any two-edged sword," which separates the righteous from the unrighteous and kills every enemy within the soul of him that gives it admittance. He wants all His followers to use this same weapon.

Truly "the weapons of our warfare are not carnal, but mighty through God."

THE TIME IS SHORT

Oh, my friends, you who are letting miserable misunderstandings run on from year to year; you who are keeping wretched quarrels alive because you can not quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow; you who are letting your neighbor starve till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day; if you could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might have never another chance to do.—Phillips Brooks.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord: for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

MY MOTHER

The hearthstone is vacant, the homestead is drear,
The loved one is gone who on earth was most dear.
Her voice is now silent, her work is all done,
But her life of rejoicing is just now begun.

I am lonely without her, but death hath no power
To sever our spirits for even one hour.
The body may moulder, the spirit may fly
Up to the mansion of glory on high;

Yet there is a union as sweet and as near
As ever existed while e'en thou wast here
That union of Spirit-life Jesus hath given
To all the dear saints on our earth and in heaven.

O mother, I love thee—thy teaching I love;
I love thy devotion, so like that above,
I love our heart union, which nothing can sever;
I have loved thee on earth, and I'll love thee forever.

—John Freman Neal.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

XI. Singing in the Home

. . . . Hymns and spiritual songs, singing and making melody in your heart to the Lord.—Col. 5:19.

We have the words of Paul, showing how singing is part of the child of God, as praying and other things are a help to us in growing in grace.

Not every one is a natural singer. In the same home we find those who are gifted in song while others are not gifted in this way, yet every one can "make a joyful noise unto the Lord." I have known persons who could not even carry a tune, yet they always helped to sing as best they could. While the melody was not so sweet, the persons singing got just as much good out of it as if they were the best of singers. When I get into a home where the little ones are taught to sing and it is my privilege to hear them I feel like it is almost heaven. Children with the talent of song can learn to sing quite young. I have known children who could sing before they could talk plainly.

The text says, sing "spiritual songs." But is it not true that very often the singing in many of our homes is anything else but spiritual? How careful we should be to have only such singing as will be helpful to the children and all who may hear the singing.

Talent should be developed, if children have talent for singing. Would it not be a good idea to spend at least an hour each week in singing, learning new songs, and teaching the rudiment of music? As every Christian in the home should have his or her own Bible, so should each child that is able to read have his and her own song book. The children should have the privilege to select songs and understand that the singing is for them.

In singing songs that are not spiritual it would be impossible to make melody unto the Lord. It is simply using the talent God has given us to satisfy the carnal nature. "Out of the abundance of the heart the mouth speaketh." Is it not equally true that the kind of singing we have in our homes denotes in a very great measure what is in our heart?

The singing that Christ and the apostles had in that upper room the night He was betrayed must have been most beautiful. You know the Word says that after singing a hymn they went into the Mt. of Olives. I have wondered already if some of the time that Jesus spent at the home of Mary and Martha was not spent in singing.

How encouraging it is to hear young people engage in singing, and, oh, so much better than spending the time in idle talk, and jesting. Oh the singing in our future home, how grand it will be. There the poet says we will sing and never tire. I believe too that all will be efficient singers over there. Since that is true, and we have examples in the New Testament scriptures of God's children singing and admonishing us to sing, is it not worth our while to spend some of our time in singing in the home?

Not every person is physically able to sing even though they be ever such good singers. With this class it would be perfectly in order to sing as the brother that I once heard of who had never learned to talk because he always was deaf. When asked, "Would you not like to be able to sing too?" the answer was, "I do sing; I sing in here," pointing to his breast. So we see how he made melody in his heart. So should the sick do. One of the sweetest songs that I eer heard fell from the lips of a sick person. It was barely loud enough that it could be heard. It is possible that we may get the idea that unless we sing at the top of our voices our singing is not edifying. It is not necessary that we sing so loud in order to have good music in our homes. The essential thing is to make melody in our hearts to the Lord.

God bless all our homes. May they be homes of song as well as homes of prayer.

Palmyra, Mo.

A WORD TO CHRISTIAN MOTHERS

By R. J. Heatwole.

For the Gospel Herald.

Women's dress should be modest, and becoming in its makeup.

In Prov. 22:6 we are taught that children should be trained in the way they should go. Then if mothers are to adorn themselves in "modest apparel" and bring up their children likewise, how can Christian mothers justify themselves in making dresses for their little daughters so short that their innocent bodies are unduly exposed?

An aged sister in another church organization feels so distressed over this, as she sees it in her own and other churches, that she asks me to write on this subject and have it appear in the Gospel Herald (of which she is a subscriber), and I believe that it will take only a reminder to convince every God-fearing mother who loves her children to avoid the styles of clothing seen on so many innocent little girls.

Windom, Kans.

TO THE FARMERS

By Bertha E. Landis.

For the Gospel Herald.

At this time of the year many of the brethren on the farm will have planned their crops.

Just where and when and how much to plant is mostly decided, I believe. And how many have planned the tobacco crop along with the rest? Of course, many will say it means money and perhaps helps pay off the debt on the farm, etc., etc. Now especially at this time, when foodstuffs are so scarce and high, is the time to plan crops so as to do the most good to the most people.

"What would Jesus do?" Would He farm tobacco? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31).

Lancaster, Pa.

When we think of the Dead Sea we think of people who are always taking in and never willing to give out anything. Those people, like the water of the Dead Sea, usually become very bitter.—J. S. S.

"The Spirit makes messages effective."

Sunday School

For the Gospel Herald.

Lesson for Apr. 22, 1917—Jno. 12:1-11

JESUS ANOINTED AT BETHANY

Golden Text.—She hath done what she could.—Mark 14:8.

Introductory.—Two weeks ago we studied the lesson telling about the raising of Lazarus. It was the most notable miracle which Jesus had yet performed and convinced all people (except those blinded by bitter prejudice) that Jesus was the very Christ. It was this miracle which made the opposing Jews determine to put Jesus to death, as they saw no chance of holding their own against Him any other way. But they could not accomplish their purpose until all was fulfilled. In the lesson before us we find Jesus back in Bethany, and Lazarus was one of the guests of honor. Martha, a sister of Lazarus, was prominently mentioned. So was Mary, another sister. However, it is not the prominence of this or that individual but the things which actually occurred which attract our attention.

The Supper.—It was six days before the passover that Jesus came to Bethany. There a feast was prepared for Him. This was at the house of Simon, but Mary, Martha, and Lazarus are all prominently mentioned in connection with the feast. It shows a close connection between the two families and the supper is one of the pleasing incidents connected with the life of Jesus previous to His trying experiences during passion week.

The Anointing.—While Jesus was reclining at the table Mary came up from behind, anointed Him with the ointment of spikenard and wiped His feet with her hairs. It was a most impressive demonstration of her devotion to Him. It was the highest and profoundest mark of reverence, as she bestowed upon Him the most priceless treasure in her possession and the anointing of both head and feet (See Matt. 22:6 and Mark 14:3) together with the act of wiping His feet with her hair (woman's glory—I Cor. 11:15) proved her humility and loyalty complete.

The Criticism.—Even the disciples did not understand and appreciate what Mary was doing. Especially was this true of Judas Iscariot, who suggested that this ointment might have been sold for 300 pence and given to the poor—a very plausible suggestion. Of course, he was not sincere, just as most modern critics are insincere when they advise against sacrificing to the Lord. John says that Judas was a thief, and wanted the money for the reason that he himself was the treasurer.

The Master's Recognition.—Christ quickly silenced the critics. "Let her alone," said He, "against the day of my burial hath she kept this." The suggestion that this be spared and given to the poor came with poor grace at the present time. He did not testify against caring for the poor, but as they had the poor with them always and He was so soon to take His departure all eyes should have been fixed upon the momentous event on hand. Mary thought only of worshiping her Lord. While Martha was busy preparing something to feed the body Mary was at His feet worshiping Him and learning of Him. While the people thought of satisfying their natural bodies and Judas thought of filling the bag with gold, Mary was setting an example of self-sacrificing devotion that put the rest to shame. In our time we learn two lessons from this event: (1) The first thought of our heart should be the glory of our Lord. (2) The best investment of our means is that of supporting the Lord's work. Money spent to gratify the lusts of the flesh is wasted. Money spent to the glory of God brings returns which never perish. In this simple act of devotion Mary immortalized her name, for wherever the name of Christ is spoken this deed that she did is recorded. Will we imitate her example?

The brightest tribute that can be paid to any one is the Master's benediction, "She hath done what she could."

The Perplexed Pharisees.—While these things were going on at the supper the Jews were having their troubles outside. They had before this resolved to put Jesus to death, and here was this hated Jesus of Nazareth, right in their midst, treated with the greatest consideration, and with Him was the monument of His achievement, namely Lazarus. What shall they do! "Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead." "Many of the Jews went away, and believed on Jesus." Why should they not? and why should any one want to withhold from Jesus the recognition which He deserves? Only blind prejudice (the very blindest kind) can keep the eyes closed against the goodness and love of God and the wonder-working power of Jesus whom He graciously sent into the world to save us from the blindness and awfulness and eternal results of sin. So the chief priests, refusing to accept the facts and determined to have their own way, resolved to put Lazarus also to death. Behold the contrast between Christ and His opponents! With whom are we in sympathy? Do our lives show it?—K.

Our Young People

PETER.—Matt. 16:13-17:8

Topic for April 22

MOTTO

"Thou art Peter."

THE STUDY HOUR

I. **The Character of Peter.**—There are two names that belong to the person whom we now know at Peter. He is first known by his name given by his parents, Simon the Son of Jona. This name represents him in his natural state without the inspiration of the Holy Spirit. This name, **Peter,** was given him of Jesus when he confessed that Jesus is the Christ the Son of the living God. Soon after this, Peter is called Satan by our Savior, when he heeds the suggestion of the spirit of the world of which Satan is prince.

After the denial, on the night of Jesus' betrayal, Peter for the time being was recognized as the son of Jona because the flesh prevailed in causing Peter to fear to confess Jesus. Jesus calls him Simon Son of Jona after the resurrection the third time as a reminder, no doubt, that Peter had denied Him three times. As an apostle he is always recognized as Peter. It is in this that we think of him most. He is used in this capacity to handle the keys of the kingdom of heaven for both Jews and Gentiles. He writes two epistles which reveal a very deep drinking at the fountain of spiritual truth. Peter as a character all thru gives us a lesson of value for our own lives. We need to know that Simon son of Jona is like ourselves as revealed in Rom. 7:18. And need to get acquainted with the heavenly truth which was revealed to Peter so that we no longer trust in the flesh, but like he, we shall become a part of the rock, or Peter.

II. **Matt. 16:13-17:8.**—This passage gives us a glimpse into the two sides of Peter's life. The first great confession places him in recognition as a stone in the great building of God. Then as the flesh prevails in the rebuke of Christ because He foretells the path of suffering, he sinks down to the lowest name as the enemy of Christ. Here Christ teaches him that the life of heavenly gain comes by earthly loss. Soon after this Peter with John behold Jesus in transfiguration. This places Peter among the inner circle of witnesses to Christ's glory.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Peter.**
2. How Peter got Acquainted with Jesus.

For Older People.—

1. Simon the Son of Jona.
2. "Thou art Peter."
3. How We May Become a Peter.

For Older People—

1. Peter Blamed as an Apostle.
2. Peter, the Feeder of the Master's Sheep.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, APRIL 12, 1917

Field Notes

Communion at Marion, Pa., is announced for Sunday, April 29.—L.

June 8 and 9 are dates set for a Sunday school meeting to be held at Marion, Pa.—L.

Owing to strenuous work Bro. C. F. Derstine had a nervous breakdown while at West Liberty, Ohio. He is rapidly recovering and expects, D. V., to spend April 14-22 with the Clinton Brick Church near Goshen, Ind.

Sister Fannie Miller of Springs, Pa., left last week for her home, after a sojourn of several months in Scottdale.

Bro. Jos. E. Lehman preached a very helpful sermon at Chambersburg, Pa., Sunday evening, April 1, using for a text Jno. 12:1-8.—L.

Bro. J. A. Ressler and Sister Ella Miller of this office left last Friday for Lancaster Co., Pa., where they expect to remain for a short season

Sixteen young people were received into church fellowshiu by water baptism at the Swiss Mennonite Church, Sonnenberg, Ohio, on Good Friday. Communion on Easter Sunday.—A.

Bro. J. B. Smith and family, after a residence of eight years at Hesston, Kans., have decided to move back to Elida, Ohio, at the close of the present school year. May the Lord direct them in all they do.

Under date of April 2, Bro. Fred J. Gingerich of Beaver Crossing, Nebr., writes: "We expect to have a members meeting on Good Friday and communion on Easter, the Lord willing. Bro. Peter Kennel will officiate."

We are in possession of an interesting program of an all day meeting to be held at the Palmyra, Mo., Mennonite Church on April 22. The meeting is to begin with a missionary sermon by Bro. J. W. Hess and close with another sermon by Bro. George Bissey.

Bro. I. S. Mast of Minot, N. Dak., closed a series of meetings at Bloomfield, Mont., on Sunday evening, April 1, with 22 public confessions of Christ as one of the encouraging results. There is an opening here whcih promises great things, provided that there is a faithful shepherding and leadership of the flock. May God supply the need according to Luke 10:2.

Now that war has been formally declared by the United States, it may be well to note what has been done by nonresistant people to call the attention of Congress to our attitude on the war question. Resolutions and memorials have been sent either to the President or to Congress by many of our conferences. Individuals and congregations have taken it upon themselves to write personal letters to members of Congress and to congressional committees explaining our position and asking them to use their influence in favor of exemption for nonresistant people in case conscription laws were passed. Other nonresistant bodies have taken similar action. Bro. J. A. Huffman of Bluffton, Ohio, editor of the Gospel Banner, sends us a report of the work of a committee appointed by the "All Mennonite Convention" which met at Carlock, Ill., last summer to carry a petition to Washington, D. C., and explain the attitude of nonresistant people. The following extract from this report will be of interest to many of our readers:

"Upon investigation we found that the Chamberlain bill, which was introduced in the Senate in February, 1917, as bill No. 3, 1695, entitled, "A bill to provide for the Military and Naval Training of Citizens of the United States" but which was not brought up for a vote but upon which a number of hearings had been held, would likely be presented again, in practically its present form. We found this bill to contain an exemption clause from Military Training and services such as bearing arms, exempting members of religious sects from the bearing of arms whose creed forbids its members to bear arms in war, but provides for their training and service in what is called 'noncombatant' military service. 'Noncombantant' military service was defined to us by Senator Chamberlain, the author of the bill and Chairman of the Committee on Military Affairs, as meaning hospital and quartermaster service.

"Believing that we as a Mennonite people would oppose military training in any form whatsoever, we requested that the Committee on Military Affairs so change the bill as to exempt nonresistant peoples from any form of military training. Senator Chamberlain agreed that he would bring our request to the attention of the committee. A number of Congressmen pledged themselves to render the service of going to the Chairman of the Military Affairs Committee and emphasize to him the necessity of eliminating the demand for military training, even of a non-combatant character, for nonresistant people, according to our request.

"We have reason to believe that our efforts will help in bringing about a defeat of the compulsory training bill, or to so amend it as to exempt nonresistant people entirely. We ask, however, that various churches, quarterly conferences, annual conferences, and even individuals write letters and present petitions to their Congressmen, asking them to vote against any bill introduced requiring military training without exempting nonresisting people from every kind of military training."

Faith cometh by hearing, and hearing by the word of God.—Rom. 10:17

"Heathen hearts yearn for the true God."

Correspondence

Terra Bella, Calif.

Greeting in our Master's Name:—A committee has been appointed at this place and they are working to get a program for Easter. Our prayer is that it may be to the glory of God.

Our hearts are filled with thanksgiving as the blessed Easter time is drawing near, when we are again reminded of our Savior's glorious triumph.

We are glad to say that, by a special effort of God's children here, the interest in Sunday school and Christian Endeavor meetings has revived, this evening being time to re-elect officers for another three months.

May God bless the efforts put forth at this place and we desire the prayers of the Church of God. We remain, in His service, Mollie Hartzler.
March 25, 1917.

Plainview, Texas

Most of us are enjoying good health. Measles have invaded Joel Guengerich's home, but all who took them are doing well. A few colds are in evidence. Grandpa Snyder has been very poorly for the last few weeks. He is bedfast with the flame of life burning very low. His extreme age is no doubt responsible for his decrepit condition.

Reorganization in our Sunday school left us with the following officers: Supt., H. E. Landis; Sec. Treas., Vernon Snyder; Libr., Earl Guengerich; Chor., Paul Snyder. Teachers will be appointed next Sunday. Bro. J. S .Landis has been appointed leader of our Y. P. M. for April. Pray that our efforts in the Lord's work may not be fruitless.
March 29, 1917. S.

Purcell, Mo.

Dear Readers of the Gospel Herald, Greeting:—We love to read the many helpful admonitions found in the Gospel Herald. In the correspondences we have so many letters from friends. They bring us closer together and it makes our hearts rejoice to see so many enlist in the army of our dear Master. May they prove to be valiant soldiers of the cross. May they endure to the end, and have the crown of everlasting life. Let us serve the Master faithfully, as He has done so much for us.

There is no regular place here where our people hold meetings. We have been invited to hold meetings in some of their churches, but when we uphold the pure, defenceless doctrine of Jesus Christ we need not have many meetings until we see signs of the "cold shoulder." They all have a horror for war, and admit that there is no New Testament teaching in its defence; but when it comes to obey the commandments of Christ in times of trial, most of them have some other way around it.

I would like to make a little request. There are two hymns not found in our hymn books but in which I delight very much. I have forgotten the words, except the first lines. The first begins with: "Oh Thou in Whose presence my soul takes delight," etc. The second, "O Thou God of my Salvation, My Redeemer from all sin," etc. Will some kind reader who has these hymns kindly send them to the Publishing House and will the publishers kindly give them space in the Gospel Herald? By so doing you will greatly oblige Your brother in Christ,
March 29, 1917. D. W. Kilmer.

Midland, Mich.

Dear Herald Readers, Greetings in the Master's Name:—Spring is here and all nature seems to rejoice.

As we see that all things answer the purpose of their creation, may we who have received the "new life" take lessons therefrom and strive more earnestly to show forth the life of Jesus Christ in this dark world of sin.

Our little congregation has been strengthened by three more families moving here: Bro. Albert Wyse and family, Bro. Aaron Nafziger and family (both from Fulton Co. Ohio), and Bro. Ray Bontrager and wife from Fairview, Mich. We gladly welcome them with us and believe they will be helpful workers. Added members means added responsibilities. Will you pray for us that we may not be satisfied until we have done the very best that we can do.

Sunday school, Bible reading, and church services are going on as usual with a good interest.

In Christian love,
March 31, 1917. Katie Bontrager.

Bloomfield, Mont.

On April 1 a series of meetings closed at this place with 22 public confessions as one of the visible results. It was a day long to be remembered. Three persons were received into church fellowship by water baptism and seven others were received upon confession of their faith. The day was closed with an impressive communion service. At the close of the communion service Bro. Paul Villard and Sister Ada Thomas were joined in holy wedlock by the officiating bishop, Bro. I. S. Mast of Minot, N. Dak. May the richest of God's grace attend them through life.
April 2, 1917. Cor.

Marion, Pa.

Greeting:—On Sunday morning, April 1, we held our inquiry meeting. Bro. W. W. Hege preached, using for a text Phil. 4:2. All expressed peace and a desire to be in the communion.

We reorganized our Sunday school on Sunday, March 25, which resulted in the entire old organization being re-elected. This was our second "evergreen" Sunday school year and we were much pleased to note the increasing interest and attendance. May we be as clay in the potter's hands that the Master may use us in His service. In His name,
April 2, 1917. J. Irvin Lehman.

Hesston, Kans.

Dear Herald Readers, Greeting in Jesus' Name:—It has been rather long since any news has come from this place through the columns of the Gospel Herald. We have either been too busy or not much has been done. There are things being accomplished, however, even though the work is often done in silence.

The time is nearing the communion season. Council meeting has been announced for this place April 7 and communion the 15th. The work of the Church and the Sunday school has been progressing but we are very much in need of the prayers of the saints.

God's Word tells us that "in the latter days perilous times shall come." We believe that perilous times are indeed upon us and that Christ shall not long delay His coming. Oh saints of God, pray mightily that this institution as a promoter of the Gospel of Christ may uphold the purity of the Word of God by living epistles purged in the fire and purified as gold.

Three terms of school work have been completed and we are now beginning work for the last term. Bro. J. B. Smith delivered the chapel address. His subject was "Time Elements in Education."

Tuesday, April 3, (Arbor day) was set aside for the planting of trees about the campus. In spite of the wind and dust which made the day a very disagreeable one quite a number of trees were planted, including evergreen, maples, sycamore, and various kinds of fruit trees. Everyone enjoyed a good appetite when the noon hour was announced.

The Hesston congregation is looking forward with pleasure to the arrival of Bro. C. D. Esch and family in the near future. They will likely make this their home since it is the home of Sister Esch's parents. Their stay with us will indeed be appreciated.

May the rich blessings of a kind heavenly Father be upon all Herald readers. In His name,
April 3, 1917. F. Rose Shank.

(Continued on page 36)

Miscellaneous

THE LAW'S INSUFFICIENCY

By S. P. Yoder.

For the Gospel Herald.

The law made nothing perfect, Heb. 7: 19; could not justify, Acts 13:39, Rom. 3: 28; not made for the righteous, 1 Tim. 1:9.

God's Biblical Law, though good in its place,
One tittle thereof let no man efface—
Can never the gift of salvation bring
To moralists who continue to cling
To deeds of their own as all that they need,
No more than to sinners whose every deed
Is done in defiance of law and of right—
All spurning alike the Gospel's true light.

Law rightly defined may well be compared
To halters with which wild beasts are ensnared;
Or iron-bound cages that tigers restrain
However by such man never can gain
The liberty sweet our Savior will give
To sinners who now His message receive:
For, cleansed by His blood, they walk in the light
In newness of life, e'er seeking the right.

Redoubling the ropes and strengthening the bands
May help to restrain the feet and the hands
Of criminals vile with hearts still inclined
To evil that poisons the thoughts of the mind.
Reformers who aim men's lives to improve
Must ever present Christ's Gospel of love:
The need of repentance and hatred of sin—
A change of the heart-life or motive within.

The shepherd oft builds on a river's side
A fold where his flock for a time must abide.
Can folds wash the sheep? They keep them, we see,
Where washers can reach to cleanse and set free.
The mission of Law at best is to hold
The sinner within the bounds of a fold
Where mercy presents the truth of God's Word:
Salvation by grace through Jesus our Lord.

Prainse God evermore for a hope that rests
Not on the strength of the Law's behests!
Our Shepherd who gave His life for His sheep—
What is given to Him He is able to keep.
He calleth His own and goeth before;
And hearing His voice we've entered the door.
In mercy He saved us and keepeth us still;
Rich pastures we find in doing His will.

Denbigh, Va.

Hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—Eph. 2:6.

My soul waiteth for the Lord more than they that watch for the morning. —Psa. 130:6.

SPIRITUAL DEVELOPMENT OF THE SUNDAY SCHOOL AND HOW TO PROMOTE IT

By John Thut.

For the Gospel Herald.

(Continued)

The Impotence of Psychology

The mental discipline derived from a study of this science may be of inestimable benefit. There is no reason to question its potency for merely intellectual and philosophical purposes. What it teaches about the various manifestations and developments of physical phenomena, both normal and abnormal, is interesting and instructive. By observing the principles of teaching that are based upon it, one is enabled to teach more intelligently and efficiently, and its principles may be employed to advantage in impressing Bible truths upon the mind. While it may then stimulate greater intellectual activity, it does not necessarily follow that it promotes spiritual development, for intellectual activity is not identical with spiritual activity. A knowledge and application of its principles does not necessarily induce anyone to live a more devoted life for God, nor does it arouse a greater reverence for Him and His Word. Though it speaks beautifully and learnedly about the inhibition of perverse tendencies, it does not impart power to live victorious over sin under any and all adverse circumstances. It does not stir the heart with new love for the Savior and with a burning desire to serve Him anywhere and everywhere. Unless these technical studies are exalted by high spiritual purpose and illuminated by deep and proper spiritual understanding and enlivened by the vital influences of the Spirit of God they prove to be disappointing in spiritual service.

But why should psychological methods prove so impotent to accomplish spiritual results? Briefly stated, no doubt, the reason is this: The Scriptures teach that human nature is corrupt. "The heart is deceitful above all things and desperately wicked (and it is exceedingly corrupt" R. V.—Jer. 17:9). "Every imagination of the thoughts of the heart was only evil continually" (Gen. 6:5). Man, created pure, has lost the image of his Maker and his various qualities have become corrupted; his ransom has become impaired, his will enfeebled, his emotions polluted; in all the timbers of his mind and soul he has become warped and distorted. Despite his ruined condition, man continues to be great; he is great even in his ruins—ruins so great, so vast, so desolate, as to arouse the pity and compassion of Almighty God. To learn to know this ruined human nature is one of the greatest studies of man. Psychology is the science of these ruins. It assumes, erroneously however, in the light of Scripture, that man is good, and proceeds to develop this good. Though ruined, man is still capable of refinement, of culture—of veneer, of polish—and this to a remarkable degree; this pcychology with its principles attempts to do. But its pygmy efforts prove futile to rectify his impaired and disordered qualities, to straighten the warped and distorted timbers of his soul. It has not yet devised a process nor discovered a solution that will thoroughly cleanse the "filthy rags" of our own "righteousness." Scripture demands the implanting and development of a new life, or a new man "which is renewed in knowledge after the image of him that created him," which is to be accomplished by the Spirit of God.

The Officers and Teachers

The question of promoting the spiritual life of the Sunday school resolved itself largely into a matter of selecting the proper officers and teachers, and also the subject matter taught. Not only should they be intelligent and have a knowledge of teaching but also be sympathetic, patient, and enthusiastic. Spirituality should be preferred above intellectu ality, though intellectual training is not to be ignored. The writer on a certain occasion accomplished more with enthusiastic "boys" as teachers than he could with professional teachers. The intellectual Sunday school officer or teacher is not apt to lead his pupils to the higher plane of spiritual living. He who would lead others into spiritual realms must himself be imbued by lofty spiritual purposes. He must be familiar with the Scriptures and have learned to prevail with God in prayer. He must adapt himself to his class, manifest a deep interest in all his pupils, not only in class work, but also on other occasions. A personal talk outside of class work may have a greater influence to win a pupil for Christ than what is taught in Sunday school. The teacher must be devotional in his habits, must have the Christian graces imbedded in his character, must be deeply interested in the cause of Christ in general, and have the conscious assurance that he knows God. He himself must have been enlivened by the Spirit of God, if he would be successful in kindling that same life in others.

Honor the Holy Spirit

The Holy Spirit is given to the believers for their guidance. It is interesting to note how implicitly the early disciples relied on Him to direct them in their work. They honored Him in all their efforts to serve God, and were very sensitive to His directions. They were instructed not to

begin the work of teaching and preaching the Gospel till they were endued by Him. Unless we have Him abiding in us our efforts to teach the Word will not succeed. Pedagogical and psychological methods may be used to advantage in presenting the lesson, but they cannot be substituted for the Spirit to implant the new life. He is one of the agencies that brings about the new birth and is the source of spiritual power. If the spiritual work of the Sunday school is to be promoted, it must be done under His direction and guidance. In this work He must be supremely honored.

Christ the Central Theme of Your Teaching

The subject matter taught should be the Word—the Truth—not lifeless, powerless fancies ,speculations, critical negations, and opinions and doctrines of men. The latter vary and shift with the years, with men or individuals as they come and go; the Word—its message—endures the test, the storms of centuries and is eternally secure. Stories, anecdotes and illustrations from nature may be used to illustrate the text. If the Word is taught faithfully, little difficulty will be experienced in bringing about the conversion of those religiously inclined. But it is to the indifferent especially to whom it is very important that the Word be taught as the invariable, unfailing truth . When their adventurous spirit or their individuality asserts itself, and they manifest indifference in their Sunday school attendance and in religious matters in general and drift into sin, they may in a day of trial and disillusionment realize that the "way of the transgressor is hard;" that the life of sin is vain and deceitful, the foundation on which they had been building is insecure; and in their extremity they may discover through the truths that had been taught them that Jesus Christ is the solid and secure foundation, the One who can sustain in the storms and stress of life. Unfortunate, however, is he if he finds that what has been taught him as truth is as vain and illusive as the phantoms he pursued in his career of sin. It will but increase his confusion, indifference, and hardness in sin.

Let Christ be the most important message in your teaching; Christ as He is, and not what you fancy Him to be; Christ as He is, and not only what you admire about Him. What you may admire about Him may not be what appeals to others most pow erfully. But to teach Him as He is, is a vast theme, the central theme of both Old and New Testaments. Something can be selected from this fund of materials that can be adapted to the various grades or to any individuals in any trial or circumstances in life. We must learn to teach with renewed emphasis—perhaps it would be well to revive the word dogmatism —the great doctrines that attach to the person and work of Jesus Christ—His atonement, His resurrection, His coming again—for above the present clash and crash of man-made theories of systems, of religions, of nations, and of civilizations, above their wreckage strewn along the course of time, the cross of Christ still towers secure, the only way for man to be reconciled to God.

Conclusion

May the writer add the following thoughts in this closing paragraph with reference to spiritual work not only in the Sunday school, but also to Church work in general: It has long been noticed that the Bible has comparatively little to say with regard to scientific matters. In our current religious teaching we attach great importance to science and philosophical speculations based on science. May not this comparative silence of Scripture be a hint, a silent suggestion, that principles and truths for our spiritual development do not lie in that sphere? Can a man by thus searching find out God? Philip said to Christ, "Shew us the Father." To this Christ replied, "He that hath seen me hath seen the Father" (John 14:8, 9). And what did the disciples see when they saw Jesus? and the Father in Jesus? A ministry of love, of compassion, of sacrifice, that men might live in peace, in joy, in love, and in harmony with one another and with God. This is the Father as Jesus revealed Him. Man's spiritual development does not consist primarily in a proper adjustment with nature, but in maintaining a right relationship with God and man. The Scriptures give us practical admonitions and exhortations to guide us in our relationship one to another; in its histories it traces the progress of the tremendous conflict between truth and error, and in prophecy it portrays and determines the ultimate result of this conflict. Our religion is not based on scientific speculation, but on authentic history and divinely inspired prophetic truths. Science, what man regards of such vital importance, Scripture passes over in comparative silence; and what man ignores, Scripture devotes much space to, the Word of prophecy. Perhaps Jesus Christ states the comparative value of the two. Matt. 16:3. Not science, but prophecy is our guiding knowledge in the great conflict between truth and error. Science and philosophical speclation is man's plan for the development of the human race, and the prophetic is the divine plan to bring men to a glorious state—and the two plans run counter to each other. If we desire to promote the spiritual welfare of man we must shift our base of operations in this great conflict from man's plan to God's plan; from the scientific and philosophic perspective to the historic and prophetic perspective. The former is groping in darkness, the latter is following the light. During the past century we made tremendous progress in science and philosophy and it has brought us to the present unparralleled holocaust and cataclysm and thrown the world's thought into confusion. The star of prophecy continues to shine full, steady, and undimmed, "whereunto ye do well that ye take heed as unto a light that shineth in a dark place until the day dawn and the day star arise in your heart" (I Pet. 1:19).

La Junta, Colo.

BEHOLD THE LAMB OF GOD

By Menno M. Brubacher.

For the Gospel Herald.

Once more in His infinite love has our heavenly Father brought us to the time of the year in which we commemorate the finished work and glorious resurrrection of our blessed Lord and Savior Jesus Christ; and if our delight is in Him and His holy Word we may well rejoice. But there are times when our hearts are filled with sadness when we see so many who are looking forward to Easter only as a time of feasting, and especially painful in the thought that so many professed Christians do not seem to take to heart the things that took place so shortly before the resurrection.

Oh that every one who names His name would take the time to close their eyes and thoughts to the things of this world, and have one long look at Jesus. How it fills our hearts with admiration for Him when we see how tenderly He prepares His disciples for the time of His departure, and for the work they are to do afterwards. He institutes the Lord's supper, and the ordinance of feetwashing, and delivers His farewell discourse (John 13:31-16:33) so full of instruction and promises, comfort, and encouragement. Then He prays that wonderful intercessory prayer. Have we read it as often and reverently as we should? How concerned He is that the love wherewith the Father loved Him might be in His followers.

He goes wtih His disciples to the mount of Olives, and enters into the garden of Gethsemane, and there prays as never man prayed, and suffers as never man suffered, because the sins of the world were resting upon Him. I believe there are many who will say with me, that, though we may have suffered much in the body, it was not so tormenting as the fear and guilt that weighed down our souls when as lost sinners we came to

Him for relief. We had upon us the sins of one individual, but Jesus the sins of the whole world.

Judas comes and betrays Him, and He is arrested and tried. See Him now with a crown of thorns and the soldiers beating upon it with a rod, driving the thorns into His beautiful, innocent brow. If we would all take a good look at Him at this point of His sufferings, many of us would stop trying to conform to the world in head-dress, and would wear only that which we were sure was becoming for His followers to have. They condemn Him and lead Him forth to be crucified. Oh! how tired and spent He looks, how wearily He drags Himself along, worn out with the loss of sleep and agonizing prayer.

The blood flows down His face from the wounds caused by the thorns, and upon His back bruised and torn by the cruel scourgings they lay the rough, hard cross and compel Him to carry it while the crowds mock and revile. With His feeble frame thus weighted down, and with the sins of the world resting upon His Spirit He goes forth to be crucified.

If we could see Him thus abused, and could truly realize that it was all for our sake, many things would be different from what they are.

They come to Golgotha, and there with large dull nails that bruise and tear the flesh they nail Him to the cruel cross and set it up. Brethren and sisters, if we could see those wounds, gaping wide because of the weight of the body, and if we could hear the drip, drip, drip, of His life blood as it slowly ebbs away, and all for our sake, would we feel like putting bracelets on our wrists or rings on our fingers? Surely not. "But," say some, "the ring I wear is the gift of husband or lover or friend." The husband or lover or friend who knows what the Bible says about these things and still insists that you wear them, loves neither his Savior nor you as he should.

Towards the end He said, "I thirst." Could we but in a small measure comprehend the burning and torture of His throat, we would resolve that never again may our throats be adorned with chains or brooches or pins or flashy ties or anything intended for show. If we could stand beside the cross and hear His groans, and see the last painful heavings of His bosom as the spirit was about to leave the body, women would not want to adorn their bosoms the way some do, nor would men care to have a gold watch and chain and locket on the very spot of their body where a spear was thrust into our blessed Savior's side.

At this time of the year many are commemorating the sufferings and death of our Lord by partaking of the Lord's supper. May it be in the right spirit, for with many it will be the last time. Many are gone who were here six months ago. Brethren and sisters, as we think of how much He has done for us, and how little we have done for Him, let us not become discouraged, but remember that He is now at the right hand of the Father, pleading and interceding for us, and is able to help us make our future days more fruitful and useful than the past have been.

Sinner friend, you who have never tasted that the Lord is good but feel the burden of your sins resting upon you so heavily that you are almost despairing, remember that it was for just such as you that the dear Lord died. He came to seek and to save that which was lost. Behold Him with one pierced hand upon the throne of God, and with the other reaching out to welcome and save you.

"Behold the Lamb of God."

Waterloo, Ont.

CORRESPONDENCE

(Continued from page 33)

Washington, Ill.

(Union congregation)

Greetings:—Perhaps a few lines from this place would be of interest. Our congregation is somewhat smaller than it was, there being five families who have moved away. But we have God's promise that where only two or three are gathered together in His name He will be in their midst. If we are faithful to Him, He says, "My presence shall go with thee, and I will give thee rest," which we find recorded in Ex. 33:14. No one can safely go through life with its dangers, its enemies, its conflicts, its unknown future, without the abiding presence of God. But God is with those who trust in Him; and what or whom shall we fear when God is with us?

On March 4 Bro. Ed Schertz was appointed superintendent to fill the vacancy of our former supertintendent, Bro. Henry Schertz. If the Lord permits we will hold our communion services on April 22. The primary teacher is preparing her class for an Easter programme to be given Sunday evening, April 8.

April 3, 1917. Dinah B. Camp.

Quarryville, Pa.

(New Providence congregation)

Dear Herald Readers, Greeting in the Name of Jesus:—On Sunday, April 1, we reorganized our Sunday school as follows: Supts., Bros. Amos Sharp, Joseph Hostetter; Sec., Bro. Elmer Hoskins; Chors., Bros. Aaron Reesler, Clair Sharp. We were made to feel glad for the many who came out and took part in the work. It means so much to those of us who are young in years to see so many of the aged ones come out and lead us in the work.

We feel thankful that we are living in a land where we can yet worship according to the dictates of our conscience.

Our young people's meeting is very interesting. All seem willing to do what they can.

Sunday morning, March 25, Bro. Abram Metzler preached at our regular service, warning us against pride and the luxuries of the world.

Sunday evening, April 1, Bro. Frank Herr again spoke to us on the death and resurrection of Christ. We feel thankful for the many good thoughts and warnings from time to time. Pray for the work and workers at this place.

Yours in the Master's service,

Elizabeth M. Wiker.

April 3, 1917.

Protection, Kans.

On April 1 Bro. J. D. Charles of Hesston, Kans., was with the brotherhood at Protection, Kans. On Sunday evening he gave a good talk on Sunday school work. On Sunday evening he preached from I Sam. 12: 20, 21, showing us plainly how those that are not on the watch are led astray by the tempter and are side tracked, when we disobey the least of God's commands or make the least misstep from the strait and narrow road. The second step will be a little further away than the first one, and so on till we have lost the true road and get into gross sins. It is the little sins that bring people to ruin, those little things which are unnoticed at first even by the one that doeth them. The devil is very shrewd and thinks he can win if he can get a follower of Christ to make one crooked step.

John Shrock.

April 5, 1917.

Waynesboro, Va.

(Hildebrand congregation)

A few lines from this place may be of interest. While we have been silent for some time, yet the work of the Lord continues to go on, and we have every reason to give thanks to the Giver of every good and perfect gift. In December Bro. E. J. Suter was with us, laboring earnestly for two weeks. One was willing to turn her back to the world, and live for Him who died for us. May she be faithful that through her others may see the need of a Savior, and the brethren and sisters encouraged to press forward for the mark of the prize of the high calling as it is in Christ Jesus. May the Lord bless the

brother as he goes forth in His work.

On Sunday, March 11, we reorganized our Sunday school for the summer. The following brethren were elected: Supts., W. D. Craig, R. S. Burkholder; Chor., R. S. Burkholder; Sec., Earnest Craig.

Pray for the work at this place.

In His name,

April 6, 1917. M. F. W.

Volant, Pa.

(Maple Grove congregation)

A series of meetings conducted by Bro. S. G. Shetler closed Sunday evening, April 1. The sermons were very interesting, both to Christian and sinner. Six confessions was the result of these meetings, making in all a class of twelve applicants for baptism. Six had confessed at Bible conference held in December, 1916 This class of six boys and six girls will be baptized and taken into church fellowship in the near future. May the Lord richly bless these young souls in their new step in life and may we as Christians older in the work be true that those just starting may not stumble. Let us remember them in prayer. Edw. F. Zook.

April 6, 1917.

Midland, Mich.

The little congregation is still growing in numbers and also hope spiritually. There are at present 35 members and four applicants for baptism and four with letters. We are anxiously waiting for Bro. J. K. Bixler to come to receive them, as he is our bishop. Respectfully,

April 6, 1917. E. A. Bontrager.

THE TOBACCO CURSE

By J. B. Gehman.

For the Gospel Herald.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles, that whereas they speak against you as evildoers, they may by your good works which they shall behold, glorify God in the day o fvisitation.—I Pet. 2:11, 12.

Let not sin therefore reign in your mortal bodies, that ye should obey the lusts thereof; neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God.—Rom. 6:12, 13.

Nearly always, when the subject of temperance is mentioned, our thoughts turn immediately to the strong drink evil. That the use of intoxicants is indeed a great evil, a curse to the human family, no honest person will deny. Strong drink is costing this nation billions of dollars and is casting hundreds of thousands of souls to drunkards' graves and eternal perdition.

But let us not forget that there are other evils besides the strong drink evil. I firmly believe that tobacco is just as great, if not a greater, curse to the Mennonite Church than beer or whiskey, for the reason that the enemy of souls makes many people believe that it is not so bad, and is ensnaring and binding many persons with the tobacco habit that he could not get with strong drink. There is here and there a member of the Church that uses strong drink on the sly, but there are many that use tobacco. Now the question is, Why do they use it? Do they use it because it is healthful and upbuilding for the body, or do they use it merely to gratify their carnal desires and to fulfill the lusts of the flesh? I will let each one answer that question for themselves. I Cor. 10:31: "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God."

Nearly all doctors agree that the use of tobacco is harmful to the body; that it undermines the nervous system, dulls the mind, and deranges the digestion. I hardly need mention the fact that the breath of tobacco users is foul, offensive to persons who are clean of the habit.

Let us suppose that there are some that do not have their health injured thereby, as many tobacco users claim, and there still remain some very good reasons why it should not be used. It is a great waste of money that should be used for more noble and uplifting purposes. It is safe to say that each tobacco user spends at least from ten to fifteen dollars a year. These one thousand tobacco users would then spend from ten to fifteen thousand dollars a year. If that same money would be used to give to missions and charitable institutions it would go a long way toward supplying a great need, and the Mennonite Board of Missions and Charities would not need to make the statement that they have overdrawn their account so and so many thousand dollars.

"The earth is the Lord's and the fulness thereof." We are His stewards. These things being positive facts, I want to ask the question, Is it right for professing Christians (or any one else for that matter) to raise tobacco, or grow an article that destroys human character? Christ said, (Matt. 7:9) "Or what man is there of you, whom if his son ask of him bread will he give him a stone?" But that is just what many are doing in this time. In our cities are thousands of young boys of poor parents who are learning the tobacco habit that have not enough bread to eat, and the money that they spend for tobacco should help to buy bread for the family. Which then, should we grow, tobacco or wheat? That which destroys or that which sustains life?

Lancaster county is often spoken of as the "garden spot of the world," and the people who live here can indeed say that their "lines have fallen unto them in pleasant places," for the Lord has wonderfully blest us in the past years with abundant crops. Shall we then who have received those blessings go and grow that which blights and destroys human character ,and thereby turn the very blessings of God into a curse? The man who grows tobacco may have a fat pocket-book, but I am sure that the one who grows wheat and potatoes is doing a far greater service to humanity. Rom. 12:21: "Be not overcome of evil, but overcome evil with good." Rev. 3:21: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, an dam set down with my Father in His throne." II Cor. 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Bowmansville, Pa.

THE WONDROUS ROCK OF AGES

O Wondrous Rock of Ages,
What power and might are Thine.
What memories 'round Thee cluster
As pilgrims 'round a shrine!
Rock, ever firm and steadfast,
Confessed in prayer and song,
In whom our fathers trusted—
What hopes around Thee throng!

The storms of life may gather,
The winds beat to and fro,
But always there is refuge,
Where we may freely go;
No dark or dread disaster
Can e'er oppress the day,
For 'neath Thy sacred shelter
All griefs are swept away.

O precious Rock of Ages!
Since Thou wert cleft for me,
I'm sheltered from all danger
If I but hide in Thee;
Securely there abiding
On Thee I calmly rest,
Whatever be my portion
I count it good and blest

—Martha Capps Oliver

THE WAY TO PEACE

With eager heart and will on fire
I fought to win my great desire;
'Peace shall be mine," I said, but life
Grew bitter in the endless strife.

My soul was weary, and my pride
Was wounded deep; to heaven I cried,
"God grant me peace or I must die."
The dumb stars glittered no reply.

Broken at last I bowed my head,
Forgetting all myself, and said,
"Whatever come, His will be done,"
And in that moment peace was won.

—Henry Van Dyke

GOD'S METHOD OF EXTENDING THE CHURCH

For the Gospel Herald.

In discussing the above topic, the young people's Bible meeting of Millersville, Pa., selected the following list of words as suggestions of ways in which the seed may be scattered.

JESUS

Believe	Boldness
clothe	charity
consecrate	cheerfulness
do	compassion
feed	courage
give	effort
go	faith
help	gentleness
hope	humility
invite	holiness
labor	honesty
love	kindness
obey	long-suffering
persevere	loyalty
practice	meekness
pray	patience
preach	persecution
seek	purity
sing	sympathy
shine	temperance
study	tenderness
teach	trials
trust	truth
try	unity
visit	whole-heartedness
watch	zeal

per Dorothy C. Kemrer, Secy.

MORE LIKE JESUS

Sel. by a Sister.

In these days of push and pull in the interest of material affairs, no matter at what or whose expense, it will pay to keep the eye of the soul on its spiritual needs and plan to conserve its resources. This is a time of special need, of strain and strife, and every man should take time to be holy, which means, that he must have devotional periods, seasons of meditation and prayer, during which the world is set aside and shut out in the interest of things unseen and eternal. We need to get and keep closer to Jesus. We talk about Him a great deal, especially in the work of the church, but maybe we do not walk and talk and work with Him as closely and affectionately as we should. This is unquestionably true if we spend little or no time with Him in prayer.

Prayer is talking with God. It is an attitude of mind and heart in which the soul seeks the divine favor and fellowship, including a better knowledge of His will concerning our duty and responsibility, and also of the manner and spirit to which the obligations revealed are to be discharged. Moreover, and better still, the hour of prayer provides for and creates a spiritual asmosphere in the enjoyment of which the soul gets in closer touch and profounder sympathy with Christ, and even takes on a more perfect resemblance to Him in personal character and conduct. This, after all, is the chief aim and end of fellowship with Christ—that we may be like Him. In this devotional air and attitude, beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord. The rulers and elders of Israel, and all other classes of people, took knowledge of Peter and John, that they had been with Jesus.—Religious Telescope.

THE REAL CAUSE OF WAR

By Wilson H. Kratz.

For the Gospel Herald.

We hear much about war these days. What is the real cause of war? Is it not prosperity? People are seeking for worldly wisdom and wealth, and not spending enough time with their Bibles. We read in Romans that man became vain in imaginations and his foolish heart was darkened. "Professing themselves to be wise, they became fools." Too much prosperity has the effect of taking us away from God because we are so much occupied with the things of this world that we are taken away from the Holy Spirit and forget ourselves, serving the creature rather than the Creator. When we cease warring against the flesh we are apt to become involved in war with fellowmen. For the desires of the flesh are to make an easy living, wear fine clothes, work as few hours as possible and get the highest wages possible. This selfishness brings him into conflict with his fellow man who is just as selfish as himself.

Souderton, Pa.

LARGEST LIBRARIES IN THE WORLD

Libraries	Volumes
Bibliotheque National, Paris	3,000,000
British Museum, London	2,000,000
Imperial, St. Petersburg	1,500,000
New York Public Library	1,254,242
Royal Library, Berlin	1,000,000
Library of Congress U. S.	1,000,000
Harvard University	910,000
Strasburg University	700,000
Imperial Library, Vienna	600,000
New York State Library	567,015
Royal Library, Munich	550,000
Bodleian Library, Oxford	550,000
Leipsic University	500,000
New York City Library	500,000
Royal Library, Copenhagen	500,000
Stuttgart University	500,000
Biblioteca National, Madrid	500,000

—Selected.

FINANCIAL REPORT

Of Welsh Mountain Industrial Mission for First Quarter, March 31, 1917

For the Gospel Herald.

Receipts—Contributions

Henry Hershey	$ 55.18
Fannie Ruhl	1.00
Bro. Penninger	.75
Mellinger's Mission Meeting	12.00
Souderton Cong. & S. S.	9.50
John L. Leaman	2.00
Mary Hershey	2.00
John Musselman	100.00
Total contributions	$ 182.43
Received for Mdse	2030.21
Balance on hand Jan. 1, 1917,	16.25
Total	$2228.89

Expenditures

Paid for Mdse	$1503.17
Labor	161.03
General Expense	310.51
Machinery and Fixtures	46.45
Borrowed money returned	175.00
Cas on hand April 1, 1917,	32.73
Total	$2228.89

Gratefully acknowledged,
S. H. Musselman, Treas.

Superintendent's Report

Bowmansville Sew'g Circle clothing	$ 8.00
Stumptiwn S. Circle, clothing	2.26
New Holland S. Circle, clothing	8.25
Good ville S. Circle, clothing	6.89
Mellinger's S. Circle, clothing	6.00
Willow Street S. Circle, clothing	3.00
Total	$34.40

Gratefully acknowledged,
Arthur T. Moyer, Supt.

FINANCIAL REPORT

Of Eastern Mennonite Board of Missions and Charities for March, 1917

For the Gospel Herald.

Belgian Relief Fund

Paradise, Pa., Cong.	$ 10.00

Chicago Missions

Mt. Joy, Pa., Y. P. B. M.	$ 5.54
Girls' Class, Mt. Joy S. S.	1.00
Total	$ 6.54

General Mission Fund

Joseph K. Charles	$ 5.00
Slate Hill S. S.	12.87
Total	$ 17.87

Home Missions

Bossler's Y. P.	$ 2.30

India Mission

Lizzie Eby	$ 10.00
Salunga S. S.	23.50
Souderton Cong. & S. S.	23.20
Hanover Bible Class	10.00
Towamencin, Pa.	5.65
Total	$ 72.35

India Bible School

Mt. Joy, Pa., S. S.	$ 9.25

India Support of Specified Orphan

H. E. Metzler	$ 15.00

A. H. Leaman (Personal)

A Friend, Paradise, Pa.	$ 1.00

Lancaster Mission (Payment of Debt)

Willow Street Cong.	$108.50
Metzler's Cong.	30.00
Ephrata Cong.	36.00
Mellinger's Cong.	278.75
Stumptown Cong.	75.25

E. Chestnut St., Lancaster, Cong.	218.00
Paradise Cong.	208.75
Kinzer Cong.	57.50
Old Road Cong.	31.00
Hershey Cong.	95.50
Mechanics Grove Cong.	17.50
Strasburg Cong.	118.50
Providence Cong.	40.00
Mount Pleasant Cong.	41.00
Total	$1356.25
Total for month	$1490.56

Gratefully acknowledged,
Eli G. Reist.

REPORT
Of the Third Quarterly Sunday School Meeting Held at the Salem Mennonite Church near Tofield, Alta., March 25, 1917

For the Gospel Herald.

Officers: Mod., Jacob Brenneman; Sec., M. D. Stutzman.

The Mission of John the Baptist. Sam Stauffer, J. L. Stauffer, Adelina Burkholder.

To prepare the way of the Lord, to bear witness of the true Light, introduced the baptism of repentance.

The advent of Christ into this world and the reason of His coming. J. C. Swartzendruber, M. D. Stutzman, Millie Stauffer.

Christ came into this world in the form of a child, born in Bethlehem's manger; He came to save that which was lost, destroy the works of the devil, and purchase redemption for the whole human race.

Children's exercises conducted by N. E. Roth.

The call of the apostles. A. L. Roth, J. E. Kauffman, Lala Swartzendruber.

The calling of only six mentioned. Two were called direct of Jesus, the other four were brought to Jesus through personal effort. Jesus calls to send again.

Miracles and oppositions during Galilean ministry. Elmer Maurer, Joe Voegtlin, Katie Bender.

Christ wrought many miracles in Galilee, turned water into wine, healed the sick, fed the multitude, cast out a devil, etc. The Pharisees greatly opposing Him and ascribing the power to the prince of devils.

Open discussion after each topic.

Closing remarks and prayer by the moderator. Secretary.

Obituary

Bender.—Selma Evalyn, infant daughter of Bro. Daniel J. and Sister Lydia H. Bender, was born Sept. 27, 1916; died March 9, 1917; aged 5 m. 10 d. Funeral services at the Springs, Pa., Mennonite Church on March 11, conducted by N. E. Miller.

Hershberger.—Eugene, son of D. M. and Ida Hershberger, was born March 23, 1917; died March 29, 1917. He budded a few days in the world to bloom in heaven. One brother preceded him. He leaves parents and 3 grandparents. Services later. He was buried on the 30th at the Walnut Creek, Ohio, A. M. Church.

Wismer.—Clifford Leroy, infant son of Abraham and Lydia Ann Wismer, of near Preston, Ont., died March 28, 1917; aged 4 m. 10 d. He leaves to mourn his early departure, father, mother, 3 little brothers and 1 sister. Burial services were held on April 1 at Hagey's Mennonite Church by Benj. Shantz and Absalom B. Snyder. Interment in adjoining cemetery.

Koffel.—Elizabeth Mae, only child of Bro. and Sister Morris Koffel, was born near Souderton, Pa., Dec. 3, 1916; died at the parental home March 11, 1917; aged 3 m. 8 d. Funeral services were held at Souderton Mennonite Church March 4 by Bros. Jonas Mininger and Jacob M. Moyer. Burial in adjoining cemetery.

"The little crib is empty now,
The clothes are all laid by,
She is not dead, but sleeping well,
Awaiting a crown on high."

Downey.—Linzy Lewis Downey was born in Crawford Co., Ill., Oct. 8, 1866; died in Mennonite Sanitarium, La Junta, Colo., March 23, 1917; aged 51 y. 5 m. 15 d. He was married to Nellie Jane Lewis in Will Co., Ill., Aug. 29, 1891. She died of tuberculosis. He suffered with the same disease. He was at the Sanitarium 4½ years. In September. 1916, he was converted, baptized, and received into the Church. He leaves 2 brothers (William and Charles), one half brother, and one half sister.

Mast.—Nelson Mast was born Sept. 7, 1909; died March 21, 1917; aged 7 y. 6 m. He was a son of Pre. Corson and Cara Mast. He had whooping cough in the start and then it turned to bronchial pneumonia. He was sick about four weeks. A brother and sister preceded him. He leaves to mourn his early departure parents, 2 brothers, 5 sisters, 3 grandparents, and a host of relatives and friends. Was buried Mar. 23 at the Walnut Creek, O., A. M. Church. Services by S. H. Miller from I Cor. 15:35.

Greaser.—Frietta Greaser was born in Wayne Co., Ohio, Oct. 19, 1861; died at the Old People's Home March 25, 1917; aged 55 y. 5 m. 6 d. She moved with her parents to Cass Co., Mo., in her early life, and returned to the Old People's Home on Oct. 1, 1910, where she resided until called to the eternal shores of immortality. She confessed Christ as her Savior and remained faithful to the Master. Funeral services at the Oak Grove Church and interment in the cemetery adjoining. Peace to her ashes.

Kaufman.—Christiana (Johns) Kaufman was born near Davidsville, Pa., Feb. 11, 1834; died April 1, 1917; aged 83 y. 1 m. 20 d. She leaves to mourn her departure, 4 sons, 2 daughters, and a host of relatives and friends. Her husband (Sem Kaufman) preceded her nearly 7 years ago. Funeral services at the Kaufman Mennonite Church conducted by L. A. Blough and Jas. Saylor. Buried in the Kaufman private cemetery. She was a life-long member of the Amish Mennonite Church.

Witmer.—Katie, widow of Eli Witmer, died in Philadelphia at the home of her son-in-law, John Hanley, after a lingering illness of ten weeks, aged 77 y. 4 m. Her husband died 35 years ago. She is survived by the following sons and 1 daughter: Annie Hanley with whom she resided the last eight years; Martin, Eli, Phares, Levi, John, and Joseph. She was a faithful member of the Mennonite Church for many years. Funeral services were held in the Weaverland, Pa., Church in charge of Bros. Benjamin Weaver and J. B. Good. Text, Heb. 4:9. Her remains were laid to rest in the adjoining cemetery .

Schmucker.—Lawrence Edwin, son of Bro. Arthur and Sister Silva Schmucker, was born Aug. 16, 1619; died of bronchitis Feb. 14, 1917, near Archbold, Ohio. Burial service was conducted by Bro. S. Greiser. Little Lawrence had come to gladden this home. His stay was short in this world of sorrow, but we are glad that we can think he is safe in the arms of Jesus.

"God needed one more angel child,
Amidst His shining band,
And so He bent with loving smile,
To clasp little Lawrence's hand."

Hess.—Sister Fanny Hess, nee Hursh, was born near Mansfield, Ohio, Jan. 25, 1839; died at the home of her son in Akron, Ohio, March 18, 1917; aged 78 y. 1 m. 22 d. In 1859 she was married to Isaac Hess. To this union 4 sons and 2 daughters were born. Her remains were brought to Orrville, Ohio, March 19, and taken to the Martin Church (of which she was a member) where services were conducted by I. J. Buchwalter and Aaron Eberly. Her husband preceded her to the future world two years ago. Three sons, 16 grandchildren, 5 sisters, and 1 brother survive.

Kooker.—Paul A., only child of Abram and Elsie Kooker, was born Aug. 20, 1916; died at the parental home in Silverdale, Pa.; aged 7 m. 8 d. Little Paul contracted a cold, which rapidly developed into pneumonia, and in three days life was extinct in the still plump little babe. Funeral services were held April 2, at the home by the father's pastor of the Reformed Church near Quakerton, and at the Rockhill Mennonite Church by Bros. Frank Swartz and Mahlon Souder.

"Sleep on in thy beauty,
Thou sweet angel child,
By sorrow unblighted,
By sin undefiled."

Hendricks.—Stanley Ellsworth, son of George and Bessie Hendricks, was born Nov. 26, 1916; died at the home of his parents in Topeka, Ind., March 18, 1917; aged 3 m. 21 d. About four weeks ago he contracted a severe cough which developed into whooping cough, of which death was the consequence. He is survived by his parents, grandparents, and foster-grand mother (Mrs. D. J. Hartzler), uncles and aunts. Funeral services were held March 21 at the residence by Bro. Raymond Hartzler from II Sam. 12:23.

While her stay with us has been short, God knows best; so we submissively bow to His will.

"God sought another childish face,
Amidst His shining band,
And so He bent with loving hand,
To clasp our Stanley's hand."

His parents.

Married

Nafzinger—Eicher.—On March 8, 1917, at the home of Bro. Christ Eicher, Bro. Alfred Nafzinger and Sister Ruth Eicher, both of Archbold, Ohio, were united in marriage, Bro. E. L. Frey officiating. May the Holy Spirit guide and the sunshine of God's love ever illuminate their pathway through life.

Buzzard—Blosser.—Bro. John F. Buzzard and Sister Arvilla Blosser, both of Harrison Tp., Elkhart Co., Ind., were united in matrimony at the home of the groom near Goshen, Ind., March 24, 1917, Bro. J. W. Christophel officiating. Their many friends join in extending them God's choicest blessings.

Items and Comments

The United States has now in active service 3,200,000 motor cars with a producing capacity of about 1,250,000 cars a year.

A new high water mark in the price of wheat was reached when the price passed the $2 mark. This is the highest price known in America at a time when the wheat supply was not "cornered" by speculators.

The government railroad in Alaska, provided for by act of Congress, 1914, is being rapidly pushed to completion and promises to open up vast resources of wealth for the commerce of the world. Among the richest mineral fields of the world are to be tapped by this railroad.

The present world shortage in grains is estimated by eminent authority at 130,000,000 bushels, or about that much less than normal. This is by expert calculation. But it takes no expert to figure that this shortage would have been more than made up during the past year had the tremendous energies expended in prosecuting the war been spent for food production. Part of this shortage is in the sea, fattening sharks.

As an index showing the cost of war, the following figures concerning Great Britain's income and expenses for the year ending March 31, 1917, speak volumes:

Total revenue, $2,867,137,910.
Total expense, $11,000,000,000.
Deficit, more than $8,100,000,000.

Granting an expenditure of similar proportions for the remaining nations at war, how many years would it take at that rate to bankrupt the world?

The flame of the "world war" is steadily spreading and the conflict is more nearly the point of meriting the name than at any time since the conflict began. Fully two-thirds of the population is now enveloped in the war zone. Cuba has handed the German ambassador his passports, and several of the South American countries will in all probability do the same within the next week. Preparations for war on a large scale are being rushed by all departments at Washington, though the hope is still cherished in the hearts of many that the end of this awful conflict will come before America will become involved in the thickest of the fight as European nations now are. The struggle in Europe still goes on with grim determination to fight to a finish, the allies continuing their gains on the western front and in Palestine.

One of the bright spots in the dark sky at the present time is the determination to put the ban on labor strikes during the impending conflict.

BE KIND UNTO THE OLD

Be kind unto the old, my friend;
They're worn with this world's strife,
Though bravely once perchance they fought
The stern, fierce battle of life.

They taught our youthful feet to climb
Upwards life's rugged steep;
Then let us lead them gently down,
To where the weary sleep.

—Anonymous.

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¶ "From that time Jē'sus to preach, and to say, "Repe the kingdom of heaven is

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BOOK REVIEW

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By J. D. Charles.

The title of the book describes the nature of its contents. It is presented in three lectures, as follows:

1. The Question at Issue.
2. Studies in Science.
3. The Bible and Evolution.

These discussions have once appeared in these columns, but many will want the work in more permanent form. The subject of Evolution is considered from a strictly Biblical viewpoint and shown to be unworthy of support by any one who holds the Bible to be accuratet and true in all it teaches. It ought to be read by all who love the truth, especially those who have felt the breeze of this popular heresy.

The book is written by J. D. Charles, head of Science department of Hesston Academy and Bible School, Hesston, Kans., and published by Mennonite Publishing House. It contains 48 pages, bound in paper cover. Price, 15 cents.

Address all orders to

Mennonite Publishing House,
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There is something beyond the philosophies in the light, in the grass blades, the leaf, the grasshopper, the sparrow on the wall. Some day the great and beautiful thought which hovers on the confines of mind will at last alight. In that is hope, the whole sky is full of abounding hope—something beyond the books that is consolation.—Richard Jeffries.

"A healthy church kills error."

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 19, 1917 (Gospel Witness Established 1905) No. 3

EDITORIAL

"Righteousness exalteth a nation: but sin is a reproach unto any people."

As an example of true devotion and loyalty to Christ, look at Mary anointing the feet of her Savior. The most priceless treasure which she possessed was not too costly to pour out on Him. We always give our best to the cause we love most.

One of the most refreshing reports published in these columns is the message of baptisms in many of our congregations on Easter day. Of course, Easter day is no more appropriate for such work than any other day, as the fountain of grace is open at all times and the command to baptize is not limited to certain days. Nevertheless it is a matter of joy to hear of so many such occurrences in so short a time. May the riches of God's grace be extended to all of these new born babes in Christ and the convicting power of the Spirit press many others to make the wise choice which makes them fit subjects to be baptized in the name of the Lord.

Our Opportunities.—Look for opportunities if you would make the most of life. Some look at life from the standpoint of duty. It is well that they should, for no one who ignores Christian duty can stand in favor with God. But duty becomes an irksome load unless we look at it in the light of opportunity. For illustration: It was the solemn duty of the multitudes, on the day of Pentecost, to repent of their sins and be baptized; but their baptism meant so much more to them because of the attitude described in the language of inspiration: "Then they that gladly received the word were baptized." So it is in every duty confronting us. Following are a few of the duties which it is our opportunity to perform:

1. Daily Bible reading and meditation.
2. Unceasing prayer.
3. Keeping the ordinances of the Lord's house.
4. Heeding the restrictions taught by the Gospel.
4. Helping the poor and needy.
6. Attending church services regularly.
7. Personal work among the unsaved.
8. Submission to the Church.
9. Christian fellowship with those of like precious faith.
10. Whole-hearted service in building up the Church at home and abroad.

Our Sunday School Lessons.—On another page Bro. Bender discusses this subject in his usual free, frank, and forceful manner. His long record and wide experience in Sunday school work—teacher, superintendent, writer of Sunday school literature, student of Sunday school problems—makes his testimony valuable along any line of Sunday school work concerning which he chooses to speak. We bespeak for his article a careful consideration on the part of many readers.

The strength of the Uniform system lies in its simplicity and unity of effort. So far, we have seen no attempt at adapting a Graded series for practical use in Sunday schools that equaled the Uniform series in these two points. This fact, along with other points mentioned by Bro. Bender (and some points he did not mention) accounts for the fact that while the greater portion of articles written and speeches made have been on the side of inducing Sunday schools to change from the Uniform to the Graded series, the greater part of the Sunday school world is still loyal to the Uniform system. We predict that this preponderence of sentiment in its favor will grow as the impracticability of the Graded series becomes more apparent through more extended use in more schools.

From Two Viewpoints. — Two brethren undertake to withstand the current of liberalism which has swept over so many churches. One says, "You had better be careful. There are still many who would be offended if you went too far in trampling upon the traditions of the Church. You must have patience with those who are behind the times and not press on too fast. You must work to build up, not to tear down." The other says, "Our faith has stood the test of centuries, it is the teaching of God's Word, and we should never think of proving disloyal to it. The things which you harbor in your mind and half-way advocate are unscriptural, destructive to spiritual life, dishonoring to God, and can not be maintained without ruining the Church."

You see the difference between the two methods of approach. The first has but one thing to commend it—that of counseling wisdom and loyalty. Outside of that it encourages rather than discourages the drift toward liberalism. It is an apologetic protest against the drift which leaves the impression that the one giving the advice is at heart a liberalist and would openly espouse liberalism if he did not think that there is still too much of the Church opposed to it. Thus he gives hope to the liberalist that some day liberalism will be the rule of the Church and he becomes bolder in his opposition to the Gospel. There is but one effective way of opposing error and that is to call it by the right name and throw the weight of your life and testimony against it. "Be strong."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them. I Tim. 4:16.

If ye love me, keep my commandments. John 14:15.

WAR

By Geo. R. Brunk.

For the Gospel Herald.

Belched forth from the infernal world,
The dragon War was seen on earth to rise;
And with cruel hate and murd'rous rage
Pursue the race from the gates of Paradise.
From his nostrils issue smoke and fire,
And the earth is shaken with the thunder of his voice;
At a single feast consumes ten thousand men,
And blood is the wine that makes his heart rejoice.

He looks not with pity upon gray hairs,
Or the bowed forms of aged pilgrims,
Or the constant dropping of mothers' tears
Upon the pale faces of little children,
Or for broken hearts that ever wait
For loved ones who will never come,
Whose empty chairs about the hearth
Are but tokens of a blasted home.

Like chaff into the furnace cast,
Great treasures of gold melt away,
Forests and fields and houses and towns
Are brought to ruin in a day.
The crash and roar of the terrible storm,
Is accompanied by a sickening wail;
As millions are beaten into the dust,
By the leaden and iron hail.

A strange delusion blinds the public mind,
Having long forgot the angels Christmas song,
They dedicate their sons to the god of war,
And perpetuate the universal wrong.
Blind shepherds, too, who will not see the truth,
Have all the people strong assurance given
That sons presented to this infernal god
Are sacrifices most acceptable in heaven.

Great men who dread the approaching storm,
Propose to prevent all wars by force;
School men by culture that end would gain,
But matters still are waxing worse and worse.
They cannot catch a cyclone in a net,
Or bind Behemeth with a spider's web;
The studied plans of all the worldly wise
Will never stop the armies' onward tread.

Sometime will come an everlasting peace,
When He comes whose right it is to reign.
All kingdoms of the world be overthrown,
And war will never curse the world again.
Until that day, let all that bear Christ's name,
Walk carefully in His clearly written will;
The Savior teaches Christians how to die,
But never showed or taught them how to kill!

Denbigh, Va.

THE CHRISTIAN AND WAR

For the Gospel Herald.

(Sermon delivered in East Holbrook Church near La Junta, Colo., by Allen H. Erb and reported by Joseph H. Shank.)

The text this morning is in John 18:36: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence."

There are some statements in the Bible that are made positive. Some people do not believe in dogmatism, in being too sure about anything, but the Bible is positive. It says, "Ye must be born again." And this is one of those statements: "My kingdom is not of this world, else would my servants fight." But because it is not of this world, of course they do not fight. I think in this day, when the military spirit is fast encroaching upon our nation, it is well for us as a people to review our convictions along this subject of peace and define our attitude, our disposition against war.

The first thing, it seems to me, to settle, is this, that this is not the hour of the Prince of Peace. This is not the day when wars on the earth shall cease. Jesus in describing this Gentile age, said it should be an age of wars and rumors of wars and any man that is looking for world peace is following a delusion. It seems to me there would be lots of disappointed people in the world today, who were expecting that through world federation, through peace leagues and conferences, world peace would be established. It seems to me that those who placed their confidence in President Wilson's policies of keeping us out of war, or in Taft's "League of Peace," or in Roosevelt's armored peace—having guns so big that no one would dare attack us—would feel a little shaky these days. It seems to me that these peace suggestions are lies of Satan, which he is trying to put on the Church of Jesus Christ, and we ought to say to all that—No. Hold ourselves absolutely aloof. As long as the prince of the power of the air is ruling the world, we do not expect world peace to come. As long as the Prince of Peace is away from the world, we don't expect the world to yield to the principles and policies of peace. Only when He comes—that stone cut out of the mountain without hands, that strikes the image at the feet—only then dare we as a Christian Church, hope for universal peace. Do not expect that you will ever get to the place where among nations the "swords shall be turned into plowshares and the spears into pruning hooks" as long as the prince of the power of the air is ruling the world. The military spirit is crowding in upon us in spite of all we can do. When this present crisis came upon us, men began to figure, Are we able to fight with Germany? Now we hear remarks like this: We are able to out-Krupp Krupp, meaning we can turn out more guns and armor. I want to read a few figures, showing the progress in the last two years, 1914 and 1916. There are 8 times as many firearms; 94 times as many explosions; twice as much copper used in making war supplies, 59 times as much brass, 70 times as much acid, 20 times as many steel bars, 130 times as many aeroplanes produced in 1916 as in 1914.

This is the progress the Uuited States has made in two years and, more than that, the spirit of universal military training is gradually taking hold of the convictions and morals of the people, and as former President Taft said the other day, "It is hard on our old traditions, but it is fast becoming a necessity." Lament it as we may, it is fast coming upon us and it behooves us as Christian people to say, from God's Word, What shall be our attitude toward this world war spirit as it comes into our midst?

In the first place, we want to notice that it is not God's will that His little flock should be entangled in that world conflict. There are two wars in the world today—the war of the carnal and the war of the spiritual—and to God's little flock is entrusted that spiritual warfare, bringing the Gospel of Jesus Christ to the uttermost parts of the earth; bringing to men the unsearchable riches of Jesus Christ and God's people are, camparatively speaking, just a little handful of men, compared to the vast majority who are not His children and it requires all the energy, all the power, all the love, all the spirit, all the money and all the souls that the little flock of God has, to carry on this spiritual warfare of His—and God wants His little flock to remain aloof from this world warfare, that it may be reserved for this greater spiritual warfare that the Church alone can do. Jesus said, 'Ye are the salt of the earth." The Church of Jesus Christ remaining separate and unspotted from the world is the preservative that is keeping this old world from being destroyed. It is the preservative that will do more for the preservation of the world than the warring life of millions could do. Again, every Christian should determine that it is not in our place to engage in war, because of the motive of war General Sherman said, 'War is hell." John G. Whittier said, "War is murder." What else can you make out of it? Here is a man who commits a murder in the darkness of the night. The officers come and take him and he is tried, convicted, and put in the

pen: but here is a company of a thousand men organized into an army. There are a thousand on the other side organized into an army and these men kill each other and that is called noble and respectable. I would like to know what reasoning, what logic, what words of Scripture make the killing of an individual a crime, and the killing of multitudes honorable and respectable. A man must use false logic to make that a just crime. It is murder just the same whether under the sanction of government or not. I want every man to believe that the law of God says, "Thou shalt not kill." A man in warfare is killing. That is the prime purpose of war, to destroy as many as possible that you might gain the victory and no one with the love of God in the heart takes any pleasure in taking the life of His fellowmen. More than that, war is pillage and robbery. If a man would break into your house tonight and take your property, that would be a crime; but if the enemy were fighting and they would seize the enemy's provisions, his food and his clothing, that would be honorable. If a man would keep bread from a starving man by tearing down a railroad bridge, that would be a crime; but when an organized army cuts off the supplies of a nation, that is called respectable. But it is just the same, government sanction never changes the principle, and no child of God has any part in such an act as that. Imagine a man filled with the love of God, captain of a German submarine. He sees a boat-load of provisions going from the United States to England and directs the submarine to destroy that vessel and cut off England's food supply. Imagine a man filled with the love of God and the joy of the Holy Ghost, engaged in such a crime! There are people here, I suppose, who have lived in Virginia. You remember that during the Civil War the southern army used to come up the Shenandoah Valley to operate against the Union army and Gen. Sheridan decided to put an end to that and destroyed the valley from one end to the other and in speaking of that destruction some people said that it was so thorough that not even a crow could travel through the Shenandoah Valley without taking his provisions along. What right has a man, for the purpose of defeating his enemy, to deprive the world of its substance? Evil times are coming upon the earth; war, famine, and pestilence are brought here by the carnal disposition of man, and no Christian allows himself to be a party to such a crime.

(To be continued)

La Junta, Colo.

"God is impartial in His mercy."

"WHAT SAITH THE SCRIPTURE?"

By J. E. Martin.

For the Gospel Herald.

Be ready **always** to give an answer to every man that asketh you a reason of the hope that is in you with **meekness** and fear.—I Pet. 3:15.

The present international situation suggested this article. It is evident that testing times are facing those who adhere to the teachings of the Savior and the Scriptures in their entirety.

It is very necessary that we have a proper conception of the great doctrines of nonconformity and nonresistance and this can only be obtained by earnest prayer and diligent study of the Word.

Do I hear you say, "I cannot find time for diligent study of the Word?" We believe, as a rule (if not always) people find time for that which they want to do most.

How shall be reply to the following questions? Why can you not bear arms? Why not sanction military training? Why can you not help manufacture munitions? etc.

Surely, personal opinions or ancient traditions will not suffice in replying to the foregoing questions, but "What saith the Scriptures." The Word of God illuminated by the Holy Spirit contains a solution for all our problems of life.

In the commercial world the momentous question is, "What shall be the profit?" In the study of the Word, we need not be in doubt as to the profit. For the proof of this turn to II Tim. 3:15-17.

To be benefited by the study of the Word, we dare not entertain any selfish or prejudiced ideas. Notice, "with meekness and (godly) fear." We are glad the study of the Scriptures is safe. Jno. 5:39, I Pet. 1:19-21, II Tim. 3:16, 17.

Often orthodox books are a wonderful aid in the study of the Bible. To illustrate, not long since we handed a brother a copy of "Bible Doctrine" and when we met him again, he remarked that he didn't understand the subject of infant baptism clearly before he read the explanation therein contained.

In these "latter times" there is nothing so refreshing as prayer and the study of the Word.

When the King of Glory shall come will we be laying up "treasures upon earth," or "in heaven."

"Study to shew thyself approved unto God, a workmen that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Chambersburg, Pa.

Without shedding of blood is no remission.—Heb. 9:22.

ORIGINAL SIN

Sel. by J. E. Martin.

It is the teaching of revelation that we are born in sin, and that sin is born in us.

"Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psa. 51:5). This is true of every son of man. It is a fact of experience as truly as of theology. We are born in sin which damns, and sin which damns is born in us. Every thief, every murderer, every criminal was once a child, an innocent babe, as we say. That which breaks out in manhood and makes him unfit for society was latent in his little breast as he lay in his mother's arms. This is a fact of observation as truly as a doctrine of theology. Original sin is a fact that must be recognized, not a religious theory that can be ignored.

What is "Original Sin?" The definition of the late E. H. Johnson of Crozer Theological Seminary, is a good one. Original sin is "an inborn state of moral debasement that results inevitably in acts of wrong." God forgives a man when he confesses his sinful state, and repents of his deeds of wrong. The sinful heart must be acknowledged, and the sinful life must be forsaken. Sin is latent in the child, active in the adult; but it is sin in the child as truly as in the adult. Sin carries a curse with it; the judgment of God follows hard after it; sin conceived is hell in embryo; sin full grown is damnation itself.

Some object that it is not just that we should die for Adam's sin; that we should be condemned for an evil nature unconsciously inherited. But the Bible nowhere teaches such a doctrine. We read: "Then began the Lord to upbraid the cities wherein most of His mighty works were done because"—they inherited Adam's sin? —no; but **"Because they repented not"** (Matt. 11:20). Sin was damning them; a remedy was offered them; they refused the remedy; the damnation was increased. Said He of the Jews: "If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin. If I had not done among them the works which none other man did, they had not had sin; but now they have both seen and hated both me and my Father" (Jno. 15:22, 24). The man who is finally lost will find himself in hell not because he shared in Adam's transgression by heredity, but because he refused God's proffer of grace in Christ.

No such teaching as infant damnation is found in Scripture. The babe cannot repent of evil deeds, for it has committed none; it cannot sorrow over its sinful state, for it is unconscious of it. Its original sin, its in-

herited depravity is covered by the Atonement of Christ. His death, not the water of baptism, as some churches teach, removes the inborn curse of sin, and the child who dies in infancy is therefore not excluded from the company of the redeemed. God alone is the infallible judge as to when it reaches the age of accountability, as to when it can be held responsible for its actions and its attitude toward Christ. But it is that attitude alone which determines its eternal destiny.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MENNONITE CHILDREN'S HOME

For the Gospel Herald.

(Millersville, Pa.)

Our regular monthly Board meeting was held on Tuesday, April 3, all members being present except one. We were glad to have with us again Bro. Harry Eshbach, who had spent four months in Florida.

Three children were placed into private homes since the last writing, two received, and two are waiting to be admitted into Home. We have three bright baby girls under 2 years which would bring cheer and sunshine to any home. Also quite a few bright boys, from the ages of 3 to 8. Do any of these words appeal to you? "Inasmuch as ye have done it unto the least of these, ye have done it unto me."

Bro. Sauder and one of the children are spending a few days in Altoona at present attending the funeral of the child's father. Continue to pray for us. Yours for the needy ones,

April 8, 1917. The Workers.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.

(639 W. 18th St.)

On Tuesday, April 10, members of the committee to arrange plans for the new church building met here to further contemplate plans for the new building.

The brethren, J. S. Hartzler, Joseph Bechtel, Aaron Loucks, G. L. Bender, and members of the local board were present and spent a very profitable time together.

Sunday evening, April 8, a very interesting Easter song service was rendered by the Sunday school children. Many good inspiring songs were sung that reminded us of the resurrection of Jesus and our redemption from sin by His death.

Sister Leaman spent some time recently visiting relatives and friends in Eastern Ohio, during her stay at her home at Columbus Grove, Ohio.

We exepct to hold our communion services April 29. We are expecting Bro. Henry R. Shertz to be with us Sunday, April 15.

In His name,
The Workers,
Per Ruth E. B.

Lima, Ohio

(825 North Jefferson St.)

Bro. Louis Burkholder and wife of Markham, Ont., were friendly callers at the Mission one day last week, while on their way home from Alabama, where they had spent the winter.

Bro. B. B. King of Fort Wayne inspired the workers of the Lima Mission by his presence. Always glad to see you, Ben, come again.

The executive committee of the Mission Board met in Lima. Sorry that their time was so fully taken up that none of them could be in any of our meetings.

Sister Lizzie Stoltzfus and daughter Loma, also Sister Nancy Umble of West Liberty, Ohio, were welcome callers at the Mission and worshiped with us on the 1st.

Bro. Noah Hunsberger of Waterloo, Ont., greeted the workers with his presence on the 29th of last month. Lovingly yours,

April 3, 1917. B. B. S.

Kansas City, Kans.

(200 S. 7th St.)

Easter had a three-fold meaning at the Seventh Street Mission this year.

First, we were made to reflect upon the past, because of it being the twelfth anniversary since the beginning of the work at this place. At present there are not any of the workers here who helped open the mission. But we are glad to know that some of the results of their labors are still with us. Among other things which made our hearts rejoice, were the testimonies of those who are among the first members.

Bro. Mininger has been giving us helpful lessons on the book of Exodus. But on Sunday afternoon, the hour usually spent in Bible study was given t a baptismal service conducted b Bro. J. C. Driver. Four persons were received into the visible church.

In reflecting upon the past twelve years, we are made to say with Samuel, "Hitherto hath the Lord helped us."

The baptismal service also gave us renewed hope for the work in the future.

The third of the three-fold meaning was centered in all that the resurrection of our Lord Jesus means to us. It is victory. Christ rose victorious from the grave. All nature is budding into a new and mysterious life; victorious over the grip of frost and snow. Human hearts are glowing because of love for the risen Christ and of victory over death. Christ who suffered for us died for us and who rose triumphant and now sits at the right hand of God. Significant indeed are the words of the great Victor, "I am He that liveth and was dead; and, behold, I AM ALIVE FOREVERMORE."

Bro. Driver preached an interesting sermon at the Argentine Mission on Sunday morning, while Bro. Caleb Winey filled an appointment at that place in the evening.

Within the past few weeks we have been visiting patients from the country at various hospitals. We are glad to say that under the care given, they are all improving rapidly.

April 12, 1917. Anna Diller.

OUR CHILDREN'S WELFARE WORK

By Allan Good.

For the Gospel Herald.

Greetings in Jesus' dear Name:—This finds us at the end of the third month's work in the New Children's Home at Kansas City, and we want to present to you our second report.

We have thus far sent out 10 children into country homes—5 to Kansas, 3 to Nebraska, 1 to Missouri, and 1 to Oklahoma.

We have 8 children at the home now, besides 3 that we have not taken in.

We have thus far sheltered 26 different children at the home, making a total of 29 children that we have had in our charge in these 3 months, besides some outside children that we have assisted. The work seems to be proving a blessing indeed thus far. Our prayer is that it may continue and many children be rescued.

One of our greatest needs at the present is another good, strong, faithful sister to help with the work at the Home to care for the children, help with the laundry, and the general work around the Home. If there is any one that this work appeals to let us know and we will gladly give further information. Let us pray the Lord of the harvest to send more laborers into His harvest field. "Whom shall I send? Here am I send me."

We want good, Christian homes for the following children:

Two brothers (one 12 years and the other 13 years old) good, strong, robust boys; would make good help on the farm, have worked some with horses; would like to get them into the same community; will let them out on several months' trial and if they prove satisfactory they could stay till 18 years old.

We have a boy 10 and a boy 9 that we want to get into some good country homes. These are also two very smart boys, good little workers. They helped me to make garden and did finely. I feel sure that they will make good. Will also let them go out on trial for several months and if suitable could stay till 18 years old.

If anyone is interested or has a home for a child of any kind, we will be pleased to have you let us know, and tell us what kind of a child you preferred, and when we get in touch with a child that we think will fill your description we would let you know. This often saves time and helps us out at this end, as we are continually getting in touch with other children of different ages.

This work brings us in touch with perhaps some of the saddest conditions that one can lay his eyes on. Some time ago we had a call to go and investigate a poor widow's condition. We found her with 3 children on the third floor in one room. The mother herself was almost an invalid, and her daughter of 19 was trying to make the living for the four of them. But on account of the high cost of living she could not do it any longer. The two other children were a girl (11) and a boy (5). We told the mother and daughter of our plan of placing children into good Christian country homes, and they placed the children in our care. They are now in good country homes enjoying life and are happy. What a contrast to being shut in on the third floor of one little room in the heart of the city.

There is one other sad condition that has come to us in the last month. A family of 11 children, the father a drinking man. The mother, a stepmother to most of the children, because of conditions, left, taking her 3 along. A few days later the father got drunk, broke the new Kansas "bone dry" law and was arrested, put to jail, had his trial, was turned over to the city welfare officer, who placed the children into our care.

If time and space would permit to tell of all the poor children that are left homeless because of desertions and divorces, it would make a dark picture indeed. But the one thing we can rejoice in is that we are placed in a position where we can at least help a few of these poor innocent children that have to suffer because of the misdeeds of their parents, because of our home where we can shelter them till homes can be found for them in the country. The Home has also proven a blessing to the children that we keep temporally while perhaps the mother is sick in the hospital, or the father is sick and the mother has to make the living.

We want to thank all those who have so nobly assisted in the work so far by opening their homes to shelter these unfortunate little ones and those who have provided the clothing and bedding, and those who send in the provision boxes, which have been enjoyed immensely, also those who have been remembering the free will offering fund that meets the running expenses. Some live too far away to send provisions or clothing or even to take in children; but all can partake of this blessing, to share of their bounties with the unfortunate, our prayer to God is that the Spirit may continue to move upon the hearts of our dear brethren and sisters that this noble work can be carried on without hindrance and redound to His glory. We ask you to pray with us to this end.

We again give a hearty invitation to all that may pass through Kansas City to be sure and visit the Home.

Kansas City, Kans.

DHAMTARI DOINGS

By C. D. Esch.

For the Gospel Herald.

Plague is a common disease in some parts of this country, as in Bombay there has been practically no time for the last ten years that there has not been some deaths of the disease. In Nagpur also it has been endemic for several years. At times, however, it seems to get a new impetus and does great havoc, much more so than at other times when it is not so bad. Thus during the last few months it has at times been very bad in Nagpur, as many as 30 deaths occurring in one day. From that place it spread to other parts of the country. Raipur (48 miles to our north) was attacked and from there it came to Dhamtari about one month ago.

The people have come to know what to do to get safe from its ravages. That is, the Government has taught them from year to year that when plague appears the best thing to do is to leave the infected dwellings and move out to the open country where there are no rats and other vermin. It has been proven that plague is transmitted from the lower animals, especially from rats to man through the medium of the rat flea, the same as malarial fever is transmitted by means of mosquito bites. Thus when the news was spread that there is plague in Dhamtari the areas where it was were soon vacated. Many people went out of their own free will and others were compelled to go. Just after it began, however, there were a few days of rainy weather (one day and night of real heavy rain) which made it very difficult for the people to live in plague camps and thus hindered them from leaving as fast as they should. Damp, cloudy weather is also a hard time to exterminate the disease, as it thrives in dampness and is quickly killed out by exposure to sunlight and drouth. After a few days, however, the weather changed and now it is quite dry and those that left their homes and are living in the open are not suffering any inconvenience.

There were in all to date about twelve deaths in Dhamtari of plague. Quite a number of people have also taken the inoculation, which is a vaccine in the form of a serum to ward off the disease. This inoculation is given in the Government Dispensary free of charge to all. Government is doing all it can to get the people to take the inoculation. It has proven a great success where it has been given a fair trial. It has been given for the first time here in Dhamtari this year but there were over three hundred people inoculated. The inoculation is not an absolute cure but it has been proven that in cases where it has been given and there was an attack of plague it is very much lighter than where there has been no inoculation. It is gaining in repute among the ordinary people. The Government inoculator told me that in Raipur this year there were over 8000 inoculations and very few attacks among those that were inoculated and no deaths.

This is one of the many ways that the British Government is gaining the confidence of the people of India. There are always a number who do not want to obey the law, but as a whole the people are seeing the benefits derived from obeying it. A few will not move out and so trust themselves to fate. I went through town the other day and saw there was one prominent shop still open. Most of the others were closed and the occupants gone. I asked them if they were not going. The proprietor told me that if our time has come to die we will die and it will make no difference where we are. So we might as well stay here and die, for if we are to die we will die even if we move out.

The mission bungalows at Sunderganj have been vacated. The missionaries have gone to Balodgahan. The boys have also been taken out there and are living in camp. There has

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Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

WAITING, TRUSTING

I am waiting, blessed Master,
For thy discipline today;
I am safe if thou but lead me,
Gently lead all the way,
I will fear no storm of trial,
Strong through faith my heart within;
Walk beside me in the darkness,
Only keep me free from sin.

Let some weary, erring brother,
See the Christ-light shine in me,
I will bow to all thou sendest,
Just that men may follow thee.
Let me meet thee in the Garden,
Or on Calvary's rugged way,
If some poor, lost, wandring sinner
Only turn to thee today.

For my portion I will take thee;
For my need trust thy supply,
Let thy image grow within me;
Be my life, that self may die.
I am waiting for thy blessing;
For without thee I must fall.
Fill me with the Spirit's fullness;
Thou, O Christ, art all in all.

—J. F. Baker, in the Watchman.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

XII. Conversation

Only let your conversation be as becometh the Gospel of Christ.—Phil. 1:27.

The apostle here is in a strait betwixt two, having a desire to depart and be with Christ, which would have been so much better for him, nevertheless to abide in the flesh was better for the Philippian brethren. Paul was hoping to make Philippi another visit, and was very anxious that their lives be continally in order of the Gospel. He was especially concerned about their conversation or business life. Christ says, "from the abundance of the heart the mouth speaketh." It seems clear that Paul knew if their conversation was as it becometh the children of God other things would be in order also.

"The tongue is an unruly member." James says it is "a fire, a world of iniquity." How sad to hear members of Christian families tell some low story that is not fit for any one to hear and all the members of the family help in the laughter. We even hear of ministers and their families indulge in things of this kind. Not long since we heard of a certain family that spent much time in prayer both before and after their meals, but the conversation that followed was anything else but Christian. There was a question if some of the prayers here were not formal.

It seems to be the weakness of some of us to do our criticising at the dinner table, the preacher if he did not just preach as we thought he ought to have done. Oh, how injurious to the children. We think of all the poison that could be given a child this is the most poisonous. Because the parents have been finding fault the children lose confidence, and sometimes are driven from God and the Church. Parents sometimes make a great mistake in hearing the children tell tales about school. Any one that has spent some time teaching knows what it means to have the patrons stand by them. On the other hand, if there is a working against the teacher by the parents, how hard the work for him or her.

We don't believe that God intended that we should talk continually about the work of the church, Sunday school, and young people's meetings, yet these things should have first place. If our lives are dedicated to the Lord all that we do do to His honor, whether it be our farming, teaching, house keeping, etc. So then if what we are engaged in is to the glory of God it is all right to talk about it sometimes. But how much easier it is to talk about our daily work than about things pertaining to our home in heaven. The same apostle says that "our conversation is in heaven." Well, if our home is in heaven it is nothing more than natural that our conversation (citizenship) should be where our home is.

The Savior says that we must give an account at the day of judgment for every idle word spoken. Oh, the idle talk that is done in some of our homes—husband trying to get off some joke on the wife or the wife trying to get off some joke on the husband, or teasing the children. Is it not true that sometimes parents are guilty of teasing one of the little girls about some little boy, or one of the little boys about some little girl? To us it looks as though this is one of the ways of starting children on the way to ruin.

How careful we preachers should be that our conversation is what it ought to be. Paul in admonishing Timothy tells him to be an example in word and in conversation. If the preacher is inclined to be careless about his conversation, what can we expect of the members? Paul in his letter to the Hebrews says, "Let your conversation be without covetousness." How many people do plan and scheme in order that they may be able to make money, not so much to glorify God as to consume it on their own lusts. A certain Christian worker in Missouri once said, "We talk about mules, in Iowa the people talk about hogs and in Illinois they talk about horses." If we would rather talk about mules, hogs, and horses than spiritual things we need to be stirred out of our spiritual sleep. The church at Ephesus got into a sleep at a certain time, and Paul called to them to awake out of their sleep; and Jesus Christ would give them light.

Jesus says that where our heart is there our treasure will be also; and where our treasure is is where our conversation will be too. Dear readers, let us lay up treasures "where moth and rust do not corrupt, and where thieves do not break through and steal." Then we can have something to talk about that will be helpful to ourselves and those that hear us.

Palmyra, Mo.

AN APPEAL TO OUR YOUNG PEOPLE

By Eli Horst.

For the Gospel Herald.

(The following message, written by a young brother, lends encouragement to those of us who are older, as we see that young people are interested in the highest welfare of the Church. We trust that it may be read with interest by all who apparently have most of their lives before them, and the healthful admonitions find a warm response in their hearts. It is encouraging to note the thoughtfulness and lofty motives on the part of so many of our young people. May this class of young disciples grow larger. The future of the Church always seems bright when the young people are in line for God and the Church.—Editor.)

Therefore let us not sleep as do others, but let us watch and be sober. —I Thes. 5:6.

May we as young people take heed to this scripture and be on our guard. There are many temptations surrounding us to draw us from the true and perfect way. Christ is our way, and we can enter it only through making the full surrender to Him. He says, "My sheep hear my voice." Will we heed the call, or will we follow after the vanities of this world and feed our souls on such things as entertainments, fairs, street carnivals, moving pictures, Sunday ball games and other of the world's vain amusements? "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Satan delights in seeing the professed people of God engage in such things, for he knows that they lead away from God and into death.

"Therefore let us not sleep," but rise to our highest privileges, keep ourselves in the love of God, live pure

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Sunday School

For the Gospel Herald.

Lesson for April 29, 1917.—Jno. 12: 12-19

JESUS WELCOMED AS KING

Golden Text.—Blessed is the King of Israel that cometh in the name of the Lord.—Jno. 12:13.

Introductory.—One of the most inspiring of lessons is before us. The triumphal entry of Jesus into Jerusalem is both actual and typical. It was on the day succeeding the Bethany supper. The knowledge of the fact that Jesus had raised Lazarus from the dead made a profound impression upon the people. This impression ripened into enthusiasm as the hopes of a literal and glorious kingdom in Judea were again revived. Jesus had only to assume the attitude of a king, and this enthusiasm carried the multitudes beyond the control of the chief priests and other rulers, and for once Jesus had full sway. Onward they march, Christ leading the procession, the multitudes shouting, "Hosanna in the highest! Blessed is he that cometh in the name of the Lord!" Christ might easily have gone the rest of the way and claimed and won and held the crown. But the multitudes misunderstood the meaning of this triumphal entry. Had He accepted the kingly crown His kingdom would have been indeed glorious but He came for a still more glorious purpose. The actual crown that was placed upon His head was a crown of thorns. His actual raising up was on the cross. The liberation consisted not in liberating His people from the bondage of Rome but from the curse and bondage of sin. His entry into Jerusalem typifies that glorious time when as King of kings and Lord of lords He will lead the unnumbered millions of the redeemed up the hill of the New Jerusalem into the eternal courts above.

Jesus Welcomed (12-14).—In our last lesson we noticed how that the people reverenced Jesus because of the raising of Lazarus. It was no mere make-believe affair, for this same Lazarus whom the Jews mourned as dead and who had been dead four days was alive, partaking of the feast, the center of an admiring crowd. The chief priests, though they plotted and raged, could not withstand this notable miracle. It is not surprising, therefore, that when on the next day we find Jesus ready to go to Jerusalem that the people should give Him a very warm welcome. Read Matt. 21:1-11, Mark 11: 1-11, and Luke 19:29-40 for a fuller description of this event. It was a splendid triumph typifying the more glorious triumph to come.

Prophecy Revealed (15, 16).—The disciples did not at first understand what this meant. His whole attitude was so entirely different from what it was at other times (save on a few occasions when, like the time of cleansing the temple, He showed forth the authority of the Messiahship) that they were unable to understand what Jesus meant. This is the only instance recorded in Scripture where Jesus rode. In the description of His journeys with His disciples, where any reference was made to the mode of travel, we find them going on foot. But the matter was made clear to them afterwards. "When Jesus was glorified, then remembered they that these things were written of him." It is safe to say that not only did they recall the prophecy which foretold this triumphal entry, but they also looked ahead to the more glorious triumphal entry to come. A spiritual discernment of God's Word makes many things clear that are dark to those who read the Bible from a purely intellectual standpoint.

Testimony of Witnesses (17, 18).—The fact that Christ was more than mere man was testified to by the people who were with Him when He raised Lazarus from the dead. This world has had many pretenders, many false prophets and christs. John of Leyden, for instance, made great claims for himself, captured Leyden, but soon proved himself not only an impostor but a very weak and wicked one at that. Mohammed, Smith, Dowie, Russell, and many others have likewise tried to impress their greatness upon the world, but the same kind of weakness was manifest in their lives. But here is One who proves in the presence of and to the entire satisfaction of members of the nation that so shamefully rejected Him that He actually had power to raise one to life who had been dead four days. When Jesus went into Jerusalem, they were present, for they knew that He actually had the power.

The Unsubdued Pharisees (19).—There was but one discordant note. Most people applauded Christ, but the Pharisees refused to submit. They knew but one thing, and that was to have their own way. If they believed not when they saw that Lazarus had been raised from the dead, we need not expect that they would now gracefully submit to what seemed to every one about to happen. But at this time they felt themselves powerless. They must have felt very blue. They put their heads together and sympathized with one another saying, "Perceive ye how ye prevail nothing? behold, the world is gone after him." —K.

"Sincere prayers will be answered."

Our Young People

PRAYER—HOW?—Luke 11:1-13

Topic for April 29

MOTTO

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

THE STUDY HOUR

I. **Learning to Pray.**—From the first consciousness of the all-seeing, all-knowing everywhere present God, and the knowledge of our human limits, there is a sense that comes to the heart that we must somehow come in touch with God by prayer. We remember the first childhood prayers. How full of gladness that we could say a prayer that the invisible God would hear; yet we know that these prayers were learned from memory and recited with a small degree of understanding. As the years rolled by there came a sense of need that could frame its own petition and ask for the help that God alone could supply. Sin came in to mar the faith and blur the knowledge, yet the sense of the great God was never obliterated. Finally a consciousness of the need of a Savior dawned and prayer took on a new power because in Him we receive forgiveness and an approach to the throne of grace.

But there is still much to learn about how to pray. As years roll on and we are led into new paths of experience with God and His Word and work, we realize that there is need of coming to Him very definitely and consciously in many things. Our Savior was the perfect example of how to pray. The disciples had watched Him, and listened to Him till their heart hungered to know what and how they might pray. Jesus tenderly leads them by saying words that are fitting, and illustrates their meaning and spirit by various illustrations and exhortations. In this Prayer we have the model, that if pondered, will lead us into fuller understanding of all the elements of prayer that sinful helpless erring men and women need.

PERSONAL THOUGHT

Teach me to pray. Often do we not know how to pray as we ought. But then the Holy Spirit maketh intercession for the saints according to the will of God. May we always have Him as our helper. (Rom. 8:26).

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Ask.**
2. Talking to the Great and Loving God.

For Young People—

1. Realizing the Presence of the Heavenly Father.
2. The Right Spirit of Prayer.
3. The Object of Prayer.
4. Hindrances to Prayer.

For Older People—

1. What May We Bring Before God?
2. Encouragements to Prayer.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, APRIL 19, 1917

Field Notes

The Lord willing, a Sunday school meeting is to be held at Gingerich's Church, Lebanon Co., Pa., May 24, 1917.—B.

Bro. J. E. Hartzler of Goshen, Ind., delivered an appropriate and impressive Easter message at the North Lima, Ohio, Mennonite Church, April 8. The same evening he filled a much appreciated appointment at the Youngstown Mission.—S.

Change of Address.—Bro. A. W. Hershberger and family, from Mantua, Ohio, to Kent, Ohio, R. F. D. 6.

The brethren, Reuben Bair and Peter Shenk, preachers from York Co., Pa., filled appointments in the several churches in Bucks and Montgomery Cos., Pa., the beginning of this month.—C.

On April 11 Bro. T. K. Hershey of Bluffton, Ohio, began a series of meetings at the Youngstown, Ohio, Mission. May such as know the worth of prayer remember the efforts being put forth.—S.

A refreshing communion service was held at Oak Grove Church near Smithville, Ohio, on Sunday, April 8. In the afternoon the communion was extended in the home of Bro. P. R. Hartzler.

Baptismal services have been appointed for Saturday, April 21, to be held at Chestnut Hill Mennonite Church, Lancaster, Co., Pa. Communion services at the same place the day following.—M.

Communion services have been appointed for Carver and Proctor, Mo., to be held on Sunday, April 29, and at Purvis, Mo., soon after. Bro. Joe C. Driver of Garden City, Mo., is expected to be present and conduct the services.

This spring and summer, while the rest of the people are busy looking after theis crops and other affairs, you might take an occasional half-hour off to tell us about what is going on in your congregation. It will enrich the field note and correspondence page.

Bro. Christian Allebach of the Towamencin congregation, Montgomery Co., Pa., has the sympathies of the brotherhood in his bereavement. His beloved companion was removed in death after but a few days of illness.—C.

Keep your eye on the work in North Dakota and Montana—not to applaud the brethren for their self-sacrifice efforts to extend the borders of the Church, but to hold them up before the Throne, and to render such support as you may be in position to give.

Change of Address.—Bro. Joe C. Gingerich, from Carver, Mo,. to Wolford, N. Dak. Bro. Gingerich was called to assist in the work in that new field, and the prayers of the brotherhood are ascending in his behalf, and in behalf of the congregation at Wolford.

Communion dates are announced for churches in the bishop district of Bros. Jonas Mininger and Abram Clemmer, Bucks and Montgomery Cos., Pa:

Line Lexington, April 22.
Franconia, April 29.
Towamencin, May 6,
Souderton, May 13.
Salford, May 20.
Plain, May 27.
Rockhill, June 3.

A few errors appeared in the notice published two weeks ago.—C.

Correspondence

Albany, Oreg.

Greeting:—On Sunday, March 25, we had our communon services. On the same day one young person was baptized and received into Church. Bro. Mishler of Hubbard, Oreg., was with us.

Bro. Chris. Greiser and wife have moved to Filer, Idaho, where they expect to make their home for some time.

Bro. J. P. Bontrager expects to visit the churches in Idaho and Montana in the near future.

Quite a few from this place attended the mission meeting held at the Hopewell Church near Hubbard, on Saturday, March 31. Many good thoughts and admonitions were given. May we all strive to live closer to the Master. Cor.

April 5, 1917.

Duchess, Alta.

Dear Herald Readers:—We organized a Sunday school at this place on Sunday, April 1, 1917. The following officers were elected: Supts., Bros. Wm. Weaver, Christ Snyder; Sec.-Treas., Sister Stella Brubaker; Chor., Sister Anna Snyder.

The school opened with an enrollment of 37. Pray for the work at this place. Secretary.

April 5, 1917.

Denbigh, Va.

Dear Herald Readers:—Once more we celebrated together the dying love of Christ. Thanks to Him for the opportunity. Bro. Jos Mast and family of Oyster Point were with us at the service. Bro. Mast preached the communion sermon, dwelling on the suffering and death of Christ. His presence and services were much appreciated. Baptismal service by Bro. Geo. R. Brunk formed the opening exercises of the communion service, when two souls were added to the Church, one young man of this place and an aged father of Newport News. This is encouraging to the cause of Christ at this place and it is our sincere prayer that God may preserve

them and us all blameless unto the coming of the Lord.

April 8, 1917. Johanan.

La Junta, Colo.

(East Holbrook congregation)

Our council meeting was held Sunday, April 1, at which nearly all the members expressed peace and a desire to commune. In the afternoon of Saturday, April 7, was held the funeral of Earl, son of Guy and Sister Fanny Shirk, who had been burned to death the day before by the explosion of an incubator lamp while the mother had stepped out for a moment. The flames were extinguished by a neighbor, but the child was so seriously burned that recovery was impossible and death came in the afternoon.

Bro. T. M. Erb of Hesston, Kans., conducted baptsmal services Saturdav evening at which time fourteen of the converts confessing Christ during the meetings conducted by Bro. Allen H. Erb were baptized and received into church fellowship.

Sunday morning communion services were held in which all the church membership took part. A special meeting for members was held in the afternoon and some specific dangers from worldliness and militarism were pointed out and we were warned to be on our guard. May God ever help us as a Mennonite Church to be faithful to His Word.

Your brother,

April 8, 1917. J. H. Shank.

Aurora, Ohio

(Plainview congregation)

If the Lord be willing, preparatory services will be held at the Plainview Church Sunday, April 22, and communion services the following Sunday, April 29. Great interest is being manifested in church and Sunday school work here now.

Bro. E. B. Stoltzfus will assist at the communion services to be held at Pleasant Hill congregation, Wayne Co., Ohio, Sunday, April 15.

Bro. A. W. Hershberger worshiped with the congregation at the Youngstown Mission, Sunday, April 8.

Yours in the Master's name,

Auril 9, 1917. A. W. Oswald.

Columbiana, Ohio

Dear Herald Readers, Greeting:—We surely have many things to be thankful for. Although we are living in an age of war, an age when seemingly the earth is covered with darkness and sorrow, yet we as Christians should be able to look beyond this veil of tears to that upper and better kingdom, knowing that if we run the race with patience, setting aside every weight and the sin which doth so easily beset us, and are true to the blest commands of our Lord and Savior, we shall receive a crown of life and inherit a home in the land of cloudless day. Bro. J. E. Hartzler of Goshen, Ind., was with us and gave us an interesting and practical sermon on Easter Sunday. On Good Friday we held our annual Sunday school meeting at the North Lima Church. The meeting was inspiring. Bro. C. K. Hostetler of Birmingham, Alabama, was with us and assisted in the work. Cor.

April 9, 1917.

Reist, Alta.

To all Herald Readers:—At this Easter time we of this district have much to be thankful for. Had an able sermon preached by Bro. Schmidt, the first Sunday after their moving in here.

The brother shipped a car of goods in last week, he was very lucky in getting his car through safely as a week earlier four bridges were washed out on the railroad where he had to cross, which were then repaired but hardly safe to cross. He also had a few head of horses brought across country one hundred twenty miles, which also arrived safely. We trust that the coming of the brother may prove a blessing to our community in the way of extending the borders of His kingdom.

Bro. Burton Weber, who left our locality sometime ago for Goshen College intending to take extensive educational work there, has again returned to our district as the climate there did not agree with him. We are sorry to see him disappointed, but glad to again have his assistance in the work here. We had about five inches of snow on Easter Monday. Spring work will be very late, as so far we have done nothing in the ground. Cor.

April 9, 1917.

San Gabriel, Calif.

Dear Herald Readers, Greeting:—We were reminded yesterday, again that God does hear and answer prayer. As prayers have gone up to the Throne for a number of years for a Mennonite Mission in Los Angeles, Calif., some of the brethren have been looking around for some time and have finally found a hall, ready furnished with seats for 200 people or more. The rent is only $15.00 per month. There are also 7 rooms on the second floor which are for rent, but we only rented the lower floor for the present. We believe it is a good location. It is near the car lines and 2 or 3 blocks from the S. P. Depot. The hall is at 739 Kohler St. We have a few very good workers here but we feel as though we should have a few experiencd workers to take charge of the work. Bro. Stahley preached in the morning and Bro. Unzicker in the evening. There were only a few out to the services as some of our people live in Pasadena and some in the country. Pray for us here in California and the work in Los Angeles for the salvation of souls. Cor.

April 9, 1917.

Hubbard, Oreg.

(Zion congregation)

Dear Herald Readers, Greeting in the Master's Name:—Praise the Lord for His wonderful goodness.

On Sunday evening, April 1, Bro. J. P. Bontrager of Albany, Oreg., filled the regular appointment with an inspiring message.

On Sunday, April 8, communion was observed with a large attendance and sweet fellowship. Those whom have been added recently to God's children were privileged to find new experiences in love, peace, and humility. Yours in His name,

April 10, 1917. Albert D. Erb.

Salunga, Pa.

Dear Herald Readers, Greeting:—The Landisville and Salunga Sunday school workers meeting is to be held at Landisville, Wednesday evening April 25, at 7 o'clock. Program as follows:

Lesson for May 6, Bro. Christ Bucher.

Lesson for May 13, Bro. Martin Shenk.

Lesson for May 20, Bro. Ephraim Eby.

Lesson for May 27, Bro. John H. Mosemann. Sec.

April 10, 1917.

Metamora, Ill.

To Gospel Herald Readers:—Communion services were held at Metamora Church, Sunday, April 8, with most of the members present.

There was no young people's meeting at Harmony Church Sunday because of Easter services at the Union Church which was enjoyed by all present. Pray for the work at this place. Cor.

April 10, 1917.

Elizabethtown, Pa.

Dear Herald Readers:—Following is the program of the Sunday school workers' meeting to be held April 26, 1917, at 7:15 P. M., in the Mennonite Church. Everybody is cordially invited to attend this meeting.

Lesson for April 29, Bro. E. L. Heisey.

Lesson for May 6, Bro. Abram Lutz.

Lesson for May 13, Bro. Phares Gish.

Lesson for May 27, Bro. Peter Gish.

April 11, 1917. Committee.

(Continued on page 53)

Miscellaneous

NEARNESS TO GOD

O Thou whose home remains apart
From every evil place;
Thou visitest the pure in heart
And they behold thy face.

The humble ones thy greatness please,
From scorn and envy free;
And who is living nearest these
Is living nearest thee.

Not rulers lifted up with pride
Contented subjects sway;
The meek doth he in judgment guide,
The meek doth teach his way.

The skies exalt their arch sublime;
Beyond them is thy throne;
And none those heights remote may climb
Who there would climb alone.

The lowly are the lofty ones,
From selfish splendor fair;
They shall inherit crowns and thorns,
For they thy children are.

O Thou who dwellest far apart
From every evil place;
Give us the purity of heart
Of those who see thy face.

—Edward N. Pomeroy.

OUR SUNDAY SCHOOL LESSONS

By D. H. Bender.

For the Gospel Herald.

For nearly twenty years there has been more or less agitation among Sunday school workers with regard to a change in the system of lessons for the different departments of the school. Reasoning from the standards of general education, the plan of placing into the hands of pupils of different grades lessons especially suited to their age and grade became a live subject in Sunday school circles, and ere long a few church publishing houses were induced to publish such a graded series of Sunday school lessons. The earlier series of graded lessons were all short-lived. After a trial schools generally returned to the uniform series, but the agitation on the subject did not cease. Others took up the task of preparing and publishing series of graded Sunday school lessons, and finally the International Sunday School Lesson Committee also undertook to publish both a graded series and an "improved" series of uniform lessons. So at this time Sunday schools have their choice of three systems of lessons, more or less recognized. These three systems are generally known as the original Uniform system prepared for many years by the International Sunday School Lesson committee, the Improved Uniform series, by the same committee, and the Graded system. It is the latter system that chiefly concerns this article.

The Question Stated

The writer is frank in stating that after studying the subject matter arrangement, plan of execution, the degree of success and failure of their use, the financial problem connected with their maintenance and the effect generally on the religious influence and life, he considers their use impractical and unjustifiable.

Some Advantages

That the use of the Graded system of Sunday school lessons has its advantages is beyond question. It makes for a more thorough organization of the school. It demands a better grading of both teachers and pupils. It places at the command of the teacher subject matter more particularly fitted to the individual class. It serves a better opportunity to apply psychological principles fitted for individual pupils. But in my estimation these are not of sufficient merit to outweigh the

Disadvantages

that are apparent in the use of any and all strictly graded systems, a few of which will be briefly noted.

1. **Expense.**—That the expense of publishing and placing into the hands of pupils these Graded lessons is manifold greater than that of the uniform series needs no further comment. And expense is an item that must be reckoned with.

2. **Unity.**—It is absolutely impossible to originate or maintain any semblance of real unity, either in the preparation of the material for the lessons, the study of the lesson, the recitation, or the review of the lesson with the use of the Graded series. I have investigated no one series of Graded lessons yet that did not call for fewer than five distinct divisions of subject matter, and in some cases these divisions were as many as sixteen. No fewer than eight grades in the classification of the school are suggested by this system. Now, take a concrete example. I have in mind a family of father and mother and ten children, all attending the same Sunday school, and their ages are such that all of the eight grades are represented. Imagine the father, who is a busy Mennonite preacher-farmer, say after a busy day in the field, "Now, children, we must study the Sunday school lesson. What is the subject for next Sunday?" One will say, "The Effect of the Reformation on the Church." Another, "No, it's The Leaders and Kings of Israel." "Oh no," says another, "the lesson is about the Patriarchs." Still another, "Life and Letters of Paul, is the subject in my quarterly." And so it goes on down the line until at last little Mary, just six years old, says, "It is about Summer and Winter in our class." (The above subjects have been copied from three sets of graded lessons lying before me.)

Now, pray tell me, by what system of either parental or pedagogical invention will that family be able to get anything like "system" or unity or order, out of this evening's study, or be able to say with good grace that this is certainly a "vast improvement" over the old uniform system where we all had the same lesson, the same quarterly, and the same things to talk about and pray over?

What is true in the home will be true in the meeting of the teachers a half hour or so before the school opens. Well, it would practically annihilate the teacher's meeting. This same disadvantage of disunited thought and discussion could show itself in the opening and closing exercises of the school, the recitation of the lesson and most especially in the review. It is beyond question true that a brief, pointed, applicable review of the lesson by the superintendent or some other competent person, is of incalculable value. When it comes to sending the truth home to stay there, the review is to the study and recitation what the clinching of the nail is to holding power of that useful expedient. The use of a Graded system in the school must of necessity eliminate the general review of the lesson.

Moreover, there can be no intelligent unity in discussion, prayer, purpose, or design in the immediate use of the Graded system.

3. **Real Devotion.**—In attempting to fit the various lessons to the mental condition of the pupils in the different departments, there is great temptation to depart from the strictly Biblical and devotional study. Nature and prominent men in the field of the Church, Sunday school, missions and other activities of life claim attention, and he will be a good teacher who will be able to magnify God and His Word above the things earthly, always and with all classes of pupils under the system.

4. **True Pedagogy.**—Viewed from the angle of the above disadvantages it must be admitted that the use of a system that so impairs the forces of unity, concentration, and application could not be called pedagogical.

5. **Spirituality.**—It is true that in our Bible schools and in secular schools where the Bible is studied as a text book, the aim is to grade closely. But the Sunday school is not intended primarily for studying the history, geography, science, and literature of the Bible. It is a soul-saving, soul-reviving, soul-upbuilding, and God-worshiping institution. Here we are in direct communion with God; we deal with eternal verities. Where this factor is superseded by the mere pedagogical facts of learning; where the letter is given pre-eminence, there will be found a lack of spirituality, a

dead formality, a lifeless mass, a condition that neither satisfies the soul nor pleases our heavenly Father. The religious status of some of the European countries, where the formalities of religion and a better knowledge of the Word is an enforced part of the curriculum of the secular schools exemplifies this statement. There must be real freedom and compact unity in a service where the Spirit is expected to have full sway.

The Remedy

That something should be done to fill the need felt in many of our schools with the regard to more suitable lesson texts seems apparent. It should be the consecrated determination of those who have the responsibility resting upon them to meet the demand and supply the needed material. As I see it, our Sunday schools naturally divide themselves into three regular departments: Primary, Intermediate, and Advanced—besides the home department, cradle roll and any other special departments that special communities and conditions may demand. To adequately meet the particular needs of each department, special material on the lesson should be supplied for each individual department, to be used in presenting, studying, and teaching the lesson.

There should be unity in the use of the text. The entire Bible is inspired and good for all ages and conditions. The Word of God is not to be measured by the same standards of applicability as secular texts are. It is not a question as to which portions of Scripture should be taught to our children and which portions withheld from them, but how to present **all** the Scripture in a way that children may grasp it. It ought to be true of our children of the present day, as it was of Timothy, "that from a child thou hast known the holy scriptures." If the energies now expended on the Graded series were applied in perfecting the Uniform series the results would be far more practical and satisfactory.

Our discussion of some of these points may seem brief to some, but it is not in the scope of this article to discuss in detail the material to be used in these helps, but in a general way present the advantages and disadvantages of the Uniform and Graded systems of Sunday school lessons.

Hesston, Kans.

I believe that one reason why Paul had such great power is because he had a praying church back of him.—J. S. S.

"We should study how to make and keep friendships that are worth while."

THE IDEAL CHURCH

By Martin E. Weaver.

For the Gospel Herald.

A church is the body of people set apart for Christian worship and service only. We can see the wisdom and love of God manifested through this building called "Church," not only in providing a plan of salvation, by which all who will, may be rescued from sin and its awful consequences, but also in providing an earthly spiritual home, for all who accept the terms of the Gospel. Realizing or seeing the church as a spiritual home, let us as brethren beware of our conversation along business lines and confusion after service lest we destroy the spirituality of the service and the result will finally be a cold and lifeless meeting. The ideal church is a divine institution of which Christ is the Head. This church should consist of a body of believers in Christ, wholly consecrated to the upbuilding of God's kingdom and tearing down the strongholds of Satan.

It consists of decency and order and its rules and regulations are in simplicity and in accordance with the Word of God.

The ideal church believes the Bible as a whole to be the inspired Word of God (II Tim. 3:16) and takes it for its guide.

Oh! how thankful we should be to God for the privilege of being members of this body. Let us show our appreciation to Him for His goodness by living lives in obedience to His will.

May God help us as young people, especially to be more holy and consecrated to Him, letting our light shine before the world by our appearance, conduct and conversation, that it may know that we are followers of Christ and standing upon the solid Rock on which we may build and live forever, thereby proving to be "a peculiar people, zealous of good works" (Tit. 2:14) of which the ideal church consists. Thus the Church is showing its power, for the gates of hell shall not prevail against it.

Realizing the fact that God will not permit the powers of hell to overthrow His followers, we should be encouraged to press on in the great cause.

May God help us to draw nigh unto Him that He may work in and through us to His glory and help us to get ready for the great event which will change the activities of the Church from wrestling with the powers of wickedness to a glorious and never-ending reign with Jesus Christ our Lord.

Waynesboro, Va.

PRUNING

By D. S. Troyer.

For the Gospel Herald.

On the subject of pruning I wish to present some of the thoughts I had while trimming our fruit trees.

Invariably fruit trees grow entirely too much wood—too many branches—and it is the owner's business to prune out all unnecessary limbs and twigs.

1. **Object**—that it may bear more fruit; and not only more, but better-flavored and more perfect fruit.
2. **Ideal**—that the tree may have a perfect shape, symmetrical, that limbs may have space, sunshine, and air.
3. **Knowledge**—this only comes by study, experience, devoted attention, and interest in orcharding.
4. **Justness**—sympathy can only be practiced where propriety ceases, as it frequently occurs that the healthiest, growthiest, smoothest limbs must be removed without mercy.

Every dead limb and every limb showing decay must be removed to save the rest of the tree from the disease; likewise all members of our body that continue in sin and bring offense and danger to the soul had better be cast away. Matt. 5:29, 30.

All limbs growing toward the ground, getting close to the earth, are cut out. They will not bear fruit, as is known by experience, to any profit. They represent those of our members, or individuals for that matter, that are always down digging something out of the earth—the speculator figuring out profit in the coming deal or the banker counting up the interest—always looking down and not up, "He (the husbandman) taketh it away."

Then the riding limbs—well, we can't allow that—they must be cut out. They may represent indolence, sluggishness, with considerable self in the form of prominence, and you may say the rest.

Your sprouts, sappy shoots—their growth and manner show no regard for any part of the rest of the tree—and the rule is to clean them all out. They represent the polished young sprouts, freshmen, society dudes, whose father's overcoats would hardly make a vest for them. They generally start at such part of the tree where there is abundance of sap and grow largely at the expense of the other parts of the tree and while the rule is to cut them all out it is not always policy to do so. Experience has actually taught us that some of these, when left grow, have brought forth fruit in later years.

The last kind of limbs and branches to prune out are by far the most puzzling and difficult for the pruner, and that is when there still remain too many branches. Just now there

comes to my mind a declamation of a schoolmate when both of us were seven years old and both said our first pieces. Here is his piece: **"Dum is dar mon dar ollis vil und gor nix con."** It frequently occurs that after our ideas are divided a number of times and the big I subtracted several times we are better equipped by far and in much better shape for life's duties than before.

Whatever these limbs, branches, and twigs may represent—either habits, traits of character, members of our bodies, individuals, or church members—be it remembered that God is the husbandman, and only as we yield in absolute submission can He make us fruit-bearing trees, vessels of honor, ready to meet Him who said, "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

Protection, Kans.

LIFE SONGS

For the Gospel Herald.

Our new song book bearing this title is given favorable recognition both in our own congregations and others. The following is a leaflet published by the "Bible Institute Colportage Association," and shows what is being done by that institution to promote its sale:

A Hymn Book worth while—Life Songs. A song book for Sunday school, devotional gatherings, young people's meetings, general religious services and the home. Edited by John D. Brunk, S. F. Coffman.

Principal features summarized: 256 pages; 271 songs, with music for all; Superior paper stock used; Large clear type; Wide variety and wise selection shown in songs represented; Department of children's hymns; Four pages of general index; Four pages of topical index; Two bindings, manila and full cloth; Round and shaped notes; Books shipped at a prepaid price.

Prices:	Stiff Cloth	Manila Paper
Single Copy, postpaid,	$,.35	$ .25
Dozen Copies, postpaid,	4.00	2.75
100 Copies, preparid,	30.00	20.00

50 Copies at the 100 rate.

Issued Round and Shaped Notes, but Shaped Notes must be especially mentioned if desired.

The Bible Institute Colportage Ass'n.
826 North La Salle St., Chicago.

One of the criticisms heard in reference to the book is that it contains many songs hard to sing. This criticism is already modified by the further observation that after these hymns are learned and become familiar they are among the favorite hymns. Our suggestion is that you do not attempt to learn too many new hymns at a time. The rule is, Old hymns for inspiration, new hymns for spice. A proper mixture of the two will make the song service both fresh and inspiring, bringing best results.

WHAT HAVE I DONE FOR THE LORD?

By Ella Markley.

For the Gospel Herald.

"The Lord has done great things for us whereof we are glad;" but what have I done for Him?

As for God, His way is perfect. The Word of the Lord is tried. He is a buckler to all them that trust in Him.

For who is God save the Lord and who is a rock save our God?

A pupil in writing a long column of one copy and failing to look to the first or true copy but instead looks to the last of his own writing, loses much of the beauty of penmanship. We are to let the Christ-life shine in us, for we are to be the light of the world. If we fail to compare our lives with the true standard, Jesus Christ, we may often deface His image in us or sadly mar the beauty of holiness.

Our present happiness and the eternal welfare of sinners regulated his conduct. Does it regulate ours? He wished to resemble God rather than man. Whom do we resemble most? We think of His cruel death. While they were piercing His hands and His feet with nails, instead of crying out through the sharpness of pain (as we would) He calmly though fervently prayed for them and all who had any hand in His death. The thoughts of the calamities that would befall others afflicted His soul far more than the feeling of His own suffering. Such was the great sympathy, forgiveness, and love of Jesus. It can never be equaled by any, but should be imitated by all. He did not work a single miracle to make life easier for Himself than it would be for any of His followers. What a wonderful love.

What have I done for Jesus? Have the principles of truthfulness, honesty, gentleness, patience, and other Christian virtues been exemplified in my life? To be truthful means more than to tell the truth when it suits us, but it means to tell and act the truth at all times whatever the cost or loss may be. It has been said that a "white lie" as they term it, is harmless if it is done to hold peace. Shall we do evil that good may come? God forbid.

We cannot drift into true discipleship without cost of effort any more than a tower can build itself without cost of effort. The question of being "carried to the skies on flowery beds of ease" has been answered in the negative long ago. The true servant expects a cross, and victories to win and heights to climb, but how can we do all this? Jesus was strengthened by divine help when He came from Gethsemane. There He was touched by the calming hand of God. A Persian fable says: A wanderer found a lump of clay so redolent of sweet perfume its odors scented all the room. "What art thou?" was his quick demand. "Art thou some gem from Samarcand or spikenard in this rude disguise or other costly merchandise? "No, I am but a lump of clay." "Then whence this wondrous perfume—say! Friend, if the secret I disclose, I have been dwelling with the rose."

Sweet parable! And will not those who love to dwell with Sharon's rose, distill sweet odors all around though low and mean themselves are found? Dear Lord, abide with us that we may draw our perfume fresh from Thee.

Wadsworth, Ohio.

PAUL DEALING WITH THE IGNORANT

By Ella Musser.

For the Gospel Herald.

Paul's object in preaching was "warning every man and teaching every man." His preaching was the same and uniform throughout. Preaching but one Jesus Christ to all classes of people, God having given them but one Gospel, just as He set up but one sun in the universe to shine on all mankind.

"I declare," says he, "the same Christ unto all, as Saviour and Redeemer of the world." A certain author has said, "We ought to teach every man whoever he may be, in all wisdom, to have but one and the same Gospel for all; not a pleasing doctrine; or as it is commonly called, a velvet Gospel for the rich and another quite different for the ignorant; but to treat them all without respect of persons, not concealing anything from the one which has been discovered to the others." Each one ought to teach the small as well as the great, to admonish the great as well as the small; to edify them all in common without despising the littleness of the one, as fearing the greatness of the other.

There were men who worshiped stocks and stones and who were sunk in brutish ignorance and also those who were addicted to the most infamous vices; there was also a mixture in them of the stupidity of beasts and the wickedness of devils. Certainly to make even one of these a Christian; to bring them out of this infamous pit and place them in the church; to make him who was a slave of Satan a child of God was as Chrysostom writing on this passage justly says, no less a miracle, than if some one should suddenly change an unclean dog into a man. Nevertheless it was accomplished by a

great deal of richness and abundance of glory, for the Gospel to transform so many hundreds of pagans into so many believers.

During his imprisonment Paul was by "that unseen Providence which men nickname 'chance'" brought into contact with a runaway slave from Colosse whose name was Onesimus. He had fled from Rome to hide himself from the crimes. What it was that rescued him from the degradations which were the sole possible outcome of such an ill-begun career we cannot tell. Perhaps he had listened to some of the addresses and discussions in the school of Tyrannus which though not at the time had touched his heart had at the least shown him the noble nature of the speaker and also revealed to him one who belonged to an oppressed class and also the presence of a soul which could sympathize with the suffering. Paul received him kindly, sympathetically, even tenderly. The Rabbis said, "It is forbidden to teach a slave the law." Not so with Paul. In Christianity there is nothing exclusive. Onesimus became a Christian. Paul in no wise shared the anti-Christian respect of persons which made some people in Jerome's days argue that it was beneath his dignity to trouble himself about a slave. He understood better than the fathers that the religion of Christ is the "Magna Charta of humanity." The dragnet of His "fishers of men" was dropped to the very depths of the social sea. Here was one whose position was the lowest that could be conceived. But Paul converted him, and the slave became a Christian, a son of the kingdom.

Paul established the truths that rendered slavery endurable and raised the slave to a dignity which made emancipation itself seem but a secondary and trivial thing.

I am in some true sense God's helper. I am anxious to learn His methods and also to help as much as possible. My religion means to me loving and serving my fellowmen (this including the ignorant); not instead of loving God, but because I love God. The Master taught that to serve Him, and to neglect them was to neglect Him. If my professed love to God does not express itself in loving service to men, I have no valid evidence that it is genuine. "If we love not our brother whom we have seen, how can we love God whom we have not seen?"

Colorado City, Colo.

CORRESPONDENCE

(Continued from page 49)

Petersburg, Ont.

Dear Herald Readers, Greeting:—We feel greatly strengthened and renewed in spirit through the visit of Bro. N. B. Stauffer of High River, Alta., who was in our midst this winter and held a series of Gospel meetings in the Latschar Church, giving us 17 excellent sermons. We praise God for the many helpful messages brought during these meetings. Bro. Stauffer did not shun to declare the whole Gospel to the saint as well as to the sinner. The weather was favorable and attendance was good. The Lord blessed our meetings with 10 confessions. Others were brought under convictions but were not willing to come out.

On Easter Sunday ten precious young people were baptized and received into the church, one was received from another church, and two reclaimed. May God's blessing rest upon them all.

Let us pray for these young souls that they may be bright and shining lights in the world and that they may become strong men and women in the Master's service.

April 11, 1917. A Reader.

Carstairs, Alta.

(West Zion congregation)

Dear Herald Readers:—It is some time since we have reported from this place. On March 1 and 2 Bro. Milo Stutzman of Tofield was with us and held Bible conference for us. The subjects discussed were **Marriage, Unbelief, The Church, and Christian Service.** The attendance was very good and the subjects were discussed in a very able manner.

Bro. and Sister M. H. Schmidt and family moved to Reist, Alta., to take charge of the church work there. They have lived here ever since the Church has started here. The brother has served in the capacity of Sunday school superintendent, deacon, and minister. We are sorry to lose them out of our midst, but we pray God's richest blessings to rest upon the work in their new field of labor.

Your brother in the faith,

April 11, 1917. N. R. Weber.

Tiskilwa, Ill.

(Willow Springs congregation)

Greetings to all Herald Readers:—We have been privileged to enjoy a great many blessings and it is our desire that we might be more worthy and faithful stewards of the same.

In March we received some very helpful and inspiring instructions in the worship in song, and we were made to realize how much we are in need of more instruction and training. Bro. J. D. Brunk was our faithful and untiring teacher. We had received the new song books shortly before his arrival.

On Sunday before Easter six young souls were received into the church by water baptism. We rejoice that they rememered their Creator in the days of their youth, and our prayer is that they may be faithful unto the end. Another sister had previously expressel a desire to unite with our denomination and was accepted the same day with the others.

On Easter we had communion services as usual, and a goodly number were present to partake.

Our devotional meeting has been reorganized for the following six months, with Bro. Alvin Smucker and Bro. and Sister R. R. Smucker as the new committee.

The sewing circle was also reorganized for the year, at the last meeting. The new presidents are Sisters Cora Culp and Lena Albrecht, and secretaries, Sisters Mary Hartzler and Alta Ringenberg.

On Tuesday, April 24, the Lord willing, the ministers will have their annual meeting at this place, followed by an all day Sunday school meeting. A very good program has been arranged and we invite all who can to meet with us April 25.

Yours in His service,

April 14, 1917. Cor.

MISSIONS

(Continued from page 45)

been no death for the last ten days and if there are none for ten days more it will be considered safe to come back. Bro. and Sister Brunk are in camp in a village seven miles north of here, where the mission has a village school.

Four days of last week were spent in committee meetings and the annual business meeting of the Mission. These meetings were held at Balodgahan. The business meeting was one of great importance and one of the best meetings of its kind we have ever attended in the mission. Many questions of importance and interest were discussed and some report of the year's work was given. In it all there was a sense of the presence and blessing of God upon the work here. There was also a feeling that we have not done as much as we should have for the Master during the past year. In reviewing the past and looking into the future we are reminded of the greatness of the work and the fewness of the workers. We are forcibly reminded of the command of Christ to pray the Lord of the harvest to send forth laborers into His harvest that the sheaves may be gathered. Dear readers, will you help us pray to that end?

This is the first year that we have had annual business meeting and we are convinced that it is the best thing for us now, as the missionaries are getting more scattered on the field and it is getting more difficult to get together.

Dhamtari, C. P., India.

WHAT MOTIVE SHOULD PROMPT US TO MOVE INTO A NEW DISTRICT?

By Sadie King.

For the Gospel Herald.

We should never allow any motive to cause us to move anywhere we can not be obedient to God and **all** His blessed Word. And we should never think of moving without spending much time in communion with God. Never take **a step** of any kind without first making it a subject of prayer.

There are a number of reasons why it is necessary sometimes to move into a new district, change of climate often is the means of building up a broken down and worn out condition of the system, and sometimes in moving we find work suited to our ability and strength.

We should never move unless God impresses us to move. And if God impresses us He surely has some thing for us to do. If we are true to Him God can use us to better advantage somewhere else under the circumstances (as in the time of the apostles when the Spirit would suffer them not to go where they expected to go) that the cause might be advanced.

We should never move into a new district because of some insult at home. Keep a clean record. Do what is **right, stick** to it. Whenever God impresses us with some special work and opens the way for us, and we hear that still small voice say "God," we should not disobey.

"I do not ask, O Lord, that life should always be,
A pleasant road.
I do not ask that thou shouldst take from me,
Aught of its load.
I do not ask that flowers should always spring
Beneath my feet.
Too well I know the poison and the sting
Of things too sweet.
For one thing only, Lord, Dear Lord, I plead;
Lead me aright.
Though strength should falter and though heart should bleed,
Through peace to light
I do not ask my cross to understand,
My way to see;
Better in darkness just to feel Thy hand,
And follow Thee."

And then I love to think that godliness with contentment is great gain, and when I think of a quiet peaceable Christian home life—real Home Sweet Home, it causes my heart to throb and ache, but—**"Think of Others."**

"Should I waste my time and talents,
For my puny self alone,
When I may be helping others,
Who for counsel daily moan?
Helping hands are always useful,
Even when they pen a line
Others read, then stop and whisper,
Does this fit this life of mine?
"Do I stop to help my neighbor
When I have the time to spare?
Would their burdens not be lightened
If their toilings I should share?
I can smile and do a kindness
To a brother in distress.
And where pain and sorrows linger.
I can show my usefulness.

"Just a little seed sown daily
In my lonely leisure hours,
Makes without the least attention
A fair garden rich with flowers.
And the pleasures I am reaping
Makes my granary over filled,
For while others I am helping
My own heartaches are stilled."

Hubbard, Oreg.

FOUNDATION OF FRATERNITY

Bro. H. L. Eby, of Kent, Ohio, writing from Laramie, Wyo., sends us a clipping on this subject, from which we have taken the following extracts:

"The ideal of Jesus is a kingdom of brotherly men which shall push aside all national boundaries and cover the whole earth, as the waters cover the mighty deep."

"I hold that it is the duty of every Christian to lend his life to the building of that better day. This means that you must sometimes refuse to follow the crowd and bear the heartache that comes with misrepresentation and false accusation."

"With a gallon of gasoline you may blow your auto to pieces in a single explosion: but with the same gallon of gasoline and by a series of small explosions you may drive your auto up the steepest hill. You cannot drive humanity to the top of the hill in one explosion, only through a long series of small explosions this task can be accomplished."

"Much om the so-called brotherhood of today is an empty mockery, because it contains no Christ."

"To be a Christian is not merely to give an affirmative answer to the question, 'Are you saved?' but to take your place with those who are trying to save the world. The greatest barrier to the spread of Christianity today is the unbrotherly conduct of those who call themselves Christians."

There is a legend which tells of two angels—the Angel of Requests and the Angel of Thanksgiving—leaving heaven to gather the petitions of men to be carried up to God. Each had a great basket in his hand. The Angel of Requests soon had his basket so filled that he could scarcely carry it, while the basket of the Angel of Thanksgiving was almost empty. God hears a great many cries for help and pleadings for favors, but not so many glad voices of praise. Of ten lepers who were healed only one returned to give thanks. So it is with most of us; we eagerly flee to God when we need help and call upon Him for deliverance and for relief; but when the blessing we sought is given to us, how many of us return to God to thank Him for the good things He has done for us?—J. R. Miller.

Faith, mighty faith the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, "It **shall** be done."

—Finney.

FAMILY CIRCLE

(Continued from page 46)

and holy lives, and let our lights shine according to Matt. 5:16.

It is a sad fact that some of our young people yield to temptation and seek pleasure in these places of vain and hurtful amusements. The light of their lamps is darkened by a smoked chimney, so that at times it is impossible to see whether there is any light there. Dear fellow youth, "let us watch and be sober." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). Can we go to those places, sit there and enjoy the sights and drink in the vanities and foolishness there displayed, and then go home feeling that we have done all to the glory of God? Are we, while thus absorbed in the soul-detroying vanities of this world, in a frame of mind in which our thoughts go back to Calvary and sympathize with our suffering Savior who did so much for us? How does the Shepherd feel when He sees His wandering sheep in those forbidden places?

"The shepherd's heart is saddened,
His sheep have gone astray;
Thru summer's heat and winter's cold
He seeks His sheep alway."

Let us meditate upon God's Word, live according to His commandments, and not neglect our daily prayers to Him who is able to keep us from falling, there may be a time coming when our faith will be severely tried. Some one has said that the days of persecution are nigh at hand. It seems as if God were permitting the calamity of war to sweep over the country just to call His wandering sheep back to Himself. This may appear to some as pessimism, but may it also be a warning to all. May we be awakened and pray to God that He may keep us and give us grace and courage to stand faithful, as did Daniel and the three Hebrew children, and God will answer our prayers. When the three were cast into the fiery furnace the king said that he saw four in there and one looked like unto the Son of God. So will He stand by us in the day of trial. Will we not stand by Him? Then "in all these things we are more than conquerors through him that loved us."

"If God be for us, who can be against us?"

Ronks, Pa.

Christ with me, Christ before me,
Christ behind me, Christ with'n me,
Christ beneath me, Christ above me,
Christ at my right hand, Christ at my left.

Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me,
Christ in every eye that sees me,
Christ in every ear that hears me.

—Selected.

Married

Miller—Stutzman.—On March 31, 1917, at the home of the bride's parents near Aurora, Ohio, Bro. Eldon A. Miller and Sister Ellen Stutzman were united in marriage by Bro. E. B. Stoltzfus. May God's blessings attend them.

Moose—Lantz.—On April 3, 1917, at the home of the bride's father, Pre. J. H. Lantz, Volant, Pa., Bro. Menno Moose and Sister Saloma Lantz, both members of Lawrence Co., Pa., congregation, were united in marriage by Bro. A. J. Steiner of North Lima, Ohio.

Townsend—Ressler.—On April 8, 1917, at the home of Bro. and Sister H. M. Eberly, Gap, Pa., Bro. George W. Townsend of Masontown, Pa., and Sister Emma Ressler of Scottdale, Pa., were united in matrimony, Bro. J. A. Ressler, father of the bride, officiating.

Miller.—Klopfenstein.—At the home of the officiating bishop, Bro. Isaac G. Hartzler near East Lynne, Mo., Bro. Arthur H. Miller and Sister Lovina Klopfenstein were joined in holy matrimony April 4, 1917. May the blessings of God attend them all through life.

Obituary

Hershberger.—Sarah Hershberger was born May 9, 1822; died in Johnstown, Pa., March 20, 1917; aged 94 y. 10 m. 10 d. She was buried on the 22nd at the Blough Mennonite Church. Funeral services by James Saylor and L. A. Blough. Sister Hershberger was a member of the Mennonite Church for many years.

Shirk.—Earl Witmer, second son of Guy and Sister Fanny Shirk, was born July 11 1912; died April 6, 1917, at the home near Holbrook Center, Colo., as the result of being burned in an incubator lamp explosion. Funeral services at the East Holbrook Church, April 7, 1917, conducted by Bros. John Thut and Jacob A. Heatwole. Text, Rom. 8:20. He was aged 4 y. 8 m. 25 d.

Kennel.—John Christian, infant son of Bro. John and Sister Mary Kennel, was born July 27, 1916; died from pneumonia March 22, 1917; aged 7 m. 23 d. He leaves to mourn his departure, father, mother and 1 foster sister. Funeral services by Bro. Jacob Swartzendruber in German and Bro. Peter Kennel in English. Text, Psa. 11:16. Buried in Salem Cemetery, near Shickley, Nebr.

Troyer.—Sarah Ellen, daughter of Bro. Abraham and Sister Amanda Troyer, was born May 24, 1898; died from the effects of measles March 20, 1917; aged 18 y. 9 m. 26 d. She joined the Amish Mennonite Church at the age of 13 years and was a faithful member until the death angel called her home. She will be greatly missed in her home and among her friends and relatives. She leaves to mourn their loss, father, mother, 3 sisters and 4 brothers. Two brothers have preceded her to the spirit world. Funeral services by Bro. Fred Gingerich in English and Bro. Jacob Swartzendruber in German. Text, Sol. 1:2, 3. Buried in Salem Cemetery near Shickley, Nebr.

Rider.—Sarah Jane Rider was born near Newport, Perry Co., Pa., Aug. 31, 1844. She was married to John W. Rider on Aug. 30, 1866. To this union were born 7 children. In 1897 they moved to Galesburg, Mo. In 1908 both united with the Mennonite Church. Two weeks later Bro. Rider died. Sister Rider remained faithful until her death which occurred on April 1, 1917. Her age was 72 y. 7 m. We can not but grieve, not so much for her departure as for ourselves who must continue the work without her beautiful example and cheerful presence. Funeral services were conducted at White Hall on April 6. Burial in Weaver Cemetery.

Brenneman. — Emeline Brenneman, daughter of James and Malinda Coyle, was born in Stark Co., Ohio, Aug. 29, 1850; died at her home in Allen Co., Ohio, April 4, 1917; aged 66 y. 7 m. 5 d. She accepted her Savior and united with the Mennonite Church in early life and lived a devoted Christian life. She was a loyal member of the Church, remaining faithful until death, and died in the triumph of a living faith in her Redeemer. In 1880 she was married to Levi Brenneman of Allen Co., Ohio, who preceded her to the spirit world about 10 years. In the death of our sister the Church keenly feels the loss of a faithful member, the community a kind neighbor. She was always ready and willing to lend a helping hand wherever needed. During her sickness she manifested a spirit of much patience, though her suffering at times were severe. She seemed to be happy even in her suffering condition, realizing with Paul that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed." She frequently requested to have devotional exercises held in her home, which she always enjoyed very much. She leaves to mourn 1 brother, 2 sisters, besides many relatives and friends. We have good evidence that she is now free from all pain and sorrow and is enjoying sweet rest in heaven. May we all prepare to meet her in that home over there. Funeral services held at the Salem M. H. by N. O. Blosser, assisted by J. M. Shenk and Perry Brunk.

King.—Fannie Byler King was born in Mifflin Co., Pa., May 22, 1851; died at her late home in West Liberty, Ohio, March 28, 1917; aged 65 y. 10 m. 6 d.

In 1853 she came with her parents, John and Fannie Byler, to Logan Co., O., and resided nearly all her life on the Byler farm in Union township. On Jan. 9, 1873, she was united in marriage to Christian Z. King. Their united life was one of faithful service to the Church until he was called to his reward in December, 1914. To this union were born 5 sons and 3 daughters. Two sons preceded their parents in death. She leaves to mourn her departure 6 children, Mrs. Jacob Kauffman, Andrew, John R., Mrs. Reuben Zook, Christian, and Fannie, who had resided with her mother. There were also 11 grandchildren, 10 of whom are living, and 7 step-children of her daughters, who recognized in her a grandmother. Of her father's family there remain 3 brothers and 1 sister. Many others realize the loss of a faithful woman.

Early in life she accepted her Savior and unitel with the Amish Mennonite Church. Her life was one of faithful devotion to her Master and her family. It was her testimony that she was ready to depart in peace, so we need not mourn as those who have no hope.

"God in His wisdom has recalled
The boon His love had given,
And though the body slumbers here.
The soul is safe in heaven."

Funeral services were held at the South Union Church March 30, in charge of A. I. Yoder, assisted by C. F. Derstine. Burial in the cemetery near the church.

Detweiler.—Erie, daughter of Joel and Lavina Detweiler, was born in Mifflin Co., Pa., Dec. 12, 1847; died at her home in West Liberty, Ohio, March 11, 1917; aged 69 y. 2 m. 29 d. She came with her parents to Logan Co., Ohio, in 1848. In her youth she accepted Christ as her personal Savior, united with the Oak Grove Mennonite Church, and remained a faithful follower of her Master until He called her home. Being frail from her childhood, she was unable to do hard work, and so became a great lover of reading and was well versed in the Bible, which was a great comfort in her last days, having been gifted with a remarkable memory. In the latter part of June, 1916, she became afflicted with tuberculosis, which caused her death after an illness of over eight months. Frequently during her illness she requested singing, and was always glad when her friends would read and pray with her, even in her last conscious hours, when her suffering was most intense, she seemed in part to forget her suffering, while listening to the reading of God's Word and singing which never tired her. She had a desire to depart this life of suffering to be with her Redeemer. She was a true example of patience and submission. Her parents, 2 brothers, and 2 sisters preceded her to the spirit world, while 2 brothers (Emanuel and Menno), and 3 sisters, Mattie, Nancy, and Lizzie), survive.

"Sister, thou art sweetly resting,
Here thy toil and cares are o'er,
Pain and sickness, death and sorrow
Never can distress thee more."

Funeral services at Bethel Church in charge of Bro. A. I. Yoder. Burial in South Union Cemetery.

ADORNMENT

By Noah H. Martin.

For the Gospel Herald.

Do not let your adorning be
The outward show that men may see,
Plaiting of hair or wearing gold,
Costly array, we're plainly told.

Do not wear gold for vain display,
Immodest nor costly array;
Have not your bodies decked with pearls,
Nor precious stones nor useless curls.

If they to our assembly bring
A man bedecked with golden ring,
Do not be partial with respect
To fav'ring rich, and poor neglect.

In perishable gold put not your trust,
For it will soon canker or rust;
It often makes our love depart
From the faith we should hold dear at heart.

The ornament of a spirit meek,
This is the gold that we should seek;
Shamefacedness and sobriety,
So should be our society.

Then let our gold be the hidden man,
The man redeemed through heaven's plan;
The gold on earth will pass away,
But heaven's gold will last alway.

Hagerstown, Md.

Items and Comments

"It is your patriotic duty not to waste the supply of potatoes," exclaims an expert on potato raising. The public generally has been impressed with that fact. The greatest problem is not to waste the supply of potatoes but to keep from wasting the supply of the pocket book in an effort to get hold of a few potatoes.

One of the most belligerent and forceful powers in the United States at the present time is the noted evangelist, Billy Sunday. He proposes to turn his great tabernacle into a recruiting station for United States soldiers. He denounces, in his inimitable style, all classes of people who are not outspoken and aggressively for war, and makes numerous wild statements that are more suitable at most any other place than they are at a religious meeting. The trouble with Sunday is that he appears to be in closer touch with the prince of acrobatics than he is with the Prince of Peace.

The "National Inquirer" tells of the disastrous effects which the "bone dry" liquor law had on one of the Witchita Sunday schools. It completely broke up the Sunday school. This is how it happened:

There was a Sunday school started in the Wichita jail for the benefit of the prisoners. When the "bone dry" law went into effect booze became so scarce that the topers sobered up and became law abiding citizens. As a result the prison was emptied and the Sunday school had to be abandoned for want of scholars. This is a strong point for some anti-prohibition society.

The war situation at this writing (April 16) is practically as it has been during the past few weeks. The frightful wreckage goes on in Europe, all other events being overshadowed by the great battle in northern France where the Germans, for the time being, are overwhelmed by the forces of the allies. A number of South American countries have sided in with the United States in breaking off diplomatic relations with Germany. The U. S. government is making preparations for war on a gigantic scale, one of the features being the voting of $7,000,000,000 to finance the first year of the war. The cost of killing comes high, even as reckoned from the financial viewpoint.

The Merchants' Association of New York has recently issued a valuable leaflet giving directions as to how to "swat the fly." The fly is described, "the tie that binds the unhealthy to the healthy," and April, May, and June are declared to be the best months for conducting the anti-fly campaign. The following reference to recipes for killing flies will be of interest to many:

The United States Government makes the following suggestion for the destruction of house flies: Formaldehyde and sodium salicylate are the two best fly poisons. Both are superior to arsenic. They have their advantages for household use. They are not a poison to children; they are convenient to handle, their dilutions are simple and they attract the flies.

A formaldehyde solution of approximately the correct strength may be made by adding 3 teaspoonfuls of the concentrated formaldehyde solution, commercially known as formalin, to a pint of water. Similarly, the proper concentration of sodium salicylate may be obtained by dissolving 3 teaspoonfuls of the pure chemical (a powder) to a pint of water.

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7 m From that time Je'sus to preach, and to say, n Repe the kingdom of heaven is

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MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

CONFERENCE ANNOUNCEMENT

Indiana-Michigan

The Lord willing, the Indiana-Michigan Conference will be held at the Clinton Frame Church near Goshen, Ind., Tuesday, to Thursday, June 5-7, 1917, as follows:

Tuesday forenoon and evening, District Mission Board Meeting. Everybody invited.

Tuesday afternoon and Wednesday forenoon, Ministerial Meeting. For Bishops, Ministers, and Deacons, only.

Wednesday afternoon and Thursday, Conference proper. All invited.

Those desiring to be met at trains will correspond with Bro. D. J. Johns, Goshen, Ind.

J. S. Hartzler, Sec.

ANNOUNCEMENT

The eighth annual meeting of the Mennonite Children's Home Association will be held at the Millersville Mennonite Church, Millersville, Pa., on Monday, May 7, 1917.

There will be two sessions—morning and afternoon. A program of important subjects will be a feature in addition to the usual routne of business that will make this meeting interesting and of much imortance of every one.

A cordial invitation is extended to all.

Benj. Weaver, Moderator,
D. M. Wenger, Secretary.

My Jesus, as Thou wilt:
Though seen through many a tear,
Let not thy star of hope
Grow dim or disappear.
Since thou on earth hast wept
And sorrowed oft alone,
If I must weep with thee,
My Lord, thy will be done.

—Benjamin Schmolke.

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OUR MISSIONS

Foreign

India. — (*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—Home Mission (*1893), 639 W. 18th St., A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission (*1907), 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Eli W. Weaver, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, J. S. Lehman, Acting Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, P. R. Lantz, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

*Date of organization.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, APRIL 26, 1917 (Gospel Witness Established 1905) No. 4

EDITORIAL

"Who shall ascend into the hill of the Lord? He that hath clean hands and a pure heart."

The most dangerous thing that can happen to a man is to become popular. The man with a reputation to sustain is at a disadvantage as compared with the man who, like Christ, makes "himself of no reputation."

Several weeks ago Bro. D. W. Kilmer requested that some one send us two poems, songs, which he greatly desired to have but did not know where to find. In response to this request quite a number of brethren and sisters kindly supplied them. One of them is found in this issue of the Gospel Herald. The other will be printed later. We thank you.

In a number of cities it is suggested that this year all expenses for fireworks be dispensed with in the fourth of July celebrations and the money given to the American Red Cross Society. Naturally, the question presents itself, If the needs arising from a condition of warfare are great enough to call for this economy, why would not the greater need of bringing the Gospel to all nations be a much stronger incentive to save all similar waste of money and put the savings into the Lord's treasury?

The Church Member.—It is not such a meritorious thing to be a church member. Several years ago a paper was sent us telling all about an organization known as "The Church of Humanity." It was a "church" that preached atheism in its completeness. At the present time one can find a church to accommodate any kind of theories he may hold or tolerate any kind of a life he may choose to live. The vital question is, Are you a member of the Church of Jesus Christ, which must of nececcity include a new birth, a holy life, a willing obedience, a faithful service?

If this is your happy condition, then your outward life gives evidence of your inward experience. Your delight is in the service of God and the Church. You take pleasure in things that are pure and righteous and holy, uplifting to yourself and helpful to fellowmen. You are recognized as a faithful child of God wherever you go, and your associates feel that they are in the presence of the Lord's brother. Yes, emphasize the importance of being a church member; but emphasize still more the importance of belonging to the right kind of a church and living in harmony with your professions.

Quoting Scripture.—There are several things to bear in mind in connection with this subject:

1. It is one of the hardest things for the average individual to do to quote Scripture exact, word for word, just as it is in the Bible. If you doubt it, write down ten verses, and then get your Bible and see how many you have without a single error in it.

2. Be sure that you keep your text in harmony with the context. Many make the Bible say what God did not intend it should say, because they give certain passages of Scripture an interpretation which could not be read into them if they were held in their proper connections.

3. There is much in habit, both in getting the quotations correct and giving them correct interpretations. Be sure you get the habit.

Wanted! men and women of courage and conviction; brave soldiers of the cross whose lives are consecrated to the cause of Christ and the Church, who have made an unconditional surrender to God, take Christ into their business whatever that may be, and make the Gospel of Christ their rule of life wherever they go; who have said good-bye to the world, whose pleasure it is to live to the glory of God, and who know no other duty than to improve their opportunities to the glory of God and the uplift of fellow men. Such workers are needed for farm hands, domestics, day laborers, mechanics, missionaries, school teachers, workers in every congregation, deacons, preachers, etc., etc., etc., etc. The Mennonite Church can use ten thousand of them right away. You have only to combine Rom. 12:1, 2, Matt. 6:33, II Tim. 2:15, and I Cor. 10:31, and you are one of them.

A Deeper Prayer-Life Needed.—A brother, being burdened on this subject, thus gives expression to his feelings:

"Have a deepening conviction that we should urge a deeper prayer-life among our people. Would not one way of helping in this be by having strong articles on this subject in the Herald?

"With the many local boards meeting and the General Mission Board soon to meet, with our nation at war, with an enemy of centuries of experience in deluding souls after us, with the need and possibilities of prayer so apparent—was there ever a time when it was more needful for God's people to be faithful in the exercise of this sacred privilege than now?

"I hope to see the time when real meetings for prayer will be more common in the church, when secret prayer will be more practiced and taught."

To this there will be many expressions of approval. If there were more of a disposition to go to the Throne and less disposition to settle matters according to world standards there would be less world troubles. What a great increase of power we would witness if it could be said with truth of all Christian professors at the present time, as it was of Peter and John. that people take knowledge of us that we have been with Jesus.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

BREATHING AFTER GOD AND HOLINESS

O Thou, in whose presence my soul takes delight,
On whom in affliction I call;
My comfort by day, and my song in the night,
My hope, my salvation, my all!

Where dost thou at noontide resort with thy sheep,
To feed on the pastures of love?
For why in the valley of death should I weep,
Alone in the wilderness rove!

Oh! why should I wander an alien from thee,
And cry in the desert for bread?
My foes will repoice when my sorrows they see,
And smile at the tears I have shed.

Ye daughters of Zion, declare have you seen
The Star that on Israel shone?
Say, if in your tents my Beloved has been,
And where with his flocks he has gone?

This is my Beloved, his form is divine;
His vestments shed odors around;
The locks on his head are as grapes on the vine,
When autumn with plenty is crown'd.

The roses of Sharon, the lilies that grow
In vales, on the banks of the stream,
His cheeks in the beauty of excellence glow,
His eyes all invitingly beam.

His voice as the sound of a dulcimer sweet,
Is heard through the shadows of death;
The cedars of Lebanon bow at his feet,
The air is perfumed with his breath.

His lips, as a fountain of righteousness, flow,
That waters the garden of grace,
From which their salvation the Gentiles shall know,
And bask in the smiles of his face.

Love sits in his eyelids and scatters delight
Through all the bright mansions on high;
Their faces the cherubim vail in his sight,
And tremble with fulness of joy.

He looks, and ten thousand of angels rejoice,
And myriads wait for his word:
He speaks, and eternity fills with his voice,
Re-echoes the praise of her Lord.

His vestment of righteousness who shall describe?
Its purity words would defile;
The heav'ns from his presence fresh beauties imbibe,
And earth is made rich by his smiles

Such is my Beloved, in excellence bright,
When pleased, he looks down from above,
(Like th' morn when it breathes from the chambers of light),
And comforts his people with love.

—Selected.

THE CHRISTIAN AND WAR

For the Gospel Herald.

(Sermon delivered in East Holbrook Church near La Junta, Colo., by Allen H. Erb and reported by Joseph H. Shank.)

(Concluded)

Any defense of war must be made on a false basis of righteousness. People nowadays say war is terrible, and the things I have said, they say, are true in a measure, but then, they say, there is something more terrible than war; that a man must be patriotic and support his government. You know that song, "Just break the news to mother, She knows how dear I love her," etc.

A battle was raging and the flag was shot down. The captain shouted, "Look boys, our flag is down. Who will save it from disgrace?" "I will," a young man says, "I will bring it back or die." And springing to the thickest of the foe he got the flag, but gave his own life. As he was trying to rescue that flag, a man on the opposite side aimed his gun very carefully and took his life. His dying words were, "Just break the news to mother," and so on. That act of that young man is held up as most lofty patriotism and such a spirit justifies and sanctions war, they say. But listen; if this young man that rescued his country's flag did a noble, holy, righteous deed, then the man on the other side that shot him, committed a crime. But the men on the other side are lauding his act. It is absolutely impossible for both men to have been doing a righteous act. Patriotism judged from that standpoint is simply a narrow partisanship. Jesus Christ gave His blood that man's blood might be saved. The man engaged in carnal warfare sheds blood to save his blood. They are antagonistic, absolutely contradictory. More than that, the war in which a soldier fights is a war that is in plain contradiction to direct teachings of the Word of God which says, "Love your enemies; pray for your enemies." Imagine a man bowing his knee in prayer for his enemy and going out with a gun or a bayonet and pushing it through his brother's heart! "If thine enemy hunger, feed him. If he thirst, give him drink." Imagine a man reading that scripture and then destroying the food that he should have for his sustenance! Imagine that man reading that Scripture, "I came not to destroy men's lives, but to save them," and then becoming a partner to crime like that! At present, in the European War there have been about 6,000,000 men slain by the edge of the sword—about 30,000,000 widows and orphans made by that crime. The blood of these men cries from the ground against the men that committed the deed. Imagine yourself reading the Scripture, "If thine enemy hunger, feed him," etc., and then becoming partner in the crime of slaying 6,000,000 men. That war today has cost England $21,000,000,000; Germany $15,000,000,000; a total of $36,000,000,000. Supposing there were 100,000,000 people in the United States, that would mean $360, for every man, woman and child. Can you read that Scripture and then conscientiously become a partner in such a crime? What should be our disposition toward such crimes?

Besides the voice of Scripture we have the voice of history on the subject. We have this history that the Church in the first few centuries refused to bear arms; when a man became a Christian he quit being a soldier. I will read the testimony of some ancient historians on that subject. Justin Martyr says, "The devil is the author of war." Tertullian wrote, "Jesus Christ disarmed their lives. When one professes the peaceful doctrine of the Gospel, he ceases to bear arms." May our religion teach us that it is better to be killed than to kill. Cyprian declares war to be contrary to the spirit and letter of the Gospel. Why is it that when a single murder is committed it is deemed a crime, but that it becomes a virtue if multitudes are slaughtered? Clement of Alexandria calls Christians, the peaceful, or the followers of peace, and he says that those who were the followers of peace used none of the instruments of war. Celsus, who was a Roman and opposed to Christians says one of his objections to the Christians—and if you take the stand against war, that same objection will be made against you—one of Celsus' charges against these Christians was that they refused to bear arms for the empire, even in the case of (supposed) necessity. He said, "If the rest of the empire were the same way, it would be run over by the barbarians." That is the attitude of the people today. "If everybody were like you Mennonites it would not be long till Germany would overrun this country." But listen; in the history of the United States, when the Pilgrim fathers came over, you remember the Indians opposed them, they were treacherous and took their scalps, but you remember too, that William Penn came to Pennsylvania. He was a Quaker and he said, "No war for me." He treated the Indians fairly and history says there is no case of a single earnest, whole-hearted Quaker ever being slain by the Indians. The sword didn't bring safety for those early settlers, but the policy of peace did. I am not fearful of letting the Lord take

care of me. As far as that is concerned, if it would mean persecution we ought to have this position, that I will die before I will kill.

Then we have this argument: If it is God's will to have war, then we ought to have part in it. As long as this world stands there will be war, then, they say, if it is God's will, why oughtn't we to have part in it? Because it was God's will for Joseph to go down into Egypt, didn't make it right for his brothers to sell him to the Ishmaelites; it didn't make it right for Pharaoh to put him in jail. God simply made the wrath of man to praise Him.

Another thing: a man, to be a soldier, must violate the principles, "Thou shalt not kill," "Thou shalt not bear false witness." There are spies in every army. A man cannot be a spy and be honest. I will read what a certain English general (Lord Wolseley) says about spies: "As a nation we are bred up to feel it a disgrace, even to succeed by falsehood"—he wants to show that it doesn't pay if you are a spy—"the word spy conveys something as repulsive as a slave: we will keep hammering along with the conviction that honesty is the best policy and that truth always wins in the long run. These pretty little sentences do well for a child's copy book but the man that acts upon them had better sheathe his sword forever"—Amen to that; let every man sheathe his sword—"Spies are to be found in every class of society, and gold, that mighty lever of men, is powerful enough to unlock secrets that would otherwise remain unknown at that moment. An English general must make up his mind to obtain information as he can, leaving no stone unturned to do so." There are three commandments that the soldier must disobey, not kill, not steal, and not bear false witness.

"Remember the Sabbath day to keep it holy." The greatest battles of history have been fought on Sunday. They have this point; Ex-President Taft says, "War is terrible, but there are things more terrible, and that is the position of most of the world today. They recognize it as something terrible and wrong, but they say, there is something worse than that and therefore war is sometimes a necessity." But I want us as Christians to say that it is a sin, that it is a crime. I want us to say, By God's grace I will sheathe my sword forever and I will not disobey God to obey man.

Just a few words on the defense of war from the course that God took with the people of the Old Testament times. They bring this argument, that God sanctioned war in the Old Testament age, that He organized armies; but listen: The Jews of the Old Testament were under a theocracy; that is, under the direct rule of God and God was bringing justice directly upon men, through men. But we are now living in the day of grace, where God is working in the hearts of His people through the Holy Spirit, and the nations of the world are ruled by the prince of the power of the air and God wants His people to be separate from that alliance. Again, how many nations would be willing to accept the principles of war as fought by Gideon and by Joshua to take an army and march them around a city, without any guns and at the end of the seventh day would be willing to shout and depend upon God for victory? How many armies today would be willing to take Gideon's plan when God said, "You have 34,000 men; that is too many." And He cut it down to 300. The cry of the world today is, Increase them to millions. If you want to argue war from the Old Testament you must be willing to work on that principle. Again, some people quote that verse in the New Testament, "He that hath no sword, let him buy one," and they say that means that we must take up the sword in the name of the king. Let us allow that interpretation and for an illustration to show how ridiculous that is; suppose you are a citizen of Turkey. Turkey, as you know, is a Mohammedan nation. And the sultan says, "We will have war," and calls out to fight the Armenians. Or England—a supposed Christian nation—comes against Turkey and the sultan says, "Go out and fight England, and here we have the picture of a Christian, under a Mohammedan king, slaying his brothers in the name of Mohammed, the enemy of Jesus Christ. That verse never means that you are to take up the sword in the name of the King. I like the way Bro. Daniel Kauffman explained that verse in a recent Herald. He says it is one of the dark sayings of Jesus, and it truly is, but it evidently prefigures some dark hour that is coming on the earth.

God is calling every Christian today to this spiritual warfare and He needs all the energy and all the light that the Church has, for that. There are souls to be gathered into the kingdom, and He wants you to do that. Is it not a sad thing—mothers, fathers—that these boys and girls here may some day be called to go to the front of the battle and there have their bodies bared as targets for the enemy? Is it not a sad thing that Satan has so influenced the world that men who should be fighting for King Jesus and expending their energies for useful things should be taken and ruthlessly destroyed? And Christian people, although we want to be just as tactful, just as considerate as we possibly can be, and all that, we want to stand firmly for the truth of God's Word when He said, "Love your enemies, pray for them that despitefully use you." Follow the spirit and doctrine and the teachings of Jesus Christ. If the test would come to you today, young man, young woman, and you would be called out to fight, what would be your answer? Let us pray God for grace for every hour that may come upon us.

What is your disposition on war today? If you are willing to say, I will not be a partner to this blot of the Gentile nations, will you say, I will separate myself with the people of God, then when Jesus comes, I will be enlisted with Him and I will be on the side of victory? Then through the ages of eternity I will praise and magnify God because I am with Jesus Christ and there is eternal victory in Him. There is no need of any soul today feeling fearful. God is willing and able, He can take care of His own and, praise God, He will.

La Junta, Colo.

UNDERSTANDING WHAT THE WILL OF THE LORD IS

By C. E. Tracy.

For the Gospel Herald.

We have been studying the miracles of Christ in the healing of body and soul. I think this quarter's lessons are such plain and interesting lessons. A thought occurred to me as I was prompted to take some Christian science literature home with me handed me by one of my friends. (I don't think she understands it, but she thinks she does.) I said, "Oh, yes, I always read the Bible with all of the literature I pick up and see if it corresponds with the Word of God." Now according to their theory Christ was a hypnotist; but being called a believer in God His mesmerism was used for good, they say, and they can understand christian science. She asked me, "How can you understand the Bible?" May we all pity those who cannot understand the Bible and are satisfied with a substitute doctrine. Christ's healing of the nobleman's son could not have been mesmerism, for He was 25 or 30 miles from the boy whom He healed. The Bible calls these works miracles. If it was such a thing as hypnotism, or their own mind healing, then how can they believe in Christ's works?

We have the same healing power today, but we can not be healed without it being through Christ. There are a lot of people who have sick minds—that is, sick because they think they are—and if you can make them believe they will get well if they think so, and then they're healed.

(Continued on page 70)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSION NOTES

Bro. William Bickel of Middlebury Ind., was a caller at the Ft. Wayne, Ind., Mission on April 20.

Sister Della Bickel of Ft. Wayne Mission spent several days with her aunt, Sister Brenneman, at Elida, O., at the time of her sickness and death

The Sunday school at Ft. Wayne, Ind., rendered a very appropriate and inspiring Easter program on April 8 to a large and appreciative audience.

Bro. C. K. Hostetler of Birmingham, Ala., has finally got back "on the map" and is now at Youngstown, Ohio. He writes quite hopefully concerning the outlook there.

Bro. T. K. Hershey of Bluffton, Ohio, is at this writing conducting a series of meetings at the Youngstown (O.) Mission. Latest reports tell of three public confessions of Christ with interest good.

Bro. T. K. Hershey, who conducted the series of meetings at Youngstown Mission was called home to preach the funeral of Bro. Peter Steiner. Meetings closed Friday night, April 20, with five confessions.

The Lord willing there will be a series of meetings held at the Mennonite Mission, 112 E. Vine St., Lancaster, Pa., beginning Sunday evening, April 22, with Bishop Benjamin Weaver of Union Grove in charge. Everybody is welcome to attend these meetings. Pray for the work that God's Spirit may convict many souls to be brought to His marvelous light. —N.

Bro. C. B. Byer, superintendent of Mennonite Mission, Columbia, Pa., writes: "Would you kindly make it known through the Gospel Herald that we can use to the glory of God all the back number Gospel Heralds, Christian Monitors, The Ways, and Christian Cynosures that the readers may have to spare. We have learned recently that some who take one or more of these papers have back numbers that they wish to give away but do not know who might appreciate them." Send all you have to spare to C. B. Byer, 274 S. 4th St., Columbia, Pa.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Philadelphia, Pa.

(2151 N. Howard St.)

Again we were reminded of the women going to the tomb, at the rising of the sun, Easter morning, when it was our privilege to meet for service at that early hour, with the brethren, Rush and Leatherman of Deep Run Church to break to us the bread of life from Matt. 28:5, 6. And again they spoke from Luke 24:46, 47 in the afternoon, also took part in the Sunday school. We appreciate their interest.

On the 15th Bro. Noah Bowman preached two practical sermons, one from Acts 16:30 and the other on the talents, "Occupy till I come."

At Easter time one brother from Doylestown kindly rememered the work with 12 doz. eggs and one brother from Blooming Glen with a ham, while others have kindly given of their means, and prayers, for the work, which is very necessary and helpful in the work.

We are ever glad "God is not unrighteous to forget your work and labour of love."

The 18th, on my way back to the city from Mission Meeting in Lancaster county, I was impressed with the gloom of the city, I had never seen the heart of the city in such darkness. City hall tower had always been lit up when I came in, in the evening. While the streets were lit up, yet the only signs that were bright, and higher than others, were the brewers, which is an appropriate one, displayed in electric lights, in red, green, and yellow letters, with two serpents, one following the other in rotation, reminding us of what Solomon said, "At the last is biteth like a serpent and stingeth like an adder." We too were reminded of Isa. 60:2: "Behold the darkness shall cover the earth, and gross darkness the people."

May the light of the glorious Gospel shine into many darkened lives.

In His Name,

April 20, 1917. Mary S. Denlinger.

DHAMTARI MISSION NOTES

By Mina B. Esch.

For the Gospel Herald.

Plague is still in our town and has also spread into some villages, if reports are correct. We here at the medical station have all been inoculated and so are able to remain in our bungalow, but the bungalows at Sunderganj are still vacant. A great many of the Christians have also had to leave their homes and are living in huts out in the mango orchard and elsewhere. This is not much of a hardship for them when the weather is nice, but last Saturday night we had quite a heavy shower and it also turned quite cool which made it very hard for them as they were all wet and thus spent the night. We are indeed grateful that so far no one among our Christians has been overtaken with the disease. The Bible women have been telling me how the people talk about the Christians not being able to keep the disease away but we feel it is a testimony to them that none have been attacked by the disease.

Last Thursday Bro. Friesen came in from Sankra and he with Bro. Esch made a visit out in the Mahodi substation where Bro. Friesen now has charge of the work. They made the trip in a small ox-cart, a novel way of traveling for missionaries, but they seemed quite cheerful when they returned, so I think they enjoyed the trip. You may remember that we hope in the near future, as the Lord prospers the work, to have a missionary located at this station. It is a beautiful location and a ripe field for work, and what do **ox-cart rides amount to** if we can only have one more **lighthouse** in dark India?

Sister Sarah Lapp and Sister Anna Stalter spent a few days with the Christian workers at Chickley substation. Sister Lapp returned on Saturday while Sister Stalter extended her work out into the district for a few days longer.

On Sunday, Feb. 25, Bro. and Sister M. C. Lapp held services with the congregation at Meradeo. Their visit was much appreciated, as they are a small congregation without a resident pastor and are glad when a missionary comes to give them the message. Bro. Lapp is now pastor in charge of that place and while he lives about 8 miles away and must make the trip across country in an ox-tonga, yet we are sure he will feel he is doing real mission work as pleasing to the Lord.

While we here at Sunderganj congregation were not able to meet in our house of worship last Sunday on account of plague, yet we felt the day would not be well spent if we did not meet for worship. So all who are staying near our station here met for Sunday school and church services on the hospital verandah. Bro. M. C Lehman delivered the message on "True Praise and Worship."

The family ward of the hospital is now nearing completion and patients waiting to enter. One man who has been living on the verandah of the Dispensary and in a little room that leaks badly when the showers come is very anxious to get a room in the new building. Today Sister Cooprider takes charge of all the medical work of the Mission, she being in India only a little more than three months Dear brother, sister, do not forget to

remember her in your petitions to a mighty God, for the responsibility is great and she needs your intercession.

Only a little more than two weeks and we shall be leaving Dhamtari for **a short time**—for indeed we would not want to think it would be **forever.** We are in the Lord's hands. As He sees fit to lead us we want to follow. He has been good to us in these years of service in India, and we can trust Him for all.

Dhamtari, C. P., India, Jan. 3, 1917.

MISSION WORK AMONG THE BOHEMIANS

By Ruth E. Buckwalter.

For the Gospel Herald.

It may be interesting to some to know something about our work among the foreign element of this city; also about the language and immigration of the Bohemian people.

The Bohemian Language

The Slavonic family of nations numbering rather more than one hundred and ten millions, is composed of two great divisions: (1) The eastern division comprising the Russians, Bulgarians, and Serbs-Croats. (2) The western division comprises the Poles, Bohemians, the remnant of the Wends in Germany. The Bohemian language is closely related to the other branches of the Slavonic tongue. It needs only a few weeks study for a person having a full command of Bohemian, to obtain a fair practical knowledge of any other Slavonic idiom. Especially is the relationship between Bohemian and Slavonish so close, that they might almost be considered of one and the same language

The Bohemian language is spoken in Bohemia, Moravia, part of Austrian and Prussian Siberia, and also in Upper Hungary. The Slovak idiom spoken in Upper Hungary is simply an earlier form of Bohemian, which later the Slovaks of Hungary used for centuries as their literary or Biblical language. Only within the last fifty years have they begun to employ their proper dialect largely in literature. But still the language is virtually the same. Bohemians and Slovaks needing no interpreter to understand one another. The two dialects are much nearer than "High German" and "Low German."

The Bohemians in the United States

About the year 1848 Bohemian immigration to the United States commenced. Its volume has never been so large as that of the Irish or German immigration but it has been steady and it will naturally go on for years to come.

The census of 1870 found forty-two thousand persons of Bohemian birth settled in the United States.

In the year 1880 there were according to the census taken in that year over eighty-five thousand.

It is safe to say that the number of persons born in Europe, whose mother tongue was Bohemian at the time of the official enumeration of 1880 exceeded one hundred thousand. At the present time they number nearly two hundred thousand, and together with the first generation born in this country of Bohemian parents and speaking the language, in all probability some where near five hundred thousand. Within the last ten or fifteen years quite a heavy stream of immigration has set in from Hungary. These Hungarians are mostly Slovaks.

The number of Slovaks in the United States at this time probably equals about one third that of the Bohemian proper. Hence the present number of persons in the United States speaking the Bohemian language in both its dialects may be computed at six hundred thousand.

In religion Roman Catholicism predominates among the Bohemians. A large number of the Bohemians, however, keep apart from all churches and religious denominations. They are liberals, free-thinkers, and agnostics of different shades of opinions. The Bohemians were in fact a protestant nation from the burning at the stake of their famous reformers, John Huss and Jerome of Prague (1415 and 1416) until the period of the "Thirty Years' War," which took its start in Bohemia. In fact, Bohemia as a nation was forced to take up Catholicism.

The Bohemians as a rule are bright and intelligent, and many after seeing the folly of Catholicism have left the faith, and are taken up with a belief that is just as unsatisfying to the soul.

I feel there is a great opportunity of doing good among these people. In fact, they are calling for us to come and teach them the Bible. I am greatly encouraged since we have been able to place a number of Bibles in homes, to find the interest manifested in reading the Bible. Many of its teachings are new to them and light is dawning upon them.

There is power in God's Word to transform the lives of those who read it, and are willing to believe it, and accept it. I am praying, as the Gospel is brought to these people and as they read it, that His Spirit may convict and transform their lives from a life of sin and misery to a life of peace and joy in Christ Jesus.

"And there are many adversaries." It was so in Paul's time. It is true today. But "all things are possible to him that believeth." I have faith to believe the promise of God that His Word shall not return unto Him void, but it shall accomplish some good for Him who has overcome all our adversaries, and vanquished all our foes.

Chicago, Ill.

THE PLACE OF PRAYER IN THE EVANGELIZATION OF THE WORLD

By J. D. Mininger.

For the Gospel Herald.

(This article first appeared in the March, 1916, number of the Christian Monitor and is republished in the hope that it may encourage many readers to live a deeper spiritual life.—Ed.)

"Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

"Prayer is the greatest avenue of power known to men. It far surpasses all preaching, giving, working of every kind."—Dr. Alexander Paterson.

"If the devil cannot beat the Church of God in prayer, he cannot beat it anywhere, and if the Church of God will go to prayer, it can beat the devil anywhere."—Paul Rader, pastor Moody Church.

I. World Evangelization Commanded

Whatever may have been our attitude toward the matter of bringing the Gospel to a lost world, in times past, one fact remains; namely, that Jesus Himself repeatedly commanded it. In proof of this statement, I can do no better than quote the following post-resurrection words of Him, "Whose right it is to reign."

"All power is given unto me in heaven and on earth. **Go ye therefore and teach all nations,** baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:18-20).

"Go ye into **all the world,** and preach the **gospel to every creature**" (Mark 16:15).

"Repentance and remission of sins should be preached in his name **among all nations,** beginning at Jerusalem" (Luke 24:17).

"But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria and **unto the uttermost part of the earth**" (Acts 1:8).

II. Evangelization Exemplified

It is fascinating in the extreme, to study the Book of Acts, which book is aglow with the life, love, power and fire of the Holy Ghost, its author, and notice how that in obedience to the Savior's command, men would suffer loss, persecution and martyrdom—and rejoice in the doing of it,

(Continued on page 69)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

A COMFORTING THOUGHT

Oh! where shall human grief be stilled
And joy for pain be given,
Where dwells the sunshine of a love
In which the soul may always rove?
A sweet voice answered—Heaven.

O heart! I said, when death shall come
And all thy cords be riven,
What lies beyond the swelling tide?
The same sweet voice to mine replied
In loving accents—Heaven.

Where, where shall friendship never die?
Nor parting hand be given?
My heart was filled with strange delight,
For in that silent hush of night,
I heard the answer—Heaven.

O, voyager on life's fitful sea;
By stormy billows driven;
Say, what can soothe thy aching breast,
Or, give thee comfort, joy, and rest,
Like Mother, Home, and Heaven?

—Fanny J. Crosby.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

XIV. Teaching the Children to Pray

Train up a child in the way he should go; and when he is old, he will not depart from it.—Prov. 22:6.

Child training is a wonderful work. There is so much difference between training a child and simply letting it grow up itself.

No child left to itself will be apt to be a praying child. As children are taught to work about the home, so they should be taught to pray. Parents who do not teach their children to pray are neglecting a duty that God has placed upon us.

Jesus says, "Men ought always to pray." If it is a good thing for the parents to pray it certainly is a good thing for the children. They should be taught that all that we have comes from our kind Father in heaven and that we are glad to thank Him for it, and they also should thank Him for what they get. We as parents need so often to ask God to forgive us. The children should be taught the same thing.

The text says it is ours to train. We believe our training should be both by example and precept. The child who never hears its parents pray, and yet the parents are teaching the child to pray, is rather in a difficult place as they after all don't have us as an example. The prayer that many children learn now comes to our mind. "Now I lay me down to sleep." Well it is old and yet new. Every child should be taught each night to pray something of the kind. "Well," says some one, "What is the use of children praying any way? They are safe under the blood of Christ." Yes they are safe under the blood yet it behooves us to teach them to be prayerful any way. Prayerful boys and girls are very apt to be prayerful men and women. This is in harmony with the text, while it may be that some children are taught to pray and turn out to be wicked men and women, after all the simple prayers that parents taught them may be a help to bring them to Christ some day. Many criminals, it is said, think of the prayers their parents taught them in childhood. Prayers, like other things, that we learn in childhood are not easily forgotten.

Do we remember how the high priest Eli taught Samuel to answer the Lord when He called him, and how the Lord heard him? Even though but a boy, the Lord had a work for him. Jesus went with His parents to the temple at the age of twelve and was found among the doctors, both asking and answering questions. When asked by His mother why He had thus dealt with them He asks, "Wist ye not that I must be about my Father's business?" I have no doubt but that Jesus spent some time in prayer when a boy. As He was engaged in His Father's business among the doctors of the law, so He no doubt was often about His Father's business praying.

Paul says of Timothy that his mother and grandmother had taught him the Scriptures from a child. We think they also taught him to pray. God had said, Train them, and we believe that these Christian women did all they could. To train Timothy without teaching him to pray his training would not have been complete.

Mothers generally are nearest the children and since this is true the work of teaching them to pray generally falls to them, while it would not at all be out of order for the fathers to have a hand in it too. Parents often make a mistake in trying to shift responsibility. Children should be taught that it is just as necessary to pray as it is to eat, and more so. After the children have learned to read it might be well to have them learn the Lord's prayer, not simply so that they are able to repeat from memory but so that they will get the real meaning of the prayer. There training is in order again.

Palmyra, Mo.

THE VALUE OF A CONSECRATED TONGUE

By Ruth Hooley.

For the Gospel Herald.

In Jas. 3:2 we read, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

We all know it is impossible for any one to live a true Christian life without being fully consecrated to the Lord. No one knows the true value of a consecrated tongue except he be filled with the Holy Ghost. We should never attempt to spend one day (no not even one moment) without breathing a silent prayer to God asking His guidance in our conversation, that nothing be said that is against His will and that we leave nothing unsaid that should be said.

A consecrated tongue will never tell untruthful things or repeat things about some one that would lower their character.

We often do not realize how much good one word said in the right time and right way does. And the same way one word spoken unkindly may discourage a precious soul and cause a world of evil. Jas. 3:3-8: "Behold, we put bits in the horses' mouths that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth; and the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things of the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison."

By these scriptures we can see how very necessary it is that we consecrate our tongues to the Lord, that in the judgment day we will not have to give an account of things that we have spoken that discouraged some one in fighting the battle of life.

God only knows what a world of good can be done by a truly consecrated tongue. May we all as God's children consecrate our lives wholly to Him that in our social lives, as well as at any other time, our words may be such that people may know that we have an heavenly Father who is ever near us to guide each word. Eternity alone can tell the true value of a wholly consecrated tongue.

Tuleta, Tex.

Sunday School

For the Gospel Herald.

Lesson for May 6, 1917.—Jno. 13:3-17

JESUS WASHES HIS DISCIPLES' FEET

Golden Text.—Whosoever of you will be the chiefest, shall be servant of all.—Mark 10:44.

Introductory.—It is seldom that we have a Christian ordinance assigned as a Sunday school lesson. In this case the real meaning of the lesson is explained away in most quarterlies and commentaries. It was on the same night in which Christ was betrayed that He instituted two of the weightiest ordinances given the Church to keep. One is the ordinance of communion, the other the ordinance of feet washing. It is the latter that we have under consideration in this lesson.

The Reason (3).—Jesus knew that the time of His departure was at hand. He came from God and was soon to go back to God, and knowing that man needs the kind of a memorial herein described He availed Himself of the opportunity to institute it.

The Ceremony (4, 5).—Arising from supper, He laid aside His garments, poured water into a basin, took a towel and girded Himself, and began to wash His disciples' feet. It is a simple description of what He did, that no one might be mistaken as to the act.

His Conversation with Peter (6-11).—Coming to Simon Peter, this disciple questioned the propriety of submitting to his Master washing his feet. "Lord, dost thou wash my feet," he said. Christ told him that while he did not as yet understand what this meant he would understand it later on. "Thou shalt never wash my feet," was Peter's emphatic rejoinder. Christ's reply was equally emphatic. "If I wash thee not, thou hast no part with me," was the solemn declaration which brought about a complete change of mind on the part of Peter. But his next reply showed only too plainly that what Christ said about his ignorance was true. "Lord, not my feet only, but also my hands and my head," pleaded the now humbled disciple. But that was as far out of the way as his first attitude. There was a certain lesson which Christ wanted to teach His disciples, and that took the washing of the disciples' feet; no less, no more. Christ told him that he that is washed needed only to wash his feet, stating that all the disciples were clean but Judas.

From this simple conversation with Peter we learn:

1. That we should never refuse to obey the commandments of Christ because we do not understand why they were given.
2. That it was not the old custom that we read about in Genesis, for Peter was ignorant of what this was.
3. That this was not a ceremonial cleansing. They were all clean before they came to the table.
4. That we are rejected of Christ when we wilfully reject His Word and will.
5. That we should neither refuse nor add anything to what we are commanded to do. What God wants of us is simple obedience, without any additions or subtractions.

Further Instructions (12-17.—We infer, from the nature of the conversation between Christ and Peter, that Peter finally submitted to the washing of his feet. After Christ had finished the work He sat down to give further explanations. "Know ye what I have done to you?" He said. He told them of the relation between servant and lord, of the fact that they recognized Him as their Lord and Master; in this undoubtedly referring to their disposition to exalt themselves, and in the course of instructions told them three things which neither they nor any other disciples of our Lord should ever forget. Here are the instructions: (1) "Ye ought to wash one another's feet." (2) "I have given you an example that ye should"—do this very thing. (3) "If ye know these things, happy are ye if ye do them." In other words, I have laid upon you a solemn obligation, I have given you an example that you should be true to this obligation, and you will be blessed in so doing.

In none of our Savior's instructions was He so painstaking as He was in this instance. He gave them the example; He rebuked the disciple who withstood the ordinance; He explained what it was for; He commanded them to keep it; He pronounced a blessing upon those who obeyed. The reason is apparent. In instituting a solemn memorial as a continual reminder of the importance and necessity of humility, He struck a very vital point in the Christian religion. Pride is one of man's besetting sins. Humility is a Christian virtue which can not be cherished too highly. The disposition to exalt self is as apparent in the disciples of the twentieth century as it was in the first. We thank God for the institution of this ordinance and praise Him for the opportunity of teaching this among the other "all things" which He has commanded His disciples to keep.—K.

"The boy who is the most likely to succeed in doing right is the one who is ready to own up when he goes wrong."

"A beautiful life brings a beautiful death."

Our Young People

CONSECRATION OF OUR TALENTS

Matt. 25:14-40

Topic for May 6

MOTTO

"Traded . . . . gained."

THE STUDY HOUR

I. **The Topic.**—The term **"talent"** as it is commonly used in the religious sense refers to men's gifts, or what God has given them in the way of natural ability and opportunity in life. We should spend some time in careful study of the parable of our text in order to gain a clear view of the way the Lord made the application. One point we notice is that the talents were given to each servant "according to his several ability." It seems, therefore, that it is more harmonious to consider the **talent** as something aside from the natural powers and capacities of the individual. It must be the things which God gives into the hands of the individual as he may previously have had abilities. It is the responsibilities that come to each one in life to do something for the cause of the Lord and His kingdom. It may be the instrument of money and property. It may be the entrustment of certain offices in the church, home, or community. If God has endowed you with means it is your duty to invest them in His service for the profit of the cause. If you are qualified to trade with it, you are duty bound to give it into the hands of the exchangers that it may make the gain for which it was placed into the servant's hands. If you have ability as a worker, and God has called you to that office and gives you influence over certain ones, it is your duty to improve that gift or office to the glory of God to the best of your ability. Woe to you if you stand as a block in the way of the increase by simply holding office which you will not improve so as to bring gain to the Master. If you will not invest this gift, then turn it over to the exchangers that the office may yield its increase.

Many think that they have not been given the means or place equal to their capacity to work, and therefore ignore the (supposedly) small office with which the Lord has entrusted them. If such would give themselves to the improvement of the little in their hands, they soon would find large increase, so that either their office would be enlarged, or they would find their talent rightly apportioned.

To consecrate our talent, is to so exercise our ability upon the things of life entrusted to us that God may get the largest returns. The financier, the preacher, the Sunday school teacher, the different workers in the Church, the mother, the father, the neighbor, the friend, should consecrate their oppo tunity in life as one that must give count and willingly labor for the gl of God. In due time the reward come to all the faithful whether the be five or two. (Compare the t (Matt. 25:14-30.)

PERSONAL THOUGHT

May we gladly use the talent of o tunity placed in our hand. May we heavenly wisdom and blessing that i be of great profit to our Master, th may not be reproached for idleness day of reckoning.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, APRIL 26, 1917

Field Notes

Communion services are announced for Cherry Box, Mo., the fifth Sunday in April and for Palmyra, Mo., to be held the first Sunday in May.

The Lord willing there will be a Bible meeting held at the Kralltown Church, York Co., Pa., June 16 and 17, 1917. The program will be announced later.—B.

Bro. J. R. Shank of Purvis, Mo., filled an appointment at Nobby, Mo., on Sunday, April 15. This is a new place for our people, and prospects for a permanent opening are apparently bright.

Bro. R. C. Yoder of Inman, Kans., ed suddenly April 20, 1917. Bro. der was deacon in the West erty congregation and was widely wn among the brotherhood. Obit- later.

nouncements were made for bap- al and communion services at port, Ill., April 22 and Sterling, April 29. There were 13 appli- s at the former place and 14 at latter.

Communion services have been announced for the several churches in Mifflin Co., Pa., as follows:
Belleville, April 22.
Allensville, April 29.
McVeytown, May 13.

The twenty-first meeting of the progressive Mennonite General Conference will be held this year at Reedley, Calif., beginning Aug. 31. A strong program has been arranged covering a wide range of subjects.

Steps have been taken looking to the ordination of a deacon in the congregation worshiping near Surrey, N. Dak. May the Holy Ghost speak through the Church and the God-ordained man be brought to the place.

Following are the communion dates in the bishop district of Bro. I. J. Buchwalter, Dalton, Ohio:
Salem, April 29.
Kolb, May 20.
Martin, May 27.
Bethel, June 3.

Bro. Eli J. Bontrager of Shipshewana, Ind., writes: "No doubt conditions will become such that true Christians will have an opportunity to show their colors and possibly suffer for the Master. May God grant us wisdom and strength to stand true through it all." Our brother voices the prayer that is in many hearts.

Several weeks ago we published several articles pertaining to the part which our children are taking in the support of missionaries. 4000 quarters are available for that purpose. Of these 1200 have already been sent out. The rest ought to go out within the next few weeks to be of practical service this year. Write to Bro. G. L. Bender, Elkhart, Ind., for particulars.

Bro. I. S. Mast of Minot, N. Dak., sends us the following news items from his field:

Council meeting at Surrey, April 15; at Baden, April 22. Communion at Surrey, April 29; at Baden, May 6.

Meetings at Wolford, May 10-13, ending with a communion service on the 13th.

Bible conference at Coalridge, Mont., June 5-8; communion June 10.

Ministers Called Home.—Among the death notices published this week are those of two ministers: Bro. Abram Burkholder of Newville, Pa., and C. W. Dettwiler of Brutus, Mich., both arrived at a fair old age and both are remembered for faithful services rendered. As these pillars of the faith are removed from time to eternity, let the Church pray and act to the end that others are put in their places.

Ministers' Meeting.—A program of the ministers' meeting to be held at Springdale Church near Waynesboro, Va., is before us. If we are to judge from the program, a most impressive and helpful meeting is in prospect Every minister that can, ought to attend that meeting.

A memorial service was held at Slate Hill Church near Shiremanstown, Pa., April 15, in memory of the youngest daughter of Bro. and Sister Daniel Hertzler who had died of diphtheria several weeks ago. Bro. Walter Charlton of Newville, Pa., was present and preached the sermon.—Z.

A letter from Bro. C. D. Esch informs us of the departure of himself and family from India on March 26. They expect, D. V., to reach America about May 8. The only address where you may be able to reach them now before they arrive at Hesston, Kans., will be at Vancouver. Those moved to write them should address their letters to Dr. C. D. Esch, Vancouver, British Columbia, c-o Thos. Cook & Son.

Sister Sallie Moyer of Perkasie, Pa., informs us that she is contemplating a new edition of her worthy book, "Comforts of the Cross." The sister has been a helpless invalid and sufferer for many years. Yet in the midst of her sufferings she finds time to pen a book that is a comfort to any one in affliction and a reminder to all people that it is possible to do a good work even in the midst of adverse circumstances. It will be good for you, and helping a good cause, if you buy one of these books.

A letter from Bro. G. L. Bender, treasurer of the Mennonite Board of Missions and Charities tells us that the deficit in the finances of that Board has been greatly reduced, being $6000 the 16th of this month. One brother contributed $500 and the brotherhood at West Liberty, Ohio, sent in $1000. A few more such items would put the balance of the ledger on the right side. All who have any funds on hand for the Mission Board are requested to report to Bro. Bender before the first of May, as that is the day that will determine on which side the balance is.

Correspondence

Hubbard, Oreg.

The twenty-fourth Pacific Coast Mission Meeting held on March 31, at the Hopewell Mennonite Church near Hubbard was well attended and proved a blessing to those present. After the evening exercises, Bro. J. P.

Bontrager called for consecrated workers for the mission field, when different ones responded. Terra Bella was one of the needy places considered. May these brethren and sisters be true to their vow, willing to be used where God directs, either at home or where they are sent. There is room for much work here in our community and every one can find something to do to help the good work along.

On April 1, we had our communion services. Bro. J. D. Mishler and Bro. J. P. Bontrager broke unto us the sacred emblems. Nearly all the members were present, also some from the other congregations who had taken in the mission meeting.

The birds are warbling their songs in the air, the trees are bringing forth their buds. These are the true signs of spring, while the clouds pour out their rains and keep the earth wet for seeding.

Yours in the work of the Lord,
April 14, 1917. J. K. Lehman.

Kitchener, Ont.
(Latschar congregation)

Dear Herald Readers, Greeting:—Rejoice with us, for the Lord has done great things for us thereof we are glad. Bro. N. B. Stauffer of Aldersyde, Alta., came Feb. 25 and held continued meetings for two weeks, closing Mar. 11. There were nine confessions and the church in general greatly revived. We are made to rejoice that the Lord is still mindful of us. While we rejoice when souls are born into the kingdom, on the other hand we are made sad when there are so many that are rejecting the offers of mercy, and are living carelessly and indifferently in this world, as if there was no God to fear and no hell to shun.

On April 8 baptismal services were conducted by the brethren, Manasseh Hallman and Jonas Snider. There were eleven applicants, eight from the Latschar congregation, one from the Blenheim congregation, and two from the Weber congregation. One was reclaimed and two were received from other congregations. May they prove faithful workers for the Master's kingdom. April 23 is set apart to celebrate the communion service. May we hold fast till He comes, for the crown is not promised in the beginning but those that endure unto the end shall win the crown of everlasting life that shall not fade away.

Yours in His glad service,
April 14, 1917. S. E. Schmidt.

Volant, Pa.
(Maple Grove congregation)

Greeting in Jesus' Name:—Baptismal services were held here today. Six young souls were received into church fellowship. On April 22 we will hold our council meeting. On May 6 we will hold communion services. Pray for us.

April 15, 1917. Edw. F. Zook.

Beaver Crossing, Nebr.
(West Fairview congregation)

Greeting in Jesus' dear Name:—We again have reasons to be thankful to our heavenly Father, for the blessings He has bestowed upon us. We had communion at this place on Easter Sunday, of which nearly all the members partook, which shows a oneness in Christ. At this time council was taken in regard to ordaining a minister at this place, which was carried by a big majority. The ordination took place, April 15. On said date Bro. Wm. R. Eicher was advanced from the office of deacon to the office of minister of the Gospel. May God be with him that he may remain faithful unto death. Remember us in your prayers. Cor.

April 15, 1917.

Lyndhurst, Va.
(Mt. View congregation)

Greeting in Jesus' Name:—Sunday school was organized at Mt. View Church with the following results: Supts., Bros. Junie Bridge, Robert Henderson; Sec., Bro. Tucker Snead. We are glad to see the interest taken in Sunday school work at this place, and ask the prayers of God's people for the work. J. R. D.

April 16, 1917.

Waynesboro, Va.
(Springdale congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We are glad to say there were two received into the church here the first Sunday of April, both from other churches. We are always glad to welcome any that are willing to come.

On Good Friday we met for service, and had our usual contribution for missions, and also for evangelistic work in the home field. We trust, as our body of members are increasing in numbers, we may also be awakened to more cheerful and liberal giving for the Lord's work, as He does so bountifully bless us with so many good things.

Our inquiry meeting will be held Saturday, April 21. Communion meetings for our district will be as follows: Mt. View, the 5th Sunday of April; Springdale, the 2nd Sunday in May; Hildebrand's, the 4th Sunday in May.

Minister's meeting will be held at Springdale the 11th and 12th of May, beginning with a sermon on the evening of the 10th, closing Saturday noon for preparatory service in the afternoon. Pray that much good may come from all these meetings. All are invited to come, most especially for ministers' meeting. May we ever go on rejoicing in His love, and praising His name. Yours in Him,

April 16, 1917. Maggie M. Driver.

Lancaster, Pa.

To all Herald Readers Greeting in Jesus' Name:—We can truly praise the Lord for the many blessings bestowed upon us as His children. The need has been felt for some time for another minister at Lancaster and on March 25th the council of the church was taken and proved favorable. The lot will be taken sometime in the future.

On Sunday, April 15, Bro. J. A. Ressler of Scottdale, Pa., preached at the East Chestnut St. Mennonite Church, taking II Cor. 10:14 as a text, explaining the difference between the soldier who takes the gun to kill his fellowman (or be killed) and the Christian soldier who is to endure hardship for His sake. The brother said, "You know a soldier by his uniform, so His followers have a mark by which they are known. Read it in Rom. 13:14."

Baptismal services will be held at the E. Chestnut St. Mennonite Church on Sunday, May 13, and communion May 27, 1917.

The Lord willing a series of meetings will begin at the Mennonite Mission, 112 E. Vine St., Lancaster, Pa., Sunday evening, April 22, 1917, conducted by Bro. Benj. Weaver of Union Grove, Pa. We ask an interest in the prayers of God's people in behalf of unsaved souls that many may be turned from darkness to light.

April 17, 1917. Lloyd S. Kemrer.

Weaverland, Pa.

Greeting to all in Jesus' Name:—The Gospel Herald is a welcome visitor in our home, bringing us sound Gospel messages, and heralding the news from various fields of labor. It is quite a time since it contained any news from this section, so I feel to write a few lines. We have abundant reasons to rejoice and feel thankful for the many blessings we enjoy, both temporal and spiritual. Do we consider where they come from? Do we appreciate them as we should? I fear not. Actions speak louder than words, therefore let us prove our profession by our conduct and actions, in associations, conversations, occupation, dress, worldly amusements, etc. On the 15th inst. a class of 21 precious souls were received into the fold at our church at Weaverland by Bish. Benj. Weaver. This causes joy in heaven and on earth. We hope they may prove faithful upright Christians, that their life, walk, and conduct will be the means of drawing others to the fold. D. S. Wenger.

April 17, 1917.

(Continued on page 68)

Miscellaneous

THOUGHTS OF THE LEISURE HOURS

By D. M. Wenger.

For the Gospel Herald.

Explanatory

Whether or not the thought that "industry knows no leisure hours" is borrowed, it nevertheless looms up as we consider the caption of this article.

Leisure does not imply idleness but a relaxation from labor or employment or a diverting of an active mind from its function of directing action for the individual in his or her vocation to that of thinking about other matters in which any one may be interested or that may be suggested by certain incidents.

The leisure hours mentioned by the writer in his subject did not come to him by choice or desire but through a physical condition necessitating the use of a crutch and cane, making it possible but not without difficulty, to move about in his house to which he has been confined for about twelve days and in this way causing his personal absence from his temporal vocation. The affliction being of such a nature that very little pain is experienced when the afflicted member is at rest or kept still, mentally affords an opportunity to keep in touch with the temporal affairs of the writer by means of the telephone and also of reading and meditating on matters a few of which we will now present with some of the thoughts that came to us during these leisure hours.

"But to Communicate Forget not" (Heb. 13:16)

Thoughts on this text were suggested by the frequent "line's busy" in communicating over the telephone (as previously explained) and in the delays often attending such service as well as the annoyance caused by other receivers on the line being down. Not so in communicating through the King's Highway central direct with the Father of whose business interests we are stewards and through which central all those having number Phil. 2:5 can communicate without paying any rent or toll, without being annoyed by "line's busy" or by others interrupting while communicating.

"For as he thinketh in his heart so is he" (Prov. 23:7)

Thoughts originate in the mind. Mind is power. Were the above text naturally applicable, how easy would it be for the seeker after riches to get wealth, for the one desiring honor to be crowned "monarch of all he surveys" and for the sickly and feeble to obtain perfect health. Such thinking, however, comes from a "mind which was also in Christ Jesus" and such desires, therefore, are for the spiritual and eternal things.

Counsel Meeting

Today being the time for holding the semi-annual counsel meeting at the Groffdale Mennonite Church and not being able to attend a few thoughts on this subject may not be out of order. We do not deem it necessary to offer any thoughts on the time and object of such meetings but desire to say a little in reference to self examination. Matt. 18, concerning instructions regarding our brother's fault and I Cor. 11:28 in reference to examining ourselves no doubt are familiar passages of Scripture but when we come to complying fully with Matt. 5:23, 24 where not only self examination is required but also an acknowledgment and confession of our own faults, we are loath to comply, especially if one "thinks of himself more highly than he ought to think." We may remember that our brother has ought against us by hearing that he is circulating false rumors that from a natural point of view could be considered nothing short of slander or as defamatory to our Christian and business character. Whether or not we are guilty of the accusations held against us by our brother, we are to go to him and, if guilty, at once make reconciliation but, if not guilty, fully explain to him the misunderstanding of his accusations. If he will hear, then reconciliation will be easy. If he will not hear, then you are free to "offer thy gift," "rejoicing to be counted worthy to suffer shame for his name." In all events it is not Christ-like to threaten revenge on our brother, if we are falsely accused; but we are to pray for him that the spirit of envy, jealousy, hatred, and malice may be removed from him, for "if ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified" (I Pet. 4:14).

Life Songs

This is not a text but the name of the latest song book published by the Mennonite Publishing House. Much attention is given to it during these leisure hours. It has just been introduced as a text book for use by the Groffdale Singing School now being organized and already having an enrollment of 65 members. Life Songs meets with approval and undoubtedly fills a long felt want among our young people and older ones as well. The Music Committee say that the book is not faultless. We are glad for this expression, for no doubt there are such that would deliberately find fault.

Menno Simons, by John Horsch, also took up some of the leisure hours. Those desiring (as all Mennonites should) to know more about the life, labors and teachings of Menno Simons, will find this book a brief yet comparatively complete record.

The World War

The Bible, Life Songs, and Menno Simons have not demanded all of the leisure hours. Much was read and thought about concerning the gigantic war now raging with renewed energy. Some one said that its effect will be a ban to the Christian religion; no doubt for the reason that the majority of the warring nations are called Christian nations. Not so, by any means; but to the contrary, the effect undoubtedly will be an innovation for the Christian religion by embodying the principles of love, justice, peace, and equality in the reconstruction after the war not only of their industrial, social, and educational institutions but more so in their laws, rites, and practices. Just now one nation is planning a change of the government from a monarchy to a republic. Let us pray that there may be a definite revelation of the folly of militarism and that all may turn to the Prince of Peace, through whom and by whom only comes a lasting and eternal peace.

Brethren, where do we stand? Congress will meet in extraordinary session on April 2 and by the time this article will be read by the readers of the Herald, we may be at war with Germany. By "we" is meant the United States, not the Church. Are you "ready always to give an answer to every man that asketh you a reason?" It would be well for us all to carefully and prayerfully study Rom. 12 regarding the Christian's sphere and Romans 13 regarding the ruler's or nation's sphere.

Leola, Pa.

SEEKING AFTER WISDOM

By Lydia Ann Bauman.

For the Gospel Herald.

> They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever.—Dan. 12:3.

We understand by this that the wise have a blessed promise. It is an encouragement for all true workers, who through their influence win souls for Christ. They shall shine as the stars forever and ever.

Prov. 16:16: "How much better is it to get wisdom than gold, and to get understanding rather to be chosen than silver?" In our days gold is considered a precious thing, and it seems it was so in olden times also; but wisdom is something far better.

In James 3:17 we read, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." This is a good gauge wherewith we can prove ourselves, whether we really possess the true wisdom. If we examine ourselves closely, we have reason to believe, that we have room to improve. "Without partiality and hypocrisy." How easy man gives way to those two evils, if he is not on the watch. James also writes: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

In II Chron. 1:7 we read: "In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee." By reading on a little further we understand that Solomon asked for wisdom and knowledge. In the 11th verse we read, "And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life, but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king: Wisdom and knowledge is granted unto thee." It depends on how the asking is, whether it comes from the heart, and whether it is our whole aim to have it or if we only have a lip prayer and the motive of the heart is longing for riches and honor. Our motive must be true or we will not receive this precious gift.

It is also our duty to search the Scriptures. In II Tim. 3:15 we read, "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Timothy must have been instructed by some one, as it says he knew the Scriptures in his childhood already. We know by experience that a child is not capable to learn, and understand a thing, without having somebody to teach him. Therefore it becomes every parents' duty to teach their children the Scriptures. In II Tim. 1:5 we read, "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." The "unfeigned faith" was kept up from one generation to the other. We believe that the grandmother and the mother lived a life that their faith was an example for their offspring, and it had been a good influence on Timothy. We might quote a lot of Scripture verses, where we see that it is our duty to search the Scriptures. "Search the scriptures for in them ye think ye have eternal life, and they are they which testify of me" (Jno. 5:39). "The wise in heart shall be called prudent, and the sweetness of the lips increaseth learning" (Prov. 16:21). "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scripture might have hope" (Rom. 15:4). The searching and the learning is something on man's part to do. But let us not do it for the sake of knowing and learning the letter only, as the true wisdom can never be obtained in that way.

"If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God" (Prov. 4:5). In I Cor. 1:24 we read, "But unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God."

We also read of a different kind of wisdom: the wisdom of this world. "For the wisdom of this world is foolishness with God, for it is written, He taketh the wise in their own craftiness" (I Cor. 3:19). "Where is the wise? Where is the scribe? Where is the disputer of this world? hath not God made foolish the wisdom of this world" (I Cor. 1:20)? In Matt. 11:25 we read, "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." We know that babes cannot do anything to help themselves, as they are entirely helpless, but we read that we shall be "as newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Pet. 2:2).

Praise the Lord for such a mystery. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory" (I Cor. 2:7).

Elmira, Ont.

WHY? WHEN? HOW?

Sel. by I. M. Schertzer.

Why Study the Bible?

"Study it to be wise;
Believe it to be safe;
Practice it to be holy."

"Keep your Bible open and you will not find the door of heaven shut."

"This Book will keep you from sin, or else sin will keep you from this Book."

When to Study the Bible?

"Five minutes spent in the companionship of Christ every morning if it is face to face and heart to heart, will change the whole day and make every thought and feeling different."—Drummond.

How to Study the Bible?

"Apply thyself wholly to the Scriptures and the Scriptures wholly to thyself."—Bengel.

"Access to the inmost sanctuary of Holy Scriptures is granted only to those who come to worship."—Best.

Trust God to work it out in your life today.

"Study it carefully
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell;
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well.

"Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unfailing,
And love all prevailing,
Trust in its promise of life evermore."

PRAY IN FAITH

By Adam Fisher.

For the Gospel Herald.

As we see the condition of our country, I feel we should do what is in our power to renew the peace, although we may feel we have but little power. We read in Matt. 15:20, 21: "And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this goth not out but by prayer and fasting." Think of the awfulness of the war. Think of the men giving their lives (and we cannot help but think also their souls) for their country, as in the ten commandments he plainly says, "Thou shalt not kill," and in Rev. 13:10, "He that killeth with the sword must be killed with the sword;" also the broken up homes, the fatherless children that have no one to provide for them except their poor heart-broken mothers; and everything to eat, and wear so high in price that poor people can scarcely keep alive. With these thoughts in mind let us read Gen. 18: 23-33, and meditate on the words. If God would have saved Sodom for fifty or even ten righteous people, can we not have faith enough to believe that He would also save our country if there were even only one half of a fourth as many true Christians as there are church members?

Christian professors, let us strive not only to be church members but be true Christians, laying aside all strife, envy, malice, pride, selfishness, etc., and pray as we've never prayed before in behalf of our brethren and country.

I feel that every Christian home should have family worship every day and remember our rulers and war sufferers each time.

We remember that in the beginning of the great war our president set days and asked all the churches to pray to keep our country in peace. Now as the war is declared I feel that we should pray diligently in faith believing for the war soon to close.

New Paris, Ind.

CORRESPONDENCE

(Continued from page 65)

Marshallville, Ohio

Dear Herald Readers, Greeting in Jesus' Name:—Spring is here again, and all nature seems to rejoice. We are made to rejoice again that the time has arrived to reorganize our mission Sunday school at Easton. Officers are as follows: Supts., Bros. W. G. Hilty, A. L. Benner; Secys., Sister Effie Steiner, Bro. Noah Hilty; Chors., Sisters Ilda Ramseyer, Alice Brenneman. The Sunday school was well attended for the third time this spring. It started the first of April, but the reorganization was postponed until the 15th, on account of council meeting the first Sunday and communion on the second Sunday. We thank our heavenly Father for opening the way for us and gave us this privilege and opportunity to bring the whole Gospel to dying humanity.

Bro. Eli Stoltzfus of Portage Co., O., was with us and preached a very interesting and edifying sermon on Matt. 26:5-8. He admonished us how we should keep close to Jesus, and not follow Him afar off, like Peter did. May God bless our brother. We wish him God speed. Come again.

We have a sermon following the Sunday school every Sunday afternoon at 3:30. We invite you all to come. Pray for the work.

April 18, 1917. Cor.

Strasburg, Pa.

Greeting you in His worthy Name:—We again have reasons to feel thankful to our heavenly Father for the many blessings He has been sending us from time to time. Our council meeting was held on April 1. All expressed peace and desired communion. Communion services were held Sunday, April 15. Quite a number partook of the sacred emblems. Tuesday evening, April 17, Bro. J. A. Ressler came into our midst and preached a very helpful sermon from II Cor. 5:20. We feel thankful for the many truths brought unto us. May the Lord help us to be faithful unto the end. In His Holy Name,

April 18, 1917. E. M. Z.

Minot, N. Dak.

Dear Readers of the Herald, Greeting in His Name:—We are still enjoying many rich blessings from our heavenly Father, though living in a "crooked and perserve nation," among whom we shall shine as lights in the world.

Our council meeting was held on Sunday, April 15. Peace and harmony prevailed.

Communion is announced for April 29 at this place, D. V.

Spring time is again in our midst; with the cooing of the prairie chicken, the morning song of the meadow lark, and a few "cheer ups" from the robin. We also feel to praise our Maker for the many benefits from His loving hand.

The weather is still cool. Ground frozen nearly every morning and a few snow drifts yet to disappear. After all, the industrious farmer has been placing some grain in the ground —which after the warmer weather comes will soon make its appearance. And how careful the farmer is in selecting good seed, especially so since prospects for good prices are kept in mind. How about the child of God? Are we careful to sow good seed? and in good soil, praying that God may give the increase? Good prices are promised us, friends, for He pays 100 fold. L. S. Glick.

April 18, 1917.

Milford, Nebr.

On Sunday, April 8, after council meeting a vote was taken at the East Fairview Church as to the advisabil ity of ordaining a bishop at this place and an almost unanimous desire was expressed to have a bishop ordained. Bro. Kennel of Strang, Nebr., was in our midst April 15 and administered to us the sacred communion of which a goodly number partook. Bro. Kennel, after consulting with Bro. J. E. Zimmerman, thought it best to wait until he could consult with and have at least one more bishop present before proceeding with the work of ordaining a bishop at this place. Our hope is that he may not be long in perfecting operations, as we realize that the need of a resident bishop is truly great. "Pray ye therefore the Lord of the harvest that he may send forth labourers into his harvest."

Fraternally,

April 19, 1917. Wm. H. Kremer.

Airlie, Oreg.
(Firdale congregation)

Dear Herald Readers, Greeting in Jesus' Name:—On April 8 Bro. J. P. Bontrager came into our midst, at which time two young people were received into the church by water baptism. May they ever prove faithful unto the end. Our Easter program was put off until the 15th on account of the baptismal services. On the 15th Bro. Lehman from Hubbard was with us, preaching morning and evening. We appreciate very much when the brethren come to help us along, for we feel as though the devil is trying in every way to make inroads among us. Pray for us that we may stand steadfast and unmovable.

April 19, 1917. Orva Kilmer.

West Liberty, Ohio
(Oak Grove congregation)

Dear Brethren, Greeting:—Sunday, April 15, eight precious souls were received into church fellowship by water baptism. Arrangements have been made for preparatory services Sunday, April 22, and communion April 29. Cor.

April 21, 1917.

Scottdale, Pa.

Dear Herald Readers:—In common with many others we say, "Spring has come." May our life be a continual spring, ripening into the summer of everlasting light.

Bro. J. A. Ressler of this office returned last week after several weeks of labor in Lancaster Co.

Bro. H. F. Reist filled the regular appointments at Rockton on the 22nd.

We were pleased to have with us in our Sunday services Bro. Justus Baer of Smithton, Bro. and Sister George Townsend of Masontown, and Bro Clyde Hunt of Masontown. Sister Townsend, formerly Sister Emma Ressler, had her home here for a number of years and we are always glad to see her back.

Council meeting has been announced for next Sunday and baptismal services for Sunday, May 6.

Remember the work here in your prayers.

April 23, 1917.

We must find a weak spot or two in a character before we can love it much. People who do not laugh or cry, or take more of anything than is good for them, or use anything but dictionary words, are admirable subjects for biographers. But we don't care most for those fine pattern flowers that press best in the herbarium. —O. W. Holmes.

Guard within yourself that treasure, kindness. Know how to give without hesitation, how to lose without regret, how to acquire without meanness. Know how to replace in you heart, by the happiness of those you love, the happiness that may be wanting in yourself.—F. W. Faber.

Take each disappointment
As thy Lord's appointment
Sent in Love Divine.
Check all faithless fretting,
God is not forgetting,
Any need of thine.

—M. F.

For the year of peace and plenty,
And for blessings without end,
Let the voices of the people
In Thanksgiving praises blend.

—Leaves of Light.

GOSHEN COLLEGE ENDOWMENT

The past few years have brought marked changes in Goshen College and have been characterized by unusual progress and development. Science Hall has more than trebled our laboratory capacity and more than doubled our lecture and class rooms. The departments of Agriculture and Home Economics have been added. The student body has increased beyond our expectations. The faculty has been enlarged. East Hall has been moved from the campus and remodeled. The campus, under the direction of a landscape gardener, has been completely changed and a large amount of shrubbery and trees have been planted. The College Farm has been greatly improved with stock and a modern dairy barn. All of this took money and lots of it. It required patience and serious effort on the part of all concerned.

The management of the college owes an expression of appreciation to our friends for the fine spirit of co-operation which prevailed during all this time. The members of the faculty who for these years have been laboring under serious limitations have shown the greatest loyalty and appreciation. No one perhaps like those who are responsible for a college of this kind can fully appreciate how valuable such a co-operative spirit really is.

The friends of the College in the different states and Canada deserve more recognition than space here will permit. You have spoken kind and encouraging words for the school. You have made sacrifices for the progress of the institution. Both old and young have shown themselves friends and have proved themselves helpful in many ways.

The Alumni Association is making a contribution which will always be remembered in the history of the institution as one of the greatest efforts of loyalty ever contributed to any institution. The raising of $50,000 for the college is not a small task. Already a great part of the amount has been subscribed. There is no time in the history of an institution when sympathy and material support count for so much as when that institution is young and on its way to the front.

Providence has smiled upon us. In all the perplexing problems His guiding hand has not been absent. He has held no good thing from us. The shining of His face has illuminated our pathway. The hand of our Maker is outstretched over all unifying our efforts and breathing on us the Divine spirit of co-operation.

Christian education today in its chief mission leads men to the Author of truth. It leads men to **love** and to **do**; to **sympathize** and to **serve**; to **work** and to **enjoy**; to form a character ruled by **Truth, justice** and **good will.**

Just now, we make another united effort to place the college a large step in advance. The endowment must be raised. If Goshen College will take its place in the Church, in the hearts of our boys and girls of today and tomorrow; if it will take its rightful place in the ranks of like institutions, we must make the present, united and co-operative pull for $200,000 for endowment purposes.

The burden is not heavy if we all help a little. Let us not expect a few men to do it all. It is better to have $200,000 from 10,000 persons than to get the entire amount from 50 persons.

The days May 1st to 12th are set for special donation and gift to the Endowment Fund. We are glad to announce that those desiring to make donations may have until Jan. 1, 1920, to make payment. We shall be glad to send pledge card to any on request. Make all checks payable to **Goshen College.**

Signed: Business Committee.

MISSIONS

(Continued from page 61)

rather than prove untrue to the trust committed unto them. "We cannot but speak the things which we have seen and heard," would be their reply in response to authorities threatening them "not to teach or preach in the name of Jesus."

In the brief space of about thrity-three years we see the Gospel carried from Jerusalem to Rome and to the three continents, Europe, Asia, and Africa. **What would have happened had Christ's followers been so faithful and so sensitive to the Holy Spirit's voice ever since, as were those early Christians?**

III. Prayer as a Factor

"BUT WE WILL GIVE OURSELVES CONTINUALLY TO PRAYER" (Acts 6:4). These eight words are certainly fraught with wonderful depth of meaning. Notice with me the multiplied important duties hinging upon the apostles at this time. Pentecost had brought its three thousand souls to be shepherded, the sermon after the healing of the lame man was followed by this statement: "Howbeit many of them which heard the Word believed; and the number of the men **was about five thousand."** These thousands of converts needed faithful care. Added to this there came the cry that the Grecian widows were being neglected, besides all this there was the unalterable command of our Savior to go to the uttermost part of the earth with the glad news of full and free salvation.

Under these stressing circumstances what did the apostles do? What would you and I have done had we been in their place? Would we have made a loud and long cry for organi zation, for leadership? Both have their place. Qualified men were divinely selected for the care of the widows, in order that they might "give themselves continually to prayer and the ministry of the Word."

May the Lord help us to learn a lesson from these men, the apostles, whom Christ had intended to be "ensamples to the flock." The more work there was on hand the more time for prayer was needed. **Did it pay? WAS IT WISE** for these men to devote so much time to prayer when all around them there were souls who had never heard the Gospel and when so much work was on hand to be done? Was it the thing to do from the viewpoint of the one having world-evangelism at heart? Let God's Word answer: "At that time the church which was at Jerusalem were all scattered abroad throughout the regions of Judea and Samaria, except the apostles" (Acts 8:1). Think of it—those **thousands of Christians** at work, doing what? Again God's Word tells us that "therefore they that were scattered abroad, **went everywhere preaching the word."**

Notice how unlike human reasoning the Lord led them. What we need today is to realize that **prayer is the most important human factor in the Lord's work.** Someone has noted that "nothing seems to be too great, too hard, or difficult for prayer to do. It has obtained things impossible and out of reach. It has won victories over fire, earth and water. Prayer opened the Red Sea. Prayer brought water from the rock, and bread from heaven. Prayer made the sun to stand still. Prayer brought fire from the sky on Elijah's sacrifice. Prayer turned the counsel of Ahithophel into foolishness. Prayer overthrew the army of Sannacherib. Well might Mary, Queen of Scots, say: 'I fear John Knox's prayers more than an army of ten thousand men.' Prayer has procured the conversion of souls. Prayer, pains and faith can do anything. Nothing seems impossible when a man has the spirit of adoption. 'Let me alone,' is the remarkable saying of God to Moses, when Moses was about to intercede for the children of Israel.—Ex. 32:10. So long as Abraham asked mercy for Sodom, the Lord went on giving."

There is no more important lesson to be learned in the prayer life than that which the Great Master-teacher taught His disciples when He said: **"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and the Father which seeth in secret shall reward thee openly"** (Matt. 6:5). When the world is shut out, when we are shut in with the Lord, it is then that fellowship with Him is most easily restored and deepened.

Then, too, it is a healthy sign when one's sleep is interrupted, as was Nehemiah's. We read that he **"mourned, and wept and fasted and prayed."** Too often, we, like the disciples, **sleep when we should be praying.** Then, too, in those silent mid-night watches, the Father can tell us of those innermost sins, sins possibly of the mind, which we were not ready to acknowledge as sins.

Since it is true that sin separates from God, it is of the utmost importance that we often pray the prayer of the Psalmist when he says, "Search me, O God, and know my heart, Try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

"Oh the pure delight of a single hour,
That before Thy throne I spend,
When I kneel in prayer, and with Thee, my God,
I commune as friend with friend."

Do we realize that fullness of joy comes only by full fellowship with the Father? Why accept chaff, when we may have the mature wheat?

Let us not deceive ourselves, by saying that we do not have time for prayer and communion with God. Luther said: "If I fail to spend two hours in prayer each morning, the **devil gets the victory through the day.** I have so much business I cannot get on without spending three hours daily in prayer." He had a motto: **"He that has prayed well has studied well."** It is written of Edward Payson, that "He wore the **hard-wood boards** into **grooves** where his knees **pressed so often and so long.**"

"Prayer is the **greatest time saver known to man,"** says Torrey. Jesus had time for prayer when He had not time to eat; He had time for prayer when He had not time for sleep. "And rising up a **great while before day** He went into a solitary place and there **prayed."** On another occasion we read that He spent a whole night in prayer to God. His last words on the cross were words of prayer.

How much Satan has cheated us by telling us that we had not time for prayer. Surely our lifework is not of greater importance than was the lifework of the Master Himself. **Samuel regarded it a sin** if he would cease to pray for Israel after he had served them faithfully for many years, they wanted to be like other nations and wanted a king. Samuel says, "God forbid that I should sin against the Lord in ceasing to pray for you." **How much have I sinned against the Lord, by my prayerlessness?** A practical question.

One fact is encouraging and clear that the present work of our ascended Lord is that of intercession (Heb. 7:25), and that the Holy Spirit is also an Intercessor, so if we do not grieve the Holy Spirit, **He will make intercessors out of all of us, if nothing else.** Rom. 6:26, 27). **Shall we give the Holy Spirit that privilege?** It is after all only as we pray in the Spirit that we pray aright. It is blessed to know that as we yield ourselves to His control, **He both inspires prayer and answers the prayer He Himself inspires.**

Beloved, the primary need of the hour is **not better organization, not the dissemination of missionary intelligence, not money, not workers, but the primary need is intercession.** The former all have their places and as the Church takes time to "give itself to prayer," **as she has "First Things First," all these shall be added."**

Intelligent prayer as related to mission work in the Mennonite Church should be offered in behalf of the following:

(To be continued)

DOCTRINAL

(Continued from page 59)

They will believe it, but how about the sin-sick souls? There is only one Physician that can do the healing of that, and the same with the healing of our body. James 5:13-15 tells how we can be healed from our sickness in the name of the Lord, and it don't say mesmerism or hypnotism. Pray for those who are afraid to read the Holy Bible.

Christ ended His Sermon on the Mount: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Tell us why there are so many people who believe in God and Christ and yet do not understand the Bible? For what reason can they understand any other book or literature easier than the Word of God? I just asked a little girl from school that question and she said, "There are a lot of us children who couldn't understand it or read it until we attended your young people's meeting. Now we know how, and I am learning the book of John." This was her reply. I would like to hear from older workers.

Lewistown, Mich.

Married

Birky—Stoltzfus.—On April 4, 1917, at the home of the bride's parents near Manson, Iowa, Bro. Chris Birky and Sister Lydia Stoltzfus were united in marriage by Bro. D. D. Zehr. May God's blessings attend them.

McNelly—Snider.—At the bride's home in Waterloo, Ont., Bro. Isaac McNelly to Sister Emma Snider were united in marriage, Noah Stauffer officiating. May the Holy Spirit be a special guide to them through life.

Kulp—Herr.—Bro. Samuel H. Kulp and Sister Minnie E. Herr, both of Lancaster City, Pa., were united in marriage at the home of the bride, 402 N. Queen St., on Sunday, April 8, Bro. D. H. Mosemann officiating. They will be at home in Kansas City, Kans., after April 18.

Obituary

Hess.—Amy, daughter of Bro. Elmer D. and Sister Mazie M. Hess was born April 14, 1917; died April 19, 1917; aged 5 days. The cause of the death was pneumonia. A short service was conducted at the home by Bro. J. A. Ressler of Scottdale, Pa., and the body was interred in the Masontown Cemetery. May God comfort the sorrowing parents and friends.

Reil.—Woodrow Wilson Reil was born in Seward Co., Nebr., Nov. 1, 1916; died April 5, 1917; aged 5 m. 4 d. He leaves to mourn his death father, mother, 3 brothers and 5 sisters. Baby Reil's time on earth is spent, but may his influence go on as a reminder of the blessedness of innocency before God.

Dettwiler.—Pre. Christian W. Dettwiler was born in Canada, Dec. 31, 1844; died at his home near Brutus, Mich., from apoplexy, April 1, 1917; aged 72 y. 3 m. 1 d. He is survived by a widow, 6 children, and 3 greatgrand-children. The remains were laid to rest in the Mennonite Cemetery west of Brutus, April 4, W. P. Mosher officiating. God called him, "Come, thou good and faithful servant, enter thou into the joys of thy Lord."

George.—Mark Neely George died suddenly of spinal meningitis; aged 7 m. 19 d. He was the only child of Bro. and Sister John and Maggie George. Funeral was private. Services at the grave were conducted by Pre. W. F. Charlton.

An early summons Jesus sends,
To call a child above;
And whispers o'er the weeping friends,
These are the fruits of love.

Stepler.—Richard Deail, son of Milton and Bertha Stepler, was born in Miama Co., Ind., Nov. 23, 1915; died March 28, 1917; aged 1 y. 4 m. 5 d. Little Richard leaves to mourn father, mother, 2 brothers (Paul and Charles), 1 grandfather, 2 grandmothers, and a host of relatives. May God bless the bereft parents, and may the Holy Spirit so lead them that they will prepare while yet in life that they can meet little Richard in yonder glory.

Funeral at the Mennonite Church near Greentown, Ind., on the 30th. Services conducted by J. S. Horner. Text, Job 1:21.

Burkholder.—Pre. Abram Burkholder, near Newville, Cumberland Co., Pa., died Mar. 17, 1917; aged 70 y. 5 m. Bro. Burkholder served the Diller Mennonite congregation for almost 32 years in the ministry. He was a kind father, and a kind neighbor. He was zealous in his Master's vineyard. The church's and family loss is his eternal gain. His second wife (nee Longenecker) preceded him to the spirit world last December, leaving 6 children, 1 brother, and 1 sister to mourn his departure. Funeral at his late residence, Mar. 20. Buried at the Diller Mennonite burying ground, where a large concourse of friends and neighbors assembled to pay their last tribute of respect. Services were conducted at the house by Bro. Ben. W. Zimmerman and at the church by Bros. W. F. Charlton and W. W. Hege.

Wyse.—Stephen Wyse was born in Fulton Co., Ohio, April 7, 1851; died at his home in Henry Co., Iowa, April 3, 1917; aged 65 y. 11 m. 26 d. He came to Iowa as a young man in the fall of 1871 and since that time lived in this community.

On Feb. 23, 1879, he was married to Barbara Schantz. This union was blest with 4 sons and 5 daughters, 1 daughter having died in childhood.

He united with the Amish Mennonite Church in his youth and remained a faithful and consistent member until death. His wife, 8 children, 1 sister, and a host of neighbors and friends are left to mourn their loss.

Funeral services were held at the Sugar Creek Church, April 6, conducted by S. Gerig, Daniel Graber, and S. Gingerich. Interment in the cemetery near by.

Baer.—Sister Barbara E. Baer was born June 4, 1843; died April 12, 1916, at Smithton, Pa., at the home of her daughter; aged 73 y. 10 m. She had lived at Masontown, Pa., most of her life, but with her husband and daughter and family had moved to Smithton recently, where she died. She had been in feeble health for a number of years. She was converted and united with the Mennonite Church in 1864. Buried at Masontown, Pa., April 12. Services conducted by Bro. E. D. Hess. Text, Luke 23:43.

Kolb.—Jacob Kolb was born in Holmes Co., Ohio, Dec. 15, 1833; died April 7, 1917, on the same farm on which he was born; aged 83 y. 3 m. 22 d. He was the oldest of a family of 16 children, of whom 9 grew up to maturity. Two brothers and 2 sisters survive to mourn his departure. When but a young man he accepted Jesus Christ as His Savior, and united with the Mennonite Church, to which cause he remained loyal to the end. Funeral at the Kolb Church Monday, April 9, conducted by David Hostetler, assisted by D. M. Friedt.

Kendig.—Bro. George F. Kendig was born Jan. 28, 1827; died of the infirmities of old age at the home of his son, Geo. K. Kendig, in Lancaster Co., Pa., Feb. 25, 1917; aged 90 y. 27 d. He was married to Mary Kreider who died 40 years ago. To this union were born 4 daughters and 4 sons. One daughter and 1 son died in infancy and 1 son 12 years ago at the age of 42. Three daughters and 2 sons survive, also 20 grandchildren and 21 great-grandchildren. He was the last of his family and the oldest of his brothers and sisters. He was a member of the Mennonite Church near New Danville for many years. Funeral services were held from his late home, Feb. 28, by Bro. Jacob Thomas at the house and Bro. Abram B. Herr at the New Danville Mennonite Church. The remains were laid to rest in the cemetery adjoining beside his companion

"The golden gates were opened wide,
A gentle voice said, "Come,"
And angels from the other side
Welcomed our grandfather home."

This has been his desire for some time—to go home and be at rest—and we believe our loss is his eternal gain.

A granddaughter.

Kauffman.—Samuel L. Kauffman was born near Allensville, Pa., Jan. 24, 1830; died near Gap, Pa., Jan. 23, 1917; aged 87 years, lacking one day. Aug. 29, 1915, he was stricken with paralysis which left him almost helpless, and he spent most of the time in bed, sometimes sitting propped up in a chair for a few hours. A week before his death he was again stricken and the other side was paralysed. He also had la grippe, from the effects of which he died, after being an invalid for almost seventeen months. He bore his affliction very patiently, but often expressed a desire to depart. At nine years of age he moved with his parents to Union Co., Pa., and nine years later they came to Lancaster Co. and located near Paradise. He united with the Amish Mennonite Church in his youth, and remained a true and active member. He was a trustee of the Millwood A. M. Church for over 30 years. His seat at church was never vacant when his health permitted his being there. Feb. 3, 1857, he was united in matrimony with Barbara Stoltzfus, daughter of John and Catherine (Hooley) Stoltzfus, who moved to Knox Co., Tenn., in 1871.

They lived together for almost 60 years—ten days less—and after their marriage always lived in the vicinity of Gap, excepting sixteen years when they lived in Kinzer—only three miles from Gap. He leaves one sister, Sarah, wife of Amos Mast of Gap.

Funeral on the 27th with short services at the house by John S. Mast, and at Millwood Amish Mennonite Church by John S. Mast and Amos B. Stoltzfus. He was buried in the adjoining cemetery.

Kauffman.—Barbara Stoltzfus Kauffman, widow of the late Samuel L. Kauffman, was born Feb. 14, 1842; died near Gap, Pa., March 26, 1917; aged 85 y. 1 m. 12 d. She passed away nine weeks after the death of her husband. Two days after her husband was first stricken, she became very ill, and although after some months she was again able to go about and attended church a few times last summer, she never regained her health. She was also almost blind for over a year, but still able to go about in the house until two weeks before her husband died, she too was confined to her bed, and at the time of his death she was not expected to live, she seeming more seriously ill than he. Her death was due to hardening of the arteries and Bright's disease. The shock of her husband's death seemed to rouse her somewhat, and her mind was more clear than it had been for months; but about two weeks after she again grew worse, and gradually grew weaker, until death relieved her sufferings, after being confined to her bed for over eleven weeks. Much of that time was spent in prayer, and she had a longing to leave this world, and be with Jesus—but always said if "He so willed" she should remain here longer, she would try to wait patiently. She united with the Amish Mennonite Church in her youth and like her husband, was seldom absent from church services. Although this union was not blessed with children they opened their door and hearts to five homeless little ones—two of whom preceded them to the spirit world, and three of them, all doing well, are left to mourn their loss. She also leaves three sisters and three brothers: Rebecca Mast, widow of the late John M. Mast of Morgantown; Rachel, widow of Christian L. Kauffman, and Malinda, widow of Henry U. Stoltzfus, both of Gap; Christian H. and John B., of Tuleta, Texas, and Jacob M., of St. Peters, Chester Co., Pa.

Funeral services were held at the house on March 29 by John S. Mast and at Millwood Church by Amos B. Stoltzfus and John S. Mast, with interment in adjoining cemetery.

A niece.

Myers.—John W. Myers was born in Lancaster Co., Pa., in 1852; died April 11, 1917; aged 64 y. 4 m. 22 d. He was united in marriage with Maryann, daughter of Absalom and Barbara Miller, March 4, 1874. To this union were born William H. and Nettie Myers Foust. This companion and mother was called to her reward on Nov. 10, 1888. He was again united in marriage with Lizzie, daughter of Jacob and Marie Schrock, to which union were born Riley I., Noah M., John P., Ethel J., and Ralph R.

The departed was a son in a family of nine children, and moved with his parents from Lancaster Co., Pa., to Miami Co., Ind., when but six years of age, in which county he continued to reside until his death.

He leaves to mourn their loss a loving wife, all of the above named children, a brother, a sister, and a host of friends and relatives. Bro. John united with the Mennonite Church in the spring of 1896, of which body he was a consistent member until death.

He suffered much during his affliction and bore it all with patience. Through his death the family lost a loving, patient father, the church a safe counsellor, the community an earnest, helpful neighbor.

Funeral on the 13th at the Mennonite Church attended by a very large concourse of people. Services conducted by E. A. Mast and J. S. Horner from the 23rd Psalm. This psalm Bro. Myers had a great delight in and had them often to read it to him during his afflictions and much sufferings. Peace to his ashes.

Landis.—Katie B., daughter of David E. and Susan R. Landis, was born Mar. 4, 1887; died of tuberculosis March 13, 1917, at the home of her parents near Bainbridge, Pa.; aged 30 y. 9 d. She confessed Christ and united with the Mennonite Church Oct. 19, 1901. Katie was a worker at the Mennonite Home near Oreville, Pa., since April 2, 1914, and was there till last fall when ill health made it impossible to continue the work. She was in ill health one year. She was a patient sufferer during her sickness and I'm so glad it was my privilege to care for her. When spoken to, she was resigned to God's will, but had a desire to return to the Home if health permits and there continue the work. She was losing rapidly and Monday morning papa told her that hope for her recovery was gone. She was satisfied. In the afternoon she told Sister Annie not to worry it will all come right in the end, if we can't be together here, we can when we get over there. Tuesday morning at 7:30 a change took place, she told me to call the others, she thinks the end is near and she can now go home. When gathered around her bedside she said, "Oh, my dear friends, I would like to take you all along." In a little while she asked if we see anything? We told her we don't, If she does? "Yes, I think I see the gates opening for me." After a little she said, "It's so sweet to fall in the arms of Jesus, and I think I see the angels coming for me. Tell the Home people I had such a desire to see them and Christophels, whom we have not seen for nearly three years. Oh what consolation to witness such a death. Those precious words spoken by our dying sister will never be forgotten by one of us. No wonder the Psalmist David tells us that "Precious in the sight of the Lord is the death of his saints," for it is but going home. Besides the parents these brothers and sisters survive: Mrs. Saumel L. Christophel, David, Joseph, Mrs. Ephraim Longenecker, Annie, Levi, and Ada; 7 nieces and nephews also survive. Funeral at Good's Church March 17. Services in charge of Bros. Simon Garber, Ira Miller, and John Weaver. Text, Jno. 5:25-29.

If you love Him as I want you to do, you will offer Him the whole use of your day, as you open your eyes to the light of each morning, to be spent in active service or silent suffering, according to His good pleasure. You will not select the most agreeable task, but his task, whatever it may be; you will not disdain humble service, or be ambitious for distinguished service; you will lie, like a straw, on the current of His will, to be swept away and be forgotten, if it pleases Him, or to be caught up by His mighty hand and transformed thereby into a thunderbolt.—Elizabeth Prentiss.

Items and Comments

Following are a few estimated figures showing the fighting force of Europe: Men and boys under arms, 40,000,000; number suffering in camps and hospitals, 5,000,000; number killed in battle, 6,000,000.

As a result of an explosion of moving picture films, fire broke out in an apartment house in Indianapolis, Ind., a panic ensued, and in the rush six persons were killed and twenty injured. A frightful loss, you say—yet this is trifling compared with the injuries inflicted on mind and soul by moving picture shows generally.

Among those who protest against connecting pacifism with disloyalty are the Society of Friends or Quakers. They are manifesting their loyalty by mobilizing their young men for service. While holding aloof from actual fighting they mean to serve their country in the way of hospital service, relief work, etc.—an attitude which is at least questionable for nonresistant people.

Now that war has been declared there is redoubled effort made to induce the United States to declare for prohibition "as a war measure." The two reasons urged for such a step are the shortage in grain and the fact that rum unfits men for service. The principal opponents to the proposed law are the politicians and the liquor barons. We hope that the movement may succeed, however much we wish that it were backed by a better cause than war.

For years the national government has gone to special pains to encourage the propagation of elks on the national reservations. Some 50,000 or more of them are reported in the vicinity of Jackson's Hole, Wyoming. Owing to the many heavy snows of a long, hard winter, followed by a late spring, many thousands of these are said to be dying. The supply of food provided by the federal government has been exhausted and the deep snows still on the ground is preventing them from getting to the feed which Nature supplies. Only immediate spring break-up can save the herds.

The past week has seen much activity in war circles but little in the way of decisive results. In the U. S. Congress there has been an animated discussion of the several war measures now before that body, the bill claiming most attention being that providing for compulsory military service. There is determined opposition to conscription laws, especially within the President's own political party, but the chances are that the bill will become law.

One of the incidents of the week was the arrival in Washington, D. C., of a company of English Statesmen to counsel with the authorities at Washington as to the future relations between the United States and the allies in the prosecution of the war.

In Europe the great conflict goes on, the allies continuing to "smash on" and driving the Germans back in confusion, according to the version of the allies, the Germans retreating in an orderly manner to a stronger position, according to their own reports. Meanwhile there are internal evidences of a pressure in behalf of peace, which will probably ripen into an active demand when the next decisive victory of far-reaching importance is won. Every week of warfare brings the nations that much nearer the verge of bankruptcy.

"A dispatch from Constantinople says that Robert College and the Bible House and its branches are being closed and that the members of the American colony are preparing to leave the Turkish capital."

CONFERENCE ANNOUNCEMENT

Indiana-Michigan

The Lord willing, the Indiana-Michigan Conference will be held at the Clinton Frame Church near Goshen, Ind., Tuesday, to Thursday, June 5-7, 1917, as follows:

Tuesday forenoon and evening, District Mission Board Meeting. Everybody invited.

Tuesday afternoon and Wednesday forenoon, Ministerial Meeting. For Bishops, Ministers, and Deacons, only.

Wednesday afternoon and Thursday, Conference proper. All invited.

Those desiring to be met at trains will correspond with Bro. D. J. Johns, Goshen, Ind. J. S. Hartzler, Sec.

ANNOUNCEMENT

The eighth annual meeting of the Mennonite Children's Home Association will be held at the Millersville Mennonite Church, Millersville, Pa., on Monday, May 7, 1917.

There will be two sessions—morning and afternoon. A program of important subjects will be a feature in addition to the usual routine of business that will make this meeting interesting and of much imortance of every one.

A cordial invitation is extended to all.

Benj. Weaver, Moderator,
D. M. Wenger, Secretary.

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MENNONITE PUBLISHING HOUSE
Scottdale, Pa.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May and Oct.	3727
Lancaster	Fri. before Good Fri. & 1st Fri. in Oct.	10,423
Franklin Co., Pa. & Washington Co., Md.	2d Fri. in Oct.	968
Virginia	2d Fri. in Oct.	1648
Southwestern Pa.	4th Thurs. in Aug.	1449
Ontario	4th Thurs. in May	1634
Eastern A. M.	Last of May	4219
Ohio	4th Thurs. in May	1457
Indiana-Michigan	1st Thurs. in June	3380
Illinois	1st Fri. in June	448
Missouri-Iowa	2nd Thurs. in Oct.	744
Western A. M.	Last of Sept.	4365
Kansas-Nebraska	1st Fri. in Sept.	1055
Neb.-Minn. (Ger.)	3rd Thurs. in Oct.	1599
Alberta-Sask.	Last Week in June	233
Pacific Coast	4th Thurs. in Oct.	297
India	Spring	562

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions and Charities will be held at A. M. Church near Belleville, Pa., May 16-18. The Executive and Mission Committees will meet at the same place on Tuesday, the 15th at 8 A. M., to arrange their work for the Annual Meeting. At 1 P. M., May 16, said Committees with the superintendents of the various mission and charitable institutions will meet in private session.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President.
J. S. Shoemaker, Secretary.
J. S. Hartzler, Chairman Mis. Com.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 3, 1917 (Gospel Witness Established 1905) No. 5

EDITORIAL

"The earth, O Lord, is full of thy mercy. Teach me thy statutes."

"Our citizenship is in heaven." With the great conflict between sin and righteousness now going on, are we loyal to our King?

The talk among those in authority is that there will be such a complete triumph for right and justice in the present war that any other world war will be impossible. We heard that speech before the present war began. As a preserver of peace, militarism has again proven itself a failure.

It is not enough that our religion should be simply a religion of opposition to somebody or some things. True, we should oppose error in all its forms, and never fear to withstand everybody or everything that brings us this error. But if devotion to God, obedience to His commandments, a clean life, a whole-hearted service in the cause of Christ and the Church are not the principal features of our religion we need to revise our creed.

One of the greatest obstacles in the way of success in spiritual work is ambition. In strong and pleasing contrast with the disposition to aspire to positions of ease and honor and glory is the attitude of self-denial, humility, and whole-hearted devotion to the cause of salvation presented in Phil. 2:5-10. In the end, selfishness always defeats its own purpose. The glory of self invariably stands in the way of the glory of the Lord. An ambitious life means a blasted life—if not in this life, then in the life to come.

What Holds Your Attention?—One of our exchanges performs a timely service by reminding its readers that the present world war, absorbing and of far-reaching importance as it may be, ought not to be permitted to interfere with the ordinary work of the Church. The supreme issue before us is not war, not temperance, not high cost of living, not social service, but the welfare of the cause of Christ. The salvation of the lost, the spiritual upbuilding of the saved, the strengthening of the Church, the carrying of the Gospel into the dark corners of earth—let this be the great issue to claim the best part of our being. Yes, the war brings to us some momentous issues; but let not these obscure the still greater issue borne to us in the great command to "preach the gospel to every creature."

Graded Lessons in Sunday School.—This subject is very ably discussed in an article which we print elsewhere in this issue. Writing in favor of their adoption, Bro. Hostetler makes a good showing for the side which he espouses. In defending the use of extra-Biblical material in these lessons he takes issue with some even who favor the graded lessons but who deplore the present tendency to get farther away from the Bible as the base of our religious instructions. He frankly admits that the adoption of graded lessons breaks up the teachers' meetings and seriously interferes with the unity of effort in the preparation of the lessons, but minimizes the importance of these two points. The article throughout is written in a frank, straightforward way that commends itself to all students of Sunday school problems whether they agree with him or not. Whether we favor or oppose the introduction of graded lessons, it is well that we acquaint ourselves fully with both sides of the question.

The Bible and Other Literature.—The Bible is a book which stands in a class all by itself. The forty (more or less) men who wrote the 66 books of the Bible are in a class all to themselves. The difference between Simon Peter and Menno Simon, for instance, is that the former was commissioned of the Lord to write a portion of the sacred canon while the latter was not. Because of this the imperfections of the latter are found in his writings while under the inspiration of the Almighty the epistles of Peter are as perfect as though God Himself had written them with His own hand. The apostles and prophets through whom God wrote the sacred record were endowed with special revelations concerning things which were before the advent of man and things which will be after the last man will have breathed his last that no others were favored with. Personally they may be on a level; but the difference between the authority of their writings lies in the difference between their commissions.

A man may be of very ordinary financial standing; but when some Rockefeller or Rothschild or United States Steel Company commissions him to do business he can sign his name to millions and his checks will be honored. So with the imperfect men who wrote the Bible. God commissioned them to write it and hedged them about with His perfect wisdom and power so that their imperfections are no part of the perfect BOOK which they wrote.

It is important that we bear these things in mind. Many who lost sight of them have fallen into the snare of reckoning other literature as of equal or greater authority than the Bible and thus floundered in the gulf of liberalism. There is but one BIBLE; there are many books **about** the Bible. Beware, lest you substitute the latter for the former in your religious teaching.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

A SONG OF PRAISE

Oh, thou God of my Salvation,
My Redeemer from all sin,
Moved by thy divine compassion,
Who hast died my heart to win;
I will praise thee,
Where shall I thy praise begin?

While the angel choirs are crying,
Glory to the great I AM,
I with them would still be vieing,
Glory, glory to the Lamb!
O how precious
Is the sound of Jesus' name.

Now I see with joy and wonder,
Whence the healing streams arose:
Angel minds are lost to ponder
Dying love's mysterious cause;
Yet the blessing
Down to all, to me it flows.

Though unseen, I love the Savior—
He hath brought salvation near;
Manifests his pard'ning favor,
And when Jesus doth appear,
Soul and body
Shall his glorious image wear.

Angels now are hov'ring round us,
Unperceived they mix the throng,
Wond'ring at the love that crowned us
Glad to join the holy song;
Hallelujah!
Love and praise to Christ belong.

—Selected.

THE PLAN OF SALVATION

By E. E. Zuercher.

For the Gospel Herald.

In the consideration of God's wise and eternal plan, we have plainly seen that He is using a progressive method in training and preparing His chosen, royal, peculiar ones for a higher degree in this great course of time which is allowed or allotted to the human race, which is infested by sin. From the time sin entered into the world until the time when Satan and sin will be cast into the lake of fire, God must have some way of rescue, if it is his desire to save man. Man is, without God's help, **lost,** he cannot save himself. God must reach down and lift him up, if he is to be saved, which he is. Man having learned God and His character and what "justice" and "mercy" meant with relation to God, the next step is to learn the spiritual system which God is seeking as the method of worship. The law was a shadow of good things to come, the "school-master to bring us to Christ," or under grace. Hence a progressive plan. So now since this is a progressive plan, and God expects us to rise to a higher degree, how is this degree to be adopted or taught that it may be understood by man?

We will notice former methods, which will show us at once that man was taught by experience through object lessons time after time. Since the mind of man has not made any change in the way of receiving heavenly wisdom, the same method must be used still. As God dealt with Israel in the wilderness by repeated demonstrations of His power to teach them the "letter of the law" or the literal ceremonial qualifications to receive, or enter into the spiritual degree of His plan in which we are now living, He must have a medium through which to teach the new system of religion—the New Covenant—which is effective and will bring about the desired results. The Mosaic machinery could not, neither was it designed to, teach spiritual things. But it had done all for which it was designed. The Jews were as a nation so completely cured of idolatry that they so clung (and even to this day they have not accepted the Messiah as their king which came nearly two thousand years ago) to the law, that God has to destroy Jerusalem (their place of worship) in order to establish the new plan, or rather the new age in the plan, which is our present church age.

God had so far been using the instrumentality of man which was sufficient to carry out the work of material nature, but saw no man fit to use as a demonstrator of this degree which is the last of earthly ages for the royal family of long previous ages. Hence there must be a new model, which is God Himself in the form of man, that He might teach and live the divine life before their very eyes, that they may know the righteousness of God Himself. "The law was given by Moses, but grace and truth came by Jesus Christ," who was God with us, that He might destroy the works of the devil.

Then **Jesus the Model Man** living the model life (He Himself says He is the life, also the truth and light) is God's plan in the next degree. Nearly two thousand years ago He was here teaching and showing men "the way" but is now gone above. But we have His life on earth by faith, or rather see it by faith, then a book (the Bible) giving the description of His life, and also containing directions for us toward both God and man. How then did Jesus reflect this life to a comprehensive degree toward man?

1. When He spoke of the kingdom of heaven He used illustrations to convey to man some ideas as to what it is like. He said at one time that it is like unto a sower, grain of mustard seed, etc. (which are found in Matt. 13, each parable referring to some practical object so they might grasp the thought. Would those men have understood had He merely referred to the historical side of the matter? It was with difficulty very often as it was. As the law was designed to prepare the people for the coming of God's Son, so the Gospel of Jesus Christ is preparing the Church for the marriage feast of the Lamb.

2. Then also He gave ample instruction with regard to the duty of man to His fellowmen. Every side of humanity was fairly and squarely met. Every case received simple but powerful treatment. He (the Model, look at Him) performed the part of complete obedience and perfect conduct in all his work both from the exemplary and preceptive standpoint. Is man popular today? Jesus was also popular, but in the eyes of His Father in heaven. Is man tried by sin and the devil? So Jesus was, and left us not in the dark as to victory in the case. "It is written" was the sword (the Word of God) which Jesus used and gives us the same weapon. Have we been forsaken by our friends? So was Jesus, but He was triumphant. Then He gave us the same promise: "This is the victory that overcometh the **world** even our faith." Do we meet with formal critics who have very little use for profession of religion and mock us? Jesus did, but He went on in His mission here, and rebuked formalism and hypocrisy and maintained a spiritual religion. Thus we cannot think of any other phase of human life from birth to the grave, yea, even to the eternal abode of God's people. No wonder He said, "**I am** the way, the truth, and the life." No wonder He went by land and sea, followed by great multitudes teaching mankind everywhere, and the while encouraging them to "Follow me."

Is it not then true that God has had a progressive plan from the beginning of sin, in man, or "fall" to the end? Notice the picture: Man ignorant, away from God, needs to know God which was taught after long repeated lessons; then the holiness of God, what sacrifice meant, what sin, justice, mercy; and not until then was man ready for the next degree in the plan or the age which we now are which is designed to prepare the Church for the great marriage (Rev. 19:7). Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and his wife hath made herself ready. Hence we notice the time is now here when the bride is making ready, which is the Church. But oh! some one says, the Church is losing power. Is this true? Yes! in some localities. **No!** generally speaking. Now some

one says, Explain what you mean. We mean to say:

1. There is a visible church and an invisible one (to man). The visible consists of those who have on the wedding garment as far as man can see, and those having the garment as God sees it constitute the invisible Church. Remember it is a true saying that "many are called but few chosen." God admits only the chosen who are on the progressive way as the Bible calculates progression, not world progression.

2. There never was a time when the Church reached farther in behalf of heathen salvation than now—which means progress. In spite of local difficulties and heresies, strife, etc., **the church is going to be victorious.** The gates of hell shall not prevail against it. God's plan will be finished regardless of all human opposition. But as worldliness and sin are nearing a complete head (anti-christ) so the church or the true saints are in their progressive way toward immortal glory. Notice the great contrast in the following verses: Gen. 6:5-7 says, "And God saw the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually and it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast and the creeping thing and the fowls of the air: for it repenteth me that I have made them." (Rev. 21:3-22:21 (read all of it.) This is a picture of God's final dealing with a once ignorant, fallen, rebellious and sinful human race but thousands of years elapse ere this time will come; nevertheless we are at the door of this tabernacle (Rev. 21:3). We are making ready for the great marriage of the Lamb (Rev. 19:7-10). Is it any wonder that Jesus tells us to be ready, for we know not when the Son of Man will come? Who wants to miss this grand place where no sorrow, pain, or death will ever be known?

New Carlisle, Ohio

"A life must either be masterful or miserable—able to control itself, able to overcome obstacles, able to dominate circumstances, or else harried by many trifles into constant discontent."

Some folks will trust God for the salvation of their souls, but they won't trust God with the key to their cash box.—Ex.

He who boasts of what his own hands have done, mortgages his prosperity to the devil.—Christian Cynosure.

THE COMMUNION

By Levi Blauch.

For the Gospel Herald.

This is a season of the year when thousands of our brethren and sisters partake of the emblems of the broken body and shed blood of Christ.

In II Cor. 13:5 we are commanded, "Examine yourselves, whether ye be in the faith." Now this examination, brethren and sisters, is indeed necessary, for he that communes without being in the faith can not receive the blessing of God as he would if he were in the faith.

In I Cor. 11:28 we are admonished "Let a man examine himself, and so let him eat of that bread, and drink of that cup." In the verse following Paul gives the reason why we should thus examine ourselves. Listen: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." The eating of that bread, the drinking of that cup without examination, without faith, without discerning the Lord's body is the cause of so many of us being weak and sickly, says Paul in v. 30; and many sleep, not getting to the communion at all.

In Eph. 6:16 we are commanded above all to take the shield of faith. Oh how needful it is to have a living faith in our Redeemer and in everything He said, whether it is the bread, the cup, the ordinance of feet washing, the salutation with the holy kiss, or any other commandment given by Him direct or through the apostles. Now if we have taken the shield of faith, the promise is that with it we shall "be able to quench all the fiery darts of the wicked." Brethren and sisters, is it not needful that we examine ourselves and see where we stand? To partake of that bread and that cup unworthily means condemnation. If we want spiritual life we must not wilfully absent ourselves from the communion.

Let us therefore examine ourselves and see whether it is possible for us to walk in the Spirit and in the light as He is in the light and at the same time wilfully absent ourselves from the communion.

Jesus says (Jno. 6:54), "Whoso eateth my flesh and drinketh my blood hath eternal life." Nowhere does He promise eternal life to those who refuse to eat His flesh and drink Hic blood typified in the communion. In v. 56 He gives a promise to those who obey: "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." What could be of greater value than to dwell with Christ and have Him dwell with us?

In the 26th psalm David thus expresses himself: "Judge me, O Lord, ... examine me, and prove me . . . . that I may publish with the voice of thanksgiving, and tell of all thy wondrous works. Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth . . . . Redeem me, and be merciful to me . . . . In the congregations will I bless the Lord."

Oh that we at all times might have these same feelings of reverence and devotion that David had—to be judged, to be examined, to love the habitation of His house, to have a desire to be redeemed, and to praise the Lord.

Johnstown, Pa.

SECRET SOCIETIES

I. They are Unscriptural—

1. Because of their hiding their lights under a bushel.—Matt. 5:14-16.
2. Because of their oaths.—Lev. 5:4, 5; Matt. 5:33-37; Jas. 5:12.
3. Because of the unequal yoke between professing and nonprofessing members.—II Cor. 6:14-18.
4. Because of their works of darkness.—Eph. 5:11, 12.
5. Because of their failure to recognize Jesus Christ as the Son of God.—II Jno. 10, 11.

II. They should be opposed, because—

1. They are unscriptural.
2. The example of Christ is against them. (Jno. 18:20).
3. They foster a false sense of security on the part of unconverted members.
4. Their charity is unsound.
5. They are expensive.
6. They rob the churches of some of their best talent.
7. They claim the presence of men and women who ought to spend that time in their homes.
8. They harbor deeds of darkness.
9. All the good that is found in them may be found in any well regulated church.

III. They should be made a Test of Church Fellowship, because—

1. "No man can serve two masters."
2. To tolerate lodge members as church members would nullify the testimony of the Church against the lodge.
3. The Church should not compromise with anti-Christian institutions.
4. To tolerate such members means, sooner or later, that the Church will be thrown wide open to the lodge.
5. Churches, like individuals, should be kept "unspotted from the world."

What power there is in genuine enthusiasm! Its root is faith; its vital sap is consecration; its nourishing soil and atmosphere are the living Word of God and the breath of prayer. The Church pines for want of spiritual, Christlike enthusiasm. Every Christian enterprise needs its mighty impulse.—Philip S. Moxom.

"There is no death! The leaves may fall,
The flowers may fade and pass away;
They only wait through wintry hours
The coming of the May."

Preachers' Page

PUT UP THY SWORD

And who the bravest of the brave,
The bravest hero ever born?
'Twas He who dared a felon's grave,
Who dared to bear the scoff of scorn.
Nay, more than this; when the sword was drawn
And vengeance waited for His word,
He looked with pitying eye upon
The scene, and said, "Put up thy sword."
O God! could one be found today
As brave to do, as brave to say?

"Put up thy sword into the sheath,"
Put up thy sword, put up thy sword!
By Cedron's brook thus spake beneath
The olive tree our valiant Lord,
Spake calm and King-like. Sword and stave
And torch, and stormy men of death
Made clamor. Yet He spake not, save
With loving words and patient breath,
The peaceful olive boughs beneath:
"Put up thy sword into the sheath."

—Joaquin Miller.

GIVING THE WORLD THE GOSPEL

Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you, when your Lord comes to reckon with you, if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost.—A. J. Gordon.

The burden of every faithful preacher is to reach the hearts of his people with a message that will stir their hearts and help them reach higher ground. The minister who leaves his congregation satisfied with mere church membership has failed in his calling.

"Preach the word: be instant in season, out of season: reprove, rebuke with all longsuffering and doctrine."

SECULAR PULPIT THEMES

An exchange gives a partial list of themes that were recently announced in Boston and New York papers as subjects for pulpit discourses, a few of which are the following:

"Are We a Nation of Doughfaces?" "Is the Pope the Antichrist, or is He a Coming Kaiser?" Is Neutrality a Farce?" "At the Sign of Old Glory," "The Feminist Movement," "Ruskin's 'Unto This Last,'" "The Message of Shakespeare," "Labor and Capital," "The Fools in the Bible and the Fools in Greater Boston," "Plays That Preach: 'The Eternal Magdelene,'" "National Preparedness," "Dr. Jekyll and Mr. Hyde," "The League to Enforce Peace," "Preparedness the Crisis of Our Day," "Getting Home From Third," "Charlie Chaplain's Half-Million," "The Restriction of Immigration," "When Mr. Sunday Comes to Boston," "How to End Race Prejudice," "The Path to Prosperity," "Hyphens and Adjectives."

Those few samples set forth the serious nature and alarming tendency of the pulpit to secularize itself by substituting current events for the sacred texts of the Bible, which is the inspired Word of God, and in utter disregard of the plain, positive command to "preach the Word; be instant in season, out of season; rebuke, reprove, exhort with all longsuffering and doctrine." And then the author of that bit of inspired advice goes on to say why the Word of God, and nothing else, should be steadfastly, affectionately preached to the people, and in that reason describes the very conditions that now suggest an endless list of secular themes for preaching services, just as if the Scriptures were incapable of furnishing a suitable supply of themes with which to interest and edify the people in regard to their highest welfare and duty! But here is Paul's reason for exhorting Timothy to preach the Word of God at all times and under all circumstances: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

Now, aside from the fact that the signs of the times and the trend of religious thought and feeling today, both in and out of the church, are in the line of this substitution of secular themes for sacred services, which includes the fact that many ministers are willing to dishonor the Scriptures and discount the power of the Gospel, there is a growing disposition to court the favor of the secular world by securing its visa in spiritual affairs, the end sought being temporal power, influence, and wealth. This course is pursued when men in high positions in the social, business, or political world, without reference to their religious faith or character, are substituted for spiritually-minded men and women on the programs of special church services.

What I mean is this: Preachers should honor God and His Word by making the latter the basis of every sermon they preach, taking a passage of scripture for a text, thus vitalizing the discourse in the interest of a high spiritual aim. And so every program of the Church, from the General Conference down to the midweek prayer-meeting, should be based on spiritual grounds, and arranged for the edification of the saints and for the uplift of humanity.—Religious Telescope.

SPURGEON ON LONG SERMONS

Sel. by H. E. S.

Very seldom do we hear any complaint as to the undue shortness of discourses; the tendency is all the other way. Why do ministers preach long sermons? Is it for their own pleasure, or is it for the pleasure of the people? If it is the latter, they certainly are grievously mistaken; and if it is the former, they might practice a little self-denial. Sermons ought never to be measured by the yard-stick or clock; but they ought to be measured by this simple rule, "have done when you have done." Don't be particular about how you come to a close, but be a great deal more concerned not to keep on till your discourse dies like a candle which cannot give another flicker. If you multiply words, you will spoil what you have done. Strike while the iron is hot, but do not keep on striking till the iron grows cold; though that is what many do. They hit the nail on the head, and drive it in; and then go on hammering till they split the board and the nail drops out. They preach their people into a good frame of mind, and then preach them out of it.

One minister interprets the whole Gospel to read "GO." another one reads the same Gospel and tells his congregation that it all means "GROW." and they agree exactly. The first is the apostle of service, the second of spiritual life. Whoever is willing to **go** is sure to grow; and those in condition to **grow** are often the first ones who volunteer to **go**.

"We need not worry what people say of us unless it is true."

WITH A BURDEN FOR LOST SOULS

Much depends upon the interest taken, the determination shown, and the trust in God manifested as to whether your efforts for the upbuilding of the Church results in success or failure. You say that the cause ought to be revived and strengthened in a certain community, but that there is no use trying, as the congregation is too far gone, the people too indifferent, and the community too much occupied in the affairs of this world. Perhaps you are right, but has it been demonstrated by actual effort that the people can not be reached? How much are you burdened for the salvation of the lost? How much have you prayed that God may quicken the hearts of the indifferent? How much time have you spent upon your knees, and how fully are you of a mind that God will hear and answer prayer. We are not saying that every effort will succeed; but we believe that most of the failures of the past have been due to lack of consecration, lack of courage, lack of confidence in the promise that God will care for and sustain His own. If the Church of Christ would enter the fight to win the mighty strongholds of Satan for God with the same determination that the nations have thrown themselves into this foolish struggle which we call war, that there would be a flourishing church in many a place that is now almost if not altogether in the hands of Satan. The power which wins is not eloquence, not personal magnetism, not intelligence, not financial backing, not numbers (although all of these, when upon the altar of the Lord, are a great help) but a clinging to the Throne, a hoping for results, a throwing of your life into the fight, a holding on till God rewards the efforts with victory.

The following extract, sent us recently by an evangelizing agency, throws some light on this subject:

"After getting the building in shape, they sought to reach the people by a house to house canvas and by advertising. Much time was spent in earnest prayer. The audiences at first were very small, but steadily grew as the work continued, so that before the close of the meetings, the church was packed and interest at white heat.

"There were about eighty professed conversions, and at the end of the four weeks, a new church organization was formed with a Sunday school of ninety-three. This enrollment has been increased to 125. The church now has the largest prayer meeting in the city, with an attendance of seventy or more, and 150 or more at the Sunday evening services. This is an illustration of what can be done in neglected communities where the old time Gospel is preached in the old time power."

The results may not always be the same, but results will come. We need a thousand more preachers to carry the Gospel to the dark places of earth. Most of the struggling churches where the cause is waning owe their condition to the fact that even those who would like to see it different are not sufficiently awake to rise to the occasion, throw their whole life into the work, and be used of the Lord to inspire confidence in others. If we would look heavenward with greater faith, and look wordward with a greater burden, we might hear God say of many a neglected place, "I have much people in this city" or community.

EXPOSITORY PREACHING

(The following, by H. L. McLendon in "The Christian Workers' Magazine," is worthy of our consideration. Another appropriate title would be, "Old Fashioned Preaching," for the kind of preaching herein described was frequently heard from the pulpit a generation or two ago. Of course, the introductory part, telling about the dissatisfaction of the laity, must be taken with some allowance; for the things mentioned are true only of some lay members. But the body of the article is full of timely thought and suggestions. —Editor.)

The coming generation of preachers will have to adapt themselves to a demand which is now arising from the pew. This demand cannot be lightly set aside. The ministry must heed it. This restlessness which is manifested in the pew is in the nature of a desire for knowledge—knowledge of God's Word. The laity feels there should be more spiritual food coming to them than what is meted out in the average sermon of today. Being hungry, they are demanding wholesome food.

In casting about for a remedy they have discovered that the sermon which gives them the most satisfaction is what the writers in homiletical literature call expository preaching.

It will be well in the outset to define what we mean by expository preaching. Sewall has to say by way of definition: "Expository preaching is not the evolution of a topic, but the elucidation of Scripture. The main purpose is to get at the real meaning of God's truth." Now this kind of preaching does not exclude argument, or exhortation or doctrine, or appeals to sinners. It furnishes an occasion for all of these. The fact is one must be adept in argumentation, exhortation and persuasion to be an acceptable preacher of expository sermons.

But pleasing as is expository preaching to the laity, there are those who think it is a refuge for weak minds, or that it encourages laziness, or blunts the minister's analytical power. These view points are wrong. If expository preaching were only running comments it might be a refuge for weak minds; but it is the perfection of analytical perception. To excel in this style of preaching presupposes thoroughness from every angle.

Let us take a glance at the history of expository preaching. It may be said to date back to the days of Ezra as we find him day after day standing upon his pulpit of wood in the streets before the water gate of his city, reading out of the law and explaining it to the people. Paul was an expository preacher. We see him on many occasions reasoning out of the Scriptures. Justin Martyr, Origen, Augustine, Chrysostom, Luther, Calvin, Matthew Henry, and Alexander Maclaren were expository preachers. For years in Scotland the morning sermon was expository, while the evening one was evangelistic.

As to the value of expository preaching, it may be summed up thus: It causes the audience to think, and along with their thinking comes interest and expectancy; the people become more familiar with the Bible, and that leads them to search the Scriptures for themselves; it makes attractive passages which otherwise might be passed over.

In conclusion, I claim, that all things being equal, this style of preaching is the best.

Your ability to reach the hearts of your hearers depends largely upon how completely your own heart is wrapped up in your message.

"Alawys shun the companion who whispers evil things in your ear."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Matt. 24:28. S. K.

The verse reads as follows: "For wheresoever the carcass is, there will the eagles be gathered together."

There are a number of applications that might be made of this figure of speech, but in the connection in which this language is here used it undoubtedly refers to the drawing power of Christ in the perilous times described in this chapter. "And I, if I be lifted up, will draw all men unto me." "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish," etc. The keen sense of smell on the part of the eagle enables it to go to and find the proper prey, even in the midst of other attractions. When the Spirit of God is in man he will gather around the Son of God, even though there are multitudes of false prophets crying, "Lo here; lo there."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE FIRST PSALM

Blest is the man that sets his face,
'Gainst ways that wicked are;
That stands not in the sinner's place—
Nor sits with scorners there.

To him God's law is just and great,
And full of all delight;
And on it doth he meditate—
By day as well as night.

He like a tree whose every root,
Is by clear waters seen,
He shall in season ripen fruit—
His leaves be evergreen.

All that he does shall riches yield,
The wicked are not so—
But like the chaff which on the field—
The wind drives to and fro.

No wicked shall in judgment stand—
For sin is in their breath;
God knoweth well His chosen band—
And ways of sin are death.

—T. C. Waite.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

XIV. Family Worship

Men ought always to pray, and not to faint.—Luke 18:1.

In the preceding chapter Jesus is telling about His second coming, showing how some shall be taken and others left. In the text He teaches the importance of continuing in prayer. You know sometimes we adopt family worship and give it up. Others give it up when they think they are too busy. Well, we often think a home is not what God wants it to be without it. While there are many dear people who don't have family worship, and their homes are real Christ-like homes after all, is it not true that their homes would be just that much nearer model if family worship were adopted? On the other hand, many homes where family worship is kept up continually but after all are far from being model homes, yet without it they would still be farther away.

Is it not possible that family worship may become formal? Oh, yes, there are few things that we as Christians do that may not become formal. Our going to church may become formal, our private prayers may become formal. Our singing may become altogether formal. So with family worship. It is Satan's business to have us make form out of everything we do; yet ye should pray, as the Savior says, and not faint.

Can there be anything about the home that is more helpful to the home than to have our regular family devotion? Oh, the spiritual food that has been received around the family altar. How encouraging to get into homes where a portion of Scripture is read each day by some member of the family or each member of the family taking part in the reading, then some member of the family offering prayer. Each member of the family should be personally mentioned sometimes. There is nothing more encouraging for the children than to know that parents are deeply interested in them, by personally mentioning them in prayer sometimes shows that we are concerned about them.

Who shall be at the head of the family worship? asks some one. Well, since the father is supposed to be at the head of the family, it would naturally fall to his lot to lead the worship. While this is the rule, there are without doubt exceptions. We have met with fathers who were not as well qualified as the mothers, so in this case it might be well to divide the work. Then if there are children in the home who are Christians it would be in place for them to change off sometimes. These are suggestions that might be a help to us. Cornelius is spoken of as devout, and one "that feared God with all his house, and prayed to God alway." Here we think we hace an example of family worship, no doubt every member of the family that was of mature years was prayerful and took part in the prayers. Paul says to Timothy, "I will that men pray every where." Certainly, then, the home is one of the places where much praying should be done. David says, "Morning, noon, and evening, will I pray." Whether he gathered his family around the family altar three times each day we doubt; yet it may be possible.

Some people have family worship once a week, or each Sunday morning. Well, that may be all right. We are glad for that; but would it not be to our benefit to gather the children around the family altar each day? and would it not bring just that much more praise and glory to God's name? Then again others have family worship only when the preacher comes. We have noticed that sometimes children are quite awkward. They scarcely know just how to do when prayer is called for. Then there are homes where prayer is not publicly offered even when the preacher comes unless he should suggest it.

Oh, for homes of prayer; homes where the children and every member of the family know nothing different but when the time comes for worship that each one begins to take his and her place. A portion of Scripture read by the family, or by some member of family, each day is a great help in studying the Bible. We need a message from heaven each day and we can think of no better way to get it than by reading a portion of Scripture each day. Again to our mind there is no better way to begin a day's work than to spend some time in worship each morning before the work is begun.

But some people have their worship in the evening after the day's work is done. There can be no objections to that. If the family concerned would rather have their worship at that time, certainly that is all right. Then again some have worship both morning and evening. There can be no objections to that if that is our preference. There is not so much danger of having our worship too often as there is in not having it often enough.

Sometimes we are tried. Strangers are present. We are threshing and some of the men have stayed overnight and are ungodly men. What shall we do? Shall we have our worship as usual? Certainly. By having our worship as usual some one may be helped spiritually to the extent that a soul may be saved. Threshing season is a busy time in the west and northwest, but worship should not be neglected. We need the help of God just as much when we are busy as any other time, perhaps more so.

Palmyra, Mo.

THE WORLD A GARDEN IS

A mother on a summer's day
Gave daughters two their choice of play.
The garden was a favorite spot,
And off they sped, enwrapped in tho't.
For one it was a dreary place,
The roses all seemed void of grace,
For thorns were all her eyes discerned
And quickly to her mother turned
And said, "Oh dear, too sad for me,
The roses all have thorns, I see."
The other daughter saw roses rare,
To her they grew not e'en a tare.
"The garden is a lovely place,
The roses of such poise and grace."
The mother smiled, as mothers do,
'Twas the story old, yet ever new.
To some the world a garden is,
Where flowers bloom; to others 'tis
A place of thorns—a choice bf view.
Now what is it, my friend to you?
What is it, my friend, to you?

—Selected.

Sunday School

For the Gospel Herald.

Lesson for May 13, 1917—Jno. 15:1-13

JESUS THE TRUE VINE

Golden Text.—I am the vine, ye are the branches.—Jno. 15:5.

Introductory.—After Christ had washed His disciples' feet and instituted the communion, He sat down and taught His disciples. The instructions begin in the thirteenth chapter, latter part, and continue throughout the fourteenth, fifteenth, and sixteenth chapters. Then his memorable prayer (Chap. 17), then the singing of an hymn, then the dismissal. In fact, the whole meeting resembles one of our modern communion services. The lesson before us is a part of the instruction given on this occasion.

The Parable.—One of Christ's most forceful ways of teaching was by way of illustrations. In this lesson we have the fitting illustration of the vine and its branches as representative of Christ and His disciples. As the branch can not live except through abiding in the vine, so the disciple of Christ can not retain his discipleship except through abiding in Christ.

Kinds of Branches.—The first thought to notice is that there can be no branch of a vine save one that has been brought into existence through the life of the vine. So we speak only of a living disciple of Christ, or one once having had life. Of these, two kinds of members or disciples are held forth: the fruit-bearing kind, the non-fruit-bearing kind. As in the natural vine there are conditions which render the branches unfruitful and sometimes life becomes extinct, so among the branches of the true Vine some become unfruitful and perish. Christ's language is plain. "Every branch in me that beareth not fruit he taketh away." If there remains any doubt as to what this means, we have this doubt clearly removed in v. 6: "If a man abide not in me, he is cast forth as a branch." As for the fruit-bearing branch, an important lesson is given in connection with that. "Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." In this He teaches cleansing, sacrifice, self-denial, chastening. "Whom the Lord loveth he chasteneth." One of the best things that can happen a grape vine is to do some real pruning. So with the fruit-bearer. The pruning of all superfluities or evils means increase in the service of our Master. How does this purging take place? "Through the Word." It is the fruit-bearing branch that brings glory to God.

Friendship with Christ.—The secret of fruit-bearing is that of abiding in Christ. The blessings of the Lord are conditioned upon, "If ye abide in me." This keeps the branch in touch with the life of the vine, with the purging power of the Word, and insures continued fruit-bearing and inseparable relationship. The promised results are as follows:

1. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The child of God is in living touch and relationship with Him, and there is here a sure promise that his prayers will be answered. They who are Spirit-led are sure to "pray according to His will" and are always heard.

2. The Father glorified and discipleship assured. God is always glorified in the lives of His faithful followers.

3. Abiding in the love of Christ. Love and obedience are inseparably connected. Christ puts this in two ways. In Jno. 14:15 He says, "If ye love me, keep my commandments." In v. 10 of this lesson He says, "If ye keep my commandments, ye shall abide in my love." Willing obedience is a natural result of unfeigned love.

4. Great joy. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

5. Brotherly love. "This is my commandment, That ye love one another, as I have loved you."

6. Sacrifice. "Greater love hath no man that this, that a man lay down his life for his friends." As love and obedience go together, so love and sacrifice are likewise unseparable. It was the love of God that constrained Him to send His only begotten Son into the world to save sinful men. It was the love of Christ that constrained Him to lay down His life for us. It is the Christian's love for God and His creatures that constrains him to spend his life in the service of God and man. More than this, love for God means love for man—not friends only, but both friend and foe." Thus filled with love toward God and man, the child of God having the love of God shed abroad in his heart by the Holy Ghost, is constrained to spend his life for the ingathering of the lost and the spiritual upbuilding of the saved. This love going out to all men, naturally constrains us to do all we can that all the world may know of Christ and His power to save.—K.

"It may not be so hard to secure forgiveness of a wrong act, but just think of the remembrance of it; that will not be blotted out on earth."

"We should always strive in every possible way to keep sweet in spirit and avoid all manner of petty anger."

Our Young People

JESUS, A FRIEND TO ALL (Junior)

Jno. 3:18; Matt. 11:28-30; Luke 42:46-48

Topic for May 13

MOTTO

"Christ Jesus; who gave himself a ransom for all."

THE STUDY HOUR

I. **Whosoever.**—This word is one that takes in everybody in the world. It matters sot who it is that will believe in Jesus, He has planned a way for them to be saved and become His friends. When we begin to think of the goodness that caused Jesus to come into the world and then think how many sinful and wicked ones there are, we cannot help but wonder that He is a friend to them all. But He was a friend even before the world is a friend to Him. But if we want to get the blessing of the friendship which Jesus has brought, we must all believe on Him as the Bible says, "Whosoever believeth on Him should not perish, but have everlasting life."

A little boy was once asked what the word "whosoever" meant. He answered that it means me and you and everybody else. If we will remember this when we meet our friends, it will make us more thoughtful about bringing the good news to them. Then we sometimes meet a stranger. We ought to feel that Jesus wants this stranger to know about how He is ready to be a friend to him. Again we meet some people who are very wicked and careless. We may be tempted to feel that we do not care whether they find Jesus or not. But we should remember that if Jesus had waited till we were without sin to save us we never would have been saved. So then we ought to try to bring the wicked and sinful to know Jesus. Jesus loved even those who put Him to death and prayed the Father to forgive them while they were driving the cruel nails in His hands. If Jesus loved those who treated Him so cruelly we too should love those who treat us cruelly and pray for them that they might find Jesus as a friend who will save them from all sin and make them His own.—Jno. 3:1-18.

PERSONAL THOUGHT

Jesus is a friend of sinners. If it were not so, I would be forever cast off from His presence. How glad we all should be to tell other sinners about our very best friend who wants to be the friend of all.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **All.**
2. Commit Matt. 11:28; Jno. 3:16; Luke 24:46-48.

For Others.—

1. A talk about the **"Whosoevers"** of the Bible.
2. What Kind of People Does Jesus Love?
3. What Kind of People Does Jesus Help?
4. What Will Our Best Friend Do for Us?
5. How Can We Carry the News to Every Nation?
6. Ways in Which We Can Show Our Friendship.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MAY 3, 1917

Field Notes

Communion services are announced for Casselman's Church near Grantsville, Md., to be held Sunday, May 20. —M.

On account of the condition of his health Bro. A. Metzler has tendered his resignation as superintendent of the Orphans' Home at West Liberty, Ohio, the same to take effect July 1, 1917. His successor has not yet been chosen.

Last Sunday was communion Sunday at Cherry Box, Mo., services in charge of Bro. J. M. Kreider of Palmyra, Mo.

Communion services were announced for Sunday, April 29, to be held at East Union Church near Kalona, Iowa.

Bro. Andrew Schrock of Metamora, Ill., officiated in communion services at Lower Deer Creek Church near Kalona, Iowa, on Sunday, April 22. —Y.

Bro. C. F. Derstine expects to begin a 10 days' series of meetings at the Casselman Church near Grantsville, Md., Thursday evening, May 3. —M.

Bro. David D. Miller was ordained at Lower Deer Creek Church near Kalona, Iowa, on Sunday, April 22. The Lord bless our young brother in the added responsibilities laid upon him.—Y.

Monday, May 7, is the time set for the annual meeting of the Mennonite Children's Home Association at Millersville, Pa. A strong program has been arranged and a good meeting is hoped for.

Sunday School Meeting.—A Sunday school meeting is announced for June 7, 1917, at the Mennonite Church, Hanover, Pa. An all day and evening session will be held. Everybody invited.—H.

Thursday, May 24, is the day appointed for a live Sunday school meeting, to be held at Gingerich's Church, Lebanon Co., Pa. Among those whose names appear on the program are W. F. Charlton, J. F. Bressler, A. B. Lutz, and S. B. Landis.

A program of the annual meeting of the Mennonite Board of Missions and Charities, to be held at Belleville, Pa., May 16-18, is before us. The forenoons are devoted to the business of the Board, the afternoons and evenings being devoted to the consideration of live mission themes in which all friends of missions are interested. An important meeting is in prospect.

Correspondence

Pequea, Pa.

(Byerland congregation)

Dear Editor and all Herald Readers:—On Easter day baptismal services were held at the New Danville Church, when 12 persons were received into the Church by baptism, for which we are glad. Six of them belong to the Byerland congregation, and were members of our Sunday school. We ask an interest in your prayers for them and the work at this place that we may be a bright and shining light. Our Sunday school was reorganized this spring. Supts, Benj. H. Hess, J. H. Herr; Sec., A. R. Hess; Treas., C. H .Hess; Chor., Henry Hess.

Today we had communion, the River Corner congregation communing with us. In the fall we go over to them to commune with them. Bish. A. B. Herr officiated. Today there were two more persons announced for church membership. They ask the prayers of God's people.

April 22, 1917. Benj. H. Hess.

Kenmare, N. Dak.

Dear Herald Readers:—We have been silent for some time, but God in His love has not ceased sending His blessings on His children at this place. When we read of the many widows and children that the war has robbed of their husbands and fathers and left at the point of starvation, it causes us to stop and think how much we have to be thankful for. If we would count our blessings, naming them one by one, we would more fully realize what God is doing for us and would be more thankful, especially that we are permitted to live in a land of Bibles where we can learn more of God's Word.

On Sunday, April 22, Bro. I. S. Mast was with us. He preached two very helpful sermons; also one on Saturday evening. On Sunday afternoon we had council meeting. Some who had yielded to temptation confessed their sins and expressed a desire for a closer walk with God. All expressed peace and a desire to partake of the communion, which we expect to have in two weeks, if it is the Lord's will.

The attendance and interest were good last Sunday.

Pray for the small flock at this place, that we may grow in grace.

Yours in His service,

April 23, 1917. Pearl Kauffman.

Coalridge, Mont.

Dear Brethren and all Readers of the Herald, Greeting:—We have been richly blessed by our heavenly Father with good health after a long winter.

Our Sunday school and church services have been well attended since the weather has moderated. Our little school house is small to accommodate the crowds comfortably. Even though some are too busy and others too tired to attend meetings, the average attendance is far above that of last spring. We expect Bro. I. S. Mast of Minot, N. Dak., to conduct a series of meetings here the fore part of June, the Lord willing.

Remember the work at Coalridge.

The Lord willing, we expect to be at Bloomfield, Mont., over Sunday, May 6. Your brother,

April 24, 1917. L. A. Kauffman.

Freeport, Ill.

We are indeed glad to report to the Herald readers, that on Sunday, April 22 fourteen young people were received into Church fellowship at this place; thirteen by baptism, and one from another denomination. May we continue to pray for them that they may all become lights to the world and faithful workers in the Church.

Counsel meeting will be held April 29, and communion services on the following Sunday, May 6. We trust that all will be present and partake of the emblems of the broken body and shed blood of Christ.

We are also glad to report that Bro. J. D. Brunk spent a week with us recently in teaching vocal music, and making our people acquainted with "Life Songs." His efforts were very much appreciated by all.

April 25, 1917. Cor.

Kalona, Iowa

(Lower Deer Creek congregation)

Bro. A. Schrock of Metamora, Ill., was in our midst and preached for us on Sunday, April 15, on which day we also held our council meeting. He also preached for us on Sunday evening, Wednesday and Saturday following.

On Sunday, April 22, communion services were observed, conducted by Bro. Schrock, assisted by Bros. Sanford C. Yoder and Daniel Fisher of East Union. There were some very important truths brought out at these services. In round numbers about 170 took part. After communion and feet washing, the congregation proceeded to ballot for a minister at this place, David D. Miller receiving a very large majority of the votes cast. Bro. Schrock declared the brother was called to the ministry by God through His Church and he was duly ordained to the ministry.

It was surely a trying time, there scarcely being a dry eye in the whole congregation. We would humbly ask the brotherhood to pray for the brother. We also ask an interest in the prayers of brothers and sisters of all congregations into whose hands this may fall, that he may grow in grace and knowledge and that he may declare the whole counsel of God.

We would suggest, since there is already a "D. D. Miller" in this Conference that the brother be designated as "David D. Miller."

April 25, 1917. Sam B. Miller.

Dundee, Ohio

Greeting to all in Jesus' Name:—It may be that others will be as glad to hear from Dundee, as we are to hear from other places.

We are about to change the dates of services at the Kolb and Longenecker churches, on account of services in other churches near the Kolb Church on the same day. The change will be made May 6, 1917. Services in the morning of May 6 at the Kolb Church, and every two weeks following. Services at the Longenecker Church in the evening of May, again in the morning of May 13, and every two weeks following. Friends please notice the change.

We are enjoying ourselves in the work of the Lord, although in these days of high prices and busy season, we are often so pressed with the cares of this life, that if we do not watch ourselves we will neglect our duty in the Master's service. "The harvest truly is plenteous but the labourers are few." Holmes Co. is a small portion of that field. "Pray ye therefor the Lord of the harvest that he will send forth labourers into his harvest."

Much is being said and written about colonizing, and we do not want to discourage that method of extending the work of the Lord. At the same time let us not forget to put forth an effort to build up the needy fields.

If there are any brethren or sisters in the Church who contemplate a change of location for the good of the cause of Christ, just remember Holmes Co., Ohio, when you ask the Lord the question, "Where wilt thou have me to go?" We have no offer of nice farming land at a low price, nor any scheme of getting rich quick to present, as an inducement, and listen, dear brother, if that is uppermost in your mind when you consider a change you are not the one that the Lord needs at Dundee, nor are you in a right condition that the Lord can make the best possible use of you any where else. But if the kingdom of God, the work of the Church and the welfare of souls is the object that induces you to make a change, while you fully trust Him to add all these things, I am sure the Lord will find a place suitable for you. If not, He will suit you to the place that is in need, if you will but allow Him to do so, and I am safe to say that you would receive a hearty welcome here. I am also quite sure that if every worker in the Church were on the altar for service for Jesus Christ, without taking so much thought of self, that the needy fields would be supplied, and the Church would be able to reach out into new fields more rapidly in the future than she has in the past.

Pray for the work here, also come over and help us. D. M. Fried

April 25, 1917.

Goshen, Ind.

(Clinton Brick congregation)

Dear Herald Readers, Greeting:—We as a community feel very thankful for the spiritual food which we received the past week. Bro. Clayton F. Derstine was with us from April 13 to April 23. There were services every evening and on the 22nd we had three services—forenoon, afternoon and evening. We were made to believe that people are hungering for the pure Word of God. May we as a united band pray for these our brethren who are not ashamed to declare the whole counsel of God. May we stand by them and be a help to them by having our lives correspond with their teaching. There were three souls who were willing to accept Christ as their Savior. There were others under conviction. The church as a whole is strengthened. There were those of our number who were not privileged to meet with us on account of sickness. May they look to Him who is ever near just when we need Him. Pray for us.

April 27, 1917. Emma Beachy.

Columbia, Pa.

The Lord willing, Sunday school at the Mennonite Mission, Columbia, Pa., will be in the morning, May 20, at 9:30 instead of 1:30 P. M., the usual time. Communion services at Mountville, Pa., in the afternoon is the cause for this change.

April 28, 1917. C. B. B.

Scottdale, Pa.

Greeting to all in the Name of Jesus:—Our council meeting was held yesterday, when peace was unanimously expressed among those present. The Lord willing, we expect to hold our communion on Sunday, May 13. A general invitation is extended to all within reach to be with us on that occasion.

Bro. John L. Zook of Belleville, Pa., paid us a short visit last week, taking an active part in one of our Thursday evening cottage meetings. He was on his way home from Lawrence Co., Pa.

Bro. Clarence H. Brilhart and family have gone to La Junta, Colo., for the benefit of Bro. Clarence' health. Our prayer is that not only may his health be restored but that the Lord may use them to the strengthening of the Church wherever they go.

Bro. C. B. Wiens, whose long illness was mentioned in these columns a time or two, finally went to Pittsburg to submit to an operation for mastoid abscess. It was a serious case but he is recovering nicely. We hope to see him back soon.

Baptismal services here next Sunday.

Pray for the work at this place.

April 30, 1917. Cor.

Miscellaneous

A VERY DEAR FRIEND

By Bessie Rollins.

For the Gospel Herald.

I have a friend whose name is Jesus,
His face I soon shall see;
And if I run life's race with patience,
My friend He'll always be.

When but eighteen my eyesight left me,
Since then I've nothing seen;
But I have found a friend in Jesus,
He leads me in pastures green.

When my life's burdens seemed the heaviest,
To sorrows there seemed no end,
I called on Jesus Christ to save me,
And found in Him a friend.

And then I thanked Him for His goodness,
For He had heard my prayer,
My faith in God was greatly strengthened,
Rich blessings He with me shared.

If we but fully trust in Jesus,
Do His will and keep His Word,
His promise is to ne'er forsake us,
Our prayer of faith is heard

Oh the rich pleasures that await us
With Jesus at God's right hand;
In undimmed glory we'll live forever
In that bright, happy land.

Scottdale, Pa.

THE VALLEY OF THE SHADOW

By Oscar Burkholder.

For the Gospel Herald.

There are many things occupying the minds of people these days. Thoughts that most of us would have called foreign three years ago. Events have taken place so rapidly and with such persistent continuity that the subjects which occupied the attention of many before the war are seldom mentioned now. Truly the national mind is undergoing a marked change; and while this change is going on, the peoples of the world are passing through an experience that has never been equalled for its intensity and scope.

The world is in mortal combat. The Christian must recognize this fact and work the work of righteousness accordingly. He may think that it all might have been different. He may wish that it all might change and peace once more be established. He may pray to God that He might be merciful and put an end to all this bloodshed. But with all his apparent wishing and praying for peace, the nations are putting forth still greater efforts for destruction and death. It would seem that the Christian is helpless to avert it.

God's plans are being carried out. The wickedness of the nations is proving to be their destruction. They have sown to the wind and are reaping the whirlwind. The judgment of God against national sin is being fulfilled. When God will say that it is enough, no one knows, but this we do know, that God does not do anything by halves. God's punishment will be complete.

We are in the "valley of the shadow of death." Those of us who are living in a land whose people have been involved in this great conflict from the outset, realize this the most. Death is the most harrowing consequence of war. Those at the front behold it day after day. We on this side of the ocean are in its shadow.

Many have died since the war began. Many are dying today. And as the war assumes larger proportions many more will pay the supreme penalty of earthly conflict. The cloud was small when it began, but we were soon horrified at its phenomenal growth. It grew by leaps and bounds. Each great battle added to its gigantic size until its shadow is over all the land. Every nook and corner of the greater part of our Dominion of Canada is more or less obscured. No family was immune. Statistics tell us that every family in the Province of Ontario is mourning for its loved ones. We have the first family to meet that is not mourning because of the death of one on the battlefield, or in expectation of such a death. We are walking "in the valley of the shadow of death."

Our foremost writers would have us believe that the nation is cheerful. Evidence is carefully gathered to prove this position. We are not doubting the sincerity of these writers or the truth of their evidence, but we do say that there is enough evidence to the contrary to substantiate our position. We know fathers and mothers whose sons were cut off in the beginning of manhood. Time has elapsed since they were killed. The shadow has not left their faces, the shadow caused by death. We know fathers and mothers, wives and children, whose loved ones are at the front or in training in the homeland, with the same shadow upon their faces. Death has not yet come, but they're expecting it. Hence the expression of suffering.

I've watched my mother's face since two of her boys enlisted. The shadow is there—not sometimes, but continually. I asked my brothers if they didn't think they'd be killed at the front. "No," they replied, "we expect to come home"—which only goes to show where the shadow of death or coming death, really is. Here, in our home land, in our factories, on our farms, by the fireside, we see the shadow. It is growing deeper every day. God pity those who cannot see anything but the coming gloom.

David said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." There is a brighter side to the shadow. With the eye of faith we look beyond to the One who said, "I am the light of the world." With our eyes fixed on Him the impending gloom has no terrors for us. We fear not coming catastrophes, and their dire consequences. We think, "Thou art with me." With this assurance we are content.

Breslau, Ont.

GRADED LESSONS IN THE SUNDAY SCHOOL

By Lester Hostetler.

For the Gospel Herald.

In the April 19 number of the Gospel Herald we were favored with an interesting article on this subject by Bro. Bender which left no doubts in our minds as to his position. As was suggested, the subject has been discussed by Sunday school workers for some time. Many of us still feel that it is of vital importance, for it concerns the problem of religious education—the religious training of the young from the ages of five to twenty-one—the central problem of the Church. Our people are greatly divided on this subject and therefore with the belief that Sunday school workers actually will welcome a further discussion of it, and with the conviction that I am only one of many whose studies and observations of graded lessons have led to conclusions in their favor, I humbly venture to sketch briefly the reasons why I have in the past advocated the graded lesson system.

I. What is a graded lesson system?

It is a series of Sunday school lessons which, instead of taking a certain portion of scripture and trying to find in it a lesson for the pupils of all ages from the primary to the adult classes, uses different lessons, different portions of scripture and different subjects, according to the needs and interests of each grade. We all know that the interests of children change as they grow. We recognize this in the Christmas gifts which we buy for them and we see it when we watch the games which different ages of children like best. The graded lessons are a recognition of the same principle in Sunday school work. It gives to the child that part of the Bible which most interests him and is best adapted to his needs.

To illustrate: Take beginners under six. What are their needs? To learn about the heavenly Father who cares for, provides and protects little children; to know Christ, the Son of God, who became a little child, who went about doing good and who is the

friend and Savior of little children. The material which supplies this need best is obviously not the prophecy of Isaiah nor Paul's letter to Philemon, but the simple Bible stories of the Old and New Testaments. Likewise the juniors (9 to 12) have their special needs and interests. This is preeminently the time when they are hero worshipers; also when they need to have strengthened within them the love for right and hatred for wrong. It is easy to see that the epistle of Hebrews for example is less suitable here than those stories which fascinate all children—the stories about Saul and Jonathan and David and Nehemiah. The Intermediate period (13 to 16) is the time when most conversions take place and when the boy and girl looks forward to church membership. Why not give a whole year to the life of Jesus? another year to studying the organization of the Christian life—the Church? How about the seniors (17 to 20)? Thev look forward to a life work and they are now also capable of systematic Bible study. Why not devote one year to a course like "The World as a Field for Christian Service;" another to a survey of the Old Testament, another to a survey of the New Testament, and another to Church History?

This suggests only very briefly the aim and plan of a graded system.

II. What are the advantages of a graded system?

1. It adapts the lessons to the needs and interests of the pupils. Here the objection is urged that the Bible is all inspired and therefore profitable for all ages of pupils. But I believe it is minimizing the Bible to say that it is all simple enough for a child to understand. No, the Bible, this wonderful library of 66 books, contains many kinds of literature on many different subjects. And to some of us it seems just as unwise to teach a child the book of Hebrews or Revelation before it knows the simple and interesting narrative of Genesis and the Gospels, as it would be to teach a child compound interest before it knows the multiplication table; and just as unwise to teach the prophecies of Jeremiah and Hosea before the child knows about Moses among the bulrushes and David's sling, as it would be to teach political science and sociology before the pupil knows the stories of Washington and Lincoln. The adult can study with profit the doctrinal epistles of Paul and the prophecies of the Old Testament; the child can get more out of other material and no amount of graded teaching can make up for lack of graded material.

2. It gives a better knowledge of the Bible. The International uniform lessons are spiral; they go around in a circle. They repeat the same material every several years. The graded system is like a ladder, progressing step by step. It begins with the simple things which a child can understand and progresses to the great questions and doctrines of the Christian life which are understood only after becoming a man and ceasing to think like a child.

3. Graded lessons are easier to teach!

a. Because each lesson has a definite aim. It does away with teaching the "Bible in general" to "pupils in general" by a "method in general." It relieves the teacher of the task of hunting around to see what can be found in the lesson for the pupils of this or that age.

b. The teacher who remains with a certain grade year after year, teaching the same lessons to successive classes, can take advantage every year of all the experiences of preceding years. Successes can be repeated; errors avoided.

III. Objections considered.

1. Expense. It is true that the expense would be several times greater. The Methodist graded series (Pub. by Methodist Book Concern, New York) cost 12½c. per quarter. The Blackeslee series (Pub. by Scribners) cost from 10 to 15c. The Scribner series are published at the same price. The minimum therefore for one child per year would be about 50c., or the price of two gallons of gasoline. This is much more than the uniform series costs. Money ought to be made honestly and never to be spent foolishly. Can we afford the cost? Are a few dollars extra per year too great a price for a father to pay for graded lessons, if they are the means of making better Christian men and women of his children?

2. Should we teach extra-Biblical subjects, such as are included in the graded lessons? Ought we to teach such subjects as missions or church history? To this I answer emphatically, Yes. Christ said, preach the Gospel in all nations. Then why not study missions and find out what has been done and what remains for us to do in order that His will may be fulfilled. Again, shall we insist upon loyalty to the Mennonite faith and keep our young people ignorant about the heroes of the Reformation, and especially about the life and character and ideals of Menno Simons, through whose statesmanship and God-fearing heroism, were gathered together the remnant of our persecuted Anabaptist forefathers? Did God's work cease to be worthy of study when the great apostle to the Gentiles was cut off from his labors? To me the study of church history is very inspiring. In it I see the testimony of the work and power of the Gospel in transforming lives. A knowledge of John Calvin, Martin Luther, Hulderich Zwingli, and Menno Simons, gives me a better understanding of our Protestant faith and increased interest and loyalty to the fundamental principles of the Mennonite Church. Let our young people know more about the church and they will respect it instead of scoff at it.

3. Does it do away with the teacher's meeting? Yes. With the particular kind that meets for the discussion of the lesson only. But it does not do away with the **Teacher's Training Class** such as Bro. P. R. Lantz has been the means of organizing in various districts in Ohio.

4. Unity in the study. I admit the difficulty of the Mennonite farmer-preacher who is blessed with a representative of each grade in the family and who after a hard day in the corn field calls them together for a study of the Sunday school lesson and finds that each has a different subject. But the question may fairly be asked whether this father is using the correct method of teaching in the home. Can he expect to bring up all of his ten children in the nurture and fear of the Lord when he deals with them collectively attempting to teach 18-year old brother and six-year old Mary with the same material. Children are **not miniature grown-ups.** They live in an entirely different world and have entirely different interests from that of adults, and any system of teaching which fails to recognize this, whether at home or in the Sunday school, is at fault.

5. The theory sounds fine, but someone says it doesn't work and that the plan has been tried and is being fast abandoned. This objection needs to be very carefully stated in order to stay within the limits of the truth. Catholics and Jews are using graded lessons in their teaching, and scores of Protestant Sunday schools are using it with success. It is only to be expected that a new plan will at first meet with many practical difficulties. The first automobile was not only expensive but extremely uncertain. After a score of years of perfecting they have become seemingly indispensable to even thousands of farmers. I am not advocating any special system of graded Sunday school lessons. The series which will be satisfactory in every respect has yet to be written. But I believe that they represent a sound principle of teaching and when once perfected will be the final solution of our lesson problem.

I would not for one moment minimize the great service which the international uniform lessons have rendered. The religious world is deeply indebted to the contribution which they have made to Sunday school work. But I believe that they have paved the way, and that we are ready for a step in advance. It is my

prayer that we may ever be alive to the problems and opportunities of the Sunday school. However we may differ in our methods of work, let each work the best he can in his own armour, but let all be united in the one great aim of making our Lord and Savior Jesus Christ known to a needy world.

600 W. 22nd St., N. Y.

SUBMISSION

By David D. Miller.

For the Gospel Herald.

The subject is an important one from the very fact that it has Bible basis. The idea of submission is taught throughout the entire Book. The teachings concerning it, especially in the New Testament, are so definite and full of significance that the fair-minded and honest Bible reader will have no refutation to offer.

Humanity, whether aware of the fact or not, is in the age of submission during earthly life. We have liberty, but our liberty ceases at the same boundary that our fellowman's rights begin. That is enough liberty for a child of God, but the principle of submission is involved just the same. Acknowledging the fact that we do submit, let us ask to whom or what. The forces to which we submit are but two: good and evil. Their sources are God and the devil; and we, whether we know it or whether we wish to our not, submit directly or indirectly to one of the two. We submit to the devil and his earthly agents and become debased; or we submit to God and His disciples on earth and are spiritually exalted. The latter (submitting to God) is the outstanding fact of the discussion. Whatever else may be written, submission to God is the foundation, and is what makes submission **to Him** easy and indispensable in the Christian life.

The words "submit yourselves" are not at all uncommon to studious Bible readers, and the matter of discovering to whom the submission is to be is not the work of a philosophic giant; but is simple enough for all of us to understand. All it takes is careful further reading in the same passages of Scripture.

Seemingly we do not hesitate to submit when it suits, or when we know we have to; but when it doesn't suit, often we do not wish to submit to even our highest authority. The child submits to the parent, the parent in a sense submits to the child. The pupils submit to the teacher; the teacher submits to the people of the district, and all of us submit to the government (and should as long as the government asks nothing unscriptural of us) and generally this seemingly unthoughtof submission takes place unhesitatingly. Why cannot we as Christian professors submit in the same way to the body—the Church—of which we are a part and to which we profess loyalty?

The Bible is the Word of God. It was left or given to us for profitableness "in doctrine, for reproof, for correction, for instruction in righteousness." It is the guide of the Christian. Some one may say: "Can't I interpret this Word, have my own opinions, and live accordingly?" The Christian professor who clings to such ideas argues the same as the man who says: "Can't I read the laws or the Constitution of the United States of America, interpret them, have my own opinions, and live accordingly?" Were everybody of that opinion we would have no need of a judicial department in our government, or of churches in our Christianity; but all would be anarchy, worse than heathenism.

The question may arise, Why is it necessary to do all these things? as much as to say, Why is it necessary to submit to the Church? The answer **may** be as some one has said, that unwillingness to submit to the Church is evidence of non-conversion when taken into the Church. If so, where is the fault? Very seldom, if ever, in such cases is the minister or church to be blamed, and God never. So again the fact centers in the one idea—lack of submission **somewhere.** If it is true that lack of submission results in part at least from many being taken into church membership unconverted, is it not also true that lack of submission in the church is evidence of non-conversion? Who dare question the authority of the Church after carefully reading Matt. 18:18? Who will attempt to overthrow or oppose the rule of our ministers and bishops after having a full understanding of scriptures such as Heb. 13:17 and Acts 16:4, 5? Who will say that the work of our conference is needless when Solomon in Prov. 11:14 tells us that we are on the safe track by having such meetings? More scriptures could be given to support the idea of submission to the above authorities, but it is not necessary. One who is inclined to criticise is just as apt to criticise in the face of half a dozen scriptures as one. We feel sorry for the minister, church, and conference critics who come to the front with such expressions as, "I'm my own boss," "I'll do as I please," "They're too strict," "If they ever get after me again I'll tell them to mind their own business," etc., etc. How much easier and better, and how much more happiness it brings to all concerned, when we get to the place where we can truthfully say, Lord, have your way with me; I'll submit to You and to Your servants; I'll submit to You through the Church; I'll submit to You through the Conference. Would to God that this were the position of each one of us. Then truly our church organization would be a unit and we as a band of soldiers of Jesus Christ could march boldly forward in the defense and proclamation of the principles of the Gospel of Jesus Christ.

Protection, Kans.

THE PRIVILEGE OF BEING NUMBERED WITH THE PEOPLE OF GOD

By Pearl McCulloh.

For the Gospel Herald.

There are many passages in God's Word that prove to us very plainly that we all have this privilege. In Jno. 3:16 the writer says, "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life." Let us now see what this means to **me.** First, let us take the words, "God so loved the world." Here let us stop and reason. He says "world." Does that mean me? It certainly does, for I am part of the world. Therefore God loved **me** that He gave His only begotten Son. Think of the sacrfiice. Isn't that clear so far? If so, let us now come to that all inclusive word, **"whosoever."** This surely means me. Read on and we find these words: "believeth on him." The next question to be settled is, Do I believe on Him? If I do not, what is the reason? We must believe before we have the assurance of the promise which follows. The promise is, we "shall not perish, but have everlasting life." What a blessed promise it is—but it is meant for me only on condition that I am willing to believe. Can I believe this promise? Let us believe it as we would a mother's promise, which we believe without any mental effort or struggle, but just believe it because mother made it. Jesus made this promise. It is true; let us believe it.

The word "come" is written in the Bible about nineteen hundred times; but before the revelator closes the last chapter of the last book he grasps his pen and writes, "The Spirit and the Bride say Come; let him that heareth come; let him that is athirst come." This spiritual anxiety, when it comes into the heart, should do, what thirst does when it comes into the throat. Is not thirst in the throat just an unspoken invitation to come and drink? We obey the invitation, so let us obey the spiritual thirst.

"Whosoever will let him come and take of the waters of life freely." This is addressed to those who are anxious. State it as fully, as plainly, as freely, as absolutely, as you please.

this is a condition: **if we are willing.** Am I willing?

The word whosoever plainly shows to us that **all** have this privilege; for God is no respector of persons. It is given to all who mourn and want comfort, to all who are friendless and want friendships, to all who are homeless and want sheltering love, to all who pray—yes, even to those who do not, but ought, to those who sin and need a Savior. Not one is excluded.

Those who do believe, enjoy so many things as Christians, that others do not. We ought to rejoice when we see the advantage we have of living far above the lives of those who do not take the privilege. The one great advantage is that of being numbered with God's people. How we should thank God for such a privilege.

There is no calling so great as the Christian's calling. Men may hold positions of trust, but God's call for us into the Christian service is far greater, to my opinion. It saves us from so many temptations out of which He alone can help us.

Let us stand together and live right. If we do we have a power. Now we realize that by being numbered with God's people we have the power of God as the keeping power.

Since He does not compel but allows us to take our own choice, and gives us so kind an invitation and so precious a promise, let us do our part. How can we refuse such a welcome? In the name of Jesus the Lord says, "Welcome" to all. Do I appreciate as I ought. Should I not be willing to sacrifice part of my life for Him to show my gratitude?

Cullom, Ill.

SOME PRESENT-DAY SUGGESTIONS

Talk about the days of trials and tribulations. They were not comparable to the subtile, orthodoxy-destroying spirit of the present day. From every quarter come suggestions for compromise in the name of liberality and broadness, and for the sake of unity and progress. The pastor of a city church recently came before the Ministerial Association with an urgent plea for letting down the bars, and admitting a Christ-denying, God-dishonoring Unitarian into their ranks. This same preacher presides at Socialist meetings, Christian Science meetings, or any gathering where he may show the broadness (?) of his spirit. He is hailed by a great multitude as the ideal minister of the city. Such is the spirit of the "Social Gospel" and "Federation" movements. It is sweeping on to its final formation of world federation, under the inspired leadership of some man yet to appear, inspired, however, not by the Spirit of God, but by Satan, the great propagandist of false religion.

A great leader of London recently suggested one great national church, without any further dogma than "Love to God and love to fellowmen." He wants all to unite on this basis. In connection with this, in the same address, he speaks of "Britain, Russia, and India working together with religious consecration, because India has the secret of mysticism, Russia has the secret of love, Britain has the secret of moral earnestness." Christ is left entirely out of the scheme, and the real author of such suggestions is, therefore, very apparent.

Yes, to be loyal, steadfast and true today requires more courage than in former days. A man must be willing to be counted a fool for Christ's sake. He must submit to being pitied by the lordly man, but if he would honor his Lord, he must separate himself from the great mass of professing Christianity.—Leander Smith in Gospel Messenger.

BLESSINGS

By Lavina Roeschley.

For the Gospel Herald.

Daily, from the hands of the Lord, we are receiving numberless blessings. Foremost among them is God's love for dying souls, made manifest in the giving of His Son. To acknowledge this blessing, in the truest sense, may mean the forsaking of all that one holds near and dear, but it also means the receiving of an hundred fold of all that has been forsaken, with persecutions, and in the world to come, life everlasting. Mark 10:30. Slighting the blessing means the greatest sacrifice that is possible for man to make, both for time and for eternity.

Which shall it be, the denying of self of all thoughts, words, desires, possessions that are a hindrance to spiritual growth, or a life of self-indulgence, seeking honor, wealth, living in luxury, worshiping the god of this world?

The deepest needs of the human soul are supplied in Christ. Oh that we may render unto the Lord a service of thanksgiving for the chiefest of all blessings. It is not a lip service, but a life service, praying that others may know, love, and serve their blessed Redeemer.

Flanagan, Ill.

REPORT

Of the S. S. and Mission Meeting Held at the Palmyra Mennonite Church, Palmyra, Mo., April 22, 1917

For the Gospel Herald.

Organization: Mods., J. W. Hess, Geo. Bissy; Chors., W. H. Detweiler, J. H. Hershey; Query Manager, J. R. Buckwalter; Secy., Phoebe Hershey.

The topics discussed were:

Missionary Sermon, J. W. Hess; **Christian Development,** C. M. Fenton and H. R. Buckwalter; **Christ Our Satisfying Portion,** Martin Allison and I. E. Buckwalter; **Our Relation to Our Missions,** J. M. Kreider; **The Sisters' Place in the Work,** Emma Fenton, and J. H. Hershey; **Zeal of the Christian Worker,** W. H. Detweiler; **Gather up the Fragments,** J. R. Buckwalter.

Gleanings from the many thoughts presented:

The devil is working on earth and will not give up till he is put into the bottomless pit.

One of the greatest hindrances of the church today is a lack of willingness to do what God has assigned us.

Nothing satisfies but Christ. Jno. 10:9.

Our relation to our missions means much, it is the greatest to the ones nearest home.

God has a place for each of us to work.

In all our zeal we want to use wisdom and judgment. We should let our moderation be known to all men.

The ones who are careful in the little things are the ones who are successful in the largest things.

Jesus is the King of Peace.

Secy.

REPORT

Of the Twenty-fourth Quarterly Pacific Coast Mission Meeting Held at the Hopewell Mennonite Church near Hubbard, Oreg., Mar. 1, 1917

For the Gospel Herald.

Organization: Mods., J. P. Bontrager, D. F. Shenk; Chors., Jesse Emmert, Minerva Hershberger; Secys., E. T. McTimmonds, J. B. Yoder.

The meeting consisted of a mission sermon and the following topics: **What is My Life? The Value of a Clear Conscience. The Woman of Samaria. The Effects of a Private Conversation. What Do We Owe to the Unsaved World? What are the Qualifications of a Good Missionary?**

Essays were read on the following subjects:

How to Attain a Clear Conscience, and **What are the Qualifications for a Good Missionary?**

It is believed by many that this was the best mission meeting we have had yet. A collection of $24.20 was received for evangelistic work.

A few of the thoughts given are as follows:

The Holy Spirit is the fundamental need of a Christian.

"Christ crucified," not Christ criticised.

We are dead without Christ.

We should judge our life from the inside of the Bible and not from the outside.

A clear conscience is a priceless treasure and brings peace and satisfaction in the dying hour.

We owe the unsaved world our love and message of Christ.

We need an education in the school of Christ.

Qualifications for mission work are: Submission to God's Word, prayer, holy boldness and a willingness to be just where God wants us to be.

In the evening a sermon was preached on "Getting rid of evil desires." Nine souls volunteered to give their lives in God's service in any way the Church could use them.

Secretaries.

Married

Nunemaker—Dils.—On April 12, 1917, at the home of the officiating bishop, Bro. D. A. Yoder, near Wakarusa, Ind., Bro. Carl Nunemaker to Sister Mary Dils May God abundantly bless them.

Weaver—Loucks.—On April 14, 1917, at the home of the officiating bishop, Bro. D. A. Yoder, near Wakarusa, Ind., Bro. Albert Weaver to Sister Alma Loucks. May God bless them abundantly.

Blosser—Gongwer.—On April 14, 1917, at the home of the officiating bishop, near Wakarusa, Ind., Bro. Chester Blosser and Sister Florence Gongwer were united in marriage. May God abundantly bless them.

Martin—Reiff.—On April 17, 1917, at the home of the bride's parents, Bro. Benj. and Sister Maggie Reiff, Chambersburg, Pa., Bro. Joseph P. Martin of Hagerstown, Md., to Mamie F. Reiff, Bro. J. S. Burkholder officiating. May they be true and thus enjoy the blessing of God.

Nofziger—Eicher.—On March 8, 1917, at the home of the bride's parents, Fulton Co., Ohio, Bro. Alfred J. Nofziger and Sister Ruth Eicher, both of the home congregation, were united in marriage by Bro. Eli L. Fry. May their life be long and happy and for the Lord's glory.

Miller—Miller.—On April 14, 1917, at the home of the officiating bishop, Bro. J. P. Miller, Shipshewana, Ind., Bro. Claud Miller and Sister Edna Miller were united in marriage. May the Holy Spirit guide them. Their many friends unite in wishing them God's choicest blessings.

Weaver—Wenger.—On April 12, 1917, Bro. Oscar Weaver of Goshen, Ind., and Sister Inez Wenger of Wakarusa, Ind., both of the Yellow Creek congregation, were united in marriage at the home of the officiating minister, Bro. Silas Weldy. May the blessings of God attend them.

Weldy—Holdeman.—On April 14, 1917, at the home of the bride's parents, Bro. and Sister Abner Holdeman of Wakarusa, Ind., Bro. Arthur W. Weldy and Sister Martha Holdeman were united in matrimony by Bro. Silas Weldy. The young bride and groom are members of the Holdeman congregation.

Yoder—Kauffman.—On March 24, 1917, at the home of the bride's parents, near Hubbard, Oreg., Bro. Loney L. Yoder and Sister Vinnie Kauffman, both of the Zion A. M. congregation, were united in marriage by Bishop A. P. Troyer. May God's guiding Spirit attend them through the journey of life.

Obituary

Showalter.—Ralph D., son of Bro. and Sister Ansel Showalter, was born July 30, 1916; died April 14, 1917; aged 8 m. 14 d. Funeral services were conducted at the church April 15 and interment made in the La Junta, Colo., Cemetery the following Tuesday. Interment was delayed on account of relatives coming from Ohio.

Keelor.—Bro. Jesse H. Keelor died very suddenly, Feb. 21, of heart failure at his home in Kulpsville, Pa., aged 61 y. 15 d. He is survived by a sorrowing widow, 4 daughters, and 1 son. Funeral Feb. 27, at the Towamencin Mennonite Church by the brethren, Christian Allebach, Jonas Mininger, and Isaac Kulp. Text, Psa. 90:5, 6. Buried in the graveyard near by. The funeral was very largely attended.

Burkholder.—William Jacob, son of Bro. and Sister J. A. Burkholder of near Harrisonburg, Va., died of a complication of diseases in the Rockingham Memorial Hospital March 14, aged about 9 years. Funeral services were held at the Pike Church on the 15th, conducted by the brethren, S. H. Rhodes and J. S. Martin. His body was laid to rest in the cemetery near the church.

Blosser.—Sister Reda Blosser, of near Dayton, Va., wife of Bro. Frederic Blosser, died of kidney trouble in Rockingham Memorial Hospital Mar. 29, 1917; aged 22 y. 6 m. 17 d. Sister Blosser has been a member of the Mennonite Church for several years. She was married to Bro. Blosser less than a year ago. She also left a little daughter about a week old. Funeral services were conducted at Weaver's Church near Harrisonburg, Va., March 31, by the brethren, A. D. Heatwole and H. B. Keener, from I Thes. 4:18, after which her body was interred in the cemetery nearby.

Maust.—Sister Mary, wife of Jacob Maust, was born Aug. 15, 1856; died at her home near Berlin, Pa., April 18, 1917; aged 61 y. 8 m. 3 d. Sister Maust suffered greatly throughout the winter, being afflicted with cancer. She was a faithful member of the Mennonite Church. Eight sons and daughters remain to mourn the loss of mother. She is also survived by her husband and several brothers and sisters, one sister being the mother of Pre. Chas. Yoder of Windom, Kans. Funeral services at the Springs Mennonite Church, conducted by Bro. N. E. Miller. "Blessed are the dead which die in the Lord."

Hertzler.—Esther M., daughter of Bro. Daniel Z. and Sister Ella M. Hertzler of Cumberland Co., Pa., was born Feb. 4, 1906; died Mar. 3, 1917; aged 11 y. 27 d. She had diphtheria and followed by paralysis of the heart. She was sick a week and then God called her home. She will be missed in her home and among her friends and relatives. She leaves to mourn the loss, father, mother, 2 sisters, 2 brothers. Two brothers preceded her to the spirit world. She was buried March 5, and the funeral services were held April 15 by Bros. Walter Charlton, Samuel Hess, and Benj. F. Zimmerman. Text, I Thes. 4:18.

Gnagey.—Lydia E. Gnagey (Yoder), daughter of Elias and Barbara Gnagey, was born near Myersdale, Pa., on Jan. 18, 1862; was married to Jacob D. Yoder Sept. 26, 1886; died March 29, 1917; aged 55 y. 2 m. 11 d. To this union were born 8 sons and 4 daughters (1 daughter by adoption), 5 grandsons, and 1 granddaughter. Two sons and 4 daughters preceded her to the world beyond. Funeral services were held at the Pigeon River A. M. Church Sunday, April 1, conducted by Bro. Jacob S. Yoder in German and Bro. Peter Ropp in English. The remains were laid to rest in the cemetery nearby.

By a brother.

Allebach.—Sister Amanda, wife of Pre. Christian B. Allebach, died at her home in Kulpsville, Pa., April 3, after a short illness of pleural pneumonia; aged 71 y. 1 m. 13 d. She is survived by her husband and 1 son and 1 daughter. Her funeral was held from her late residence, April 7, by Jonas Mininger and at the Towamencin Mennonite Church by Isaac Kulp and Jacob Clemens. Text, Psa. 8:9. Interment took place in the graveyard nearby. The funeral was a very large one.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees."

Hertzler.—Aaron C., son of Bro. Daniel Z. and Sister Ella M. Hertzler of Cumberland Co., Pa., was born March 27, 1902; died Feb. 23, 1917; aged 14 y. 10 m. 26 d. He was sick a week with pleural pneumonia. He united with the Mennonite Church at Slate Hill about a year ago and was faithful until God called him home. He will be missed in his home and among his relatives and friends. He leaves to mourn their loss, father, mother, 3 sisters, 2 brothers. One brother has preceded him to the spirit world. Funeral services were held on the 26th by Bro. John W. Weaver of Union Grove, Pa., and Bro. Samuel Hess of Shiremanstown, Pa. Buried in the Slate Hill Cemetery. Text, Psa. 39:4.

Kohli.—Harold Osborne, only son of Isaiah and Alma Kohli, was born near Minier, Ill., Nov. 26, 1913; died of luekemia, near Fisher, Ill., Mar. 28, 1917; aged 3 y. 4 m. 2 d. He leaves to mourn his early departure his mother, one sister, Lucille Elizabeth, a grandmother, many relatives and friends. His father preceded him to the great beyond in June, 1915. The funeral was held at the A. M. Church near Fisher, Ill., on March 29, and at the A. M. Church at Hopedale, Ill., on March 31, 1917. Interment in Amish Cemetery at Hopedale.

"God needed one more angel child,
Amidst His shining band;
And so He bent with loving smile,
To clasp dear Harold's hand."

Roeschley.—Alfred A., oldest son of John and Elizabeth Roeschley, was born near Flanagan, Ill., Feb. 9, 1892. About three and a half years ago his health began to fail. He bore his sufferings patiently and was able to be about until the day before his death. He quietly passed away April 18, 1917, at the age of 25 y. 2 m. 8 d. When fourteen years old he united with the Amish Mennonite Church, to which he remained faithful. He was quiet and unassuming, but his painstaking attention to the everyday duties of life and the ability as a leader in song made him useful in his home life and in the community. He leaves grandparents, parents, 8 brothers, 4 sisters, and a host of relatives and friends. Funeral services by A. H. Leaman and Geo. H. Summer. Interment at the Waldo Cemetery.

Freed.—John Freed was born in Holmes Co., Ohio, Jan. 25, 1824; died March 25, 1917; aged 93 y. 2 m. In 1845 he was married in Columbiana Co., Ohio, to Catharine Newcomer who died in 1866. To this union were born 8 children: Jacob, Paul, Samuel, Henry, Andrew, Louisa and Elizabeth. In 1867 he was married to Catherine (Boyer) Kilmer, widow of Samuel Kilmer. His second wife died in 1913. He united with the Mennonite Church when a young man, and remained faithful to his calling until called home. He was a regular attendant at church. He leaves to mourn his departure 3 sons, 18 grandchildren, 22 great-grandchildren, and a host of relatives and friends. Funeral on the 28th at the North Union Church, conducted by Bro. Henry Weldy. Text, (selected by the family) Heb. 13:14.

Paugh.—Bro. Alonzo Paugh of the Pearidge congregation, Palmyra, Mo., was born in Athens Co., Ohio, Sept. 18, 1854; died Mar. 17, 117. In 1866 he came with his parents to Missouri and located where he lived. In 1875 he was married to Eliza Jane Orton. To this union were born 6 children. Two preceded him in death. The sorrowing children are, Lina, Earnest, Fayette, and Annie. Bro. Paugh was a member of the Mennonite Church since last October. His death was very sudden, from an attack of heart trouble, which he was subject to for several years. He was very faithful in attending services, attending our Wednesday night meeting before death came early Saturday morning. Funeral services conducted at the Pearidge Church by Bro. J. M. Kreider. Burial at the Terrie graveyard near Philadelphia, Mo.

Zook.—Lydia Zook (nee Miller) was born in Holmes Co., Ohio, Oct. 19, 1843; died April 17, 1917; aged 73 y. 5 m. 28 d. She was married to John K. Zook Dec. 25, 1873. To this union one daughter was born, Emma L. Zook. She confessed Christ as her personal Savior in early life and united with the Amish Mennonite Church. She was always a faithful and consistent member and interested in the work of the Church. She was stricken with paralysis about five years ago. During this time she needed much care and help which was so kindly and faithfully given by her only daughter and assisted by her nephew, Adam Herner, for which the Lord will surely reward them.

There remain to mourn her departure 1 daughter, 2 brothers, 1 sister, with a host of relatives and friends. Services held at the Oak Grove Church, Wayne Co., Ohio, and interment in cemetery near by. Peace to her ashes.

Moyer.—Nathaniel S. Moyer was born in Montgomery Co., Pa., Feb. 22, 1867; died at his residence in Souderton, Pa., April 18, 1917; aged 50 y. 1 m. 26 d. In early life Bro. Moyer was a farmer, until about 10 years ago he bought a baker shop and conducted a bakery in Souderton. During the last three years he was unfortunate in breaking the same bone in one leg in two accidents, thus with other ailments made him useless for secular work, but having assistance he still conducted business. Nearly ten weeks ago he suffered a stroke of paralysis, which was following by another only a few days before death. He leaves a sorrowing companion (to whom he was married Jan. 17, 1891). Eleven children came into the family. Four died in early life, while 4 daughters and 3 sons still survive; also an aged mother, 3 brothers, and 4 sisters. Funeral services were held at Souderton Mennonite Church April 23, of which he was a faithful member for many years, by Bros. J. C. Clemens and Jonas Mininger. Burial in adjoining cemetery. Text, Rev. 21:4.

Freed.—Amelia S. (Linsenbigler) Freed was born Oct. 24, 1873, in Montgomery Co., Pa.; died in Souderton, Pa., April 4, 1917; aged 43 y. 5 m. 10 d. On Jan. 4, 1890, she was married to Wm. G. Freed. Soon after matrimony they united with the Mennonite Church, in which they remained in fellowship. Her life was filled with much physical suffering. About 18 months ago she was partly restored to health, after being bedfast for eight months. Her last illness was of only one week's duration, but very serious. The last twenty-four hours she lay unconscious and seemed to gasp the last breath. It was pronounced tuberculosis. She is survived by a sorrowing husband, 4 sons, 2 daughters, 3 grandchildren and 1 brother. Services conducted by Bros. Jacob Moyer and Abram Clemmer at Souderton Mennonite Church April 9. Burial in cemetery nearly. Text, Job 14:1, 2.

"She has reached the end of her journey,
And laid life's burden down;
She has cast aside her heavy cross,
And taken up the crown."

Moyer.—Susan M. Moyer (nee Cassel) was born Aug. 9, 1848; died at the residence in Souderton, Pa., April 12, 1917; aged 68 y. 8 m. 3 d. She was suffering for many years of gallstones. At her death it was pronounced cancer of the liver and stomach; and the past nine weeks she was confined to her bed. During all her sufferings she placed her faith in her heavenly Father and felt assured her affliction was an act of Providence. In September, 1867, she was united in marriage to Bro. Christian H. Moyer, thus passing nearly fifty years in peaceful wedded life. Having no children, they adopted a son and daughter who have been a great comfort especially through their afflictions. One brother also survives. She early united with the Mennonite Church and with her family has been of the strongest helpers of the Souderton Church, when yet in the prime of life, so that when affliction came it was but to fall asleep in Jesus. Funeral services at the Souderton Mennonite Church April 17, by Bros. Jos. Ruth and Jonas Mininger at the home. Burial in adjoining cemetery. Text, Rev. 22:14.

Steiner.—Peter D. Steiner was born in Wayne Co., O., Dec. 15, 1841; died at his late residence in Bluffton, Ohio, April 18, 1917; aged 75 y. 4 m. 3 d. Death was the result of a stroke of apoplexy. He was the eighth child in a family of twelve children, 2 of whom are still living—a sister (Mrs. Barbara Bauman) and a brother (Sem P. Steiner).

He was united in marriage to Anna Leatherman in Medina Co., Ohio, Jan. 8, 1870, who preceded him in death May 13, 1882, while residing in Kent Co., Mich., leaving him the responsibility of bringing up the large family of young children. To this union were born 9 children, 8 of whom survive to mourn his loss: Leah, Menno L., Samuel S., John L., Enos P., Mary E. Sommers, Noah N., and Anna E. He leaves also 11 grandchildren, besides a large circle of relatives and friends to mourn his departure.

He was a faithful member of the Mennonite Church until his leath. Although the summons came suddenly he was willing to depart and expressed a wish to be with his Master. He was a loving father, always providing well for his family and their future wants. He was ever ready to help the needy when opportunity offered.

Funeral services were conducted at the house by N. O. Blosser and at the church by T. K. Hershey and John Blosser.

Stutzman.—John Stutzman, known among his friends and neighbors as "Grandpa Stutzman," was born in Holmes Co., Ohio, Oct. 22, 1832; died at the home of his daughter, Mrs. Levi Kauffman, in Oscoda Co., Mich., April 13, 1917; aged 84 y. 5 m. 21 d. He was born and grew to manhood near Sugarcreek, Ohio. In 1855 he was married to Fanny Troyer. To this union were born 3 sons and 7 daughters. Three daughters, 1 son, and wife preceded him to the spirit world. In 1873 he removed his family to Miami Co., Ind., where he lived until 1900, when he moved to Oscoda Co., Mich., his home at death.

In early life he united with the Amish Mennonite Church and remained a faithful member until death. He was bedfast only a few days before death relieved him. He realized that his time here on earth was over and expressed a desire to go. He said, "If I could see that I could do any good here I would want to live longer; but since I have already lived beyond my threesore and ten years I want to go, if it is God's will that I should." He leaves besides his children, 61 grandchildren, and 57 great-grandchildren to mourn his departure. Funeral services conducted by Bro. S. W. Sommer. Text, Rom. 6:23.

We miss grandfather here, but we know we may meet him in heaven if we wish.

His grandchildren.

Miller.—While yet in the bloom of youth and when life was in its highest ebb it has pleased our gracious Master to pluck so suddenly from us so noble a young husband and brother in the person of Arthur Harrison Miller. He was born near Cullom, Ill., Dec. 6, 1889, and in 1900 moved with his parents to near Garden City, Mo., where he resided until called to his heavenly home. Bro. Arthur united with the Mennonite Church at the age of 15 years and remained faithful in the Master's service. His mother was called to her reward seven years ago, while his father (after much suffering) passed to his reward less than a year ago. "What a joyful meeting." On Wednesday evening, April 4, 1917, occurred his happy marriage to Sister Lavina Klopfenstein. A few days were spent in Kansas City, returning home on Monday and on the following Friday afternoon Arthur was taken suddenly ill. Physicians were called and upon examination found it to be peritonitis and that an operation was the only chance. He was taken at once to St. Mary's Hospital in Kansas City and successfully underwent the operation. But the all wise Father summoned him home. The last night of his life was spent in prayer. While the physical body was racked with pain, the immortal soul had visions of glory, so the last memories of our brother are of peacefully falling alseep Sunday morning, April 15, 1917, aged 27 y. 4 m. 9 d. He leaves to mourn his departure a bride, 2 sisters (Lela E. and Maud E.), also other relatives and ahost of friends and neighbors.

Services at the house by L. J. Miller; at the Sycamore Church by J. C. Driver and I. G. Hartzler; concluded at the grave by W. E. Helmuth. Interment in the Clearfork Cemetery. Text, Job 14:2.

By a friend.

Kauffman.—Rebecca (King) Kauffman was born in Logan Co., Ohio, Nov. 19, 1876. In early life she united with the Amish Mennonite Church and faithfully kept her vow of loyalty until death. Oct. 5, 1902, she was united in marriage with Anthony D. Kauffman. To this union were born 5 sons, Ralph, Forest, Fred, Joe and Allen, and 1 daughter, Mary. Aug. 3, 1909, the angel of death visited this home and the spirit of little Forest was borne away. April 12, 1917, the grim reaper again returned to the home and this time the wife and mother, battling with septic poisoning and pneumonia, answered the summons, at her home four miles southeast of West Liberty, Ohio. She is survived by her husband, 4 sons, 1 daughter, a father, 4 brothers, 4 sisters, and many other relatives and friends.

Thus, the brittle cord of life has been broken, having been spared for 40 years, 5 months, 2 days, and another has passed through "the valley of the shadow." She was ever a devoted wife, never shrank from the responsibilities of the home, but discharged her duties faithfully. Equally

well did she fill her place as a mother, she was all that the endearment associated with the name implies. The spiritual welfare of her family was always of vital concern to her. Each Sabbath morning, when weather and health permitted, she was found in the service at the house of worship. Here, too, her influence was felt. It can truthfully be said, "she hath done what she could." Her kindness, patience, and unfailing cheerfulness won for her the esteem and love of both young and old. The influence of her life continues among us as a heavenly benediction.

Funeral services at the Oak Grove Church, in charge of Bro. S. E. Allgyer, assisted by Bro. A. I. Yoder. Burial in South Union Cemetery near West Liberty.

Items and Comments

Several weeks ago there was a sensational report that wheat had reached two dollars a bushel. Now it has reached $2.75, and is rapidly mounting up to the $3 mark.

J. Leonard Levy, of Pittsburgh, Pa., one of the most noted Jewish rabbis in America, passed from time to eternity April 26. His body was laid away with great pomp April 29.

Mayor Thompson of Chicago says that "Chicago is the sixth largest German city in the world," cntinued the mayor, "the second largest Bohemian, the second largest Swedish, the second largest Norwegian and the second largest Polish."

Here are some quotations from Turkey that makes the "high cost of living" in America seem like a trifle: Sugar, $5 a pound; coffee, $9 a pound; tea, $6 a pound; other things in proportion. At that rate how long would it take for a nation to consist wholly of millionaries and paupers?

Because a strike was ordered in fifteen of the leading bakeries in Chicago that great city was said to be on the verge of a great bread famine. Perhaps some reformer will yet come forward with a plan whereby the average American family can depend upon its own labors without being at the mercy of either organized capital or organized labor.

In the midst of the general cry of economy because of war conditions, it is recognized generally that the economy wave has not yet reached the kind of clothing worn in high society. Perhaps it will be necessary for something to come that will humble the pride of nations to help bring people to their senses. If the economy wave would strike "the unnecessaries of life" first, it might not become necessary to suffer privations along lines necessary for the comfort of the body.

The United States Commissioner of Education suggests that churches be the centers of music. That is the very thing which Paul suggests when he admonishes us to speak in "psalms and hymns and spiritual songs." Whether Dr. Claxton had this kind of music in mind we are not told. We never hear great congregations sing these hymns with the fervor of Christian worshipers but that we are reminded of the brighter times coming when the mighty congregation in heaven will sing the anthems of glory in eternity.

At the time of this writing (Monday morning, April 30) the war situation is substantially as it was a week ago. Both houses of Congress have passed a universal compulsory military service bill, but because there are some differences between the house bill and senate bill these differences must be compromised in conference. It seems probable, however, that all able-bodied men between the ages of 21 and 35 will be subject to draft. What consideration has been accorded to nonresistant people is not yet announced in the public dispatches but we shall probably know in a few days. The presence in Washington of embassies from England who are counseling with the powers that be in Washington will doubtless have much to do in the way of shaping the policy of the war. The seriousness of the war situation is being divulged to some extent, but we can only guess at the exact situation. In the meantime the tremendous slaughter goes on in Europe, especially the western front, with the apparent advantage on the side of the allies.

CONFERENCE ANNOUNCEMENT

Indiana-Michigan

The Lord willing, the Indiana-Michigan Conference will be held at the Clinton Frame Church near Goshen, Ind., Tuesday, to Thursday, June 5-7, 1917, as follows:

Tuesday forenoon and evening, District Mission Board Meeting. Everybody invited.

Tuesday afternoon and Wednesday forenoon, Ministerial Meeting. For Bishops, Ministers, and Deacons, only.

Wednesday afternoon and Thursday, Conference proper. All invited.

Those desiring to be met at trains will correspond with Bro. D. J. Johns, Goshen, Ind.

J. S. Hartzler, Sec.

Ohio

The Ohio Mennonite Conference will meet at Salem Church near Elida, O., Thursday and Friday, May 25 and 26, 1917. Those coming by way of Lima, take Lima-Defiance Interurban, get off at stop 8, go west about 1 mile to church. Cars leave Lima every three hours, first car 7:35 A. M.

A cordial invitation is extended to visiting brethren, especially those returning from the M. B. of M. & Charities, which meets a week earlier.

T. K. Hershey, Secy.

Illinois

The Lord willing, the Illinois Church and Sunday School Conference will be held with the Sterling, Ill., congregation. The Sunday School Conference opens Tuesday evening, May 29, and continues Wednesday and Thursday, May 30 and 31. Church Conference will be held June 1. All interested in the welfare of the Church and Sunday school are cordially invited to meet with us. Those desiring to be met at trains will correspond with A. C. Good, Sterling, Ill.

A. L. Buzzard, Sec.

ANNOUNCEMENT

The eighth annual meeting of the Mennonite Children's Home Association will be held at the Millersville Mennonite Church, Millersville, Pa., on Monday, May 7, 1917.

There will be two sessions—morning and afternoon. A program of important subjects will be a feature in addition to the usual routne of business that will make this meeting interesting and of much imortance of every one.

A cordial invitation is extended to all.

Benj. Weaver, Moderator,
D. M. Wenger, Secretary.

MENNONITE CONFERENCES

Conference	Meets	Members
Franconia	1st Thurs. in May and Oct.	3727
Lancaster	Fri. before Good Fri. & 1st Fri. in Oct.	10,423
Franklin Co., Pa. & Washington Co., Md.	2d Fri. in Oct.	968
Virginia	2d Fri. in Oct.	1648
Southwestern Pa.	4th Thurs. in Aug.	1449
Ontario	4th Thurs. in May	1634
Eastern A. M.	Last of May	4219
Ohio	4th Thurs. in May	1457
Indiana-Michigan	1st Thurs. in June	3380
Illinois	1st Fri. in June	448
Missouri-Iowa	2nd Thurs. in Oct.	744
Western, A. M.	Last of Sept.	4365
Kansas-Nebraska	1st Fri. in Sept.	1055
Neb.-Minn. (Ger.)	3rd Thurs. in Oct.	1599
Alberta-Sask.	Last Week in June	233
Pacific Coast	4th Thurs. in Oct.	297
India	Spring	562

ANNOUNCEMENT

The 23rd annual Ohio Mennonite Sunday School Conference will be held (D. V.) June 14 and 15 at Walnut Creek, Holmes Co., following immediately the Eastern A. M. Church Conference to be held at the same place.

Vernon Smucker, Ch.
Isaiah Royer, Secy.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

"Ye shall be my witnesses." Read this five times each time putting the emphasis on a different word. Analyze the thought after each reading.

What would you do if you were a missionary in India and had a son or daughter of school age? That is a question which faces many missionaries there.

The larger number of boys and girls in China do not know what a bath is nor why one should carry a handkerchief. "Pity them, pity them, Christian at home."

"Go," "teach," "baptize." After that comes preach, teach, reprove, rebuke, exhort, plead, beseech, "give thyself wholly to them." A great work for a great people.

Some of the most absolutely foreign mission fields in the world are our large cities. Take a tour through New York of ten or a dozen miles and count, not the foreigners, but the foreign communities—communities just as truly Chinese as Shanghai, or Indian as Bombay, or Italian as Rome.

Some seem to think that if people only knew what a noble history Mennoniteism had, that it would be a great factor in winning them into the Church, but the teachings of Holy Writ are that men and women are won to Christ by the **service** of His people and not by their **history.** Be filled and then work.

The mission interests in the Church are growing quite rapidly. The growth of the work of directing that interest is also growing. More and younger blood needs to be infused. There is demand here for the best talented young men and women in the Church. We are expecting them and feel sure that they will not disappoint us.

"If I as a lawyer did my work with as much indifference and as little study as you Christians show in your effort to win the world to Christ I would lose every case, and finally my profession." This infidel attorney told a truth which should cause many Christians to hide their faces in shame and to fall upon their knees to ask forgiveness.

Christians in America pray for the missionaries across the waters and often feel sad because of the trials which come with that kind of work. But it is a great satisfaction to know that among these consecrated workers are those who are skilled in medicine and surgery and at the same time realize that all their ability will avail nothing except under the blessings of their Father in heaven. See what is said in the Personals about Bro. and Sister Lapp.

Jesus did not teach, preach, and heal as a side issue. It was His life. Without it His soul would have starved. Compare that with the way some people do their mission work. Putting their "mite" into the collection box may be doing no mission work at all. If mission work is to be effective, every dollar will be accompanied with a fervent prayer as it goes on its mission of salvation from your hand into the collection to accomplish the work of God whether it be in America or elsewhere.

One of the greatest events of the school year, both at Goshen and Hesston is Mission Day. This is usually held the latter part of May. It would be a great advantage to the members of the Mission Board to attend these meetings. Mission problems are discussed, from the standpoint of the volunteer, the Board, the field, and the nature of the work. Watch for the annuoncement in the Gospel Herald and arrange to attend at least one of these meetings, or better still, if you can so arrange, attend both.

It seems rather striking that "the literacy test for foreigners" will be largely as to their ability to read the Bible. This is not done with the intention to impress Bible truth, but because its literature is more universally known than any other book in the world. Knowing the great desire that some have to reach America, the way that they study in order to pass the necessary examination, it is to be hoped that the immigrants will get some truth before landing in America which will bring fruit later even though the study is for a purpose entirely foreign to knowing the will of God in order to follow it.

To the perils of the sea are now added the perils of war; but regardless of this missionaries are going to and from their fields of labor. Mission Boards find that the expenses of getting missionaries to and from the field has also greatly increased but the funds are furnished so that the Lord's work is not needlessly retarded. This is as it should be. It is not a matter of convenience and ease but of doing the will of God. Bro. C. D. Esch and family are now on their way home from India, via the Pacific. A letter mailed the day after you get this number of the Herald addressed, Dr. C. D. Esch, Vancouver, B. Col., Passenger on the S. S. Mont Eagle, care of Thos Cook & Son, will reach its destination by the time the boat is due, May 8, 1917. May the Lord grant them a safe journey home. Bro. J. N. Kaufman and family expect to start for India some time during the coming summer.

Did you say that you were conscientious and would have no part in the present war? That is an utter impossibility. True, we are nonresistant and should live out the teachings of Christ even to the loss of

life and property; but the war is bound to affect every man, woman, and child in this country, if the conflict continues any length of time. With the shortage in crops and thousands of bushels of what was produced going to the bottom of the sea, the already high prices of food-stuffs is almost bound to go still higher. The war is even now affecting you. You have something to do with it already. Our people should do all that they can to prevent suffering, to raise as large crops as can be raised so that the poor families made poorer because the "bread-winner" was drafted into military service, may be supplied with the necessary food. The aged, the infirm, the mothers, and the helpless children may need you as they need no one else. There are other ways of showing loyalty to government except that of "shouldering a musket" and killing those for whom Christ gave His life. Now, as possibly never before, we need to walk carefully in the footsteps of our blessed Lord and Master.

MY IMPRESSIONS

By Florence Cooprider.

For the Gospel Herald.

I. The Arrival

On the early morning of November 20th, after nearly seven weeks of travel, we actually saw the lights of Bombay. Sometime in the night we had anchored far out in the harbor. Our hearts were filled with joy for soon we were to set foot on the land of India. For two whole days we had seen her shore and we were getting very anxious to enter the field and meet the fellow-missionaries and people with whom we were to work. Day dawned, but we could not land for several hours. All passports had to be examined and every thing inspected before any one could leave the boat. We looked anxiously toward the city and wondered who of our friends might be there. Finally a small boat appeared in the distance. We watched it carefully and wondered if someone might be coming to meet us. As they came nearer and nearer we could see that they were looking for familiar faces. Then they were hid behind larger boats that had surrounded the steamer, but soon they came in sight again and we recognized Bro. M. C. Lapp. He was accompanied by Bro. and Sister Penner who had come to meet their daughter. We were very happy to meet them and later in the day we met several of the Brethren missionaries.

After all business was attended to we started for Dhamtari. On the 23rd, when the queer little train pulled into the station, we were greeted by most of the missionaries and many of the Indian Christians. At last we had met face to face those with whom we would work, those with whom we would share joys and sorrows and those with whom we would associate daily. We had reached the field to which we believed God had called us. Truly God is good and cares for His own. We praise Him for the privilege of working in this needy field where there are so many opportunities to tell the Gospel story to those who are living in heathen darkness.

Dhamtari, C. P., India.

CONSECRATED WORKERS NEEDED AT THE MENNONITE SANITARIUM

By Sadie Brubaker.

For the Gospel Herald.

WHY? Because of an existing need. At one time the Church had a vision of the suffering, not of those at the pool of Bethesda, but of America. The scene touched the hearts of individuals and prayers ascended to God for direction. Thus man working with God and God with man, the Mennonite Sanitarium at La Junta, Colo., was launched, and still exists with all its memorials of good accomplished in past years, and additional opportunities as time goes on. I am sure that if you could walk through this institution and see the once aspiring young people who would weep for joy if only they could serve others, you would at least for that moment thank God for your privilege.

Nurses are much needed and must be had. If emergency rules in the matter, due emphasis can not be placed on character, consequently the spiritual life of the institution will be crippled and the finances will also suffer. Where are the volunteers? If the great heart of Jesus was touched by the need of individual sufferers, will not His children be equally concerned?

Why Consecrated Workers are Needed

It is not enough that the vacancy be filled, but these workers need consecration just as much as is required in other mission workers. When Jesus saw the lame man waiting at the pool for help, He saw more than one need. No doubt the physical condition of the man touched the heart of the Savior, but more was He touched by the condition of the soul. The Sanitarium needs not only those who can help the body but those who can by their clear testimony point souls to the Great Physician who can heal both body and soul. Workers are needed who can help discouraged ones to realize that "All things work together for good to them that love God, to them that are called according to His purpose"—workers who have found this gem practical in their own lives.

Then there are those perplexing problems which confront every institution, problems which require charity and discretion, and above all, loyalty to God and to the Church.

Think not that Satan leaves this work unmolested. He seeks his opportunity constantly, and only by careful, prayerful, united action can his efforts be overcome.

Consecration which means so much everywhere is immeasurable in a work wholly set apart for God. How much it means to see a group of workers all burdened for the one common interest, the salvation of souls. It stimulates hope under the most adverse circumstances.

The nurse can reach the heart if any one can, but she will find that not all her patients are naturally lovable and congenial. It takes grace to love the unlovely and only the consecrated worker can do it. May God reveal the importance of this work and the opportunities connected with it, so that many noble sisters may respond to the present cry of the nurse-training department of this, the only institution of its kind in our Church.

Why a Mennonite Sanitarium?

Why is medical work recognized as an effectual agency in foreign missions? It is not only the heathen who are touched by the human side of life, but Americans as well. The fact that such an institution is a real agency in evangelization is demonstrated by the Catholic Church. What would become of the Roman Catholics if all her hospitals and like institutions were abolished? Nothing incites loyalty to her faith like this method.

Will not the Mennonite Church arise to her opportunities along this line? If other societies aid the afflicted in time of need and gain them into their ranks, if other institutions claim the service of our sisters or draw them away from the faith while in training, who is to blame? It is a matter of opportunity; who will act? As an humbled patient and a would-be worker, I appeal for a renewed interest in the Mennonite Sanitarium. May God's Word be honored in this that united prayer be answered.

Hesston, Kans.

If you can't pray for your enemies there is something wrong with your Christianity.—J. S. S.

FROM THE SANITARIUM

By Allen H. Erb.

For the Gospel Herald.

The above article was sent us by Sister Brubaker a former patient at the Sanitarium. She suggested that if it met our approval we should have it published. We gladly do so and use it as our appeal in stating a present need.

We are in need of pupil nurses to enter our nurses training class this spring and summer. We already have one sister who has promised to enter the class. We are looking for others. Can we depend on you?

We offer a three-year course in nursing. At its completion the nurse is eligible to registration. Our work is affiliated with the County Hospital at Denver. Three of our sisters—Lydia Heatwole, Stella Sharp and Emma Rohrer—are there now finishing their course. At present the first 18 months of the course is given here, the last 18 months at Denver. We feel that the course is thorough and complete in every way.

The same conditions that called for our own educational institutions call for our own Nurses Training School. We experienced that our boys and girls educated away from the Church became disloyal to the Church. We have also experienced that nurses trained in worldly institutions became disloyal to the Church. It is right that some of our sisters learn how to take care of the sick. It is right for us as a Church to provide the means by which they acquire that knowledge.

The thought in the above article that the Sanitarium needs those who can be instrumental in healing both soul and body needs special emphasis This is a church institution. The patient gets in personal touch with the Church through the personal touch of the nurse. For that reason it is essential that the nurse be a faithful and loyal representative of the Church. Threfore we insist that each nurse be first of all a consecrated, Spirit-filled Christian.

Sisters in the church, who hear this call, make it a subject of sincere prayer. If you then are interested communicate with us. We want you to act **now.**

La Junta, Colo.

"It (the social service movement) has never sought to substitute a 'soup and soap salvation' for 'spiritual regeneration' but it does believe that regeneration must affect the whole life. Its chief concern is not with externalities but with getting the very dynamic of God into all human movements."—Harry F. Ward.

THE PEOPLE WITH WHOM WE WORK

By C. K. Brenneman.

For the Gospel Herald.

II. Financial Standing

In a previous article along the same line, we confined our thoughts to that of nationalities, their occupations, and the wage problem. In the consideration of the subject before us at this time, we wish to confine our discussion more specifically to the financial conditions, and the effect of same on religious work.

Jesus said, "For ye have the poor with you always, and whensoever ye will ye may do them good." How well the Master could look into the future and describe the condition of the people in centuries to come. Perhaps no greater truth could have been said of the starving millions of today than the above statement which Jesus made in reply to Judas that night before His passion.

We have the poor with us today. Our coming in contact with them is a daily occurrence. They make strong appeals, not only for the loaves and fishes; they reach our very hearts, and stir our sympathies. But we must not let our sympathies get away with us, and do for them the thing which will lead to their ruin rather than to their salvation. The "Judas method" is to help the poor at the expense of Jesus. There are two ways of appealing to the poor from the angle of poverty. One way is to reach into your "jeans" and give them a dollar, the other is to picture before them the poverty of Jesus, and how "through His poverty we may become rich." One is to give "the Gospel of the eagle," the other "the Gospel of the cross." One may feed the body, but the other will save the soul. Wisely and discreetly we may mix the two, but we must never give the former at the expenses of the latter. Realizing this, the problem of the abjectly poor becomes more serious.

Appeals have come to us where we felt duty-bound to lend a helping hand, and having done so, we had the privilege of having them come into our home and engage in such work as washing, ironing, etc. This brings to us the "golden opportunity" of reaching them for Christ. To have them with us at our morning worship, indeed brings to them an experience the like of which they have never known and through this medium, some have embraced our religion and exalted our Christ.

There is a considerable element of the people with whom we are working that are fairly well to do. Others are struggling on in the efforts of "making both ends meet," while still others, who might "lay by" a little every week, but have never known anything different than to simply live from hand to mouth, would indeed be shocked if they were asked about their bank account. And others, because of their success in business, have become absolutely independent—so much so that the problem of getting the poor and the rich together has become a tremendous task. To illustrate, allow me to cite an incident which came to our notice some time ago. It happened while a new church edifice was nearing its completion that two of the "church society ladies" in conversation respecting their new church, their added dignity, and pride, made a poor family the subject of their talk; and their conclusion was that the family should no longer belong to their church as their common, shabby dress was too far beneath the dignity of the church.

Canton, Ohio.

II. Financial Standing

By Emma Oyer.

In a recent mission number an article appeared telling about the occupations of the people with whom we work. In this article you will notice that the financial standing of these people is very much varied.

It is not always the common day laborer who is the most frequently in need of money. Many times the man who earns a good salary never makes any progress financially, while the ordinary day laborer lays aside a small sum each week or month. It depends largely upon how much judgment the parents use in purchasing the things necessary for the home.

Wages have also advanced with the high cost of living, but not as much according as the price of foods and clothing have, and the only way the family can lay any money aside is by very meagre living. The foreigners, more than any other class of people, are able, in a short time to accumulate a neat sum of money. Many of them get it honestly, but very frequently it is gained by deceptive practices. They appeal to charitable institutions for help, are sometimes supplied with milk, coal, clothing, etc., through the county agencies. Even an investigation does not always throw light on the situation. A home may have every appearance of poverty—when suddenly, to the surprise of neighbors, and even friends, a property is purchased and they live independent lives.

Jesus said, "The poor ye have always with you." This is certainly true. We work among some families who are abjectly poor. There are various causes for the extreme poverty that exists in some homes. In some cases sickness and misfortunes

seem to multiply and making any progress financially is out of the question. In case of sickness personal choice of physicians cannot be considered but they must be satisfied with county aid and visiting nurses. It is a blessing that they are available.

Many people do not know the value of money. They use very little judgment in the purchasing of foods and clothing. Their money is as good as thrown away or at least reaches only half as far as it might, because of ignorance along the line of purchasing the most substantial foods and serviceable materials.

Another cause of poverty, though not so common, is the frequent failure of small private banks. To a foreigner a bank means a place where their money is safe, and they trust anything under the name "bank." Within the last few months a number of these have failed. One just a block from our mission (and only a few days ago another about 5 blocks away) went bankrupt. In both cases many hard working, thrifty people lost every cent they had. Many are not young and were depending upon their savings to keep them in their old age. These families must be helped by some one.

Perhaps the greatest cause of real poverty is the liquor evil. The man who is a habitual drunkard will have a drink at any cost. In a home which we visit frequently there are six children. The father has never worked more than two or three days in succession since we know the family, almost two years, and often spends the little he earns before he reaches home. On one occasion his wife gave him $1.00 to buy a pair of shoes for one of the children. He saw a pair (second handed) for 75c., decided that they were too high, bought a few vegetables and the rest was spent for drink. This may seem like an extreme case to many, but it is what many a man is doing continually to satisfy a craving appetite. It is quite difficult to know just how to help such families. No one wants to provide for a man who worse than wastes his money, but shall the mother and children suffer continually because the father will benefit by the provision supplied? We must often come to God for guidance and wisdom when trying to solve these difficult problems. Another class of people, perhaps the most numerous in these congested districts, is the class that lives from hand to mouth. They spend their money as fast as they earn it. If several in a family go to work, receiving an income of from $75 to $100, that much is consumed in living. If only one happens to be working, they get along with less. One would imagine when all goes well they would lose no time in filling coal and wood sheds and laying in supplies for the winter; but they go on as usual, buying coal by the bushel and groceries in small enough quantities to be consumed at one meal. If misfortune or sudden death should overtake the bread winners the family would immediately become objects of charity.

We are glad, however, that we have many around us who are thrifty, hard-working people. Every cent comes by honest toil. They are people who own their own homes, and are willing not only to improve conditions in the community but also to help the unfortunate.

Chicago, Ill.

INDIA AND THE MISSIONARY

By Geo. J. Lapp.

For the Gospel Herald.

X. The Message and the Messenger

One would naturally think that a country in which Christianity has existed for so many centuries would know more about it but it must be remembered that only until very recently were people able to travel by no other means than ox-carts and horseback. In the early days telegraph and telephone were unknown. The mail carrying systems were undeveloped in the rural districts and between the large cities mail was sent only by special messengers. Very few people knew what was going on outside of their own communities. War, pestilence, and famine might rage with terrible fury and the people of a neighboring state know nothing about it. The caste system of the Hindus and the belief in fate by both Mohammedans and Hindus rendered them indifferent to any teaching outside of their own systems. Thus the knowledge of the Gospel remained confined to a strip of land running northwest and southeast along the border of India and a few places in Ceylon. It is no wonder that after the Syrian churches lost their spirit of evangelism that the surrounding states did not come to know and were left in utter darkness. The shame of the Church for centuries past lies in the sad fact that she allowed these golden opportunities to slip past. Since these Eastern churches have allowed these opportunities to slip away from them it remains for the Occidental churches to shake off their lethargy and come to the rescue.

But the great difficulty lies in this that we as a Western people are bringing an Oriental Gospel (I mean in the sense of its origin, for in its application it is universal) which we have clothed with our Occidental thought to an Oriental people who can more easily understand the real spirit of the Gospel but with difficulty understand our Western interpretation of it. You may not have thought that the Gospel teaching you received from your parents, grandparents, and ministers was after all clothed in Western garb. Western thought and scholarship have shaped our ideals and our conception of the Word. Not that we have been taught things that are unscriptural but we have received the knowledge in such a manner that we are dumbfounded when we come to India and find that our methods of teaching confound the people. We have to first become scholars of Oriental thought and learn to adapt our message to their methods of working out religious thought. We have gotten and are trying to give the Gospel from the Western viewpoint when they are trying to get it from the Eastern. When we try to illustrate a scriptural truth with gang plows and great, large draft horses, or with a lumber wagon, a load of hay, a present day seeder working on a well tilled field, or with the relation of electricity to the modern inventions, or fling at them our interpretations of life as we used to know it in town, city, and country in America they look at us in such a blank manner, even though our enunciation may be clear and our language such as they use. Western tabernacle meetings and great revivals are unheard of things here. They know about individual worship in a wayside temple Only Mohammedans at special holiday times have any sort of congregational worship.

The pioneers of modern missionary effort in India are to be admired for their persistence in getting the Indian languages without the aid of efficient teachers, in mingling with the people and getting at their methods of thinking first hand. They also wrote out for our benefit grammars and translations and laid the foundation for the growing Christian literature as we find it. As a result of their efforts we have better trained teachers, many of them who have a good knowledge of English and have become more or less familiar with Western thought. It is an advantage to be able to learn the languages from these educated pundits and to have access to so many translations, but we find that after we have received a knowledge of the written languages we are utterly unable to go among the people and communicate to them the messages we have till we have mingled with them, learned to express ourselves in their colloquial and idiomatic way of saying things and until we have become familiar enough with their customs to illustrate the Scriptures with things familiar to them.

But after all they interpret our message more by what we really are than by what we say. We are often

surprised and at times chagrined at finding out that after we have spent several hours in the midst of a big crowd preaching the Word to them they have made note of practically nothing which we have said but have very closely scrutinized our clothing, shoes, hats, coats, manner of cutting the hair, of shaving, etc., etc., and have also noticed the expression of our faces, whether we have features which show harshness, a liability to practice intrigue, or whether our general bearing is such as will lead them to trust our message. Just get well enough acquainted with a few to get them to tell you some of these secrets around a campfire of an evening and one is surprised at some of the things that come out.

Hinduism is wholly speculative and Mohammedanism is frightfully fatalistic. Consequently the people of either of these religions who are tired of the inconsistencies they have to endure naturally repel either the speculative or the fatalistic. When they hear the message of simple faith in a Redeemer who can save from sin and death and who can give one the assurance of life beyond the grave they reach out toward it as a child reaches out for the bright light of the lamp. They have guessed and gambled with sin and salvation and have been defeated, now they want something assuring. Philosophical teaching in India has been highly developed. But with the development there has been brought out nothing which is reassuring to the struggling masses who are born and die without any hope for the future but that they must again and again return to this sin-cursed earth in different forms till the final absorption of their souls into the all absorbing attributeless Brahm (Universal Spirit). Their religious teachers have haggled over fine points regarding the future and the means of ridding one's self from the bondage of sin and reality and have called it scholarship. But they are not so unlike many of the socalled scholars of our day who haggle over fine points of philosophical and speculative teachings calling them Christian scholarship when after all they have thrown to the wind their own Christian experience and those elements of true scholarship which would deepen their faith and their experience if they had not forgotten that TO BELIEVE ON THE SON OF GOD IS TO HAVE LIFE ETERNAL. I cannot, either in teaching the students in the Bible school or preaching to the masses, bring myself to the place where I dare tamper with debatable and doubtful theological questions for fear that I might in some way lead some one to doubt the truth of Christianity itself. The hows, the wheres and the whats regarding heaven, hell and Christ's second coming have a place in teaching in so far as they are unmistakably taught in the Word of God but once one begins to speculate he soon causes question marks regarding the truth of the Gospel and Christianity itself; consequently speculative teachings make more atheists and agnostics than we are aware. J Fr. Staecker, in his most valuable book, "The Arsenal," a volume meant as a companion of the young missionary and evangelist to the Hindus, in Book II presents what he considers the foundation of the messages of truth in which he discards anything speculative and deals with the facts regarding the character of God, the Divinity of Christ, The Trinity, Sin, Judgment, Hell and Eternal Punishment, Death of Sinners, The Cross of Christ, His Suffering, Death and Resurrection, The transforming power of Christianity, its Fruits, Christians not Possessed by Evil Spirits, God Answering Prayer, Heaven and Death of Christians, The Christian and His Relation to Persecution, The Spread of Christianity, The Bible and Its Distribution, Fulfilled Prophecies and the Call for Decision. In Book III he takes up Hindu doctrines and beliefs, discarding the mythological and theoretical found in them and deals with their doctrines and beliefs and gives arguments for refuting them. I have referred to the above to show how men of thought and experience have come to realize that if we want to win the unsaved, especially the heathen, we must face the facts of their fundamental teachings and put up against them the facts of Christian thought, such facts as are in themselves self-evident and need not be established by argument.

T. J. Scott, Ex-principal, Theol. Seminary, Bereilly, India, and P. M. Buck, a missionary of many years' experience, have written, Outlines of Biblical Theology (2 volumes) and Christianity in Doctrine and Experience respectively, which books are especially adapted to Indian thought. The steps made in the development of the subject matter of their books are carefully established on indisputable facts and they carefully steer clear of speculation. The mind of any individual, whether Occidental or Oriental, needs to become thoroughly familiar with those truths which establish an unshaken trust in the atoning merits of our Savior and a firm belief in the need of Christian experience before it is ready to launch out into any sort of speculative mysticism related to religious thought.

Perhaps we are able to best give the reader an idea of the nature of the message which bears the greatest fruit among the Indian people by referring to the outlines given out to workers during the months of special effort as they are observed in different missions. The "Indian Witness," a missionary weekly paper, gives such as the following subjects and texts for use among the non-Christian people: John 3:16, I Tim. 2:5, Luke 24:46, 47. Ten Claims of Jesus, Ten Promises of Jesus, Ten Commands of Jesus, The Ten Commandments, Ten Scriptural Statements concerning Sin and Salvation, The Golden Rule, The Lord's Prayer, etc., etc. Space will not permit writing all the scripture texts which were given to the above topics but the reader will see by the above the nature of the subjects presented for the use of Christian workers who desire to be soul winners. During the month of special effort set aside (Jan. 15 to Feb. 13) in our own mission, such texts and subjects were used on the same day by all the workers of the whole mission as would lead the non-believers to make a definite decision for Christ. As a result many expressed a desire to unite with God's people. The simple message of faith in the living Christ appeals to the people and they recognize in Him one who can save them from their sins.

Dhamtari, C. P., India.

HOMEWARD BOUND

Seven years ago our minds were very much on our "India-Bound" journey and only those who have had the experience can know all the thoughts that then came up before us. Not that we were not happy in the thought of going; but we were taking, as it were, a leap in the dark, were going to a strange land and strange people into a work that can not be understood until you are in it.

Today finds us on our way "home" and again I will say only those who have had the experience know what it means. For a year we have been looking forward with such pleasure of meeting loved ones again and in all our preparations there was that feeling of happiness; but when the last few weeks came round and we were beginning to take leave of fellow missionaries and others and gave over the work we had had for most of our years in India we realized it meant something not just so pleasant, for we do love India and her people and the great work in which we have been given a share.

As we caught the last sight of the buildings at the medical station and realized the parting was all over we felt to thank our heavenly Father for His goodness to us in this our first term of service in India and with an earnest petition that we be permitted to return if it be His will.

The hardest part of our farewell was when we said "Good-bye to the

lepers. We knew we had become very much attached to the work there for they are such a suffering and yet a very grateful lot of people and we know that many have come in and found Christ in the leper asylum who would never have been saved otherwise. Then too the gap that must exist between us in not being able to touch one another is hard to bear in parting, but we know that Bro. and Sister Brunk will be able to do perhaps much more than we in that institution.

We felt very keenly the parting with Sister Cooprider, for she is so new in the country and yet has so much responsibility in her work, but we are glad that she is in the Father's keeping and all will be well.

From here (Kharaghpur) we leave for Madras, then to Colombo, where we hope to sail on the 26th inst.

We shall surely rejoice to meet with friends and loved ones if that be the Lord's will.

Yours in His cause,
Mina B. Esch.

March 20, 1917.

HARDSHIPS IN MISSION WORK IN SOUTH AMERICA

For the Gospel Herald.

"Ye know that your labor is not in vain in the Lord."

To the servant of Christ, be he preacher at home or missionary abroad, God has given two sources of encouragement. First, he is told that his service offered humbly to God in the name of the Lord Jesus is not in vain; and, second, he is assured that the Master is soon coming, and that He will reward every man according as his work shall be. "Therefore be ye steadfast, unmovable."

To him whose lot it is to go from place to place, sowing by all waters, where little can be seen of immediate results, this comforting word comes to cheer and quiet the heart, when tempted to think that perhaps after all his toil was hardly worth the while.

After a season of labor with the Church God has given us at Guayaquil, it has again seemed best that I should resume the traveling work with the thought of going over the field which we have come to look upon as ours here in the Cauca valley. The prejudice against us is giving away little by little, and we now find it possible to maintain a small meeting in this place, with some regularity of attendance.

The Government of the country is strongly clerical and sustains the Church in almost any action the priests may see fit to take. A recent congress of Bishops in Bogota went over the situation of the country and decided what newspapers the people might read. The result was that several of the most progressive papers were declared harmful and publicly excommunicated. A great many look upon this as a huge joke, but to the women and to many of the men it is a serious action and they will govern themselves accordingly.

As yet no attempt has been made on the part of the authorities to interfere with our book selling or the holding of meetings inside, but in the street work we continually encounter difficulties. Being foreigners we are generally respected as to our persons, but not so with the native workers who seek to follow out the same program which they see carried on by us.

Several cases of persecution have come to our notice of late which show how ready Rome is to lay strong hands upon any who dare to lift up a voice against her teachings, or even against her sins.

One friend has for some time received our papers and has written us appreciating the truth he found explained in them. News of his having relations with us reached the ears of the priest and plans were at once arranged for revenge. Our friend was a teacher in the public schools and the charge was made that he was setting forth doctrines contrary to the teachings of the Church, and his immediate removal was demanded. This charge was brought to the Governor who at once issued a public order declaring the teacher unfit for his position and setting him aside without further consideration.

In another place where a native believer had opened a school under the protection of a liberal town council, the priest had made every effort to put an end to the work, the Bishop had been called and had preached and threatened, but the people were satisfied with the school and so it was continued. Finally it was seen that more strenuous means must be resorted to if victory was to follow. With the apparent consent of the police, who are usually chosen from the ignorant, fanatical classes, an attack was planned upon the teacher as he was in company with his supporters in a private house. A fanatic was secured to do the work, who breaking into the meeting, seized a weapon from the hand of a policeman standing by, and sought for the teacher. It so happened that he met with the chairman of the school board first, and after an encounter with him which resulted in the serious wounding of the chairman, the man was overpowered, not by the police but by the persons present in the house. There is not the slightest hope that such a criminal will be punished, as the priest absolves his soul and influences the authorities to look upon him with a charitable eye. The only consolation we receive from these experiences is that a few people are made to see the wickedness of a system which must resort to such measures to defend itself, and thus they become more friendly toward the Gospel.

The latest case of persecution which has come to our notice was even more serious. This occurred in the northern part of the Republic in a town where a small Church had been formed by another Mission. This work was turned over to a native believer and his wife, who have been living there for some time. Finally they were notified to vacate their house, which it seems a priest had been able to get control of by some means. Owing to the strong fanaticism of the people no other house was found, and the priest ordered the janitor to throw the native brother's goods into the street. He, however, refused. Meanwhile another house had been secured, but before it could be occupied another priest had bought the place at a high price, and so that way was closed. There was general rejoicing among the clericals over their supposed success and they felt sure their enemy would leave town, for no one would rent him a house. However, at the last moment a woman came to say that she had a shanty at one side of the town where they could go until something better was found. So with thankful hearts preparations were made to take this place, but before they were moved word came from friends that a splendid place had been secured in another part of the city. Thus they were delivered, and the rejoicing of the fanatics was turned into mourning.

Their resources, however, were not as yet exhausted, as a recent letter reveals. Not being able to prevent the workers securing a house, they now turned to more energetic measures, and an attack was made upon the house by a mob which broke open the front door and hurled great rocks into the building. This seems to have been a little too much for even the priest-ridden authorities, and an investigation has been ordered. Meanwhile we commend these brethren who suffer for the Gospel's sake to the prayers of those whose hearts God has touched with the needs of this land.—From the Gospel Message by C. P. Chapman, a missionary at Cali, Columbia, S. A.

"Big boys, as tall as their mothers, sometimes get out of sorts over little things, and remain that way for a whole day, that no one but a baby ought to mind."

"The example of Christ should be our example. If we follow Him we shall not fail in living a noble life."

STRIKING FACTS ABOUT AFRICA

Africa comprises nearly one-fourth of the earth's land surface.

Africa is four times the size of Canada.

It is as great a distance around the coast of Africa as it is around the world.

Every eighth person of the world's population lives in the dark continent. The blacks double their number every forty years, and the whites every eighty years.

There are eight hundred and forty-three languages and dialects in use among the blacks of Africa. Comparatively few of these languages have been reduced to writing.

The coal fields of Africa aggregate 800,000 square miles; its copper fields equal those of North America and Europe combined, and its undeveloped iron ore amounts to five times that of North America.

Its forests would build a board walk six inches thick and eight miles wide around the world. It would be made of ebony, teak, rosewood, mahogany and almost every known kind of timber.

In the interior of Africa the black man is the freight train. Each man carries about sixty pounds. To carry the load drawn by an American frieght engine would require an army of 125,000 blacks.

The Africans are eager for education, for this means wage-earning power. It is a common sight in the railroad yards during the lunch hour to see a group of natives earnestly trying to master the spelling book.

Almost the entire continent is now under European flags. France has a colony in Africa twenty times the size of France itself. The British flag flies over a territory as large as the United States, and extends almost without interruption from the Cape to Cairo, a distance of six thousand miles.—J. E. Crowther, in Men and Missions.

THE CHALLENGE OF ORGANIZED INFIDELITY TO THE ORGANIZED CHRISTIAN CHURCH

Ten years ago, recognizing the great need and the opportunity offered by the out-door evangelistic meeting to reach the masses with the message of salvation, the National Bible Institute began taking the Gospel to the unchurched and unsaved multitudes. Year after year, during the spring, summer, and fall months, the Institute's workers have gone out into the highways and byways preaching the Word of life. The members of the staff who have been going out on the streets with the Gospel message from year to year have found that a great wave of opposition to the Gospel has developed, growing more marked each year, until this year at many of the old locations it was at times almost impossible to conduct meetings.

Many years ago One who spake with authority said: "The children of this age are in their generation wiser than the children of light" (Luke 16: 8). At no time in the history of the world, and perhaps in no city throughout the wide world, has the truth of these words been revealed more clearly than in our own day and in our own city, by the organization and activities of those who style themselves "Freethinkers" on one hand, and the failure on the part of Christians to recognize and grasp the supreme opportunity offered by the out-door evangelistic meeting. While the average Christian layman has been settling back with a sense of security and self-satisfaction, quite content to give over to the pastors and to the National Bible Institute and others, the entire privilege and responsibility of proclaiming the Gospel, these men, the "Freethinkers," have been banding themselves together, pledging each other support, until today there stands confronting and menacing the Christian Church a strong, staunch, energetic, enthusiastic and persistently busy array of organized infidelity, whose every member is actively engaged in carrying out their purpose of denying Jesus Christ, and attempting to overthrow the Christian Church.

There are several infidel organizations in New York City known by various titles, such as "The New York Secular Society," "The Harlam Liberal Alliance," and "The Brooklyn Philosophical Society." These, together with "The Church of the Social Revolution," seem to be the stronghold of organized infidelity in New York City.

As their names suggest, the forms of their activities are varied, but they have at least one common characteristic: **they are everlastingly at it.** The favorite methods of attack are, first: aggressive out-door meetings. It is here they display the most activity; holding meetings at all the principal throughfares at noon and at night every day in the year, whenever the weather permits. At these meetings Jesus Christ and the Bible are held up for ridicule. Other most blasphemous things are said, as for instance, when the writer asked a man, one of the speakers, why he used the Name of God in vain, he replied, "Oh, I just use the gentleman's name because it's a byword and helps one to be emphatic." Another speaker, addressing a great crowd of several hundred men, was heard to say, "God won't have us poor common sinners in heaven because He is afraid that we would elect a President of our own and kick Him out."

Distribution of infidel literature at the out-door meetings is the second method of attack. Books and pamphlets written by Tom Paine, Robert G. Ingersoll, Voltaire and others of like type, are widely distributed. The audiences, which at the noon hour meetings at least, are composed for the most part of young men, eagerly buy almost anything that is offered in that line for sale. In addition to these, a monthly magazine is published for the purpose of "Educating the public and freeing them from the bondage of religion."

A third form of activity is the debate. Whenever anyone can be found who is foolish and inexperienced enough to debate with them, it is widely announced and their adherents gather together to support their speaker. The debates are held sometimes at the qublic squares and sometimes in halls. The favorite themes being: The Resurrection, The Virgin Birth, The Trinity, The Divinity of Christ and the authenticity of the Bible. Let it not be supposed that these debates are always carried on by unlearned and ignorant men. On the contrary, the speakers very often display considerable learning and much familiarity with the subjects.

Still another method employed is the establishment of Sunday schools in various part of the city, at least five having come to the attention of the writer, where the boys and girls of the neighborhood are brought together and taught that the Bible is not true and that "Jesus Christ is the mere creation of somebody's distorted imagination." Not long ago, a seemingly well-to-do man boasted to the writer that his two boys, ten and twelve years of age, could and did "argue Christianity out of their schoolmates whenever the opportunity afforded."

Where such seed is sown there is bound to be a crop. This crop will be found in children whose minds have been poisoned and whose souls have been damned. It will also be found in adults, some of them professing Christians, but not students of the Bible, whose faith has been shaken if not shattered; and others, many of them having had the advantage of early Christian training, but never having made a profession, are completely deceived and who it will be very difficult, if not altogether impossible for ever after to reach with the glad tidings of the Gospel.

If the average Christian laymen were only half as energetic and enthusiastic, and we might add, **as well informed** in the things which they

profess to believe, as the average "Freethinker," the activities of organized infidelity in New York City would be met with such a wave of aggressive evangelism, as has been unknown since the Apostolic days, and would bring men and women, boys and girls out from under the blighting, damning influence of infidelity into the glorious light and liberty of the Son of God.

The National Bible Institute's 1916 campaign illustrates what may be accomplished through the out-door evangelistic meeting. With a staff of eleven men and one woman, together with such volunteer help as was possible to secure from time to time, and at a total cost of but $7,500 the Institute conducted 2,544 out-door evangelistic meetings, with an aggregate attendance of 310,859; and best of all, with 3,009 men and women who publicly responded to a definite invitation to accept Jesus Christ as their Savior and Lord.

A challenge comes to the Christian layman to be up and doing! It is a challenge to definite Bible study in order to be able to give an intelligent reason for the hope within. It is a challenge to consecrated systematic, persistent out-door evangelistic effort. Not only once a week on Sunday night at the Church steps, but to follow the example of those who seek to pull down and destroy, AND BE AT THE PROCLAMATION OF THE GOSPEL WHENEVER AND WHEREVER THE OPPORTUNITY OFFERS. It is our firm belief that the Lord is asking, even as He did of old: "Whom shall I send," and it is the privilege of the great body of Christian laymen to rise up and say, "HERE AM I LORD, SEND ME."
—John N. Wolf in Bible of Today.

MISSIONARY READING CIRCLES

The Missionary Committee of the First Presbyterian Church, Indiana, Pa., J. R. Ziegler, pastor, arranged for sixteen missionary reading circles. The church was divided into sixteen districts and an average of over 250 persons, of both sexes and all ages, met weekly, for eight weeks, to listen to one of their group read chapters from interesting missionary volumes. Competent teachers were "scarce" but good readers were plentiful. Scores were thus reached who might have been frightened away by "a class," and the social acquaintance thus developed in each section was both a blessing an an attraction.—Men and Missions.

You could organize a Mission Study Class on this plan and much good would result from it.

PERSONALS

Change of address.—Friends of Sister Fannie E. Plank, formerly of the Youngstown Mission, will please address her at Orrville, O., R. D. 1.

We received the following from the Kansas City Mission: "Sister Mininger and son Edward are quarantined the latter having developed a case of scarlet fever."

Brethren C. S. Shertz and John McCulloh of Eureka and Cullom, Ill were in Chicago Tuesday, April 10, the occasion being a meeting of the Local Board of the 26th St. Mission.

Bro. Allan Good of the Children's Welfare Board, Kansas City, Kans., in his monthly report shows some sad conditions among the children and the need for the kind of work the Board is doing.

Under the title, "Homeward Bound," Sister Mina Esch relates the feelings of returning missionaries. If all goes well (for which we pray) a few days more will see them among loved ones in America.

The brethren, Joseph Bechtel of Philadelphia, Pa., Aaron Loucks of Scottdale, Pa., G. L. Bender of Elkhart, Ind., and J. S. Hartzler of Goshen, Ind., went to Chicago to meet the Local Board of the 18th St. Mission to consider plans for a new church building.

Arrangements are being made for a Joint Meeting of the Board of Trustees of the Kansas City Missions and of the Children's Welfare Board to be held, the Lord willing, on Friday, May 11, 1 P. M., at the Mennonite Gospel Mission, 200 S. 7th St., Kansas City, Kans. The prayers of God's people are earnestly requested.—M.

Bro. George Lapp of Sihawa, India, writes, "I can not read or do any other work which requires me to use my eyes. An operation will be necessary in the near future." Sister Florence Cooprider writes, "I am very anxious about Esther Lapp. She seems to be going down." Here is a missionary family that needs our prayers. Mission work is trying enough when health is good; is decidedly increased when one member of the family is sick, and much more so when both father and mother find that disease seems to be growing upon them, despite the care of the doctors.

"Might never makes right, but right makes might."

NOTES FROM THE STATIONS

Youngstown, Ohio

Bro. G. L. Bender of Elkhart, Ind., met with the Local Board of the Youngstown Mission on Saturday, April 14. Among the items of important business which were transacted was arranging for Bro. C. K. Hostetler of Birmingham, Ala., to come to Youngstown and assist in the work with a view of taking charge as superintendent. Bro. Hostetler is now at the Mission getting acquainted with the work and the Local Board has recommended that he be appointed as superintendent at the next meeting of the Mission Board.

Bro. T. K. Hershey is conducting a series of meetings with a good attendance and interest. His visitation work among those he formerly was associated with is producing good results.

April 16, 1917. Workers.

Kansas City, Kans.
(200 S. 7th St.)

This morning, a young man who found Christ here, was offered a cup of coffee at a breakfast table, when he refused saying that when he came to the Lord, he gave up tobacco, coffee, and whiskey all at once. No wonder that he so much enjoys the fellowship of God's people. To him, Christianity indeed is a "new life." Paul's words, "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new," are a wonderful reality to him. Imagine him joining in singing: "What a wonderful change in my life has been wrought, since Jesus came into my heart.

J. D. Mininger.

West Liberty, Ohio
(Orphans' Home)

We are now required by the Board of State Charities to make a monthly report to the state giving a record of each child admitted into the Home with age, name, condition, etc., of child and parents; also the same data of all children placed out and those visited, as well as report of all adoptions, marriages, replacements, runaways, etc., etc., including the number of boys and girls in the Home on the last day of each month. Hereafter this will be one of our monthly requirements.

Three children are admitted from Youngstown, Ohio, and arrangements are completed to place a brother and sister into a private home at Sugar Creek, Ohio, in a few days.

April 17, 1917. A. Metzler.

"The living of a useful life has more to do with human happiness than we think."

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 10, 1917 (Gospel Witness Established 1905) No. 6

EDITORIAL

"But the word of God grew and multiplied."

Half-fare Tickets.—Our ministering brethren living west of Pittsburgh who count on attending the coming Board meeting at Belleville, Pa., should bear in mind that they can get half rates on the Pennsylvania and B. & O. railroads from any point west of Pittsburgh out side of Pennsylvania, to any point east of Pittsburgh. Take your Year Book along for identification.

Coming Events.—For the convenience of our readers who may wish to attend conferences and other meetings held among our people, and in response to a number of requests, we publish a table of special meetings to be held during the remainder of this year. You will notice that there are a few facts missing in the table of conferences. Will you who know, please supply the missing data? Under the conference table we include also the Sunday School and mission conferences that are held in connection with the church confernces. Under "other meetings" we mean to list all special meetings such as Sunday school conferences not connected with church conferences, Sunday school meetings, ministers' meetings, mission meetings, Bible conferences, etc., that you may desire to have listed in that column. Be sure you report all the necessary data. We mean to keep this table standing until the end of the year.

The Selective Draft.—This is one of the live issues before nations. Perhaps few people realize that this is the plan of God for the work of His Church. There is, however, a difference in motive in this that the mission of God is to conquer His enemies through love while the mission of nations is to conquer through fire and sword.

The whole world is drafted. "Many are called, but few are chosen." Even those who are chosen for service in the King's army are drafted for different purposes. Concerning the seven deacons it was said unto the Church, "Look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom." Concerning Paul and Barnabas the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." Adam, Enoch, Noah, Abraham, Moses, Joshua, Isaiah, Daniel, the apostles, and many other worthies whom the Bible mentions were all drafted for the special service which they rendered. So is every faithful worker for the Lord today. Through the voice of the Lord and the instrumentality of the Church their fitness for service along certain lines is recognized and they are accordingly set apart to the places and spheres where their service counts for the most in the gathering of golden sheaves in the Master's final great harvest of souls.

The advantages in this selective draft are manifest and manifold. It puts the whole work of the Church directly in the hands of God, under the guidance of the Holy Ghost, with each member in the place and service where the **greatest work may** be accomplished to the glory of God and the salvation and uplift of souls. It means a complete and perfect organization with Jesus Christ at the head and every member at work under direction of the unfailing wisdom and power of God. In whatever respects the Church has fallen short of this standard the shortcoming is due to the fact that individual members are not willing, freely and cheerfully and whole-heartedly, to submit to the divine plan of the selective draft.

CONSERVATION OF NATURAL RESOURCES

It has only been a few months since we discussed this subject, but since the advent of the war has brought this question to the front we trust that we may be pardoned for devoting some space to the subject again.

It has been a long time since the world has been aroused to the necessity of conserving its natural resources, especially it food products, as it is now. The thing which has awakened people is the possibility of a world famine. With something like 50,000,000 bread winners enlisted in the armies of the world, with scores of ships laden with foodstuffs sent to the bottom of the sea, and with some of the richest harvest fields of the world devastated by the destructive forces of war, it requires no stretch of the imagination to guess at possible results. It is not surprising, therefore, that one of the chief topics for conversation at the present time is the production of sufficient quantities of food to keep the world alive.

While the problem of conservation is the same for all people, the point of appeal is different for different classes. Most people are looking upon conservation as a necessity at this time to keep the immense war machinery going. But we would like to raise the question that if that cause is sufficient to make the subject one of such immense importance, how much more important is it to conserve our natural resources to the end that the greatest possible amount of work may be done in evangelizing the world? It is incomparably more glorious to save and to spend our last cent and last energy and last moment in the great work of saving the hundreds of millions than in the awful work of killing the millions!

We will leave to others the ques-

tions of judicious management and economizing on things necessary. These are subjects of great importance, but for the time being we desire to call attention to a few things that are absolutely unnecessary. Stop up the world's great leak-holes, and it will not be so hard to take care of the rest.

Strong Drink.—No one should have any confused conscience on this subject. The money spent for strong drink is worse than wasted because liquor has no food properties and unfits men for the best of service, to say nothing of the woes following in the wake of intemperance. What then is the need of wasting the hundreds of millions of bushels of grain that are annually consumed in the production of strong drink? According to the official figures of manufacturers of strong drink they paid $11,513,971 for food products in the United States last year. According to the statistics of those who have made a specialty in collecting information this country last year converted into strong drink 42,000,000 bushels of corn, 5,000,000 bushels of wheat, 3,000,000 bushels of rye, 37,500,000 bushels of barley, 12.-000,000 bushels of rice, 116,000,000,000 gallons of molasses, and 60,000,000 pounds of hops. Compare the use that this immense quantity of supplies would have meant for food with the incalculable amount of damage it did as a destroyer of wealth, health, happiness and usefulness, and there is no doubt left as to what should be the attitude of every right thinking man on the strong drink question.

Tobacco.—Here is another thing that claims our attention. According to latest statistics the United States spent considerably over a billion dollars for this crop. It is generally admitted that tobacco has no food properties; that its effects are very injurious upon body, mind, and soul; that it creates a progressive appetite for something stronger; etc., etc., etc. It ought to require no great amount of reasoning to convince any one as to what our attitude should be on the tobacco question. The tobacco curse is today a great burden upon the world, and all Christian people should do what they can to remove the load.

Worldly Amusements.—In this connection may be classed the theater, the nickleodeon, the billiard hall, the pool room, the ball room, and other places considered less reputable. The strongest objections to these are on moral and spiritual grounds. But as we are considering the question from the material standpoint we shall pass these objections by for the time being. In the absence of accurate statistics at hand we must discuss this from another angle. Not raising the question of their being morally degrading, there are few people who have the face to claim that they are necessary. A billion dollars a year spent by the masses in these places of vain amusement would be a low estimate. The saving of that would mean an average of ten dollars for every man, woman and child in the United States. And the financial waste is but a small corner of this great evil.

Jewelry.—Perhaps we should have made this a little broader and included other vanities and extravagances, such as "costly array," "superfluities" generally, needless ornamentations and luxuries about the house, driving equipage, etc.; but you can think of these things as we discuss the waste in jewelry. Statistics tell us that the United States spends annually about $800,000,000 in jewelry and plate. What is it for? Is it necessary? Answer, you who will. Useful? Answer, you who will. Justifiable, under existing conditions? Answer, you who will. Understand, we are not considering Biblical objections against this (I Tim. 2:9, 10; I Pet. 3:3, 4; etc., etc.) but simply looking at it from the conservation viewpoint. We call upon all people who are in the habit of calling upon God to look Him in the face and answer to Him the question as to whether, in the light of existing circumstances, they are justifiable in spending a sent for any of the things which we have named.

We often think of the divine admonition that whether we eat or drink or whatever we do we should do all to the glory of God. We are commissioned to "go into all the world and preach the gospel to every creature;" that as we have opportunity to "do good unto all men." Even if the thought of conservation for purpose of feeding the engines of war may not appeal to us, let us never think of living in ease and luxury, spending money for that which is not bread, while over half the world is living in ignorance of the Christ who came to save and thousands daily, among those living in such utter darkness, are going down to a Christless grave and a Christless eternity!

We are quite sure that in submitting the following advice we have the hearty approval of all right thinking people: Look upon your stewardship —money, time, talents, influence, etc. —as a sacred heritage. Seek divine guidance in all your efforts and investments. And before you invest be sure that you can honestly say to God and man that the things which you purchase are to be used to the glory of God and for the good of man.

If we would be faithful in the performance of our mission, we will diligently seek to carry out the Master's Great Commission.—Shoemaker.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE CHRISTIAN'S PRIVILEGE OR THE INDWELLING CHRIST

By D. S. King.

For the Gospel Herald.

That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.—Eph. 3:17-19.

Rooted and built up in him and established in the faith, as ye have been taught, abounding therein with thanksgiving.—Col. 2:7.

To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.—I Thes. 3:13.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.—I Pet. 5:10.

Paul realized and experienced these blessings and wanted to help others. He says, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established. We are not without a sure foundation, and are built "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone."

With these Christian graces, and thus established and settled in Him we become God's building (I Cor. 3: 9) and in it be lively stones built up into a spiritual house. (I Pet. 2:5).

Which assures us "a building of God, an house not made with hands, eternal in the heavens."

Tuleta, Tex.

THE CHRISTIAN AND WAR

Is It Too Late?

No, it is not yet too late for us Christians to consider our relations to this war question.

Yes, it is too late for the Pacifists; for their weapons, being merely political, have failed, as everything human is bound to fail.

Yes, and the Socialists have failed, too, having repeatedly scorned and rejected true Christian standards for those of a stupid and godless materialism. True, we have admired their

devotion and zeal for peace. For the last two tragic years their burning enthusiasm (in America at least) has put us poor sleepy (though "professed") followers of the Prince of Peace to shame. But they are now bidden to "forever hold their peace," and that's the oily brand of "peace" they are allowed to hold on to; for whatever is not built on "Christ, the solid Rock," is left to the fate of "sinking sand."

But what about us? Yes, us Christians, who have been preaching this gospel of love, joy and peace so loud and so long? Now that it has come to practicing what we preach, now the fiery test will be applied. Are we willing to go through with Jesus? Are we ready to "go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:13). God only knows what our hearts are answering.

Should a Christian Fight?

Let us examine carefully and prayerfully the principles of our holy faith, which principles we but yesterday rattled off so glibly, but which now mean so much!

The subject is so vast, and the space allowed so small that I shall confine myself to answering some of the popular objections to Christians' non-resistance. However, be it clearly understood that the matter is treated from the Christian standpoint only, and addressed only to Christians, the arguments being based solely on the authority of God's holy Word.

Question: If war is wrong for the Christian, why did God Himself in the Old Testament lead Israel into battle and into victory against their enemies?

Answer: The Jews were then living in the age of law and judgment, whilst we dwell in the dispensation of grace and mercy. Right here is where there is an appaling amount of thick ignorance among God's own people, resulting in this everlasting muddling up of Old Testament and New Testament teaching, of law and grace, of judgment and mercy, of war and peace—all through failing to "rightly divide the Word of Truth" (II Tim. 2:15). We find recorded in the 17th verse of the 1st chapter of John's gospel that "the law was given by Moses, but grace and truth came by Jesus Christ." God ordered Israel to wipe out in direct judgment the morally rotten Canaanites, but find we in the New Testament where Christ ever sent His followers on such a mission? On the contrary He sent them out to save men—not to butcher them like cattle. Again, Jehovah openly declared Himself on Israel's side by startling miracles both at Jericho and with Gideon, as well as at many other times and places. What nation now in the bloody mess can produce such proofs of its being in the right, or of God being on its side?

No, as far as the Christian is concerned, the "eye for an eye" system has given place to the "Turn to him the other cheek also" of Matt. 5:39-44. The reader is urged here to compare the following passages in order to realize the wide difference existing between Israel and the Church of Christ!

Israel	Church
Difference in Calling.	
Gen. 12:1.	Phil. 3:20.
Difference in Conduct.	
Deut. 7:1, 2.	Matt. 5:38-44.
Difference in Worship.	
Lev. 17:8, 9.	Matt. 18:20.

Question: Oh, it's all very well in theory; but suppose a brute in human form attacked your wife and children—would you stand by and allow it? (And having fired this broadside, the patriot awaits the answer with an air of triumphant finality, while I'm supposed to rush blindly into the favorite trap. But praise God, he who is in the habit of receiving "tips" from heaven soon gets wise to such tricks, and now for the)

Answer: In the first place the illustration does not fit the case at all, for the murderous individual tries to assault my family of his own free will, whereas in this war poor harmless people are driven like cattle and quite against their will by godless governments into butchering each other. A more fitting picture of the situation would be found in a Spanish-American cock-fight, where the poor benighted birds scatter each other's blood and feathers at their owners' pleasure—these latter together with the "neutral" spectators reaping all the profits.

In the second place (to substitute facts for wild suppositions) thousands of humble Christian homes have never yet been broken into by a criminal of any sort, God protecting His own according to their faith; for they put their trust in Him rather than in the police ("Put not your trust in any child of man") and therefore don't need a revolver under every pillow!

Thirdly, if it should come to actual violence, Matthew 5 and Romans 12 would still remain true, and God's Word would still have to be obeyed. (Cf. the case of the three Hebrew children. Dan. 3:16-23).

Of course, I have not included the many religious persecutions which down the ages have been the inevitable accompaniment of every new and powerful movement; and yet these very persecutions have set the seal of God's approval in the most striking way on the doctrine of Christian nonresistance. Those early nonresisters, mind you, were the same martyrs of whom in these days of inherited religion the boast is so often heard, that their blood "was the seed of the church!" Their sublime endurance under the most exquisite sufferings should not only draw tears from stones, but silence forever our contemptible excuses for crawling cowardice.

"And he said to me, These are they which come out of great tribulation . . . . therefore are they before the throne of God. . . . They shall hunger no more, neither thirst any more. . . . For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:14-17).—S. H. Booth Clibborn in "The Mennonite."

CONFORMITY TO THE WORLD IN DRESS

By J. W. Smith.

For the Gospel Herald.

Why is it wrong for Christians to follow the fashions of the world?

1. Because the Word of God plainly and positively forbids it.

2. Because it is absolutely against their profession.

"I will therefore . . . . that women adorn themselves in modest apparel, ... not with broided hair, or gold, or pearls, or costly array" (I Tim. 2:8, 9). "And be not conformed to this world; but be ye transformed by the renewing of your mind" (Rom. 12:2).

In the first place, let me ask, What are those things such as gold, precious stones, costly array, broided (or curled) hair worn for? Is it not to present an appearance of superiority or show? And when professed Christians follow the fashions, they show most clearly that they love the ways of the world, and are seeking after the applause of men. By so doing you show that you are seeking after reputation, and that reputation is your idol.

When Christian professors do this, they are wasting money, time, and thought, that rightly belongs to God and the advancement of His cause.

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel" (I Pet. 3:3). "Putting on of apparel" for adorning, undoubtedly means the use of superfluities, or those parts of dress worn for display and not for comfort or protection of the body.

When people unite with the Church they profess to give up or renounce the vanity of the world, and follow the meek and lowly Savior. But so often you see Christian professors dressed in the very height of fashion; so that you can not tell them from non-professors. God wants us to be a separate people; not like those who take pleasure in sin and do not seek to know the will of Him who gave His life for them. "Wherefore come

out from among them, and be ye separate, saith the Lord" (I ICor. 6: 17). "If any man love the world, the love of the Father is not in him" (I Jno. 2:15).

So often you see Christian professors go to the extreme of fashion. They strain every nerve to have their dress like other people's, even when their means will not allow it. So many women, to satisfy the desires of their carnal nature, willingly rob their bodies of sufficient clothing and expose their heads, arms, and necks, to the chilly winds and biting frosts, contracting colds, asthma, and wasting consumption; robbing their bodies of the health that God had given them, bringing on an untimely death, all on account of this one hideous sin, "fashion." There are others who do not go quite so far into extremes. They wear plain clothing at church gatherings and fashionable clothing at their places of business or worldly places, thus showing to the world that they love worldliness and the pleasure more than they love God.

Dear Christian friends, God does not want us to live such proud lives as some are living. He would be far better pleased in us if we were dressed as plainly as John the Baptist rather than to wear the foolish garments our lustful flesh calls for. Jesus said, "They that wear soft clothing are in kings' houses;" and we do not find that He countenanced wearing it there. We should dress so we can give a sound reason for the wearing of every article we put on; and our dress should be a stern rebuke to inconsistent and unreasonable fashion, and a model worthly of imitation.

Plain dress or singularity should never cause us to shrink from the duty we owe to God and His Church, although we may be comparatively as few as the three Hebrew children were in the great host that bowed down to the golden image that Nebuchadnezzar set up. But the three Hebrew children would not bow down nor worship the image, and they got in the fire because they would not bow down to the image: and God brought them out of the fire with no hurt on them. We should not become discouraged or shrink if we get into the fiery furnace of persecution and trial. Paul says, "All that will live godly in Christ Jesus shall suffer persecution."

There are some who raise the objection to wearing plain clothing because of their trade or occupation; but I know no trade or occupation suitable for Christians to carry on or occupy that it would not be consistent to wear plain clothing. If your position will not allow you to dress plainly, you had better give it up; for the same thing will not allow you to live true to Christ and enjoy the blessings He has in store for those who love and obey Him. Do not think that you have to be an employee or hold a position so worldly that Christ can not be honored nor His Word obeyed. Jesus will care for His own, and will supply all our needs, according to His riches in glory. David said, "I am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25).

Put away fashion, and put on plainness; do not have in your possession any extravagant clothing, in the form of embroidery, braid, lace, velvet, silk, or garments of a glaring color. Rings, bracelets, neck chains, or any other article worn to attract the attention of others. Put on plainness, singularity, peculiarity, and the world will not love you neither own you. "If ye were of the world, the world would love his own; but because ye are not of the world, ... the world hateth you" (Jno. 15:19).

I have seen some mothers who dress plainly themselves, put ornaments on their children. If it it wrong of us to dress fashionably ourselves, why is it not wrong for us to dress our children fashionably and teach them to do the very thing God has positively forbidden? God's Word says, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). If we put those things on our children (even if we don't wear them ourselves) we err as much as if we wear them ourselves. And if we wear and teach our children to wear them, we commit the double sin of disobeying God's Word and teaching our children to disobey it. God will hold us responsible for the performance of our duty in bringing our children up in the nurture and admonition of the Lord. I will say again, let your dress be an unrelenting rebuke to fashion, and a model worthy of imitation.

Horton, W. Va.

My observation leads me to believe that we are in this age digressing from the old paths of the true mission of the church, and are giving ourselves more and more to some code of moral ethics to cure society's and the world's evils. It is not the Christian's mission to labor at reform movements. No matter how desirable they may be, the unregenerate will always resist and oppose them, and often unto blood. Reforms are like the waves of the sea, they follow successively one another till they lash each other out of existence on the shore, and yet, the sea is not calm. So reforms come and go, and yet human nature is not changed.—A. Augsburger.

If we give according to our means to support a worthy cause, the Lord will increase our means accordingly.—S.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill.

(Home Mission)

The high cost of living in the city has had its effect upon the poor people. Many are suffering for the want of good food. Potatoes, sugar, and flour are almost beyond the reach of a poor man with a family. The mission workers are busy trying to solve the problem. With the increase of taxes rent has been advanced until poor houses are sought, thus many times bringing on sickness of various kinds. We ask you to remember us in prayer. At this time we have 3 little children staying with us on account of their mother being in the hospital.

We are thankful for the sewing circles that have remembered us so well. Many a child has been made comfortable during the long winter because of this kindness.

Communion services were held on Sunday, April 29, and a spiritual feast was enjoyed by all. Bro. John Nice officiated.

Bro. Arthur Slagel (a former worker) is with us for a short time. His address on Sunday evening, April 29, was appreciated by a large audience.

Sister Ruth Buckwalter is on her vacation, visiting her parents at Palmyra, Mo. She expects to return June 1.

Sister Emma Oyer has returned from her vacation and is again hard at work.

Sister Leaman has returned from her home in Ohio. Her absence was keenly felt by all. Especially by the Sunday school scholars in the Primary Department, and the friends who attend the mothers' meeting.

God is blessing the work. Pray for us. Yours in the Lord,

May 2, 1917. The Workers.

Canton, Ohio

(1935 3rd St., S. E.)

We have recently been favored with a number of visits from out-of-city workers.

Sister Amanda Leaman of the Chicago Home Mission gave us an interesting talk.

Bro. Abraham Mosemann of Lancaster, Pa., gave us a helpful talk at our Christian workers' meeting.

May 4, 1917. The Workers.

Lima, Ohio
(825 North Jefferson St.)

Dear Herald Readers, Greetings in Jesus' Worthy Name:—A word from the Lima Mission may be of interest to those interested in mission work, and especially those that are interested in our work here.

Another year has passed with its successes and failures, and the struggles known alone to mission workers. With it all our heavenly Father has still smiled upon the place, for which we are truly thankful. Among the number of confessions during the year 15 were taken into the Church by water baptism, one on confession of faith, 2 of these died during the year and 2 moved away. We would ask that the Herald readers especially remember these that have just started. The struggles of new converts in the city can hardly be understood by the Church in general in the country. The city with its allurements are so strong to young people.

The small-pox scare is about over and while our attendance had been reduced by about one-half, we are hoping again for a better attendance than ever. The visitation work which was somewhat hindered can again be resumed without danger to the workers.

Among the recent visitors from a distance were Bro. Aaron Bowman of Mannheim, Ont., who worshiped with us on Sunday, and Bro. Mosemann of Lancaster City, Pa., who called one day this week. Some of the country brethren surprised us the last few weeks by coming to our Y. P. M. and helping voluntarily in the services. We appreciate their presence and help very much. The program committee of the Ohio Mennonite Conference met here on Wednesday and arranged the program for the Ohio Conference to be held this month.

May 4, 1917. The Workers.

Chicago, Ill.
(26th St. Mennonite Mission)

Communion services were held here April 9, Bro. John Nice officiating. Nearly all the members were present.

Bro. E. H. Hoff of Bethany Bible School recently assisted us in two very interesting services. He talked on life and conditions in Palestine in both services.

Our working force has been very small all winter, but we are expecting help soon.

"After Ten Years," the report of the first ten years of the Mission, will soon be ready for dictribution. The charge of 25c. a copy will be made.

May 4, 1917. A. M. Eash.

"Our actions as Christians should at all times manifest principles that would be safe for all men to follow."

THE PLACE OF PRAYER IN THE EVANGELIZATION OF THE WORLD

By J. D. Mininger.

(Continued from the issue of April 26)

Intelligent prayer as related to mission work in the Mennonite Church should be offered in behalf of the following:

The Proper Selection of Workers

There are few things more clearly taught in the Bible than this, that the **Lord has a place and a plan for every life.** It is just as clearly taught that the **child of God may know the Father's will.** At the great day God will not accept as an excuse for indifference a saying like, "I did not know where my place was in life, so I did not do anything." "If any man willeth to do His will, he shall know." "Then shall ye know if ye follow on to know." "If any man follow me, he shall not walk in darkness." etc. Like the apostle Paul, we should pray for our **young people especially,** that "they might be **filled with the knowledge of his will in all wisdom and spiritual understanding"** (Eph. 1:9).

The Workers on the Field

Some time ago, the writer was at a devotional service at one of our Church institutions. The visiting bishop in charge of this service said, **"Daily, at our family devotions, we pray for the work and the workers at this place."** That is what is meant by praying for the workers on the field. If you don't have a family altar —well, read again what Paul Rader says at the heading of this article.

Converts and Their Problems

As Mennonite young people we scarcely appreciate what a heritage we have in this that we have been so faithfully taught habits of economy, industry, honesty, etc. This is not the case with many of those with whom our missionaries labor. The **converts on the Mission field have a right to a greater part of our prayer-life than they have been receiving.**

The General Mission Board

To the Mennonite Board of Missions and Charities is entrusted under God and the Church the management of the greater part of the mission interests of the Church. Every Conference district in the United States, Canada, and India has a right of representation on this Board. Comparatively few members know of the immensity of the problems confronting especially the Executive and Mission Committees of this Board. **Every one who has the cause of Christ and the Church at heart will faithfully support these brethren in prayer and otherwise.**

The District and General Conferences

Some time since the writer attended a Conference, when a brother, a very liberal giver, called my attention to the fact that there was such a lack of the pratice of prayer at that Conference. Perhaps others had not thought of it at all. But surely **truly prayer for home and foreign missions** and for **work** at the **home base should have a prominent place at our district Conferences. Why not precede the Conference proper with a meeting devoted exclusively to prayer?** Would not that be in line with the teachings and practices of our Lord? Did not He precede the important events in His life by prayer? At a time of need in the history of the early Christian Church it is written of them that, **"Prayer was made without ceasing of the church unto God for him"** (Acts 12:5). Are we not in a time of dire need? It is an awful thing to be in a "lukewarm" condition. (Rev. 3:14-17).

"And there is none that calleth upon thy name, that stirreth up himself to take hold of thee" (Isa. 64:7).

In view of:

a. The awful conflict among European powers;

b. The great power in united, believing faithful and importunate prayer;

c. The great apostasy, with sin abounding on every hand;

d. The need of a revival of interest in the Lord's work;

e. The signs pointing to the return of the Lord Jesus;

f. The many lost on every hand for whom Christ gave His life;

g. The prayer example and teachings of Jesus;

Shall not prayer occupy a greater portion of our thought, strength, and time, not only in our public gatherings, but much more in our private devotions?

Kansas City, Kans.

LETTER FROM IGATPURI

For the Gospel Herald.

We have been in village work a little over five weeks now, and like it well. We also like our four-wheeler Gospel wagon in which we live, thus making tent and servants unnecessary. We hire a cart when we want to move, and tie our carriage on behind. Thus we are not bothered with keeping oxen of our own, and it is much cheaper.

We have some thirty places where we preach weekly. We generally go every other day, in the morning, coming back about 2 P. M. Evenings we go to the near-by places, if it is moonlight. Otherwise the people go to bed too early. When we get to a village we have a few friendly words about what they are doing, then sing, read a little from the Bible, explain it,

(Continued on page 109)

Family Circle

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

XVI. Teaching the Children to Work

If any would not work, neither should he eat.—I Thes. 3:10.

God never intended that man should be without work. Almost from the beginning He commanded man to to work. You know He put our first parents in the garden of Eden to dress and to keep it; not to idle away their time, but to be busy. Since it is clear then that the parents should be a busy people, it behooves us to teach the children the same thing. Parents who have lots of time to loiter around usually find their children doing the same thing. Lessons taught only by precept are lessons that are not so easily learned by the children. But teaching by both precept and example is the teaching that usually brings results. It is possible that we oft times make mistakes by saying to the boys, "Go." It has been proven time and again that it is so much better to say. "come." Boys must have a leader, and they usually look to papa to lead in the work.

I know people who spiritualize the text, but to me God means just what He says. Persons who do not work with their hands should not eat, God intends that we earn our bread by the sweat of our brow. The children should be taught that it is no disgrace to work, but on the other hand that it is honorable because it comes from God Himself.

There are many things that children can do about the home. We wonder sometimes if some of us are just a little careless about putting the little ones at it. It is so easy for children to try to get out of work. When Johnnie is told to bring in the wood he suggests that Harry can go, or "I am too tired," or "there is something else that I want to do." And Harry knows by what has occurred in the past that all he needs to do is just to stand around awhile and papa will soon go and get it himself. We wonder if this is not one of the ways that Satan has to make shiftless men out of our boys.

We have noticed similar things with some mothers. Anna is told to wash up the dishes, but she is tired or busy. "Let Mary wash them this time," and Mary is bright enough to stand around as though nothing had been said. By this time you can hear mamma rattling away at the dishes trying to get them out of the way right quick so that she can get at some other work that needs to be done so bad.

Children that are taught to work as soon as they can do some work usually like it. Children, like all of us need encouragement. When a job of work is done we should let them know something about our appreciation of the same. If the work might have been done better let us give credit for what has been done, hoping that the next time it will be done better. Oh, the many many boys and girls who learn nothing about work. It is said of some of the women of the South that when their slaves left them they were at a great loss because many of them had never learned to even bake a biscuit; they depended on their slaves. Children should be taught that papa and mamma will not always be with them, that some time it will be theirs to care for themselves, and that while they are young is the time to be learning.

It is possible to put too much responsibility on children, but we think the danger usually is on the other side. Children who have some responsibility placed on them by the parents generally take more interest in the work. Things that we are not interested in we don't like to work at so well. The same is true of children. It is possible too that some children have a constant desire to do things that they can't do and are not so willing to do the things that they can do. Here is some work for us as parents again. It is ours to teach them to do the things that they can and that they would make a failure if they would undertake to run the binder when they are scarcely old and big enough to carry water.

What is true of boys is also true of girls. Girls sometimes want to do things that they are not able to do and are not so willing to do the things that they can. A girl who is not willing to wash the dishes, and is quite anxious to do the baking simply because of getting out of some work needs some teaching too. She needs to be shown to do the things she can do and later on may be an efficient baker.

Above all, the children should be taught that everything they do should be done heartily unto the Lord and not unto men, as the apostle says. As children should be taught to pray and sing, so they should be taught to work. They all belong to a child of God and should be planted into the children by us.

Palmyra, Mo.

OUR YOUNG PEOPLE AND WHAT WE OWE THEM

By D. D. Zehr.

For the Gospel Herald.

We owe them much. Where shall we begin? In the home? Certainly.

The good mother has the greatest opportunity to form the character of the child. How prayerful should the mother be, since she is the first one that has the opportunity with the child, even from the cradle up.

Then the father should not forget that he has a greater opportunity in this great work of bringing up children for the Lord. He should stand by the mother in caring for the children. Let not the father think that after he has his day's work in the field or around the barn that he can lie down for a full night's rest, while the mother has the care of one or more sick children all night. Only as we bear each other's burdens can we fulfill the law of Christ.

Oh, how parents should stand together, to bring up their children in the nurture and admonition of the Lord. I fear too many parents are leaving their children too much to themselves. Solomon says that "a child left to himself bringeth his mother to shame" (Prov. 29:15). As they are growing up, and need correction the danger is too great and the temptations too many to leave them to themselves. Then let us teach them in the spirit of love, in example as well as precept. Our children should know that our instructions are for their own good.

We want to give our young people in the church something to do, and see that what we give them to do is to the glory of God and the upbuilding of the Church, for on them depends the future Church. We owe them an education sufficient to do efficient church work. We as ministers, and our Sunday school superintendents, our teachers, our high schools have this great responsibility resting on them to care for our young people, and try hard to keep them firm in the faith. Do we expect too much of our Mennonite high schools or colleges if we expect our young people to come back from school or college stronger in faith than when they went there? Some one says, "No; that would be asking too much." Let us see: The student is under the teacher's care five days in the week, when at home only one day in the care of the Church. Then when they come back just a little weaker we begin to wonder what is wrong. So if we all try and stand together much good can be done. The apostle said, "Perilous times shall come," and I believe they are here. If there ever was a time when people turned their ears away from the real truth I believe it is now. If there ever was a time when it was necessary to put on the whole armor of God, I believe it is now. Jesus said that even the elect would be deceived, but only if it were possible. James said (5:16) "Pray ye one for another, that ye may be healed." Let us not be satisfied until we have done all to stand. Eph. 6:13.

Manson, Iowa.

Sunday School

For the Gospel Herald.

Lesson for May 20, 1917.—Isa. 28:1-13

THE IMPORTANCE OF SELF-CONTROL—TEMPERANCE LESSON

Golden Text.—Every man that striveth for the mastery is temperate in all things.—I Cor. 9:25.

Introductory.—According to custom, we drop our regular line of thought in our series of lessons and take up a temperance lesson for the quarter. Many of these temperance lessons refer to other things besides strong drink, but this lesson is confined largely to that terrible curse.

Pride and Dissipation.—The opening warning is one of the strongest ones recorded on this subject. Let us notice especially the three expressions: "WOE!—crown of pride!—drunkards of Israel!" What was wrong? The same thing that is happening in America and other countries now struggling for existence. Prosperity had fostered the pride of man. Israel had grown vain and drifted into a careless life. This carelessness had led to self-indulgence. Self-indulgence takes different forms, depending upon the popular trend of the times. In that day, as in most other times, the flesh lusted after strong drink and this depraved nature was pampered until the prophet saw fit to utter his terrible warnings against "the drunkards of Ephraim." In our day, even though there seems to be a mighty wave against the use of strong drink, this monster still has grip enough to destroy many thousands of souls yearly, both for time and for eternity. But where "temperance" does do away with strong drink it has not yet done away with the pool room, the bowling alley, the social evil, the nickleodeon, the theater, the ball room, and other places of sinful dissipation. Remember the golden text: "Every one that striveth for the mastery is temperate in ALL things." The rule of humanity is first prosperity in some form, then pride, then dissipation, then woe. Ephraim, the strongest of the tribes of the northern kingdom, had fallen deepest, and was especially singled out as the subject of the prophet's message of warning.

Results.—The condemnation of the Almighty means more than divine disapproval. Here is where most offenders are deceived: They imagine that all there is to divine disapproval is that God is dissatisfied with them, not awake to the fact that there is a terrible retribution to follow their sinful course. To every "eat, drink, and be merry" there is a "tomorrow we die." "Whatsoever a man soweth, that shall he also reap." The intemperate hordes of Ephraim, with a feeling of security because they seem to have prospered more than others, were blind to the fact that they were certain to be overtaken with a terrible scourge. "The crown of pride, the drunkards of Ephraim, shall be trodden under feet." It was true of them—and has been, is, and will be true of all others in similar circumstances—that "pride goeth before destruction, and an haughty spirit before a fall." "And the glorious beauty, which is on the head of the fat valley, shall be as a fading flower."

Blessings for the Righteous.—In the midst of his warnings against the foes of God the prophet does not forget to remember the "residue of the people." God never fails to recognize virtue when He sees it and to encourage those who have the courage and faithfulness to withstand the evils borne in the popular current. Whether "in that day" be made to apply to some time now past when the retribution was meted out to this unfaithful nation, or to that future day when God will come to visit the wrath of His vengeance upon all who "know not God and obey not the Gospel of Jesus Christ," it is as a refreshing flower to know that the remnant of the faithful ones will be in line for God's richest blessings. "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residueof the people."

The Iniquity of Ephraim.—"They also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean."

The Instruction of the Almighty.—Having uttered his terrible words of warning, the prophet goes on to tell of God's carefulness and faithfulness in teaching people the right way. On every hand there is light whereby we may know the true way of life if we only keep our eyes open to behold the instruction of the Almighty. It is only they whom "the god of this world" has blinded from whom the Gospel is hidden. In the days of Ephraim, as in our day, there was much faithful teaching. Then, as now, it was "precept upon precept, precept upon precept; line upon line, line upon line." Let all the faithful be diligent in holding up the way of life, in warning against the awful consequences of an intemperate life, not forgetting that "he that refuseth instruction despiseth his own soul."—K.

The Scriptures teach us the best way to live, the noblest way to suffer, and the most triumphant way to die. —J. S.

Our Young People

THE WORD OF GOD, A SOURCE OF INSPIRATION AND COURAGE

Ezek. 1:1-14; 2:1-10

Topic for May 20

MOTTO

"Every word of God is pure."

THE STUDY HOUR

I. **Our Topic.**—Some one has said that he knows that the Bible is inspired because it inspires him. We know that there is much reading matter in the world. Some of the reading matter which people read inspires them, but not with the Spirit of God. It is not enough to have an inspiration. God must be the life back of the Spirit that inspires if we would be on the true pathway. No one who reads the Bible with a sincere heart of reverence for God will fail to receive inspiration from it that will bear fruit in harmony with the Spirit of God. Men are sometimes inspired by reading the life of some great soldier. This fills them with courage to go out to battle against the enemy. If they would have read the Bible with its full message to men of today, they would have been inspired rather to die for the name of the Lord Jesus than to take the life of their fellowmen.

We hear some eloquent preacher preach. His words seem full of inspiration, and they may be. But it behooves us to see whether the spirit that pervades them is from the Spirit of the Gospel or from the inspiration of some human theory. All truly inspired preachers are sure to have a message that is unpopular with the age in which they live because of the fact that the world is largely dominated by the spirit of the god of this world, Satan. Such inspiration has also the spirit of holy boldness to meet the sin-cursed age fearlessly and honestly without sparing themselves.

If we as individuals look to the Bible for our inspiration on the pathway of life, we too shall find courage to live a life of separation from the spirit dominating the age in which we live.

II. **The Text.—Ezek. :11-14; 2:1-10.**—Ezekiel had the Word of God entrusted to him to deliver to the rebellious people of Israel. It was no light task to carry a message like the one which Ezekiel had to carry. Unless Ezekiel had a source of strength outside of himself, he would likely fail to deliver his message. God made him bold and strong to meet the faces of a rebellious and stiff-necked people, by feeding him on the Word.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Word of God.**
2. Commit Psa. 19.
3. What God's Word Can Do for Children .

For Young People—

1. The Bible, the Inspired Word of God.
2. What the Bible Means to Me.
3. The Power of the Word of God Over all Other Words.
4. How We May Be Filled With the Word of God.

For Older People—

1. The Word as an Inspiration and Strength to Old People.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MAY 10, 1917

Field Notes

A letter from Bro. J. S. Hartzler of Goshen, Ind., informs us that small pox is still raging in that vicinity.

A letter from Freeport, Ill., tells of a communion service held at the Mennonite Church near that place last Sunday.

An inquiry meeting was held at Masontown Mennonite Church last Sunday with Bro. J. A. Ressler of this office present and conducting the services.

Sunday School Meeting.—Wednesday, May 23, has been set apart as the time for a Sunday school meeting at Hershey's Church near Kinzers, Pa. A live meeting is in prospect.

The Orphans' Home at West Liberty, Ohio, is in need of several consecrated workers. It is to be hoped that those who are available for the place will readily respond.—M.

Sunday School Meeting.—June 7 is the time set for an all day Sunday school meeting at the Mennonite Church in Churchtown, Pa. A general invitation to attend is extended.

"After Ten Years," is the title of an interesting writeup of the first ten years of the history of the 26th St. Mennonite Mission in Chicago. The report will be ready for distribution in a short time.

Ascension day has been appointed as the time for an all day Sunday school meeting to be held at the East Petersburg Mennonite Church, Lancaster Co., Pa. The subjects listed for discussion are practical, and the speakers on the program alive in the work. A good meeting is in prospect.

Aged Minister Called Home.—Word reaches us that Bro. Andrew Miller of Terra Bella, Calif., passed to his eternal reward April 18, in the 89th year of his age. Bro. Miller had been ordained a minister over 40 years ago, serving in that capacity until enfeebled by old age. Obituary next week.

Bro. Joe C. Driver of Garden City, Mo., spent last week in the vicinity of Carver, Proctor, and Purvis, Mo., holding communion and looking after the interest of the cause in that community. Last Sunday he was to have been with the Mt. Zion congregation near Versailles, and hopes to be with his home congregation, Bethel Church, for communion next Sunday.

Religious Census.—So far as addresses of Mennonite ministers are known to us the blanks have all been sent out now and there should be no further delay in completing the work. There has been some delay in getting out the blanks owing to the fact that a sufficient number were not sent in the first place from Washington. There are more than twice the number of ministers in the different branches of Mennonites included in this agency than were reported ten years ago. It is evident that the report at that time was far from complete, and it is probable that the number has increased in the mean time. If any of our readers know of a Mennonite minister of any branch that has not received the blanks or who is inclined to neglect sending in his report, they will confer a real favor on such minister by explaining to him the great advantage there will be in having this census full and complete in every partcular. If the government is kind enough to exempt nonresistant bodies from military service, it will be very helpful to all concerned to know just who are included in these bodies and where they are to be found. While the census itself has no reference at all to military service, the fact remains that a failure to report now will in all probability lead to difficulties for those claiming exemption a little later on. A few conference secretaries not listed in the Year Book last year have so far not sent in the lists of ministers. This causes additional delay. There are some independent bodies of Mennonites and Amish Mennonites that we have not yet succeeded in definitely locating. Our readers will confer a favor on us by telling us of such congregations and to whom the requests for information should be sent.

Finally, let it be remembered that time is passing rapidly and that there will come a limit when the report must be closed. Don't delay too long in making out your report, or it may be excluded by the limitations of time. We are thankful for the promptness of the many who have already responded, and urge the others to give the matter the necessary attention as soon as possible.

J. A. Ressler, Scottdale, Pa.

Correspondence

Fairview, Mich.

Greeting in Jesus' Name to all Gospel Herald Readers:—We are truly thankful for the blessed sun shine, for the refreshing showers, for the bright blue sky and the pure, fresh air, and for the Bible good and true, and for the good that we can do. Church and Sunday school was well attended last Sunday, which is encouraging. We were especially made to rejoice for a dear brother who wished to be reinstated into church fellowship again. May God help him to live closer to Him than ever before.

We have the promise of Bro. J S. Shoemaker to be with us in the fall as instructor in Bible conference work. We are glad that so many of the children here are investing in the mission fund. I wonder how many of us older ones might save up the eggs which we gather on Sunday and give to the mission cause each month?

Bro. E. A. Troyer was re-elected last Sunday as delegate of the Mission Board. Mary M. Zook.

April 24, 1917.

Creston, Mont.

Dear Herald Readers:—On April 18 Bro. J. P. Bontrager of Albany, Oreg., came and preached five inspiring sermons to us. April 19 we had our communion services, all members being present except three on account of sickness. We are glad to welcome Bro. John Oesch and family, also Bro. Frank Yoder from Missouri. Bro. King and family from the same place are expected later.

We are having fine spring weather, most of the winter wheat looking fine.

Pray for the small band at this place. Yours for the Master,

April 26, 1917. Geo. J. Hoylman.

Harper, Kans.

To the Herald Readers, Greeting:—We are grateful to our kind heavenly Father for the many blessings He is bestowing upon us. We are glad to know that our congregation is continually growing larger. May our labors in the vineyard of the Lord increase with our membership. On April 22 Bishop S. C. Miller of Jet, Okla., was with us and held communion services in which all members present partook. We are made to praise God for this sweet fellowship. May we as true followers of the peace-loving Savior be drawn closer to Him in the testing times that seem to be coming upon the nonresistant people of God. May God help us to be true and loyal to the teaching of His Word at all times, let come what will. A. W. Kuhns.

April 29, 1917.

Eureka, Ill.

Greetings:—"Praise the Lord, give thanks to him, for he is good, his mercy endureth forever."

Sunday, April 29, communion was observed with a large attendance and sweet fellowship, Bro. A. A. Schrock officiating.

We are looking forward to a season of spiritual refreshing, in a series of meetings conducted by our minister, Bro. Clayton F. Derstine, at the Metamora, Roanoke, and Harmony Churches, commencing May 20 and continuing to June 3.

Yours in the work of the Lord,

April 30, 1917. Alvina I. Wagner.

Kalona, Iowa
(East Union congregation)

Dear Herald Readers, Greeting in Jesus' Name:—On April 29 communion services were held in our congregation. A goodly number of the members were present and partook of the sacred emblems. The visiting ministers present were J. K. Yoder of the West Union congregation and Joe Hershberger and David D. Miller of the East Deer Creek congregation. Bro. Miller of that place was ordained to the ministry April 22, 1917. May the Lord bless him in His service and may he be a blessing to his congregation is our prayer.

We are having rainy weather at present and has been pretty cool this spring. Some people call this "bad" weather, but we like the thought of the one who said, "There is no such a thing as bad weather; only a change of good weather."

Let us remember that "What God does is well done."

Respectfully,

April 30, 1917. W. C. Brenneman.

Protection, Kans.

Gospel Herald Readers, Greeting in Jesus' Name:—We have great reason to rejoice, as did the people in our last Sunday's lesson when they saw the great King coming. Again we have reason to weep as did Jesus when He saw the great wickedness of the people. How are we concerned when we see people standing as it were on a great precipice, not realizing the danger they are in. Shout a warning to those that might in one moment be cast down into everlasting damnation, where their worm never dieth and their fire is not quenched. Brother, sister, think of these things.

On April 22 Bro. J. B. Brunk of Hesston worshiped with the Protection congregation. He preached several very live sermons, showing men's duties to consecrate themselves to God, and the result which God will give to the fully consecrated soul.

On April 28, Bishop S. C. Miller of Jet, Okla., came to the Protection church and held communion on Sunday. He preached a good sermon on Sunday evening.

The congregation at Protection built an addition of twelve feet to their church house, also put a basement under it, in which we held our services three Sundays. Last Sunday we were in the main building again, as the house is about finished.

Praise the Lord for ever more. Amen. John Schrock.

April 30, 1917.

Minot, N. Dak.

Greeting to all in His Dear Name:—Once more we have been permitted to partake of the sacred emblems of our Savior's broken body and shed blood in a communion service at this place on April 29. An impressive service it was in the spirit of unity

After communion and the ordinance of feet washing was observed, votes were cast for a deacon to serve this congregation. Votes were cast for two brethren: David G. Kauffman and Ira L. Yoder. After an examination meeting at 6 o'clock P. M. ordination services were held at 7 the same day. The lot being used to decide which of the two brethren God should choose at this time, it fell on Ira L. Yoder. May we lift him to the throne of grace in prayer that he may always be found true and devoted to the responsible office in which he is called to serve. Services were conducted by our home bishop, Bro. I. S. Mast.

Health is good, weather continues a little cool, even though snow banks have about all vanished away. Farmers are well on with their spring seeding. In His name,

April 30, 1917. L. S. Glick.

Middletown, Pa.

We had communion last Sunday at Swope's and baptismal services on Saturday. There were two lambs added to the fold. Seventy-seven members communed. We were glad to have so many visitors with us in communion. We are always glad for visitors. It makes us feel that others are praying for us and interested in our work. May God bless all such efforts. We have Sunday school at both churches—Swope's and Strickler's. A week ago Sunday we had religious services at an aged sister's home who is unable to attend public worship.

We organized a community singing school to be held in private homes, churches, and school houses once a week. The object is to become better acquainted with the rudiments of music.

We would kindly ask all who read this to pray for us in our feeble efforts that in all things we may do God's will. W. G. Lauver.

April 30, 1917.

Terra Bella, Calif.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. Emanuel Stahley came from Los Angeles to conduct the funeral of Bro. Andrew Miller, remaining with us over Sunday. He preached for us on Saturday evening, April 21, and Sunday morning and evening following. We were so glad to have him with us and for the admonitions. He forcibly reminded us of the nearness of our Savior's coming again, and of the importance of our being ready for this great event. Meetings were not so well attended as might have been. It seems people are growing more careless about their souls' welfare while growing deeper and deeper ingrossed in the things of this world. May God help us that we may grow in grace and do all for the Master we can.

April 30, 1917. Mollie Hartzler.

Cherry Box, Mo.

Dear Herald Readers, Greeting in Jesus' Name:—We have great reasons to be thankful to our heavenly Father for what He has done for us.

(Continued on page 108)

Miscellaneous

HOW THEY SPENT THEIR MONEY

Selfishness

I kept all my wealth—and I mourn for my loss,
For gold in a skeleton hand turns to dross;
Love, friendship, and gratitude might I have bought,
But I kept all my wealth till it mouldered to naught.

Pleasure

I spent all my gold, I danced and I sang,
The palace I built with hilarity rang
Plays, revels and frolics from even to dawn.
But I lie here with nothing—I spent it—it's gone!

Avarice

I loaned my good money, at grasping per cent—
'Twas I who got all that you kept and you spent;
While I counted my millions, death plunbered me bare,
And this grave that I sleep in belongs to my heir.

Charity

It was little I had, but I gave all my store
To those who had less, or who needed it more;
And I came with death laughing, for here at the grave
In riches unmeasured I found what I gave!

—Robert J. Burdette.

ATTRIBUTES OF LOVE

(From First Corinthians Thirteen)

By Sadie C. Brubaker.

For the Gospel Herald.

Positive

LOVE will enlarge our heart so that we will long forbear with our brother's weakness before we censure him. That includes that we do all in our power to win him back from his error before we give him up as a stubborn case.

LOVE will control our hands, our feet, our tongue, so that no kind deed will be left undone or a kind word unsaid. This may be a lift in a financial way or a bit of sympathy shown in various ways.

LOVE prolongs our patience even to those who have wronged us and we would rather suffer the wrong than to lose his friendship.

LOVE strikes friendly hands with the truth and no one need feel embarrassed to reveal the truth although it may uncover a secret sin.

LOVE believes the truth without suspecting error.

LOVE is hopeful and ready to see the possibility of improvement in a person or situation, rather than to forbode disaster.

LOVE will give power for sacrifice so that nothing is too hard to be endured for the cause of Christ and humanity.

LOVE is unlimited, never fails. "God is love," and God is Omnipotent.

Negative

LOVE will not envy the possessions, talents or position of others.

LOVE will not make us too important to notice the aged, the feeble, the less prominent ones about us.

LOVE will not partake of the frivolities uncomely for Christians and throw reproach upon the cause of Christ.

LOVE will not lavish Heaven's blessings upon ourselves, forgetful of the needy about us.

LOVE will not arouse an ill temper when reproved or disturbed.

LOVE will not suspect evil motives when the truth is not known, but rather give the offender the benefit of the doubt.

LOVE will not find pleasure in the sight or thoughts of sin and can not rejoice in the fall of a brother.

Observations

Not long ago I heard this statement, "If Christianity means anything it means LOVE." Is not love one of the inevitable fruits of Christianity? Has it ever been found possible to set family, or social disturbances right, where Christ was not found? No wonder we read such scriptures as these: "Love is the fulfilling of the law," "We know that we have passed from death unto life, BECAUSE WE LOVE THE BRETHREN." Then it is no wonder that we are almost compelled to stamp failure on the work of the Church, comparing its condition today with its opportunities.

On the one hand what love can do is marvelous. We may read the words of Paul and think we have fully appreciated the power of love, but let us read again and remember that he does not say that when love is entirely left out of our service it is unprofitable. But what? He has gone to the trouble of emphasizing the various phases of love. Love is a unit with God and it is impossible to have just enough love to do one thing and not enough for another. Some people have enough love to forgive but not to forget—so they say. We might drop the subject and say Paul and John made too much of one virtue, but the fact that so much is involved in this one and that it is placed above all others will always make it a test of true Christianity.

The negative statements given in regard to love are most emphatic. The apostle John says, "Whosoever hateth his brother is a murderer," and with this is coupled the test of eternal life. Again he says, "If a man say, I love God, and hateth his brother, he is a liar."

Let us once again put the test to ourselves and see if we can say that we love God as we should, not forgetting that in this we say we love our brother also. Then if we have won the victory over this, what may we expect as a result of such a condition?

Hesston, Kans.

"IN HONOR PREFERRING ONE ANOTHER"

By J. Thut.

For the Gospel Herald.

"Or why dost thou judge thy brother? Or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ" (Rom. 14:10). Notice in this text there is a very common experience—"to set at naught thy brother." Constantly our tendency is to ignore others or, in other words, to think ourselves better than our neighbor, and place our selfish aims and desires above our brother. We want to have a little higher position, a little more honor, than our brother has. We think we have a little more talent, a little more ability, so we assert that and look down on our brother or sister. Jesus Christ had that very thing to contend with amongst the disciples. Just a few days before He was crucified they came with that same wrangling question: "Who shall be the highest?" And again Jesus had to censure them for their selfish ambition.

It is not becoming for Christian people to manifest such a spirit. It is not profitable. We are all one before the Lord Jesus Christ. "God is no respecter of persons," and for us to show such a spirit of partiality one for the other is not the Christian spirit. If we do we still have some of the old self to contend with.

The apostle tells you in this matter of expressing your opinion or ignoring your brother to bear in mind that we must all stand before the judgment seat of Christ. Christ is our Judge and He will judge us individually. When you appear before Him He will sift and test your motives as they have never been sifted here and you cannot deceive Him. So it behooves us as Christian people to be careful in expressing our judgment upon those with whom we come in contact.

La Junta, Colo.

Gold worn for display is a positive evidence of vanity; if miserly hoarded it becomes an object of worship; if used for the extension of Christ's cause and kingdom it brings joy to the donor, and becomes a blessing to others.—Shoemaker.

HOUSE CLEANING

A writer in the "Evangelical Messenger," commenting upon the fact of there being so many lifeless church members in so many of the religious denominations, there being many millions more members reported than actual members of the Church of Jesus Christ, offers the following as a remedy:

First. Clean house; that is, rid the class record of all names of persons who cannot be found. Where is the benefit of carrying a list of so-called non-resident church members? It hinders in more than one way. Besides it amounts to deception, if not down-right lying to report members that can nowhere be found.

Second. The world-conforming, theatre-going, card playing, unspiritually minded members should be dealt with as the Bible and disciplinary rules direct, and if they do not amend their unchristian conduct by repentance they should be excommunicated. It would be a great gain to the Church; we would be far better off without them, for they block the wheels of holy progress. The revival we need is in the Church, and it would surely come, if this class of people were dealt with as they ought to be.

Third. Stop receiving unconverted people into the membership of the Church. Many ministers are a law unto themselves in this respect. In their ambition to show a larger membership roll they lower the standard, and irrespective of spiritual standing people are received into the Church and placed upon the class record with the faithful. This accounts for a large unregenerate membership. It is a reprehensible practice which ought to be discontinued at once.

STANDARDIZING DRESS

The following was sent us by a brother with the suggestion that it be printed in the Gospel Herald. It says a number of plain things about the follies of fashion. The one weak point of the writer's reasoning is that when he appeals to the good judgment of fashion devotees he appeals to something that is almost if not altogether dormant. There is but one way to standardize dress and that is simple submission to Bible teaching on the subject. Avoid jewelry, immodest apparel, superfluities, costly array, and worldly conformity; dress modestly, for service, following the customs of those noted for their piety, devotion, submission to God, whole-hearted service, humility, etc., and you will "standardize" dress according to the Gospel standard.—Ed.

We hear much nowadays about standardizing of dress, and we look forward hopefully to the time when the dictator of fashions may be less fickle and vacillating.

We recall a summer when our precious leisure was consumed in turning sleeves upside down.

Only the fall previous we were assured that nothing could be more graceful than the sleeve that fitted the arm at the top and hung in a full, loose bag above the wrist band.

We didn't think so ourselves, at the time, when we were getting two daughters ready for going away to college. But we closed our eyes and followed fashion blindly.

The following autumn all the left over dresses had the sleeves ripped out and put in again with the fullness at the top. Many a dress was thus brought up to date by this simple, time consuming process and then fashion blandly assured us that nothing could be more slouchy than the "old fashioned sleeve drooping above the wrist band." All sorts of freaky things are foisted upon us in the name of fashion. The time was when little girls of the age to hop and skip about wore their dresses within an inch of the ground while now we have matrons of dignified age wearing theirs to their shoe tops.

While many of the little girls' dresses are so short as to furnish scarcely more than a ruffle below the belt.

Could we view it all impassively from the outside it would be amusing, but as we feel the slavery of it we long to break away from its thralldom.

But in nothing is there greater need of standardizing than in equal warmth of men's and women's clothing under same conditions of temperature.

Men should have equally cool clothing for dress occasions in summer as the women; while even more important is it that women should dress as warmly in winter as do men.

A man's overcoat is quite as warm as any woman's outside wrap and yet he sits at her side in the house with six or seven overlying textures while the more delicate woman has only a tiny strap over her pretty shoulder. And all the time she will insist she isn't a bit cold.

You know the story of the Spartan youth who having stolen a fox and hidden it under his coat let it gnaw at his vitals without crying out.

Women have a strain of Spartan blood that enables them to suffer in silence while fashion tortures them at her pleasure. She can wear furs in summer and bare her neck and chest to the cold blasts of winter and make no cry. If she freezes it will be with a smiling face, and serene air.

One recalls the familiar saying, "What fools we mortals be."—Children's Home Herald.

A WARNING ON THE USE OF HELPS

By S. C. Yoder.

For the Gospel Herald.

Since we have found several copies of Tarbell's Guide in different homes and see frequent reference made to it in different periodicals, we take it for granted that its use is quite common among our people, and take the liberty to pass on a warning, which comes from a source which we do not question.

With reference to the above book we quote from an editorial which appeared in the March number of "The King's Business," a periodical of which R. A. Torrey is editor, in which he says:

This book in the early issues of former years, was one of the most satisfactory books published on the Sunday school lessons, but Miss Tarbell has gone over pretty thoroughly to the enemy. She has adopted views about the authorship of Isaiah and regarding the book of Daniel that are entirely unwarranted and thoroughly vicious, and she does not hesitate to exploit these views in her "Guide." It is now an altogether unsafe Guide. . . . The acceptance of her views would lead logically to the discrediting of our Lord Jesus Christ Himself, and Miss Tarbell has become an altogether unsafe guide for Sunday school teachers.

I have personally made no examination of the book in question and know nothing concerning it, save its former reputation, which was good, and thinking that others may be using it on the strength of that, have deemed it wise to pass on the warning, which comes from one who is without question in a position to judge.

It is sad to think that those whose influence has been nation-wide on the side of right should so change their attitude that their counsel becomes untrustworthy, and "line up," either consciously or unconsciously, with the forces that are at work to undermine the confidence of the masses in the "Old Book" that contains the only remedy for the ills of the soul.

Kalona, Iowa.

A DEEPER PRAYER LIFE NEEDED

By Naomi Yoder.

For the Gospel Herald.

Was very much impressed with the article which appeared in last week's Herald on the above subject. Have been burdened with similar convictions along this line. And it is so very needful today, that we lead careful and prayerful lives, communing with God not only at morning or evening or on the Sabbath day, but always and in all things praising Him for His wonderful love for us. Paul writes in I Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

This will be very easy to do if we only stop to consider that it is alone through His love and tender mercy toward us that we can enjoy these blessings, temporal and spiritual, and think of our own shortcomings.

Paul in his letter to the Ephesians says: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." "Giving thanks always for all things." Would to

God we might all live a deeper prayer life, and "Pray without ceasing."

Oh, it is almost heart-breaking to see professing Christians sitting under the sound of the Gospel which is so plain that, "A wayfaring man, though a fool could not err therein," and still go on in indifference and indulging in filthy habits. Oh that we might pray God to give us pure hearts.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

McVeytown, Pa.

IMPROVING OPPORTUNITIES

(Thoughts from a sermon delivered by Bro. D. Y. Hooley at Tuleta, Tex., April 22, 1917, and reported by A. J. Miller.)

Text: She hath done what she could. —Mark 14:8.

"Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mark 14:9).

How many open doors are there before us today? Have we done what we could? There are things all of us can do. Let us be about our Father's business.

Jesus was invited to this feast. He does not force Himself on any one. It's for us to choose. "Choose ye this day whom ye will serve."

We all like to go where we are invited and where we are welcome. Jesus is passing by today. Invite Him. It makes such a difference what we choose. Moses chose "rather to suffer affliction with the people of God than to enjoy the pleasures "of sin for a season" (Heb. 11:25).

If I will conform to the Bible the world will look down on me. It means sacrifice, and we must be willing to sacrifice. Worldly people sacrifice, and how soon they are forgotten; but what Mary has done will not be forgotten. "Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4).

So the Lord revealed this to Mary concerning his death to anoint his body for his burial beforehand. Our children are soon grown to manhood and womanhood and opportunities are gone. Mary realized what the Master was doing for her. We can not always live together as we are here today, so let us cast flowers on each other while we are living.

We all have discouragements in this world, but never tempted above that we are able to bear.

Tuleta, Tex.

Learning, like money, may be treasured up to great disadvantage to the one possessing it, provided it is not used in blessing others.—Shoemaker.

BIBLE TEACHINGS

Arranged by Joseph Metzler.

I. On the Love of God

Like as a a father pitieth his children, so the Lord pitieth them that fear him.—Psa. 103:13.

The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous: The Lord preserveth strangers; he relieveth the fatherless and widows: but the way of the wicked he turneth upside down.—Psa. 146: 8, 9.

Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sin behind thy back.—Psa. 38:17.

The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee.—Jer. 31:3.

When Israel was a child, then I loved him, and called my son out of Egypt.—Hos. 11:1.

For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.—Jno 3:16.

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him; and make our abode with him.—Jno. 14:23.

For when we were yet without strength in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Rom. 5:6-8.

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in Him. —I Jno. 4:16.

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. . . . . Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?—Heb. 12:5, 6, 9.

Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude 1.

North Lima, Ohio.

Though he slay me, yet will I trust him.—Job.

CORRESPONDENCE

(Continued from page 105)

Bro. J. M. Kreider came into our midst and held our council meeting on Saturday afternoon; also held communion on Sunday, April 29. All members present partook of the same.

Sunday school has been rather small this spring on account of so much sickness, mostly measles, but we are thankful all are about well again.

We ask an interest in the prayers of all God's people that we may ever be found faithful in His service.

May 1, 1917. Orpha Detwiler.

South English, Iowa

We have been having much rain in the last two weeks. Attendance at church was not large last Sunday. Had a good Sunday school. The members are the judges about the preaching.

At the quarterly meeting it was decided to put a furnace under the church, renew the roof and do some other repairing that the trustees with the brotherhood thought should be done. We were all grateful for the ready response that all made in meeting the expense for the improvement.

May 13 is set for our communion service, at which time Bro. J. M. Kreider will be with us, and officiate.

The Lord willing, some time in the fore part of June, our series of meetings will begin. Bro. C. F. Derstine will be with us to help. We pray for results and blessings. Pray for us.

May 1, 1917. P. J. Blosser.

Sterling, Ill.

Dear Herald Readers, Greeting:—On last Sunday (April 29) we had the pleasure of attending a very impressive service, when 14 of our young people were received into church fellowship by water baptism. Bro. J. S. Shoemaker of Freeport, Ill., was present and officiated in the morning service and preached a very helpful sermon in the evening.

Upon occasions of this kind we are made to rejoice to see those of our own children giving their hearts to the Lord in their young and tender years. While people are being praised for enlisting in the service of our country, we think it far more noble to enlist in the service of Jesus Christ.

We are looking forward to the time when the Church and Sunday School Conference will meet with us here at this place. We extend an invitation to all those who possibly can to meet with us at this time.

While the world is engaged in a warfare of destruction and death, let us remember that we are engaged in a warfare against sin and unrighteousness: Not to destroy men's lives, but to save them through Jesus Christ.

Let every true soldier of the cross rally to the banner of King Jesus and crown Him Lord of all.

May 5, 1917. A. C. Good.

Fentress, Va.

We expect to have our communion on Sunday, May 6, with Bishop Geo. R. Brunk of Denbigh, Va., officiating. A week later we expect Bro. John B. Senger of Kinzer, Pa., to visit us in company with others and fill some appointments. We have a membership of about seventy-five here besides a good many small Sunday school children. Every Sunday morning we have Sunday school and church services and every Sunday evening Y. P. M. On Wednesday evening we have mid-week prayer and Bible meeting and have now begun a teacher's meeting. We are commanded to abound in the work of the Lord.

Bro. Alfred Brenneman of Denbigh, Va., has bought and located here. The brethren, Benjamin Snavely of Lititz, Pa., and John Showalter of Conway, Kans., are spending the summer in our midst.

This is a land of cheap homes. Others of like faith are welcome here. Our minister, A. D. Wenger, would especially be glad to have an assistant in the ministry. Cor.

May 5, 1917.

OBSERVING THE LORD'S DAY

The due observance of the Sabbath Day is bound up in every interest of man. Nature demands is. The very land must have intervals of rest. The physical machine lasts longer for a regular recurring pause. Culture demands it. The mind must not be endlessly fixed upon one thought. It cannot thus do its best and make its greatest advancement. Morals demand it. The setting apart of a stated time for the study of higher things lifts up the moral nature of man and makes its powers greater and its discriminations clearer. Religion demands it. A time set apart for worship and regularly used for that purpose, is indispensable to the maintenance and cultivation of the spiritual life. The soul must have its times for communion with God or it will shrivel.—Presbyterian of the South.

MISSIONS

(Continued from page 101)

make the application, give our testimony, give the invitation, have prayer, be friendly, and go to the next place. This varies as the Spirit leads. We use only Marathi but their language is a mixture of Marathi, Gujarathi, and Hindustani, so they do not always understand. But we can see on their faces when the story sinks in, for their faces light up and sometimes their eyes fill with tears. God is working in their hearts, and one young man with whom we have dealt personally says the Lord has saved him. Pray for him. He comes to us about every day before or after work to be instructed. His brother and family are very friendly and listen to the Gospel; so do some of his neighbors.

Thus far the messages given them have been on the new birth, living water, sin, idolatry, etc.

We have preached at five weddings where a hundred to a hundred and fifty listened. One wedding was near the carriage where we live; a boy of ten and a girl of seven. Of course we took no part in the wedding ceremony itself. We have many experiences, some amusing. In one place while I was preaching, a hen came close to me and laid an egg. They all laughed. We hear monkeys along the way. One thing in our favor here is that the Christians do not get the plague while the Parsees, Mohammedans and Hindus do. We find some people so wild that they will not come within 20 feet of us and when we offer them Sunday school cards they "take to their heels."

Our living expenses are nearly twice as high as when we first came. Even now it costs much less than in America. We hear so much of high cost of living in America that we are glad we are here. We have a fine climate here, except during the rains, and a good bazaar or market. The present variety and prices are as follows: Good bread, 10 loaves for 33c.; beef, 4c. a lb.; mutton, 6c. a lb.; milk, 6c. a qt.; eggs, 8c. a doz.; bananas, 5 or 6c. a doz.; butter, 26c. a lb.; rice, 5c. a lb.; cabbage, 5c. a two-pound head; carrots, 2 c. a qt.; onions (dry), 3c. a qt; (green), ½c. a bunch; oranges, 1c. each; grapes, 8c. a lb.; water and musk melons, 4 to 12c. each; cocoanuts, 3c. each; custard apples (one of India's best fruits), 6c. each; dates, 3c. a lb. Also many other things, to say nothing of canned and dried goods from England or America which are high-priced.

The outdoor life agrees with us. We are getting brown besides the tan. We are seeing the promise of Matt. 28:19, 20 verified. Pray for us and the work.

Today is the Hindu New Year. They call it Holi, but it really is so unholy that we do not care to be with them at all today, and prefer writing to you instead.

In His glad service,
S. H. Martin and wife.

Igatpuri, India, Mar. 8, 1917.

"Ye are my friends if ye do whatsoever I command you."

SUPERIOR DRESS AND CREATION

By Arthur J. Bendle.

For the Gospel Herald.

One of the strangest things in life is the blindness of the eye to overlook plain truths. When the mind is convinced in any certain matter; one may write an article discussing a plank-road and the word plank may be spelled "blank" repeatedly; but because of the writer having the true sense in his mind, he will be unable to correct his mistake, because his mind will lead the eye to see "P" for "B" every time.

The mind controls the eye as a rule, and for this reason we can readily see why the natural man cannot receive the things of the Spirit; likewise we can see how men will, on rejection of the truth, believe a lie rather than the truth. II Thes. 2:11.

It was something in this manner of mind-sight that blinded the writer for twenty-five years to the truth and significance of the head covering in I Cor. 11. Being raised a Methodist, there was never, to the best of our memory, any teaching on this subject but an evasion or an explanation of antiquity; so we were content to leave such a small matter—and one so unimportant and unessential—buried from sight and thought forever.

But God in His kind and tender mercy, and in a strange way, led us unconsciously to a Mennonite Bible conference at Martinsburg, Pa. We had been invited by a dear friend upon different occasions, but it seemed not possible or convenient until November, 1916. I went to the Bible conference in a kindly spirit toward the one who had invited me, but well fortified and armoured against Mennonite narrowness!! (?)

Having been a close student of the Word from boyhood, there was very little fear as to being shaken by these well-meaning but narrow people. But on the second day of the conference this antique subject which had held no place in my mind came up for discussion.

At first it seemed innocent childishness, and I was amused to see the speaker place such importance upon it; but no alarm was felt yet! But before closing his discourse mention was made with emphasis upon I Cor. 11:10; and as the session was being closed by prayer, while kneeling there, something hit me like a fatal bullet striking the vital organ of life. What was it? Ah! it was a little death-drop placed by the Holy Spirit. I began to say in my heart: "for this cause," "for this cause," "because of the angels," "because of the angels." I may as well have tried to overcome the effects of "prussic acid," it seem-

ed! I began to pray about this Scripture, and then to examine it grammatically. "For this cause!" "For this cause." The definitive adjective "this," of course, led me to Gen. 2:21, 22 and 3:16. Oh! What a picture was unfolded to my soul! Through the help of the Spirit I began to remove my false armor and my fortifications against fancied narrowness. I began with confessions and unbidden tears to execute vengeance upon my deluded brain and stunted understanding. Although I had for years boasted of spiritual freedom, I saw what a shackled soul I had been!

How thankful I am to see that this rejected stone bears such fundamental importance to creation, and that upon creation of course hangs everything.

It is now quite clear to the mind why the church could drift into the awful apostasy of the present day: why the foundation of the church organizations is now composed of petticoats and oyster suppers, fairs, cake walks, suffrage, poodle-dog-love, and female supremacy.

It was but a short time after God revealed these truths that different women advanced, to our surprise, questions on this very Scripture: Why "because of the angels."

Because women who cover their heads acknowledge creation: acknowledge the priority of the angels to man, the priority of man to woman, and it seems to us that without this acknowledgment, there is a denial of all creation.

"Oh," says a woman, "I would not deny the priority and superiority of angels; but . . . .! I believe the New Testament makes man and woman equal, because Gal. 3:28 says there is no difference in male and female." This Scripture refers exactly to the same as Christ refers to in Matt. 22: 30, which is without question referred to the world to come; but I Cor. 11 is on the other hand, pertaining to this world unquestionably.

Another woman says: "Oh yes; I believe in the priority and superiority of angels, and the priority of man, but not the superiority of man." But what about all creation outside of the human family? Out there on the lawn are two robins. One has a larger breast of red, and the red is of a deeper, richer hue than the other, with superior distinction of feathers upon the head. Why? Some say, to show distinction between sex. There could be a distinction without superior dress; did God make a mistake in creation? The female wants the superior dress in the human family. This unscriptural practice is another mistake that comes from ignoring the head covering.

One woman said the superior plumage of the male birds was to attract the attention of an enemy who was about to attack the female. Such reasoning as this is no reasoning at all.

We asked this woman; What about the superior plumage and colors, and the head gear and arched neck of the male fowl; what about the superiority of the male lion and the distinctive superiority of other animals? No reply—question still open.

This equal rights and suffrage idea has driven the world silly! Ministers are beating the air preaching against poodle-dog-love among women, while they refrain from touching the cause of it. Many women in their congregations insist upon being a walking millinery store. They make goo-goo eyes to the skies and many other pious pretentions. Some declare that they believe Christ to be the Head of the Church.

What! You believe Christ to be the Head of the Church, and deny man to be your head? Never! It cannot be. You are mistaken, my sister; for this teaching is also based upon man being head of the woman; and if man is not, then Christ is not the Head of the Church; because the nominative word "as" is a resolvable adverb, which is conclusive that if man is not the head of the woman, Christ is not the Head of the Church.

Now do not say that you believe the book of Ephesians until you examine Eph. 5:23. Now if you believe ALL this verse why be afraid to show it by carrying out I Cor. 11:9, 10? Thereby you will show forth faith in Gen. 2 and you will also comply with the obedience you are exhorted to in I Tim. 2:9.

Some women fear that if they kept the whole of I Pet. 3:1-5, they would be taken advantage of unduly. This is a mistake; for we have found women cowed and subjected more where the covering was not worn in recognition of God and creation and the angels, than ever we expect to see where it is worn.

Husbands are brought to a reverence of the wife at the sight of the covering, recognizing submission, and are led to the fear of the Lord: which should be the end of every commandment by male and female alike "to fear and love the Lord."

We hope in the near future to give an article on the "resolvent adverb" that will, we trust, open the eyes of some honest believer.

Altoona, Pa.

"It is only in the light of Calvary that we can interpret the fullest significance to our own hearts of his call. It is reasonable that if he purchased me he should have me; it is reasonable that if for me he shed his blood, my life should be yielded to his service, who paid the price; it is my 'reasonable service' that if I partake of his gifts, I should put my life under his government."

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

For the Gospel Herald.

Receipts for April, 1917

General Mission Fund

Churches in Lebanon Co., Pa.	$ 36.60
Collection Annual Meeting	83.97
Amos B. Miller	5.00
Hershey's S. S.	37.01
Mt. Pleasant Cong.	23.25
A Bro., Bowmansville, Pa.	50.00
S. K. Nissley and wife	15.00
Landisville, Pa., S. S.	14.81
II Cor. 8:24	50.00
Anna M. Graybill	10.00
A Bro., Rohrerstown, Pa.	15.00
Millersville & Rohrerstown Congs.	102.05
Churchtown, Pa., S. S. Meeting	5.31
Total	$448.00

General Mission (Western)

Income P. B. Good Legacy	$ 38.00

India Mission

J. Clayton Kolb	$ 25.00
Gehman's S. S.	20.20
Maple Grove S. S.	30.00
Bowmansville Mission Friends	40.79
Bossler's Y. P.	1.75
E. Chestnut St. S. S., Lancaster, Pa.	29.85
Mount Joy Y. P. B. M.	6.79
A Sister, Florin, Pa.	7.00
Daniel Eshleman	3.00
Clayton Nissley	2.00
Towamencin, Pa.	15.00
I. S. Eby	10.00
White Horse, Pa., S. S.	11.27
A Friend, New Holland, Pa.	5.00
Erb's Cong.	26.20
Paradise, Pa., Cong. & S. S.	70.60
Total	$304.45

Support of Sister Hershey (India)

Rhoda Eby	$ 5.00
Lititz, Pa., Y. P. B. M.	10.00
Total	$ 15.00

Support of Charles Shank (India)

Henry E. Metzler	$ 25.00
Elmer D. Leaman	25.00
Isaac L. Rutt	25.00
Jacob S. Eby	25.00
Sem Eby	25.00
Ezra H. Mellinger	10.00
Joseph Brackbill	10.00
L. H. and Margaret Shank	10.00
Jerry Moore	10.00
John K. Hershey	10.00
Jacob Hershey	10.00
Elmer Kreider	5.00
H. E. Denlinger	5.00
Ira M. Eby	5.00
Total	$200.00

New Station, India

Souderton, Pa., S. S.	$ 25.68

India Hospital

Beginners Class, Lititz, Pa., S. S.	$ 5.00
Lititz, Pa., friends	1.25
Total	$ 6.25

India Widows and Orphans

A Bro. and Sister, Hess' district	$ 25.00

La Junta Sanitarium, Oxygen Machine, etc.

John R. Frantz	$ 5.00

Lancaster Mission (Payment of Debt)

Millersville & Rohrerstown Congs.	$100.00

Philadelphia Mission

Kauffman Fund	$ 75.00
Total for month	$1242.38

Gratefully acknowledged,
Eli G. Reist.

Married

Snider—Weber.—On April 25, 1917, Bro. Herbert B. Snider and Sister Hannah Weber, both of the Waterloo congregation, were united in matrimony at the home of the bride's parents near Waterloo, Ont., Bro. Jonas Snider officiating. May a life of peace and joy in the Holy Ghost be theirs in the Master's service.

Obituary

Nafziger.—Ada Marie, daughter of C. H. and Lydia Nafziger, was born near Hopedale, Ill., July 9, 1911; died at Shickley, Nebr., April 14, 1917; aged 5 y. 9 m. 5 d. The illness causing her death was typhoid fever, with other complications, she being sick a little over 5 weeks. She leaves father, mother, 2 brothers, and many other relatives to mourn her early departure. Funeral services were conducted at the A. M. Church near Shickley by Bro. Peter Kennel in German and Bro. Ben Schlegel in English. Interment in adjoining cemetery.

Smith.—Emma Walker, beloved wife of Bro. Jospeh Smith, departed this life at her home near Stouffville, Ont., April 7, 1917. in her 53rd year. Deceased had a paralytic stroke about two and a half years ago from which she did not fully recover. It was during the early part of this illness that she accepted Christ and united with the Church. During her affliction she had a strong desire to be in the house of the Lord. The hymn, "Trust and Obey" was a special favorite.

Burial took place at the Wideman Church near Markham, Ont., on the 9th where services were conducted by L. W. Hoover and L. J. Burkholder.

Millhouse.—Reuben Millhouse was born at Cresswell, Pa., Aug. 31, 1842; died at his home near Sterling, Ill., April 17, 1917; aged 74 y. 7 m. 17 d. He was united in marriage to Hannah R. Feather, Mar. 12. 1862. To this union were born two children, Mrs. James Sanders of Sterling, Ill., and Sallie at home.

He leaves to mourn his departure, 2 daughters, 1 adopted daughter, 1 step-son, 1 grandchild, 2 brothers, and a number of relatives and friends.

Bro. Millhouse was a member of the Mennonite Church for 40 years. He bore his affliction patiently and often expressed a desire to depart and to be with Jesus and his loved ones over there.

Funeral services conducted on the 19th at Science Ridge Mennonite Church and his body laid to rest in the cemetery near by.

Yoder.—Orpha Celesta, daughter of John and Sister Cripe, was born April 29, 1888, in Lagrange Co., Ind.; died April 2, 1917, after much suffering; aged 28 y. 11 m. 4 d. She was united in marriage with Gabriel Yoder, April 8, 1906. She united with the Church of the Brethren at the age of 10 and after her marriage she was received into fellowship at the Shore Mennonte Church near Shipshewana, Ind. She leaves 3 little daughters and a bereft husband to mourn their loss. She was a devoted Christian, and kind and loving wife and mother, always ready to lend a helping hand whenever opportunity presented itself. She will be missed in church and community. We have goon evidence that she is now free from all pain and sorrow. Funeral services at the Shore Church by H. J. Schrock assisted by the undersigned. Texts, I Thes. 4:13, 14 and Jno. 11:25, 26. Y. C. Miller.

Landis.—Mary Vera, daughter of Bro. David R. and Sister Annie Landis, was born in Ward Co., N. Dak., Sept. 1, 1906; died in Lancaster Co., Pa., April 21, 1917; aged 10 y. 7 m. 20 d. Death was caused by blood poison. She was sick two weeks in which time she suffered much pain, being unconscious most of the time the last week. But through all her sufferings she was patient, and expressed her desire to go to Jesus. We feel that our loss is her eternal gain. She leaves to mourn her early departure, father, mother, 3 sisters, a grandfather, and a grandmother. Funeral on the 23rd with short services at the house by Bro. David Landis, and at Mellinger's Mennonite Church by Bro. Sanford Landis. Text, Luke 8:52. Interment in adjoining cemetery.

"Safe in the arms of Jesus,
Safe on His gentle breast,
There by His love o'er shaded,
Sweetly her soul shall rest."

Barge.—Hettie A. Barge was born in Lancaster Co., Pa., Oct. 27, 1841; died at the home of Bro. and Sister Jacob Shaub, Millersville, Pa., April 8, 1917, from a complication of diseases, but only an illness of four days; aged 75 y. 5 m. 12 d. All was done that loving hands could do, but God saw best to call her home and relieve her from all suffering. She lived among the Shaub family about 45 years. She accepted Christ as her Savior and was a member of the Millersville Mennonite Church for many years and remained faithful unto the end. She leaves to mourn her departure 4 sisters and a large circle of relatives and friends. Funeral services April 11 at the home of Bro. and Sister Shaub, by D. N. Lehman, and at the Millersville Mennonite Church by Bros. D. N. Lehman and D. N. Gish. Text, I Pet. 1:24, 25. Interment in adjoining cemetery.

"The golden gates were opened wide,
A gentle voice said, 'Come,'
And angels from the other side
Welcomed Aunt Hettie home."

A niece.

Lintner.—John H. Lintner was born in Lancaster Co., Pa., Sept. 9, 1834; died Apr. 23, 1917; aged 82 y. 7 m. 14 d. He was the son of the late Daniel and Mary Herr Lintner. He was married to Elizabeth Keeports who died 27 years ago. To this union were born 2 sons and a daughter. One son and daughter preceded him in death. Besides his son two aged sisters survive.

For the last twenty years he made his home with the family of Jacob K. Zeamer, where later his son also made his home.

His kind and loving disposition won for him many friends and especially in the home where he will be greatly missed, for we believe it could be said of him that "those that knew him best loved him most." He was a faithful and consistent member of the Mennonite Church for many years.

Funeral services were held April 26 at the Millersville, Pa., Mennonite Church with interment in adjoining cemetery. Services conducted by Bro. D. N. Lehman.

"Some sweet day when life is o'er,
We shall meet above
We shall greet those gone before,
In that home of love."

Yoder.—Deacon Reuben C. Yoder was born in Lawrence Co., Pa., April 18, 1858; died at his home near Inman, Kans., of heart trouble, April 19, 1917; aged 59 y. 1 d. When but a boy he moved with his parents to Michigan and later to Indiana. On Jan. 2, 1881, he was married to Lizzie Borntrager. They lived at Nappanee, Ind., a short time and then moved to McPherson Co., Kans., in 1882, settling at first near Windom and ten years later on the farm where he died. To this union were born 4 daughters and 6 sons. Two sons died in infancy. He leaves to mourn his sudden departure, his deeply bereft companion, 4 sons, 4 daughters, 11 grandchildren, 2 brothers, 2 half-sisters, 1 half-brother and his step-mother, besides a host of friends who knew him but to respect him.

In the fall of 1887 he united with the Mennonite Church and remained a faithful member until death. For the last twenty years he faithfully served his home congregation in the capacity of deacon. He was a man of strong personality, deep conviction and ready action. He was a staunch defender of the faith and a good counsellor. In the home he was affectionate and much interested in the welfare of his children. The last morning of his life he as usual gathered the family around the family altar and in a fervent prayer commended them to God. Soon after breakfast he arranged to leave home but not feeling well because of a pain on his breast he went into the house and expired soon after, before a doctor could be summoned. His wide acquaintance brought an unusually large crowd to his funeral which was held on Sunday, April 22. Services were opened by Bro. Charles Yoder and the sermon preached by Bro. D. H. Bender from the text, "Precious in the sight of the Lord is the death of his saints" (Psa. 115:16). The bereaved family have the sympathy of all, but they need not mourn as those who have no hope.

Borkholder.—Joseph, son of Peter and Barbara Lehman Borkholder, was born near Manheim, Pa., March 10, 1830. In May, 1843, he came with his parents to Ohio. On account of the slow progress made in travel in those days it required about three weeks to make the trip. They located on a farm in Williams Co., where he grew to manhood. In the autumn of 1855 he went to Hardin Co., Iowa, and entered a quarter section of government land. In 1858 he returned to Williams country and June 22 of the same year was married to Catharine Hoffar. They settled on the Hoffer farm in Jefferson township which has since been their home. Soon after their marriage he and his wife took membership with the Mennonite Church and since the year 1894 he has been engaged in the Gospel ministry; having served the Church located on his farm until the feebleness of age overtook him. After a long, active, useful life he came to the end as a shock of corn in its season passing peacefully away April 15, 1917; aged 87 y. 1 m. 5 d.; being the last of a family of 6 brothers and 3 sisters. He leaves to mourn his departure, his aged companion, 1 sister-in-law, and a large number of other relatives and friends.

Funeral serbices at the home April 17, conducted by J. W. Keiser, assisted by E. L. Frey, and attended by a large circle of sympathizing relatives and friends.

The Bible is always a present day book. It is more fully up-to-date than the morning newspaper. It is alive.—Y. C. M.

ITEMS AND COMMENTS

The General Conference of the United Brethren in Christ (Liberal) will be held this year at Wichita, Kans., May 10-21.

Because Springfield, Ill., voted dry at the recent election the liquorites have started a movement to have the state capital removed from Springfield to Chicago. What if Chicago should go dry?

For the first time since the death of Madero Mexico is again officially represented at Washington. While the war clouds are gradually darkening and lowering over the United States it is pleasing to note that the atmosphere of Mexico is brightening.

The uncertainties of life insurance have again been revealed in the exposures of the Pittsburgh Life and Trust Company. Through clever manipulations that Company has been defrauded to an amount said to be about $24,000,000, and as a result $118,000,000 insurance may be wiped out. The insurance department officials are planning to save what can be saved from the general wreck.

The National Peace Commission of the Society of Friends (Quakers) has issued a strong appeal to President Wilson and Secretary of War Baker in favor of exemption from military service on the part of those who are conscientiously opposed to war but do not belong to any church that is professedly nonresistant in its creed. "Liberty of conscience" is the text of this appeal. The ground is well taken, although all nonresistant people should seek fellowship in some nonresistant church.

From the grain made into whiskey and beer last year:

4,000,000 people could have been supplied with rye bread for 100 days.

56,000,000 people could have been supplied with corn meal for 100 days.

16,000,000 people could have been supplied with rice for 100 days.

100,000,000 people could have been supplied with 18 pounds of rice each.

100,000,000 people could have been supplied with one gallon of molasses each.

208,200,000 loaves of bread could have been made from the rye.—New York Tribune.

ANNUAL MEETING OF THE MENNONITE BOARD OF MISSIONS AND CHARITIES

Notice is hereby given that the Annual Meeting of the Mennonite Board of Missions and Charities will be held at A. M. Church near Belleville, Pa., May 16-18. The Executive and Mission Committees will meet at the same place on Tuesday, the 15th at 8 A. M., to arrange their work for the Annual Meeting. At 1 P. M., May 16, said Committees with the superintendents of the various mission and charitable institutions will meet in private session.

All who are interested in the Mission and Charitable work of the Church are heartily invited to attend the General Board Meeting.

C. Z. Yoder, President.
J. S. Shoemaker, Secretary.
J. S. Hartzler, Chairman Mis. Com.

CONFERENCE ANNOUNCEMENT

Indiana-Michigan

The Lord willing, the Indiana-Michigan Conference will be held at the Clinton Frame Church near Goshen, Ind., Tuesday, to Thursday, June 5-7, 1917, as follows:

Tuesday forenoon and evening, District Mission Board Meeting. Everybody invited.

Tuesday afternoon and Wednesday forenoon, Ministerial Meeting. For Bishops, Ministers, and Deacons, only.

Wednesday afternoon and Thursday, Conference proper. All invited.

Those desiring to be met at trains will correspond with Bro. D. J. Johns, Goshen, Ind.

J. S. Hartzler, Sec.

Ohio

The Ohio Mennonite Conference will meet at Salem Church near Elida, O., Thursday and Friday, May 25 and 26, 1917. Those coming by way of Lima, take Lima-Defiance Interurban, get off at stop 8, go west about 1 mile to church. Cars leave Lima every three hours, first car 7:35 A. M.

A cordial invitation is extended to visiting brethren, especially those returning from the M. B. of M. & Charities, which meets a week earlier.

T. K. Hershey, Secy.

Illinois

The Lord willing, the Illinois Church and Sunday School Conference will be held with the Sterling, Ill., congregation. The Sunday School Conference opens Tuesday evening, May 29, and continues Wednesday and Thursday, May 30 and 31. Church Conference will be held June 1. All interested in the welfare of the Church and Sunday school are cordially invited to meet with us. Those desiring to be met at trains will correspond with A. C. Good, Sterling, Ill.

A. L. Buzzard, Sec.

BOOK REVIEW

The Case against the Lodge

By B. M. Holt.

A 72-page booklet, throwing Gospel light upon all secret lodges in general and The Modern Woodmen of the World in particular. It contains eight chapters, as follows:

1. History and Organization of the Woodmen of the World
2. The Initiation
2. Oaths
4. Evidence from Lodge Supply Catalogues
5. W. O. W. Religion
6. Lodge Charity
7. Lodge Insurance
8. Political Power

In Conclusion.

The book was prepared with painstaking care and throws much light upon the curse of secretism. Price, 22c. postpaid.

The book can be obtained by addressing the Concordia Publishing House, St. Louis, Mo.

"The person who eats to live will have a much better stomach than the one who lives to eat."

The soul grows into lively habits as easily as into ugly ones.—Kate Douglas Wiggin.

COMING EVENTS

Important Meetings to be Held during the Remainder of this Year

Conferences

Meeting	Place	Time
Mennonite Gen'l Conf.	Harrisonburg, Va.	Aug. 29
Franconia		Oct. 4
Lancaster	Lancaster, Pa. (Mellinger's Ch.)	Oct. 5
Washington Co., Md. & Franklin Co., Pa.	Maugansville, Md. (Reiff's Ch.)	Oct. 12
Virginia	Harrisonburg, Va. (Weaver Ch.)	Oct. 12
Ontario		May 24
Eastern A. M.	Walnut Creek, Ohio	
Southwestern Pa.	Johnstown, Pa.	Aug. 14
Ohio	Elida, O. (Salem Ch.)	May 25
Indiana-Michigan	Goshen, Ind. (Clinton Fr. Ch.)	June 5
Illinois	Sterling, Ill.	May 29
Western A. M.		
Missouri-Iowa	Alpha, Minn.	Oct. 9
Kansas-Nebraska	Protection, Kans.	Sept. 7
Alberta-Saskatchewan	Tofield, Alta. (Salem Ch.)	June 26
Pacific Coast		Oct. 25

Board Meetings

Mennonite Board of Missions & Charities	Belleville, Pa.	May 16
Mennonite Publication Board		
Mennonite Board of Education		

Other Meetings

Ohio S. S. Conference	Walnut Creek, O.	June 14
Ministers' Meeting	Waynesboro, Va. (Springdale Ch.)	May
Sunday School Meeting	Churchtown, Pa.	June 7
Sunday School Meeting	Hanover, Pa.	June 7
Sunday School Meeting	E. Petersburg, Pa.	May 17
Sunday School Meeting	Mummasburg, Pa.	June 21

ANNOUNCEMENT

The 23rd annual Ohio Mennonite Sunday School Conference will be held (D. V.) June 14 and 15 at Walnut Creek, Holmes Co., following immediately the Eastern A. M. Church Conference to be held at the same place.

Vernon Smucker, Ch.
Isaiah Royer, Secy.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 17, 1917 (Gospel Witness Established 1905) No. 7

EDITORIAL

"Thou hast dealt well with thy servant, O Lord, according unto thy word."

Our Savior's discourse on fruit-bearing (Jno. 15:1-16) finds its climax in the last verse: "Ye are my friends if ye do whatsoever I command you."

Annual Report.—On another page we print the annual report of the Mennonite Publishing House as given by the Secretary-Treasurer and General Manager of the House. We trust that the figures submitted may be of interest to many of our readers. We thank you for your hearty support during the past year, and ask that you continue to remember the work in your prayers.

Mission Board Meeting.—By the time this reaches the eye of the reader the Mennonite Board of Missions & Charities will be in the midst of a busy session at Belleville, Pa., prayerfully considering the best ways and means of extending and strengthening the walls of Zion. We trust that there may be many prayers ascending to the end that the blessings and guidance of God may accompany the brethren of the Mission Board in all that they do.

Conferences.—Shortly after the Mission Board meeting a number of our conferences will be held. The conferences to meet during the next two months (nearly all during the next two weeks) are the Franconia, Ontario, Ohio, Eastern A. M., Indiana-Michigan, Illinois, and Alberta-Saskatchewan. You may help make these meetings what they ought to be by means of prayer, attendance (if within reach), the conference members devoting much thought and prayer beforehand to the issues at stake and questions to be discussed. In this connection we desire to repeat the suggestion that the most painstaking care be given to the resolutions before they are adopted. Three questions we should be sure of before we vote on any resolution before Conference: (1) Is it scriptural? (2) Is it wise? (3) Is it couched in language that it may be readily understood? That is, after it gets into cold print, will it give the reader the same impression that the Conference had in passing it?

Graded Sunday School Lessons.—Elsewhere in this issue we publish two more articles on this subject. Bro. Hostetler writes from personal experience and observation and his deductions call for the thoughtful consideration of all Sunday school workers. Bro. Eash writes in an interesting way about teachers meetings—past, present, and future—and his thoughts will be read with interest by many readers. In assuming, however, that the old-fashioned teachers' meeting is a necessary adjunct of the Uniform series while the teacher training class belongs to the Graded Lesson system he is not quite representing those who are enthusiastic for teacher training and yet firm adherents of the superiority of the Uniform series over the Graded Lesson series.

It is probable that this subject will be further discussed by those interested who feel that they have a message to give. If in these writings the spirit of controversy will be avoided and the spirit of service be manifest in all that is presented on either side, a fair and impartial discussion on both sides will be helpful. When the evidence on both sides is all in, the discussions will be closed and the space used in the consideration of other subjects.

WAR PROBLEMS FOR NON-RESISTANT PEOPLE

Among the many war problems confronting the nations some are peculiar to people of the nonresistant faith. That our people are thinking soberly, coolly, and consistently with the teachings of God's Word is evident from the nature of the many questions coming to us since the United States has become involved in war. It is in response to numerous letters received recently that the following thoughts are submitted for consideration. We can best get at the heart of the matter by using the question and answer method.

1. What provisions are made, in the conscription law just passed by Congress, in the way of exemption for nonresistant people?

At the present writing (May 11) the bill before Congress has not been passed and it would be largely guess work to say what its exact final form will be. As the bill stood when we had the latest information a few days ago, all men within certain ages are to be required to register under heavy penalties for neglecting to do so. After the registration there are certain classes exempted from service, including ministers of the Gospel of all denominations and all persons belonging to religious bodies whose creed is opposed to war. As soon as we can get hold of the facts, we shall publish the full particulars of the new law so far as it relates to non-resistant people and give further information as to how the government authorities are to determine who are and who are not entitled to exemption under the provisions of the law.

2. What is the foundation of the nonresistant faith?

The term, "nonresistant," is derived from our Savior's teaching that we "resist not evil." The whole Gospel abounds with the peace teachings of

the Prince of Peace. "Love your enemies;" "Do good to them that hate you;" "Pray for them that despitefully use you;" "All they that take the sword;" "If my kingdom were of this world, then would my servants fight;" "Avenge not yourselves, but rather give place unto wrath;" "The weapons of our warfare are not carnal, but mighty through God"—are a few of the many teachings found in the Gospel. These precepts were put into actual practice by Christ and the disciples, although Christ had power to call to His assistance more than twelve legions of angels from heaven. The early Church was true to this doctrine and for a time it was an understood matter that a man could not be a soldier and a member of the Church at the same time. This is still the attitude of the Mennonite and a few other churches at the present time.

3. **Are we not commanded to be subject unto the higher powers, to obey magistrates, etc.?**

Yes. And there are no more law-abiding citizens anywhere than those who for conscience' sake embrace the nonresistant faith. They pay their taxes willingly and uncomplainingly, submit to "every ordinance of man for the Lord's sake," and are never known to rise up in rebellion against constituted authority. Yet it should be borne in mind that the same apostles who thus taught and practiced submission were equally true to their convictions when they ran counter to the popular current, even when in the face of orders from the powers that be they were compelled to testify, "We ought to obey God rather than men."

4. **Why should it be considered wrong for Christian men to engage in war when men like Joshua, David, and other faithful men of God were such great warriors?**

The dispensation under which they lived was different from the dispensation under which we live. Theirs was a dispensation of justice, and under certain circumstances God commanded His people to serve as His instrumentality in meting out **justice** to His enemies. Ours is a dispensation of mercy, and to be in line with the purpose of this dispensational age we are a means in the hands of God to deal out **mercy** to His enemies. "The priesthood being changed, there is made of necessity a change in the law."

Even under the Old Covenant there was a positive commandment, "Thou shalt not kill." There could be no lawful shedding of blood except at the hands of those commissioned by the divine law to punish evildoers. This authority passed away with the passing of the theocratic form of government. Since Christ's kingdom is not of this world His servants do not fight. Even if we were to argue the war question from an Old Testament standpoint we would have to be shown a few things before we could sanction modern warfare. That there is nothing in modern warfare that compares with the destruction of Pharaoh's army, the fall of Jericho, the victory of Gideon, the destruction of Sennacherib's army, the delivery of the Syrian army (blinded) into the hands of Elisha, etc., etc., is accounted for by the fact that in this dispensation there is no kingdom of this world that constitutes the kingdom of God, that Christ's kingdom "is not of this world," and that God deals with His people and with His enemies in an entirely different manner from what He did under the Old Covenant. Even casting aside all New Testament teachings with reference to carnal strife, there is nothing written in the Old Testament which justifies war in New Testament times.

5. **Is it not showing ingratitude towards our government to accept protection from it and then refuse to defend it in times of danger?**

Not in the least. While we are grateful for every blessing that comes to us through the instrumentality of man, we are not unmindful of the fact that all our blessings come from God, and to Him we owe our supreme gratitude and obedience. Like the patriarchs of old, we look upon ourselves as "pilgrims and strangers" upon the earth, accepting the temporal rulership of the government under which we live. We are in America because our fathers were invited here and promised liberty of conscience, and with the full knowledge and understanding that this conscience forbade them taking part in any form of carnal strife. This is not a question of gratitude but of conscience.

6. **Are we making an adequate return for governmental favors without defending our nation with the sword in time of war?**

We can hardly discuss this question without appearing, in the eyes of some, to boast. But relying upon the Holy Spirit to give us utterance, we shall endeavor to call attention to a few facts.

War is not the only thing that keeps up a nation. Even now it is proclaimed by the war authorities that this war will be won, not by the armies but by the tillers of the soil. The provision for the temporal necessities of the body, the instruction of our youth, the maintenance of Christian homes, the promotion of truth and righteousness, and other things might be mentioned as being quite as important as war, even arguing from the standpoint that war is right. It is generally conceded that the most successful people in promoting that which is highest, and best among the masses are those who look heavenward for their enlightenment and are moved by conscientious convictions in all they do. Nonresistant people are among those who are thus moved. The fact that they are peaceable and law-abiding and the governmental expenses on their account are practically nothing; that they are sober, conscientious, and industrious and therefore contribute to the nation's stability and wealth; that they are moved by love to God to give their best to fellow men and hence are a positive contributing force to the cause of righteousness, makes the nations desire them as citizens, even though it is an understood matter that they do not have a part in fighting the battles of nations in time of war.

6. **Is it right that our people live in ease while the nation is going through the agonies of war?**

No; it is not right. Neither is it right to live in luxury at any time. The demands of humanity are too great, and the workers for God too few, to justify any man in whose breast there throbs the love of God to take his ease while millions are facing starvation and millions more are dying in ignorance of the Christ who died to save them. The sufferings that always accompany and follow in the wake of war make our responsibility along this line all the greater. The man who stays out of the war because he is either too selfish or too cowardly to bear his share of the burden is unworthy the exemption of which we speak.

8. **Should nonresistant people register when called upon by the authorities to do so?**

Yes—if we have the correct idea of what this registration includes. We should never hesitate to obey the authorities in all things in which we are not called upon to do that which the Word of God forbids or testifies against. And along with this registration you should also register the fact that you belong to a nonresistant church and are in full accord with its nonresistant teachings. (In this connection we might suggest that a certificate of membership would be a convenient thing to identify you whenever called upon to do so. Any congregations desiring such membership certificate blanks may be supplied by the Mennonite Publishing House.)

9. **What is the position of people who refuse to do active fighting but consent to serve in a noncombatant capacity?**

They fail to recognize that in so doing they are after all performing military service. In any well equipped army there are infantry, cavalry, artillerymen, surgeons, nurses, chaplains, cooks, etc., etc., etc. These represent so many different departments, all dedicated to the same object—the

overcoming of the enemy by means of shot and shell and other instruments of destruction. Whoever accepts service in either of these departments shares in the responsibility for the mission and work of the army as a whole. So far as taking human life is concerned, the chaplain and the cook are as guilty as the gunner or the swordsman. The only consistent stand that nonresistant people can take is to have absolutely no part whatever in any part of the war machinery.

10. Is is not a noble work to relieve the sufferings of sick and wounded?

Yes; a very noble work. Our objection to noncombatant service is not against the humanitarian work but against the matter of serving as a part of the system the avowed aim of which is to kill and to cripple before there is any work for the surgeon and the nurse to do.

11. What is the difference between paying taxes and raising food for the support of the army and supporting it in noncombatant military service?

No difference at all—if that is your purpose in paying taxes and raising crops. But if, as nonresistant people usually do, you pay your taxes in accordance with the command to pay tribute to whom tribute is due and cultivate your farm that you may have something to provide for your own or care for the needy or help evangelize the world, there is as much difference between that and noncombatant service as there is between day and night.

12. But what if our government should compel us to serve?

We have the confidence to believe that our government will stand by its historic position of respecting in full our religious convictions. But if not, if it should come to the worst and we will be called upon to suffer for conscience' sake, we had better suffer in body than in spirit—better permit ourselves to be imprisoned or persecuted in some other form rather than consent to do something which we believe to be contrary to the Word and will of the Lord.

13. Have we no obligations toward our government that we do not have towards others?.

Yes. We have already mentioned the matter of full submission to the powers that be. Our relation to our own government is similar to that between us and our family or church—a general interest in all, a special interest in our own. Our opposition to war is not founded upon disloyalty to our own country or indifference to its welfare, but upon the sober conviction that Christians should not under any circumstances engage in carnal strife of any kind. "The weapons of our warfare are not carnal."

14. What then should be our attitude under existing circumstances?

We should pray for our rulers, "that we may lead a quiet and peaceable life in all godliness and honesty;" "do all things without murmurings and disputings;" "be subject unto the higher powers;" "obey magistrates;" at the same time rely upon Him who has said, "I will never leave thee nor forsake thee," even when such a course compels us to say, as did the apostles, "We ought to obey God rather than men." We should seek the guidance of the Holy Spirit, remembering the promise that He will guide us into all truth. We should show by our quiet, peaceable, meek, pure, submissive, Spirit-guided life that our profession of nonresistance is not mere slavery to church creed but the expression of a living conviction that it is one of the principles taught and practiced by the Prince of Peace and enjoined upon all His followers. We should avoid any attitude of boastfulness or defiance, at the same time having a ready testimony for all who question us as to our belief. We should lend a helping hand to all in need and relieve suffering whenever we have an opportunity to do so. We should stand heartily by the Church, especially our young brethren who may need financial aid and to help bear their burdens. We know not what is before us; but we do know that after these troublous times are over and we can then look back to see the overruling hand of God, we will be able to see that He did all things in wisdom and from the standpoint of Him who loves and cares for His own.

15. Is this war the most important thing before us?

It is not. We are apt, in the time of noise and turmoil and clamor of war, to lose sight of things less noisy but of far more importance. A cannon shot or shell explosion is heard but a few miles distant; but a silent prayer is heard before the Throne millions of billions of vigintillions of miles beyond the most distant star. There is a time when this earth with all its noise will pass away, but "the word of God shall stand forever." Let us be diligent about our Master's business, remembering that "sufficient unto the day is the evil thereof." Let us apply ourselves to present duty, calmly meet each problem as it confronts us, improving each opportunity as we meet it. Let us apply ourselves to the great work of strengthening the Church, seeking the lost, building up Christian homes, magnify Jesus Christ in all we do, seek and follow the guidance of the Holy Spirit, and in the ages to come we will live in the blessed realization that our labor has not been in vain in the Lord.

"UNDERSTANDEST THOU WHAT THOU READEST?"

Sel. by Clayton F. Derstine.

The words of our caption were spoken by Philip to the eunuch, and elicited his reply—"How can I, except some man should guide me?"

If it was necessary that some man guide this heathen secretary of the treasury, in the understanding of his reading, it is more needed that some man guide the people today, especially the young, in the same respect.

Voice of Protest

A strong voice of protest against the fallacious, shallow, and immoral nature of many socalled "magazines" has just recently been raised before the Illinois Federation of Women's Clubs, in Champaign, Ill. The newspapers are endorsing these statements, and we wish to add our mite to the increasing stream of protest. There are a few of the weekly periodicals of the magazine nature, which, because of their enterprise, clean moral and intelligent character, are an intellectual uplift to a reader. They instruct, enlighten, and educate.

This is not true of most of them. The average magazine of today is written, edited, and bought, for the fiction it contains.

Some of them, we believe, are of an absolutely immoral nature; they are filled with vile suggestions tending to pollute the young.

T. De Witt Talmage saw that ninety-nine out of every one hundred of the novels of his day were only debasing and ruinous in their character. And we are sure that the percentage today is at the one-hundred mark rather than the ninety-nine. The novels of this generation have no proper claim upon the time, attention, or money, of self-respecting people, to say nothing of Christians. Love-stories are pretty good reading matter for a Christian to leave alone. An editorial writer in a great city newspaper, says many of the low, erratic stories of the modern magazine must remind the reader of the "Mann Act." They savor of the bawdyhouse, rather than the clean, wholesome atmosphere of the home. For this reason most people, and especially young men and women, need "some man" to "guide" them in their reading. Wise for them, if, like the Ethiopian eunuch, they receive the instruction and enlightenment of a flaming Philip. John Angell James once said that he never fully recovered from the evil effects of reading a bad book for fifteen minutes.

Reading! Everybody wants the best of everything. It is a sign of a high standard of living. In the end the best is always the cheapest. Nowhere is this more true than in what one reads, yet many who demand the best in everything else read trash. "Everyone is influenced by

what he reads, especially young people," said Chester S. Lord, the eminent journalist, in addressing the Kansas Editorial Association, "and cheap reading must of necessity breed cheap thinking and cheap expression of that thought—and consequently cheap moral conduct. It is in this direction that the sensational press and the cheap literature of the day have their chief influence. Cheap literature produces cheap mentality and consequently a cheap people." Newspapers are not valuable chiefly as literature, but for their portrayal of life. So greatly do they vary in the picture of life which they present, that one's mentality may be judged by the sort of periodicals he reads and supports.

The Bible First Place

The eunuch was reading the prophet Isaiah. The Bible should be our chief study. It is an inexhaustible storehouse. To a young minister who asked if he must confine his preaching to the Bible, an older and wiser preacher replied: "Must a minnow confine itself to the Atlantic ocean?" The Bible is a history, biography, law-book, poetic work, as well as a prophetic volume, and a source of spiritual comfort and warning. God is its author and interpreter. Wise indeed is the young person who knows well the Word of God.

The Christian, while always reserving to the Scriptures, first place in his thought, meditation, and study, may, with propriety and profit, read other good books.

Note.—We expect in a later article, to name some especially good books after careful consultation with others as the result of this article. Send us your best.

Eureka, Ill.

HOW SHOULD THE CHRISTIAN LOOK UPON PHYSICAL DEATH?

By Minnie Campbell.

For the Gospel Herald.

Death to the Christian means an end to pain, sorrow, trials, temptations, and cross-bearing; the place where burdens are laid down never to be taken up again; the place where the faithful lay down the cross and receive their reward, "a crown of life."

When Jesus Christ arose from the grave, death was robbed of its sting. Now we regard death as a sleep, from which we shall awaken no more to know the cares of this world, but to be like our Savior; for "when he doth appear, we shall be like him, for we shall see him as he is."

The death of an unsaved person brings sorrow to the Christian's heart, for it is sad to know that another soul has failed to fulfill the purpose for which God created it; that not only physical, but spiritual death has claimed not merely a body of clay, but an immortal soul, unprepared to meet its Maker.

If we are prepared for Christ's second coming we can indeed say: "Oh, death; where is thy sting! Oh grave, where is thy victory!"

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." So we who know that all is well with our souls can greet death as a friend who has come to take us from this world of sin and sorrow to be with Jesus.

Kansas City, Kans.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSION NOTES

As appointed by the local board of the Kansas City Missions, Bro. P. J. Shenk is spending a week at that place.

Bro. D. S. Weaver of La Junta, Colo., was welcome caller at the Argentine Mission, Kansas City, Kans., on Tuesday evening, May 8.

The Mission Policy Committee of the Mennonite Board of Missions & Charities held a meeting at Scottdale, Pa., last Saturday to finish its report to the Board which meets at Belleville, Pa., this week.

On Tuesday evening of last week a meeting was held at the Wyandotte Mission, Kansas City, Kans., and on Wednesday evening a similar meeting was held at the Argentine Mission, both meetings looking to the holding of a communion service on Sunday, May 13.

Another Missionary Called Home.—A cablegram to Bro. F. S. Ebersole of Goshen, Ind., announces the death of Sister Esther Lapp in India. Black water fever is given as the cause of her death. Sister Lapp's death is a great shock alike to her personal friends and to the friends of our India Mission in general. May God comfort the bereft husband and children, and strengthen them in their loneliness and grief. Sister Lapp is the second one of our missionaries in India to answer the summons to come up higher. Her voice, though stilled, is yet speaking loudly to the people among whom she labored. Fuller particulars later.

FROM OUR MISSION STATIONS

For the Gospel Herald.

New Holland, Pa.

(Welsh Mt. Industrial Mission)

Dear Herald Readers, Greetings in His Dear Name:—It has been some time since we have written anything through these columns. Owing to certain conditions and circumstances there seemed to be very little of interest to report.

In our experience it sometimes goes a long time until we realize that our prayers are answered and the burden of our hearts lifted, and then sometimes in different ways than we have planned; but God has given us the assurance that all things work together for good to them that love the Lord.

On Thursday afternoon, May 3, Elmer Boots, who was an applicant at this place for a long time, was received as a full member in the Mennonite Church. We wish him God's richest blessing that he may be faithful until death and be used of God to the winning of more souls in this part of His vineyard. Pray for us that through the power of God and the mighty workings of the Holy Spirit the lost of this community may be won for Christ.

At this writing, Bro. Elmer K. Horst and family are visiting his parents and relatives in Franklin County. May God bless them that their trip may mean renewed strength and courage to them and the edification of those whom they may visit. Sister Naomi Buckwalter and children have come to stay with us in the absence of Bro. Horsts. We appreciate very highly their stay with us.

We are still favored with regular preaching every two weeks from the ministering brethren. May God bless them for the earnest and faithful messages they have given us. We still have Sunday school on the alternate Sunday evenings. Our attendance has been real good of late, but it could be much better. Every Sunday, when suitable, we try and visit the homes of our people. The industrial work is being carried on as usual. We are glad to have brethren and sisters visit us at all times.

Yours in His service,
May 10, 1917. Arthur T. Moyer.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

We are constantly held responsible for feeding and clothing from eighty to ninety individuals including inmates and workers, besides educating about fifty children. Among these are quite a number who are wholly dependent upon charity, there being

no parents or relatives to pay anything towards their support. As long as we were able to purchase our supplies at normal prices we were able to get along quite well with the supplies that were freely sent in in addition to the amounts received for the support of special inmates and the products of our 33-acre farm; but at the rate prices for everything we need are soaring conditions have materially changed.

We frequently hear complaints from those who have only small families to provide for, among them farmers who are producers, and receive the present enormous high prices for their products, which sometimes makes us to wonder how much more the high cost of living affects an institution like this where it is all buying and no selling.

So far the Lord has provided for us and we have no complaints to make, believing He will continue to do what He has promised and will keep and sustain His own. We continue to praise Him for the kind friends who so nobly stand by us and lend their support for the needy in this institution. It is praiseworthy that there are yet so many who realize that "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." At the present time our bill for bread alone amounts to almost ninety dollars per month. But "man shall not live by bread alone."

In the last three days we have had applications for the admission of 12 children representing six different families and all of them were rejected except two for reasons not necessary to state here. One of our girls 10 years old is quite sick at present with a complication of ailments with little hopes for recovery.

I am thankful that I still have physical strength enough to do my desk work but feel the need of being relieved from heavy burdens.

West Liberty, Ohio.

Later.—The little girl mentioned above just passed to the glory world, spinal meningitis being the cause of her death.—A. M.

ITEMS OF INTEREST CONNECTED WITH THE KANSAS CITY MISSIONS, FOR THE YEAR ENDING APRIL 30, 1917

By J. D. Mininger.

For the Gospel Herald.

From the Annual Report of the Mennonite Gospel Missions of Kansas City are gleaned the following items:

April 3	Bro. and Sister Good leave for an extended visit among the churches and friends in the Eastern States and Canada.
April 3	Bro. and Sister Bowman take up their abode at the Argentine Mission, thus assisting in the work during Bro. and Sister Good's absence.
May 15	Bro. J. D. Mininger leaves for General Mission Board Meeting at Middlebury, Ind., stopping with churches in Iowa enroute.
May 19	Sister Martha Buckwalter leaves for a week's stay at Hesston, attending a Missionary Meeting at that place.
June	Grandma Stoltzfus arrives and makes the Mission her home, while taking about three months medical treatment in the city.
June	Bro. Edward Diener arrives at the Mission as a worker.
Aug.	Argentine Mission damaged by fire nearby.
Aug. 6-24	Bro. J. W. Hess conducts open-air revival meetings at Argentine.
Aug. 29-30	Sisters Esther Buckwalter, Mokay Corliss, and Luzon Koppenhaver together with the brethren D. G. Lapp and J. D. Mininger, leave for the Kans.-Nebr. Conference at Hesston, Kans.
Sept. 20	Sister Anna Diller arrived, and later is appointed as a worker here.
Sept. 22	Sister Hettie Mininger undergoes an operation at the German Hospital.
Oct. 3	Sister Martha Buckwalter leaves for the West. A. M. Conference, Milford, Nebr., and stops at Shickley, Roseland, and Newton congregations.
Oct. 9	Sisters Lena Horst and Minnie Campbell together with Bro. J. D. Mininger attend the Mo. Ia. Conference held near Garden City, Mo.
Nov. 3	Sister Minnie Campbell leaves for the Bell Memorial Hospital for treatment.
Nov. 15	Sister Lena Horst leaves for her parental home after eight and a half years of devoted service connected with our Missions.
Nov. 25	Bro. Good and wife return from extended trip.
Dec. 26	Bro. J. D. Mininger leaves to assist in Bible conference near Garden City, Mo.
Jan. 2	Sister Minnie Campbell leaves the Mission after a year's appreciated service.
Jan. 8	"Children's Home" opened in Argentine.
Jan. 14	Three bishops representing the three District Conferences which are directly interested in the Mission, met here and Bro. J. C. Driver was appointed to have direct bishop oversight of the Kansas City congregation.
Jan. 27	Bro. J. D. Mininger leaves to assist in Bible conference in Iowa.
Feb. 11-25	Bro. J. W. Hess conducts revival meetings at S. 7th St. Mission.
March 14	The workers enjoyed a much appreciated week's visit by Bro. B. F. Buckwalter of Newton, Kans.

No less than twenty-four different ministers and deacons visited the missions during the year, a number of them having been here more than once.

MOFFAT'S ALBUM

The night before Moffat left England for his distant sphere of labor, a few of his friends had a special gathering. During the evening a young lady wishing to have an autograph of this grand old man presented him with her album. Taking his pencil he wrote:

"My album is the savage breast,
Where darkness reigns, and tempests wrest
Without one ray of light.
To write the name of Jesus there,
And point to worlds both bright and fair,
And see the savage bow in prayer,
Is my supreme delight."

What a rebuke to many of our twentieth century professors of religion this; whose delight is in selfish and sinful pleasures, and into whose mind and heart the condition of the lost seldom if ever enters. The lost are dying by the thousands, without a chance to hear the Gospel, while an equal number of God's professed people are living in utter and absolute indifference of them. The Gospel is for the whole man and for the whole world.

It is the God-directed duty of the whole church to bring the Gospel to the whole world. It is therefore, the duty of every believer to help spread the Gospel.—W. S. H. in "Echoes."

Is self or Christ the object of your worship? You have either self on the Throne and Christ on the cross, or you have Christ on the Throne and self on the cross. Which?—J. S. S.

Faith gets the most, humility keeps the most, and love works the most.—R. J. H.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

XVI. Patience

But let patience have her perfect work.—Jas. 1:4.

Here God through the apostle James gives us a wonderful lesson on patience. He says that "the trying of our faith worketh patience." Is it not true that sometimes things occur in our homes that try our patience. Patience is one of the Christian virtues that needs to be prayed for each day. Job is sometimes referred to as an example of patience. Even though his body was covered with sores he still trusted God, and when his wife said it is enough he still trusted in his God.

We parents need patience in child training. It is possible because we have been trying to teach the children certain things and they are slow to learn that we become impatient, but "if at first we don't succeed" we should "try, try again." Sometimes the children are getting too dressy, or insist on attending worldly gatherings, or do some quarreling among themselves, and we have told them of it several times—"Oh, what is the use!" Noah taught for a hundred and twenty years and as far as we know never became impatient. It is ours to do the teaching, parents. It is encouraging to see the result of our teaching, but in case we don't it is still ours to keep on. The devil never stops. He goes right on trying to capture our children. Will we stop teaching and let him have them? Oh no, we want to keep right on. Is it not encouraging to know that God's power is so much stronger than Satan's?

Paul says, "Tribulation worketh patience." Sometimes God sends the death angel into our homes and takes a darling from us, possibly to help us to become more patient. Paul speaks about the Thessalonians as being patient even during the time of persecution. God only knows what is before us in the way of war, and what we may have to suffer in some of our homes before the matter is settled. How about our boys? Will "Uncle Sam" be after them? Will we be able to patiently let him know where we stand on the war question? Are we patiently teaching the boys now what a terrible thing war is? With hatred in our hearts we can not see God. Does patience ever cease to be a virtue? some one asks. No; God's children are always patient. Some people might say if the children have been disobedient and they have been told if they disobey again that it would be necessary to punish them; and because the promise is carried out that is an example of patience ceasing to be a virtue. How about it if the children insist in going to a worldly gathering and we give way to them is that an example of patience? It is sure to teach where they will likely land if they continue in their wayward course.

Some children choose bad associates. It behooves us to teach the inconsistency of it and how that bad company has a tendency to make the good children bad, rather than the good children making the bad ones good.

Some boys take up the tobacco habit. Again it is ours to teach the evil effect of it mentally, physically, and spiritually. We are living in the day of cigarettes. No boy or girl will grow in the Christian service and be a user of them. Not only should we teach the boys and girls that they should refrain from the use of them because the church or preacher says so, but because one can't serve God and injure the temple of the Holy Ghost.

Some girls become habitual gum chewers. How sad to see a dear sister with her jaws going almost continually during the entire church service.

Again patient teaching is necessary in the home. The prophet says, "Precept upon precept, line upon line." When many of us were boys these things just mentioned were not taught against so much because it was not so common among the human family as it now is. Satan does not only work on other people's children but he is after yours and mine as well.

Palmyra, Mo.

"WOMAN . . . . HOUR"

By R. J. Heatwole.

For the Gospel Herald.

"Woman, what have I to do with thee?" This form of address was not indicative of harshness, as it would be considered now. Anciently, says Butler, it was common in polite address. Augustus is represented as using it in addressing Cleopatra. (Dio Cassius Hist. 51, 12). "Woman" was among Christ's last words on the cross. Jno. 19:26.

When the wine was entirely gone then was the time when He could most suitably, by miracle, make known Himself to the people. Therefore He could previously say with truth, "Mine hour is not yet come." The word "hour" is used or alluded to nine times in John's Gospel, and in each instance there was connected with something special, very inspiring and instructive. They are found in the following references: Jno. :4; 4:21, 23; 7:6, 8; 8:20; 13:1; 17:1; 19:27.

Windom, Kans.

AN AGED COUPLE

By Geo. S. Keener.

For the Gospel Herald.

On Sunday, April 9, while on our way home from the communion at Stauffer's Church, wife and I stopped at the home of Bro. Adam Baer to share the communion with our aged father and mother in Israel, Bro. Jacob and Sister Anna Metz. He is in his 90th and she in her 89th year. Pre. Henry Baer and Sister Baer were there also. It does us good to see these aged Christian pilgrims so well preserved and so well fortified in the Christian faith. They have lived in holy matrimony for 67 years. What is a more peaceful scene than to see these aged pilgrims, near the close of a journey marked with many cloudy and sunshiny days, cheerfully looking forward to the time when the sunset of time will mean for them the sunrise of eternity. As the sun just hidden beneath the horizon sends its tinted rays of golden sunshine across the sky and gives to all nature the spirit of tranquility and quietness, so these aged pilgrims, in the evening of their earthly journey, when the sun of life is about to set and all the cares and burdens of earlier life are laid aside, are calmly waiting for their time of release from this tenement of clay.

On May 3 we, the same company, went together to visit and to share the communion with Grandmother King who is 96 years old. On our way home we stopped at Reeds to extend the communion to our aged deacon, Bro. Peter Eshleman who is 82 years old. May the Lord still preserve these aged Christian pilgrims and sustain them with all needed grace in their declining years and remaining days, and bless those whose lot it is to care for them and share with them the joys and sorrows of life. Some day we will all meet in heaven, where with all the blood-washed throng above we will dwell together with joy unspeakable and share in the blessed communion with God and saints forever and ever.

Hagerstown, Md.

"If ye love me, keep my commandments."

Sunday School

For the Gospel Herald.

Lesson for May 27, 1917.—Jno. 15:26-16:14

THE HOLY SPIRIT AND HIS WORK

Golden Text.—He shall teach you all things.—Jno. 14:26.

Introductory.—After Christ had partaken of the last legal Jewish passover and instituted two of the Christian ordinances—feet washing and communion—He proceeded to give His disciples instructions concerning the Kingdom, the relation between Him and His disciples, His work upon earth, redemption, and atonement, etc., etc. The lesson on the true Vine and the branches, studied two weeks ago, and the coming and work of the Holy Spirit, presented in today's lesson, constitute part of this teaching. We are now in the Holy Spirit age. Christ having completed His work and returned to glory, the Holy Comforter was sent in His stead. He is now at work, as the Reprover of the wicked and the Comforter of the elect, choosing out a bride for the Lamb.

Witnesses.—Christ mentions two: (1) the Comforter, the Holy Ghost, the third person of the Trinity, sent into the world by the Father and the Son; (2) the disciples, who had been with Jesus, heard Him preach, and know that the witness of the Spirit agrees exactly with the teachings of Christ. The work of the Spirit is embodied in the testimony, "He shall testify of me. . . . . he shall bring all things to remembrance." We find a remarkable fulfillment of this on the day of Pentecost when the coming of the Holy Ghost gave the disciples a spiritual discernment of the Word, and when the disciples with great boldness and power gave witness to the truth as it is in Christ Jesus. Even now, the indwelling Spirit, as the Holy Comforter of those who, separated from the world and bearing the reproach of the Cross, are bearing the burden and heat of the day, enlightens the people of God, gives them a spiritual discernment of the Word, and enables them to be witnesses in accordance with the Word and will of the Lord.

Work of the Spirit.—Briefly but clearly does our Savior give us to understand what the work of the Spirit is. Other portions of Scripture shed further light on this subject, but from our Savior's teaching we learn that it is the work of the Spirit—

1. To reprove the wicked. "He will reprove the world of sin, of righteousness, and of judgment." You look back to the time when you were a sinner, wandering still farther away from God. Something akin to "O wretched man that I am" seized your soul. You were conscious of three things: (1) that you were living in sin (your conscience troubled you); (2) that there was a better way (the way of righteousness); (3) that there is a time of retribution coming. In other words, the Holy Spirit convicted you "of sin, of righteousness, and of judgment." Thank God for "the Spirit of Truth." Without Him there would be no troubled conscience, no remorse for sin, no turning from sin, no seeking after or accepting salvation.

2. The Comforter of the saved. Paul testifies to this in Rom. 8:1 (after the experiences recorded in the latter part of Rom. 7) where he says, "There is therefore NOW no condemnation to them which are in Christ Jesus." The joy of salvation, the hope of the brighter glory to come, the satisfaction of power as we live the overcoming life, the brightness of spiritual illuminations—these are some of the things attending the witness of the Holy Comforter in the soul. Thank God for the Comforter.

3. The Guide. The promise, "He will guide you into all truth," must not be so construed as to mean that if we find ourselves mistaken on any point it is because we have not the Spirit. Neither should it be tortured into meaning that it is impossible for me to be mistaken in anything because the Holy Comforter is abiding in my soul. Though we may live the length of several ordinary lives and enjoy the fullness of the Spirit all our days we will still go down to the grave fallible beings, having made but a mere beginning in the work of comprehending the mysteries and the glory of God. But this we are assured of: So long as the Spirit is our Guide we are led into the way of truth, we grow in grace and in the knowledge of our Lord, and in the fullness of time we shall find ourselves happy in the fullness of truth and glory. We can not be led astray so long as the Holy Spirit is our Guide.

4. The Witness. He is a witness, not of Himself but of Christ. He brings no truth separate from that which Christ brought; no glory, save the glory of our Lord; no creed, save the religion of Jesus Christ. "He shall not speak of himself." People who boast of their wondrous revelations of truth, outside the Gospel of Christ, can not truthfully say that this truth was revealed by and through the Holy Spirit, for Christ expressly says that the Spirit which He sends is not to bring anything like that. His mission is to witness for Christ, to bring to remembrance the things which Christ taught.—K.

Our Young People

THE GROWTH OF THE MISSIONARY ACTIVITY IN OUR CHURCH

II Cor. 5:10-21

Topic for May 27

MOTTO

"The word of God grew and multiplied."

THE STUDY HOUR

I. **Our Topic.**—The growth of missionary activity is measured with the growth of the Word of God. If our Church has become enlarged by the Word of God being engrafted in the lives of men and women, then the increase may be counted as the measure of missionary activity. But if the increase of mission stations and membership is the product of human work and intellectual zeal and development, without the real inward growth of spirituality in the Church by the increased word of truth, it cannot be called missionary activity of the real type.

The measure of mission effort cannot be measured in the number of institutions launched alone. Often the greatest missionary growth is unrecorded in the mission annals of a Church. When the work at Ephesus had gained such a foothold that it caused men to publicly burn their books of curious arts, the Holy Ghost records a mighty growth of the word of God. When the Church continued to grow in power in spite of persecution under Herod it was said that the word of God grew and multiplied (Acts 12:24). Perhaps if the Holy Ghost would record the increase of the work today, it might bring to light some places where there has been strong persecution and opposition and where the believers have triumphed in the truth and stood as witnesses in spite of opposition. Be assured that where the truth has triumphed in a few lives that its testimony will bear fruit to the ingathering of many and the conviction of many more. This is real growth.

What is the measure of power in which the Word of God is gripping the life of our churches today? In that measure the mission activity is reaching other lives either to their salvation or condemnation. It is growth.

PERSONAL THOUGHT

Is the work of missions retarded by my lack of consecration to God?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Light.**
2. Being a Sunbeam for Jesus.

For Young People—

1. Growth of Missions in Our Church in My Life Time.
2. Marks of Real Progress in Missions.
3. Forms of Activity in Missions.

For Older People—

1. Activities of Our Forefathers in Mission Work.
2. Encouraging Signs in the Mission Activities of Our Day.
3. The Power of Mission Activity.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MAY 17, 1917

Field Notes

Bro. D. S. Weaver of La Junta, Colo., worshiped with the Hesston (Kans.) congregation on Sunday, May 6.

Bro. L. A. Kauffman of Coalridge, Mont., filled the regular appointments at Bloomfield, Mont., on Sunday, May 6.

Bro. T. M. Erb of Hesston, Kans., spent Sunday, May 13, at Kansas City where he assisted in the communion and other important services.

Sunday School Meeting.—A Sunday school meeting is announced for Rohrerstown, Pa., Mennonite Church to be held June 12. A general invitation is extended to all.

May 20 is the date set for communion at Pleasant View Church near Schellburg, Pa. All within reach are cordially invited to attend.—G.

Communion services were held at Salem Church near Foraker, Ind., on Sunday, May 6, with Bro. J. W. Christophel in charge of the services.

Communion services were announced for Spring Valley near Canton, Kans., to be conducted by the brethren J. B. Smith and D. S. Brunk on May 13.

June 3 is the day set for communion services at Stony Brook Church, York Co., Pa. Bishop Abram B. Herr is expected to be present and have charge of the services.

Correction.—In the April 26 number of the Gospel Herald it was stated that six were baptized at the Maple Grove Church near Volant, Pa. The number was twelve instead of six.—Z.

A letter from South English, Iowa, addressed May 5, says: "We expect to have our communion a week from tomorrow. Bros. J. M. Kreider and D. G. Lapp are expected to be with us on that occasion."

An impressive service was held at the Yellow Creek Church near Goshen, Ind., on Sunday, May 6, and two precious souls confessed Christ as their Savior. Communion services are announced for that place, to be held Sunday, May 20.

Baptismal services were held at South Union Church near West Liberty, Ohio, on Sunday, May 6, when 21 young people were received into church fellowship by water baptism. Communion services have been announced for the same place May 20. —K.

Bro. J. S. Gerig of Smithville, Ohio, was with the congregation worshiping at Walnutcreek, Ohio, over Sunday, May 6, and conducted the council meeting. Arrangements were made for communion on Sunday, May 13, at which time ten were to have been received into Church by water baptism.—H.

What shall We Read?—Bro. C. F. Derstine of Eureka, Ill., is preparing a list of books suitable for young people to read. He would be glad for any suggestions which any one may see fit to send him; also for the names of any book or books which you have in mind that would be helpful to appear in that list of books. We trust that our brother may succeed in collecting a list that is helpful, sound, interesting and applicable to existing conditions.

A committee of six brethren appointed by the Eastern Mennonite Board of Missions & Charities is to meet on Thursday, May 17, 2 P. M. at the school house near Frazer, Pa., to consider the matter of building a new church in that vicinity. All interested in the work at Frazer are urged to attend the meeting.—W.

Baptismal services were held at Zion Church near Bluffton, Ohio, May 6. One applicant was added to the Church by water baptism and one member from another denomination was received into fellowship. Bro. Vernon Smucker of Bucyrus, Ohio, was present and delivered a helpful address to the Sunday school. —S.

Ordination services were held at Olive Church near Elkhart, Ind., on Sunday, May 6. Two brethren, Clarence Shenk and Harvey Yoder, were in the lot, which fell on Bro. Shenk. The services were in charge of Bishop D. J. Johns. The Lord bless our young brother in this responsible calling, and make his ministry a real blessing to the cause of Christ and the Church.

We are in possession of a calendar announcing the annual commencement exercises of Hesston Academy and Bible School. It starts on Saturday evening, May 26, with a missionary program lasting all day Sunday. The week is given over to exercises pertaining to the various activities of school life. Following are the principal ones on the program: Missionary sermon, D. G. Lapp; Baccalaureate sermon, D. H. Bender; Alumni address, J. W. Shank; Commencement address, Wm. L. Pearson.

Religious Census Again.—Returns of the census are coming in well but there seems to be a little misunderstanding on the part of a few as to what is required. The return for the congregation can be made by any one who knows the facts and the person giving the statement should sign on the back of the card, where the regular schedule is used for the return. Only one return should be made for each congregation, whether there is one house of worship or more. The return for the ministers should be made out by each minister for himself. It can be made out also by any one knowing the facts but one separate card is required for each minister. In case you have neglected to fill out your card, thinking that some one else has filled it out for you, you will do yourself and others a great favor by attending to this matter at once. In many cases the card will be filled out by the agent from facts ascertained thru letters sent out for this purpose. But the agent must

find out the facts in some way or other, and it is best that each minister furnish the facts for himself—he knows better than any one else. If additional cards are wanted please let us know. J. A. Ressler,
Scottdale, Pa.

Correspondence

Purvis, Mo.

The brotherhood at this place has had a season of refreshing in the visit of Bro. Joe Driver who came here on Monday, April 30, remaining till May 3. He preached three nights at the school house and conducted communion in the home of our aged Brother Purvis, where almost all of the members were present to participate in the service. May the blessed remembrance of our Lord's sacrifice ever continue to each brother and sister as an inspiration to a life of devotion to His service.

There is a membership of thirteen at this place two of whom are at present living at such a distance that they can scarcely meet with us. There are some discouragements that confront this little flock as well as those in other fields. We are glad, however, that to His trusting children there are no discouragements that are equal to the encouragement that comes from our Lord who is "our refuge and strength, a very present help in trouble."

It means something to stand for the Word of God against a gainsaying world, especially when we are not surrounded by a large congregation of like faith. There are many more around us whom we feel interested in, in helping them to understand and receive the whole Gospel as their rule of life. Pray for them that they may be made to behold things as they are and have grace to follow the Lord in all things that they may become fellowhelpers in the great work of witnessing for Christ Jesus. This congregation is located on the Osage River 25 miles from Versailles, Mo., our nearest R. R. point. It is the third organization of our people in this field, the other two being at Carver and Proctor. Bro. Driver spent almost a week in these parts holding communion services and handing out the bread of life. May God's blessing attend him in all the duties that rest upon him in other fields of service.

In His service,
J. R. Shank.

Wolftrap, Va.

Dear Herald Readers, Greeting in Jesus' Name:—Some time ago Bro. and Sister David Brunk came here to make their home for a while. It certainly is a pleasure to us to have this aged and faithful couple meet with us in our regular Sunday services each Sabbath.

Bro. David Weaver and Bro. M. B. Shank, the former from Waynesboro, Va., and the latter from Denbigh, Va., worshiped with us Sunday, April 6. We surely enjoyed having them with us.

Health in the colony has been fair and the crops look promising. We feel thankful to God who so richly blesses His faithful ones.

Pray for the Wolftrap congregation. Martha F. Barbe.
April 17, 1917.

Albany, Oreg.

(Albany congregation)

On Sunday, April 29, a ministers' meeting was held at this place. Quite a few visiting brethren were with us and the meeting proved impressive and helpful.

Bro. J. P. Bontrager returned last week from a trip to Creston, Mont., where he has been visiting with the brethren at that place. He also expects soon to visit near Sulphur Springs, Mont., where a Mennonite family is located who have no church privileges of their choice. We wish God's blessings upon Bro. Bontrager as he leaves his home and family and goes out to visit these different places. May these visits prove a blessing.
May 4, 1917. Cor.

Peabody, Kans.

(Catlin congregation)

Dear Brethren and Sisters, Greeting in Jesus' Name:—On April 22 we held our inquiry meeting and peace was unanimously expressed (save one) with a desire to partake of the communion, which was our privilege the following Sunday, April 29. It was an inspiring service. Every brother and sister present partook. Especially are we thankful for one more precious soul who made the wise choice and was baptized and united with us at that time. May the Lord be praised. We know there is rejoicing in heaven on occasions like that and we feel that God's kingdom is being broadened. Bro. D. H. Bender of Hesston officiated.

Our mid-week prayer meeting still continues. Now and then some family (outside our members) opens the doors and invites us in. These invitations are gladly accepted. None have missed their turn in the round. We are glad for the increased encouragement we have at present.

Again on April 30 we were pleased to see Bro. Caleb Winey home again after being absent for a few weeks to Kansas City.

This great struggle of war where nation is rising against nation, kingdom against kingdom, looks like the fulfillment of prophecy, does it not?

The war in which the soldiers fight is not the war for us. But the time is coming when the prince of the power of the air will be subdued and God will be glorified.

Shall we be weighed in the balance and found wanting?
May 5, 1917. J. C. Swartz.

Souderton, Pa.

Dear Herald Readers:—Sunday, May 6, was a busy and encouraging day for our congregation. In the morning nearly 400 pupils and teachers assembled in Sabbath school. The lesson on John 13 was appropriate owing to communion services being held a week later. In the afternoon thirteen precious young souls were received into church fellowship by water baptism. Eight of the number have also lately taken the sacred vow of matrimony. We are glad they desire to establish Christian homes. The remaining five range from 12 to 17 years. If they prove faithful they will have the best of their lives for His service. Bro. Jacob Moyer gave us a strong appeal on the "Pride of Life" in the evening service.

The "Home for the aged" is nearing completion; services are to be held there on Ascension day. Inmates will enter May 21, On May 8 the sisters met to sew for the Home. On Feb. 13 we agreed to meet the second Tuesday of each month to sew for the Home and needy poor.

Jennie Ebersole.
May 7, 1917.

San Gabriel, Calif.

Dear Herald Readers:—Those who have much faith in prayer and are looking for the near coming of Christ, will you pray with us for our mission and work at 739 Kohler St., Los Angeles? Bro. B. P. Swartzendruber and family from Upland were with us yesterday, May 6. The brother read the opening lesson of the Sunday school, also spoke to us in the evening from the eighth chapter of Romans. In that chapter the Holy Spirit is mentioned 19 times and only once in the other 7 chapters.

Bro. and Sister Eisenhower from Pasadena, members of the River Brethren Church, were with us in the morning. The brother gave us a short talk after Bro. Stahley preached a good sermon to us from the Lord's Prayer. We are certainly glad we have Bro. Stahley here with us and say to others, Come again. We need your help. Glad to say a few more came out yesterday, but we still see that we need experienced workers. Pray for our young sisters that they

(Continued on page 124)

Miscellaneous

MY EXPERIENCE WITH GRADED LESSONS

By C. K. Hostetler.

For the Gospel Herald.

It has been a long time since any articles appeared in the columns of the Gospel Herald on Sunday school work that attracted my notice as did those that appeared recently on the subject of Graded Lessons.

Both articles were fair, reasonable and dealt with the practical sides of the issues under consideration.

During the last nine years I have been engaged in Sunday school work in a city Sunday school where the graded lessons were in use. I have seen the best system of Graded Lessons on trial while the judgment of experienced Sunday school workers was withheld as to their utility. I have heard most able discussions on both sides of the question at Sunday School conventions and training schools. What are my conclusions? I have reached none that are definite and final. The whole question is puzzling and bewildering. To my mind the best thing that has been said in the articles referred to above is the statement made by Bro. Lester Hostetler when he says, **"The series that will be satisfactory in every respect has yet to be written—they represent a sound principle of teaching."**

That statement comes as near giving my views of the questaion as anything I have heard on the subject thus far. However, a few observations from my own experience in the use of the Graded Lessons might not be amiss.

1. The large city Sunday school can use Graded Lessons to a good advantage. The wealth of splendid material, adapted to the ages of the different pupils is a great help, and a step forward.

2. The small city Sunday school, or country Sunday school as well, is at a decided disadvantage when trying to use the Graded Lessons. Why? Boys go in gangs. Break up the gangs by careful grading, or any other method, and unless there is some powerful counter-attraction you lose the boys. I would rather have the boys without the Graded Lessons than the Graded Lessons without the boys. Imagine 6 boys aged respectively 8, 9, 10, 11, 12, and 13, each in a separate class by himself, each with his own teacher, as would be necessary if the theory of careful grading were strictly carried out. Could you blame those boys for leaving the Sunday school? Yet I have seen graded lesson enthusiasts try to do things that looked just as ridiculous as trying to hold 6 boys in 6 different classes.

3. The average small Sunday school does not have teachers enough to go around to make it possible to use the Graded Lessons.

4. The work of the teacher's training class need not necessarily suffer on account of Graded Lessons. Fundamental principles of teaching; child psychology; lesson building, and kindred subjects can be made the basis of work in the teacher's training class, and if skilfully handled will be of more real and lasting help to the teacher than a direct study of the lesson.

5. My dream and hope is that some time in the near future some one who is wise enough and practical enough will get out a series of lessons for Sunday schools, that will be based on the great fundamental principles of true education, adapted to the pupils of all grades, include lessons on heroes of faith outside of those given in the Bible, biographies of great missionaries and missionary leaders, give practical lessons of social service for adult classes, translate the teachings of the Nazarene into terms of every day life and make them applicable to the great social, financial, and political questions of the day, be adjustable to Sunday schools of all sizes and conditions, and save the boys and girls.

Youngstown, Ohio.

THE TEACHERS' MEETING

By A. M. Eash.

For the Gospel Herald.

I have read with great interest the articles on Graded Sunday School Lessons and the editorials referring to them, in several recent issues of the Gospel Herald. Among the objections raised against the use of the Graded Lessons was the fact that it would practically annihilate the **Teachers' Meeting.** The second article did not appear to weep very much over the fact that the same **Teachers' Meetings** might be annihilated and the editor comments on the point in an editorial. The brief references to the **Teachers' Meeting** together with the editorial will bear rereading.

It is not the purpose of this article to discuss either the Graded Lessons or the Uniform Lessons—there may be later discussion along that line—but it is its purpose to consider at more length the **Teachers' Meeting.**

The old time **Teachers' Meeting** is a meeting in which all of the Sunday school teachers, and frequently many of the pupils, meet and under the guidance of the best teacher in the congregation study the lesson for the following Sunday. At times the superintendent is the teacher in these meetings, frequently the minister does the teaching, and quite often some able teacher is selected to do it. In some congregations this meeting is held weekly, in others every two weeks and in still others only once a month. The purpose is to give help to the weaker teachers, to promote unity in the teaching in the different classes and to prevent some of the unwholesome discussion that often takes place in review exercises. At its best this meeting is intended to give help for only the one or two Sundays immediately following the meeting—temporary help.

In recent years, it is frequently the practice to do some additional Bible teaching along some general lines. It was my happy privilege several weeks ago to be an unexpected visitor in such a meeting held in one of our country congregations here in Illinois The pastor of the congregation was leading in the study and it proved very helpful. From what the teacher said I concluded that the special work done in the class was one of the great points of interest, although the Sunday school lesson study seemed to be greatly enjoyed.

If Bro. Bender has in mind a **Teachers' Meeting** in which the lesson for the following Sunday is to be studied, he writes correctly when he says this meeting would be annihilated. Bro. Hostetler does not greatly deplore the death of this meeting since he sees another which he feels would do a great deal more good. **Teacher training classes** are found in a number of our churches in a number of conference districts. They give thought to the general preparation of both the present and future teachers by giving a general course of study along Sunday school lines. As is well known by many of the readers, the teacher training text books devote a number of lessons to an outline Bible study and a number more to the subjects of the teacher, the pupil, and the Sunday school. The training class is intended to develop future teachers rather than to give so much immediate and temporary help.

As far as my experience and knowledge serve me, the old line **Teacher's meeting** is not as popular as it formerly was. There is a consciousness that it does not give just exactly the kind of help that is needed to develop a strong force for the future. As stated, there are places in which some course of general Bible study is followed because of this consciousness. Referring, then, to the third objection considered by Bro. Hostetler, and bearing in mind that it is possible and practical to hold a meeting for the teachers which gives much more far-reaching help than the regular **teachers' meeting,** would not the graded lessons be doing a splendid service

to our Sunday school efforts if they were instrumental in bringing about this change?

In our own Sunday school we have had considerable experience with both of these meetings. While the help given by the **teachers' meeting** was good, it was only a temporary help and we felt that our teachers needed a foundation rather than props. While our Sunday school is not yet eleven years old, we have a meeting for the teachers that has already passed its eighth birthday. We do not consider it a model but we think it is at present so far superior to what we started with that I consider it a helpful illustration of the point made by Bro. Hostetler. Our meeting is held weekly and the membership includes both present and prospective teachers. The session is one hour and thirty minutes long with a program something as follows: Twenty minutes for the study of a lesson out of the teacher training text book; fifteen minutes for a talk by one of the members of the class on some Sunday school subject and then fifteen minutes for conference on the special talk. Frequently the special talk and conference that follows open up a line of thought and interest which furnish subject matter for several succeeding evenings. The following program was in a general way followed during the first quarter of 1917—the first subject for each date being the teacher training lesson and the second one the special talk:

First Meeting;
The Teacher's Preparation
The Teacher's Personal Life

Second Meeting;
The Teacher's Pupil
Teacher and Librarian Co-operating

Third Meeting;
The Teacher's Method
Helps for Beginning Teachers

Fourth Meeting;
The Teacher's Textbook
The Teacher Knowing the Pupil

Fifth Meeting;
The Teacher's Personality
Getting a Point of Contact

Sixth Meeting;
The Teacher's Aim
The Teacher and Class During the Week

Seventh Meeting;
The Teacher's Art of Questioning
The Work of the Sunday School Secretary

Eighth Meeting;
The Teacher's View of Educational Principles
Class Spirit and School Spirit Fostered and Directed

Ninth Meeting;
The Teacher's Knowledge of Psychology
Improvements needed in Our Sunday School

It is needless to say that there was so much interest aroused that the program was not covered in nine meetings but that a number of extra sessions were necessary before we were ready for additional subjects. The present study is on "The Pupil," and, although we have a text book, we find so much helpful material in other books that the text book is permitted only to serve as a guide in the study and much of the material is secured from outside sources. For the first lesson on "The Pupil" one of the teachers was asked to read the first chapter of "The Unfolding Life" and report on it. The speaker studied hard and came before the class with a well prepared paper in which "The Fundamental Principles of Child Nature" was ably discussed. A conference on the paper followed and the time allowed for the meeting proved entirely too short for the class. The program for the next meeting consists of six short talks on as many different characteristics of the "Beginner" pupil. As readers you may for yourselves judge whether a meeting of this nature is as beneficial as the regular old time **teachers' meeting** would be.

In a conversation on the subject recently, someone asked if we thought it was worth while to put forth this effort. There was only one answer to give and I want to give it here as I did at that time. Our Sunday school is about ten years old and has thirty positions as teachers and officers nearly half of them being filled by young people who do not come out of Christian homes and whose religious training is practically limited to what they receive at the Mission. With all of their handicaps, the training which has been given them, together with the Graded Lessons which they are permitted to teach, make their work as teachers very acceptable. While we recognize the need of strong Christian character and of a truly consecrated life, we have the constant witness to the fact that a consecrated life, we have the constant witness to the fact that a consecrated trained mind is worth vastly more in the kingdom than would be the same mind, fully consecrated but unwilling to be developed. We heartily believe in some meeting for the teachers and have found the **training class** of more permanent benefit than the **teachers' meeting.**

Someone may question the value of recognizing principles of child nature —call it psychology—in our Sunday school teaching but no real teacher fails to take advantage of them in work with children. To me it seems unfortunate that we should attach principles which so largely governed Jesus in all of His work with men. One of our teachers recently, after thoroughly studying a chapter in a book on child nature—and bear in mind that this teacher has been a Christian only a few years and never had many higher educational advantages to prejudice him in favor of child study—remarked that he found his teaching much easier and effective since he knows a little more about the working of the child mind. Here was the same man, the same consecration, the same course of lessons, the same Sunday school organization and environment, but the addition of a little knowledge of psychology, and immediately we have the remarkable testimony.

In conclusion, then, I cannot foresee a great calamity if the **teachers' meeting,** which owes its life to the Uniform System of Sunday school lessons, will some day be required to give way to a **teachers' meeting, conference,** or **training class** in which the work will consist of foundation laying rather than the placing of temporary props.

Chicago, Ill.

OUR SISTERS' SEWING CIRCLES

A special meeting was held for all sisters interested in sewing circle and missionary work during the Ohio Sunday School Conference at West Liberty last August. A very interesting session was held.

Sisters from a number of our mission stations were present and addressed the meeting on the subject, "Some of the benefits the sewing circles have given them—Possibilities of more good that might be done—Needs and suggestions."

One of the needs suggested was that of a general fund from which to draw for work that one local society is not able to accomplish alone, but which might easily be done by having every society lay aside a certain sum each month for such a fund.

Some of our sewing circles already have a fund for foreign mission work. They support Bible women in India. They found when they undertook the work that contributions increased so they are able to do just as much work for the home field as before. Besides, they know the joy of having substitutes speak for them in a foreign land. What these societies are doing many others are able to do.

Upon motion, the sisters, Mary Burkhard, Goshen, Ind., Ruth Yoder, Bellefontaine, O., Clara Steiner, Columbus Grove, O., were elected a committee to ascertain the wishes of the sewing circles and ways by which we may be able to work together more unitedly to the honor and glory of God.

After much prayer, consideration, and correspondence the committee suggests the opening of a general mission fund and naming it **The Women's Home and Foreign Mission Fund.**

Each circle or donor who wishes to contribute to this fund should take note of the name and plainly state that their contribution is for this fund

in order to avoid confusion on the treasurer's part. They should also plainly state for which department, home or foreign, they contribute. If the contribution is intended for both departments they should state the exact sum intended for each.

The committee further suggests that the money sent or subscribed for the Foreign Mission fund be used **to send** and **support** a missionary to India.

Workers are much needed according to latest news from India. Some of the present workers are not well. A trained nurse is needed to co-operate with Sister Dr. Cooprider. A school woman is needed according to another source of information. One sister humbly writes, "Perhaps we can help."

Another sister writes, "These are strenuous times and it looks like there would be hard times for some people, but if there ever was a time when money seemed to be coming the farmer's way it is now with no apparent danger of lack of food and clothing Most of our people are rural folk and it seems to me their blessings should arouse in them a sense of their duty to others."

Then, too, we believe that in these times of war our non-resistant people should make greater effort than ever before to help spread the tidings on earth of our Prince of Peace.

We invite the co-operation of all our sewing circles and any sisters or others interested in this cause.

May we expect a contribution from you for this fund.

Send any amount of money you may be impressed to give to Sister Ruth Yoder, Bellefontaine, Ohio, or to Bro. G. L. Bender, Gen. Treas., Elkhart, Ind., who has promised to take care of any money which may be sent him for this fund.

We solicit your interest and your prayers in this work if you contribute or not and invite you to correspond with any member of the committee.

Any information we may be able to give will be cheerfully given. Any suggestions you may have will be gratefully received.

Mary Burkhard, Chairman,
Ruth A. Yoder, Treas
Clara E. Steiner, Sec.

CORRESPONDENCE

(Continued from page 121)

can get work in Los Angeles and get work that they won't have to work day and night and Sundays. Oh, if people could only get more away from the mighty dollar. Much more could be said, but will close. We do not ask you for money yet, but we need your prayers. Amos R. Kurtz.

May 7, 1917.

Ayr, Nebr.

(Roseland congregation)

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, May 6, our hearts were made to rejoice in having the blessed privilege as a number of God's people to partake of the sacred emblems of Christ's broken body and shed blood, also observed the ordinance of feet washing. We were also glad to have with us Bro. L. O. King of Hesston, Kans., who preached for us both morning and evening. We hope and trust that all present have received a spiritual blessing.

Pray for the work at this place that God may bless us and make us a blessing to others.

Yours in His service,
May 8, 1917. Mary Gingerich.

Kenmare, N. Dak.

Dear Herald Readers, Greeting:—We have had a cool spring, but the last several days the sun has been shining bright for several days warming ground and bringing the green grass and grain through. We can sow the seed but unless God sends favorable weather it will not grow. We can not tell what the harvest will be, sometimes we think our harvest of grain is so small, if we would just think more we would find out it is more than we deserve. God's harvest field is ripe and ready for harvest. Are we doing our part in the harvesting of souls for God?

On May 6 Bro. I. S. Mast and wife, and Bro. Dave Kauffman and wife of the Surrey congregation were with us in our communion services, Bro. Mast officiating. He also preached two sermons from God's life-giving Word.

We are looking forward to the Sunday School Conference which we expect to have here June 25 and 26.

Those who can not take a part in the work here can remember us in their prayers to God.

Your sister in Christ,
May 8, 1917. Pearl Kauffman.

Wadsworth, Ohio

Greeting in Jesus' Name:—On Sunday, April 29, we were privileged to have with us at the Guilford Church Bro. Enos Hartzler of Marshallville, Ohio. He preached a very edifying sermon, using for a text, "Prepare to meet thy God," as found in Micah 4: 12. He pictured to us how it will be when Christ comes for His saints and he plead earnestly with the unsaved to prepare for that event as we may expect Him to come any time. Christ said, "When the fig tree putteth forth leaves we know summer is nigh." Just so when we see the signs which He has given concerning His coming being fulfilled we know it is near, even at the doors. It makes our hearts rejoice to look forward to that glorious event and yet we are saddened when we see the many who are living such careless and indifferent lives, who are not prepared for Christ's coming. Oh, may we as Christians endeavor more earnestly to lead such to Christ. And let us remember that even by the lives we live we may keep such outside the Christ-life that others may be drawn to Him.

Our inquiry meeting was held last Sunday, May 6, when nearly all expressed peace. Communion is announced for June 3. Cor.

May 9, 1917.

Flanagan, Ill.

To all Gospel Herald Readers, Greeting:—Our young people's meeting was reorganized with Bro. Joe Hartzler superintendent and the brethren, Ed Yordy, Milo Zehr, and Eli Roeschley, program committee.

Sunday, May 8, we again had the privilege of partaking of communion and observing feet washing.

Bro. John C. Birkey and Bro. Samuel Gerber were with us, holding two services during the day and one in the evening. The brethren taught us the Word in its purity and admonished us to remember that we have again promised obedience to God and all His commandments, not only on communion day but every day of our lives. May God help us to heed the admonition which Paul gives in Col. 1:10.

Pray for the work at this place.

In His name,
May 11, 1917. Lydia H. Smith.

Scottdale, Pa.

The past few days have been made memorable in this community by a series of events which have brought visitors to us from a distance. Sunday was communion day and all of the members present partook of the sacred emblems and observed the ordinance of feet-washing. On the evening previous preparatory and baptismal services were held. Bro. J. S. Shoemaker of Freeport, Ill., opened the meeting and Bro. D. H. Bender of Hesston, Kans., preached. Bro. J. S. Shoemaker then baptized three young persons. May God keep them safe in His way. On Sunday morning Bro. D. S. Lehman of Columbiana, Ohio, opened the meeting and Bro. J. S. Hartzler of Goshen, Ind., preached the communion sermon. Brethren J. S. Shoemaker and S. E. Allgyer distributed the elements. Bro. Allgyer spoke to the children in the primary department of the Sunday school.

Sister Betty Loucks, who has been in feeble health for some time, was

served with communion in the afternoon.

The young people's meeting in the evening was enlivened by talks by Brethren Bender and Hartzler and Bro. Allgyer preached an interesting sermon afterward.

Other visitors were Brethren J. L. Stauffer of Altoona, Pa., and G. D. Miller of Springs, Pa., who served with Bro. Lehman on the Auditing Committee of the Publishing House. Bro. Stauffer spent Sunday in the vicinity of Masontown.

Sisters Lydia Gross and Saloma Rickert of Bucks Co., Pa., have recently come to spend some time in this vicinity.

During this week a number of our people will be absent here owing to the Mission Board meeting at Belleville, Pa.

We ask the prayers of God's people for the continuance of His blessings upon us. Cor.

May 14, 1917.

AN OBJECT LESSON

By Geo. Hostetler.

For the Gospel Herald.

In Luke 22:36, 38, Jesus said, "He that has no sword let him sell his garment and buy one." "And they said, Lord, behold here are two swords. And he said unto them, It is enough." Notice he did not say enough for the present time, or occasion, but only ENOUGH—and that is enough for all time to come. The command to buy a sword was no longer commanded. He had all he needed to teach His object lesson. When Peter wanted to defend his Master and cut a man's ear off the Master stopped him and said, "Suffer ye thus far." He had gone far enough, so that He could show by His actions as well as words that He did not approve of using carnal weapons. So He healed on the ear again, told Peter to put up the sword, and never as much as hinted that it should ever be taken or used again. And now no one can ever say that they were defenceless because they had no weapons to defend themselves with. "The weapons of our warfare are not carnal."

Harper, Kans.

FOR LOYALTY TO CHRIST

John 9

1.	Arrested	v. 13
2.	Criticized	v. 18
3.	Annoyed	v. 26
4.	Reviled	v. 28
5.	Slandered	v. 34
6.	Excommunicated	v. 34

But it only threw the man into the arms of Jesus, v. 34.

—K. L. B.

FINANCIAL REPORT

Of Mennonite Publishing House, Scottdale, Pa., for the year ending April 30, 1917

For the Gospel Herald.

Received

Books, Bibles, etc., sold		$ 25,296.77
Gospel Herald Subscriptions		13,378.05
Words of Cheer		2,675.75
Beams of Light		710.12
Christian Monitor		2,823.52
Mennonitische Rundschau		3,896.45
Christliche Jugendfreund		605.72
The Way		323.80
Lesson Quarterlies		10,862.98
Advertising Space Sold		719.21
Printing Jobs		11,063.30
Machinery Sold		95.00
Income from Real Estate		1,375.50
Total		$ 73,826.17
Loans by the House	$ 5,253.33	
Money furnished by the Board	31,009.54	
Tract Fund	295.56	
Surplus May 1, 1916	41,001.71	77,560.14
Total		$151,386.31

Paid Out

Machinery and Equipment Inventory May 1, 1916		$ 24,100.39
Additional purchases to date		1,516.82
Books, Bibles, etc. Inventory May 1, 1916		17,362.23
Additional purchases to date		26,328.10
Manufacturing Inventory May 1, 1916		5,541.99
Additional purchases to date, including power, wages, etc.		33,898.00
Real Estate Inventory		23,000.00
Improvements, taxes, etc.		1,047.00
Total		$132,794.53
Accounts Receivable	$6,269.03	
Bills Receivable	5,551.48	
Printing Tracts	402.00	
Cash on Hand	4,142.68	
Donations, Minister's discounts, etc.	2,226.59	18,591.78
Total		$151,386.31

INVENTORY

Of the Plant and Stock

Machinery and Equipment		$ 22,969.99
Bibles & Testaments	$ 4,296.58	
Bound Books	10,631.68	
Unbound Books	4,512.50	
Mottoes, etc.	865.27	
German Books, etc.	2,233.59	22,539.62
Paper Stock, Inks, etc.		5,559.10
Real Estate and Buildings		23,650.00
Total		$ 74,718.71

SUMMARY

Of Loss and Gain Accounts

Total Receipts		$ 73,826.17
Inventory		74,718.71
Total		$148,544.88
Total Expenditures	$132,794.53	
Net Gain for year	15,750.35	
Total		$148,544.88

STEATEMENT OF THE FINANCIAL CONDITION OF THE INSTITUTION

Resources

Outfit, Equipment, etc.	$ 22,969.99
Stock in Books, etc.	22,539.62
Stock in Paper, etc.	5,559.10
Real Estate and Buildings	23,650.00
Subscription Lists	20,000.00
Annuities	1,600.00
Bills Receivable by the Board	1,500.00
Bills Receivable by the House	5,551.48
Accounts Receivable	6,269.03
Tract Fund overdrawn	106.44
Cash on Hand	4,142.68
Total	$113,888.34

Liabilities

Loans by the House	$ 5,253.33
Loans by the Board	2,400.00
Total	$ 7,653.33
Net Solvency	106,235.01
Total	$113,888.34

SUPPLEMENTARY

Donations previously reported	$ 6,309.60
Donations this year	2,226.59
Total	$ 8,536.19

A careful examination of the above report will reveal the possibilities of united action and effort under the blessings of our Maker. Although the gains for this year seem to be large as compared with former years, the difference is accounted for by a united response from those who have been delinquent on the subscription lists and what they paid is really a part of the gains of former years. We wish to thank all who have helped to make the report possible.

At the time the Institution was established, a Finance Committee was appointed which is still a part of the organization. One of the duties given this committee was to apportion the gains of the business not needed for the extension of the work. The remark was then made that this part of their work would not call for any attention for some time to come. A glance at the report will reveal the fact that the hopes of the organizers will be realized, no doubt sooner than the most optimistic had anticipated. Considering these facts, let us not come to the conclusion that our work is accomplished. It is simply begun. By our united efforts, prayers and means, we can do even better in the future. Let us give our Finance Committee a ready surplus that will afford a means for the extension of the Church and its institutions.

Gratefully acknowledged,
Levi Mumaw, Secy.-Treas.

AUDITING COMMITTEE REPORT

Scottdale, Pa., May 12, 1917.

We, the undersigned committee, appointed to audit the books of the Secy.-Treasurer of the Mennonite Publishing House of Scottdale, Pa., met May 12, 1917, for said purpose.

We find the books, after examination, to have been kept in a careful, accurate and business like manner, corresponding with the financial report above submitted, and worthy of the confidence and support of the entire Church by prayer and patronage.

We submit this report to the Church and pray God's continued blessings upon it,

G. D. Miller, Springs, Pa.
David S. Lehman, Columbiana, O.
John L. Stauffer, Altoona, Pa.

GENERAL MANAGER'S REPORT

To the Mennonite Publication Board and the Brotherhood of the Church:—This, our ninth annual report of the Mennonite Publishing House, for the year ending April 30, 1917, is humbly submitted for your inspection and approval.

The year just closed has been a very strenuous one. We, however, have been highly favored in that we have had no serious mishaps in our work. Bro. Wiens, editor of the Mennonitische Rundschau, following an attack of the grip developed a mastoid abscess, which made it necessary for him to go to the hospital for an operation, where he is at this writing. However, he is improving and we hope he can soon take up his work again.

We are privileged to submit the best report in the history of the institution, notwithstanding the fact that the price of paper and printing materials has advanced in some cases 100 per cent. It will be noticed by comparison of this year's report with that of last year, that we have paid a little less for wages this year than the previous year, although our net gain is $7,668.22 more than it was last year. This does not represent a larger per centage of profit on business done. There are a number of items where there has been a marked increase in receipts on items over last year as follows: Gospel Herald receipts this year were $13,378.05, or $6.186. 65 more than the last year. That does not represent an increase of subscriptions to the Gospel Herald, but returns from delinquent subscribers, who had not paid up their subscriptions for some time. The Christian Monitor also shows receipts of $982.56 in excess of last year. The quarterly business shows receipts in excess of last year to the amount of $1,556. 61. The net gain in books also shows receipts amounting to $1,843.14 in excess of last year. The total of these items brings the receipts to $10,568.86 more than for the same items last year. That amount added to the gains of last year would have made the gains for the year $18,651.59. However, our gains this year fall nearly $3000 below that amount, which is accounted for on account of the increased cost of materials.

We wish at this time to express our hearty thanks to all who have so generously come forward and renewed their subscriptions on the various periodicals. While all were not in position to respond to the call of squaring up their accocnts, we appreciated very much the hearty way in which the majority responded, and which enabled us to make this favorable report possible.

Just here we wish to remind our friends that the more you call upon us for all your needs in our line to that extent it will enable the House to show a better report for next year. The overhead expenses of our business must first be met. Then if we have sufficient volume of business to employ our machines at their maximum capacity all the time, we will thereby get the largest returns from our investment at a minimum cost of labor.

During the year we have not increased our plant materially. The new addition that was authorized was again postponed on account of the high cost of labor and material caused by the war. These conditions have not improved and we may have to pay still higher for these improvements unless we get along with what we have at present.

There have been no new additions to the line of publications we were publishing. There has been a normal growth in the number of subscriptions to the various periodicals. On account of war prices for printing materials the regular price of the Gospel Herald was raised from $1.00 to $1.25, and the Rundschau was reduced in size from 20 pages to 16 pages with the price of $1.00 continuing the same. We have also found it necessary to increase the prices on quarterlies, almanacs, etc, in order to make them contribute to the additional costs of materials.

In the book and job departments we have done a larger volume of business than heretofore. A new edition of the German Martyr's Mirror came off the press during the year, and nearly 2000 copies have already been sold. The new song book, "Life Songs," was also brought out during the year, and the greater part of an edition of 15,000 has been sold. Arrangements have been made for the manufacture of another edition.

We feel to again thank the brotherhood for the loyal support you have given the publication work of the Church. I deem it a privilege to share with all who have helped to bring about these results the blessings that come from consecrated and faithful effort. The discount to ministers and worthy poor and donations to missions totals $8,536.19 to date. That, together with the net solvency of the Board, $106,235.01, represents what is possible when we together shoulder the responsibility of any line of work in behalf of the Church.

Craving an interest in your prayers and welcoming suggestions you may have to give at any time, I am,

Yours for the cause of Christ,
Aaron Loucks,
General Manager.

REPORT
Of the Weaver Mennonite Church Sewing Circle of Johnstown, Pa., for year ending April 1, 1917

For the Gospel Herald.

Number of meetings held, 12.
Average attendance of members, 11.
Average of absent members sending contributions, 4.
No. of visitors present during year, 15.
No. of garments and articles made, 81.
No. of garments and articles bought, 84.
No. of garments and articles donated, 60.
No. of quilts quilted, 6.
No. of comforts made, 1.

Bal. in Treas. from last year,	$ 15.60
Amt. of receipts during year,	96.12
Amt. of expenses during year,	105.18
Balance in Treasury	6.54

Nora Weaver, Secy.

REPORT
Of the Mennonite Home, Lancaster, Pa.

For the Gospel Herald.

March and April

Donations in clothing and provisions:—John R. Getz, John B. Kauffman, Bro. and Sister M. H. Hostetter, Sister Landis Hershey, Mrs. Hiram Witmer. The following brethren and sisters helped to clean house: Bro. and Sister D. S. Metzler, Mrs. Hiram Witmer, Mrs. Monroe Metzler, Anna Hershey, Mary Hottenstein, Martha Eby, Anna Keener, Anna H. Bucher, Emma E. Miller, Lillie Kauffman, Lizzie Hottenstein, Minnie Kauffman.

Cash: Anna M. Graybll, $5.00; Rebuen G. Kauffman, 5.00; W. G. Funk, 1.00; Isaac S. Landis, 10.00; Sister Isaac Miller, 1.00; Mary E. Esbenshade, 1.00; Elmer Hersh, 1.50; N. W. Nolt, 1.00; B. L. Nolt, 1.00; N. L. Nolt, 1.00; Fanny Bear, .50; Henry Erb, 1.00; Fanny R. Hoover, 2.00; Jos. G. Horning, 2.00.

Services: Mar. 4.—Regular services were conducted today by Bros. D. N. Gish and A. B. Eshleman. Bro. Eshleman read the 19th Psalm, and Bro. Gish took for his text, Col. 3:1-6.

Mar. 18.—Regular services and counsel were conducted today by Bros. Henry Longenecker and Amos Kauffman. Bro. Kauffman read Matt. 18:1-22 and Bro. Longenecker based his text thereon. Peace was confessed and communon desired. Will be held May 27.

April 1.—Regular services were conducted today by Bros. John Snavely and Jacob Greider. Bro. Greider read Matt. 14 for a lesson and Bro. Snavely took for his text John 20:29.

April 29.—Regular services were conducted today by Bros. Moses G. Gehman, Joseph G. Horning and Amos G. Kauffman. Bro. Horning read for a lesson Heb. 12 and Bro. Gehman Lev. 26:12.

The Home is blessed with good health. Some are on the weak side of life and their bodily strength is leavng them, which is all we can expect when we reach the age up to 93 years, as we have a few. We can say with the Psalmst, "Hitherto hath the Lord helped us" and blessed the work. We are still short in help. My prayer is that some sisters will come and help in this noble work. Pray for us that the Lord may give us the strength and health to hold out till we get help.

Yours for the care of the aged
T. E. Moyer, Supt.

Married

Yoder—Mishler.—On May 5, 1917, at the home of the officiating bishop, Bro. J. P. Miller, Shipshewana, Ind., Bro. Ira Yoder to Sister Ola Mishler. May the Holy Spirit guide them through life.

Moyer—Moyer.—On Sunday, May 6, 1917, Bro. Vernon N. Moyer and Sister Sallie N. Moyer both of the Souderton congregation, were united in holy matrimony. May God bless them with a long and happy life.

Eash—Mast.—On March 4, 1917, at the home of the bride's parents, Bro. and Sister A. A. Mast of Goshen, Ind., Bro. Raymond E. Eash and Sister Sadie E. Mast were united in matrimony by Bro. E. A. Mast.

Bell—Speicher.—On Apr. 26, 1917, at the home of the bride near Wilmington Jct., Pa., Bro. James Bell and Sister Leah Speicher were united in marriage by the home bishop, Bro. J. R. Byler. May God's blessings attend them.

Strite—Shaffer.—On April 17, 1917, at the home of the officiating bishop, Bro. George S. Keener, Hagerstown, Md., Bro. Amos Strite of Leitersburg, Md., and Sister Gladys Shaffer of Hollowell, Pa., were united in holy matrimony. May the rich blessings of God accompany them through life.

Foreman—Frey.—On May 5, 1917, at the home of the officiating bishop, Bro. John G. Ebersole of Lawn, Pa., Bro. Frank B. Foreman and Sister Annie O. Frey, both of Elizabethtown, Pa., were united in holy matrmony. May the goodness of God bring peace and happiness to their lives.

"God has so arranged things in this life that no one can sincerely try to help another without helping himself."

Obituary

Gindlesperger.—Joseph Gindlesperger of Davidsville, Pa., died of paralysis at the home of his son. He was born June 26, 1834; died April 26, 1917; aged 82 y. 10 m. He was a faithful member of the Mennonite Church and for many years serving as deacon. He led a quiet, humble, unassuming life, interested in the welfare of the Church. Funeral services conducted by E. J. Blough, D. W. Lecrone, and Jas. Saylor at the Blough Church. Buried in the adjoining cemetery.

Ecrement.—Joseph Ecrement of Canton, Ohio, died April 24, 1917; aged 78 y. 1 m. 5 d. For five years he suffered bodily and mentally from the effects of a paralytic stroke. When, a year ago last March, Bro. Allgyer received his wife into the Church and asked him if he also wished to be baptized he cried and said, "Yes." While he could not talk clearly he seemed to understand. Funeral services conducted by Bro. C. K. Brenneman. Text, Isaiah 35. Burial in Louisville Cemetery.

Hochstetler.—Seth Hochstetler was born Oct. 19, 1861; died at Sugar Creek, Ohio, April 28, 1917; aged 55 y. 6 m. 9 d. He was married to Elizabeth Weaver Jan. 12, 1888. To this union were born 2 daughters. One daughter preceded him a few years ago. He leaves a widow, 1 daughter, 6 grandchildren, 2 brothers, 2 sisters, and a host of relatives and friends. His last sickness was cerebral apoplexy which lasted about 4 weeks. He was a member of the Walnut Creek Mennonite Church. He was buried on April 30 at the Walnut Creek Church. Services by Carson Mast and S. H. Miller. Text, Job 14:14.

Weber.—Sister Elizabeth, only daughter of the late Bro. Geo. Histand, was born near German Mills, Ont., Sept. 11, 1846. Nov. 14, 1865, she was married to Bro. Daniel Weber with whom she lived in holy matrimony over 51 years. She had a paralytic stroke nearly a year and a half ago, since which time she had been quite helpless though her mind was quite clear to the end. As a result of another stroke she passed away quite suddenly on the evening of April 6. Aged 70 y. 7 m. 51 d. She leaves to mourn her loss a bereaved husband, 3 sons and their families, and 1 adopted daughter; but they do not mourn as such who have no hope. Funeral services on the 29th by Bro. Samuel Bowman at the house and the brethren, U. K. Weber and Noah Stauffer, at the Mennonite Church at Kitchener, Ont. Interment in the adjoining cemetery.

Hathaway.—Sister Lina Hathaway of the Pearidge congregation, Palmyra, Mo., was born Oct. 7, 1876; died April 28, 1917; aged 41 y. 6 m. 21 d. She was a daughter of Bro. Alonzo Paugh who preceded her in death just a little over a month. She was married to W. S. Hathaway who with the following children survives: Leona, John, Florence, Nellie, Russel, David, Leslie, Mabel, Oney, and an infant son. One son preceded her to the eternal world. She united with the Mennonite Church about six years ago. She was a devoted wife and mother, an affectionate sister, and was beloved by all who knew her. She had not been well for some time and then took the measles, which resulted in her death. May God comfort the bereft family. Funeral services at the Pearidge Church conducted by J. M. Kreider. Burial at Philadelphia, Mo.

Martin.—Homer Evan Martin was born Feb. 23, 1890; died at the home of his parents near Dalton, Ohio, April 11, 1917; aged 27 y. 1 m. 18 d. He came home from work in a nearby city apparently in good health, on April 7, to spend Easter at home. On Easter morning he became very ill and he died a few days later. Owing to the nature of the disease and quarantine of the home a short service was held on the lawn in the forenoon of April 12 by Pre. Benj. F. Good and David W. Wenger from Rev. 7:9. Burial at County Line Cemetery. He is survived by his parents, 3 brothers, 2 sisters, a very aged and feeble grandfather, and many other relatives and friends who mourn his early departure. He was preceded in death by one brother who died in infancy. On May 6 a memorial service was held at the County Line Church, of which church he was a member. Services were conducted by the brethren, Benj. F. Good from Rev. 7:9 to end of chapter, Martin Ramer taking same text in the German language, and Moses G. Horst spoke from John 5:28, 29. May God comfort the bereaved friends.

Miller.—Andrew Miller was born in Lancaster Co., Pa., Feb. 5, 1829; died April 18, 1917, near Terra Bella, Calif.; aged 88 y. 2 m. 13 d. He leaves to mourn 1 son (Joseph of Terra Bella, with whom he had his home the past years), 1 daughter (Mrs. Ezra King), 9 grandchildren, and 4 great-grandchildren.

Our aged brother was ordained to the ministry over 40 years ago, fulfilling his calling until afflicted with an ulcer of the limb which caused him much suffering for some 25 years. He had not preached any the past 18 years. The last year of his life dropsy set in, causing him the most intense suffering. He displayed a most unusual spirit of patience. The ones near and dear to him who cared for him testify that never a word of complaint came from him but praying often to be relieved from his suffering. He was married to Fannie Riehl Jan. 16, 1853. To this union were born 3 sons and 1 daughter. His wife and 2 sons preceded him to the glory world.

In 1885 he moved from Union Co., Pa., to Hartford, Kans. Five years later he again moved to Missouri, in 1907 to Harvey Co., Kans. (where his wife died), then in 1911 he moved with his son to California where he lived until his death.

Funeral at the "Sancilito" school house by Bro. Emanuel Stahley. Burial took place 16 miles away near Porterville, Calif.

Leaman.—Entered into rest at Landis Valley, Pa., Anna, wife of Bro. Geo. H. Leaman, after a long and useful life. She was born June 8, 1834. She fell asleep in Jesus May 2, 1917; aged 82 y. 10 m. 24 d. She was married Oct. 18, 1860. She united with the Mennonite Church in the summer of 1861, being faithful her remaining life. She was a true and loving wife, mother, and grandmother; of a sunny disposition, with the busy life, and the care of her family which was a sorely afflicted one, one daughter, Mary, being an invalid for over 21 years. But of late she had become quite a care, as hardening of the arteries had caused her to live in the past, often so much so that she did not realize she was among her own family and wanted to go home. She would look up in the midst of great pain and say, "It is well." The very last that we could understand was, "As God will." Feeble as her mind was, she never ceased praying. She was a kind mother of eleven children. Two died in infancy. One son (Isaac, aged 54 years) died a year ago. She left to mourn her departure an aged husband, 2 sons, and 6 daughters, 32 grandchildren, and 10 great-grandchildren. Services were conducted May 5 at the house by Bro. Frank M. Kreider and at Mellinger's Church by Bro. John N. Lefever. Text, Jas. 5:10, 11.

By a daughter.

Martin.—Benjamin S. Martin was born in Lancaster Co., Pa., Sept. 26, 1859; died at his residence near Central Manor, Pa., April 30, 1917; aged 57 y. 7 m. 4 d. Death was the result of a stroke of apoplexy sustained on Sunday evening, April 29. He passed away peacefully early Monday morning, never regaining consciousness.

He was united in marriage to Lizzie H. Dambach, Nov. 11, 1884, who survives, as do the following children, 2 sons and 3 daughters: John D., Elizabeth D., Benj. F., Mary, wife of Amos H. Shaub, Susan, wife of Jacob Thomas; also 1 grandchild, 3 brothers, 2 sisters, and a large circle of relatives and friends.

He was a faithful member of Habecker's Mennonite Church until death, at which place he attended services the day of his affliction. He was a kind and loving father, always providing well for his family and their future needs.

Funeral services were conducted May 2 at he house by Bro. J. C. Habecker and at Habecker's Church by Bro. John K. Charles (Text, Eccl. 8:8) and Bishop Abram B. Herr (text, Matt. 24:44). Interment in the adjoining cemetery. Peace to his ashes.

"He has gone from his dear ones, his children, his wife,
Whom he willingly toiled for and loved as his life,
Oh, God! how mysterious and strange are Thy ways
To take from us this loved one in the best of his days."

By the family.

THE MOTIVE POWER

It is as if you saw a locomotive engine upon a railway, and it would not go; and they put up a driver and they said, "Now that driver will just do." They try another and another. One proposes that such and such a wheel shall be altered; but still it will not go. Someone then bursts in among those that are conversing, and says, "No, friends, but the reason why it will not go is because there is no steam; you have no fire; you have no water in the boiler; that's why it will not go. It will go well enough if you but get the steam up." But now people are saying, "This must be altered and that must be altered." But the church's great want is the Holy Spirit; and until that want be supplied, we may reform and reform, and still be just the same.—C. H. Spurgeon.

ENDURANCE

1.	Endure hardship	II Tim. 2:3
2.	Endure circumstances	II Tim. 2:10
3.	Endure persecution	II Tim. 3:11
4.	Endure afflictions	II Tim. 4:5
5.	Endure chastening	Heb. 12:7
6.	Endure grief	I Pet. 2:19
7.	Endure temptation	Jas. 1:12

—K. L. B.

ITEMS AND COMMENTS

The Annual Meeting of the Church of the Brethren will be held this year at Witchita, Kans.

President Wilson has created a "War Council of the Red Cross which will be entrusted with the duty of responding to the great demands the war will make on society on the field and at home."

In a recent issue of the Lancaster New Era notices have been published of twelve applications for legal separation of the bonds of matrimony. Now, Lancaster, Pa., is one of the most enlightened, prosperous, and law abiding communities on earth. What must conditions be in places less favored?

The following statement from the American Friend shows the position taken by Friends, or Quakers, on a question of vital interest to our people at present:

"As Friends, we can not bear arms against our fellowmen, neither are many of us clear to do service of any kind under the direct command of the military arm in the Government. In our own right, however, we can repair the waste places, relieve the suffering, bind up the wounds, and help bridge the chasm of hate, which are the fruits of war."

Latest news report, from Russia as well as Palestine, point to the dawn of a decidedly brighter day for the Jewish people. In Russia the late revolution has secured for them full civic rights and privileges. In Palestine the British advances indicate that in the near future the most idealistic aspirations of God's Chosen Race, looking to a separate national existence, may be realized. By the Russian change of administration, 5,000,000 Jews were freed from galling and humiliating restrictions. In Palestne itself, not so many will be affected by the new order of things, whenever the Turks are wholly driven out, but to the Jewish race everywhere, it will be an event of tremendous importance. Fears have been expressed by some that the Jews might not take kindly to the cultivation of the land, in case Palestine should be apportioned to them for cultivation, but according to best authorities no fears need be entertained on that score. Agricultural colonies, already established in that country, demonstrate, after several years' experience, that remarkable success has attended the labors of Jewish agriculturists. Contrary to popular conception, the Jew has a particular aptitude for farming. The reason why most members of the Hebrew race of today are found in non-agricultural pursuits, is wholly due to conditons imposed upon them by those who for centuries controlled their activities and business enterprises in Europe. Bible readers who have studied the history of God's chosen people, together with the many prophecies relating to their final re-establishment in the land of their fathers, do not doubt in the least that ways and means will be found to make the task, as outlined, perfectly feasible. As in the days of old, the tiller of the soil will cause the fruitful valleys to "blossom as the rose."—Gospel Messenger.

CONFERENCE ANNOUNCEMENT

Indiana-Michigan

The Lord willing, the Indiana-Michigan Conference will be held at the Clinton Frame Church near Goshen, Ind., Tuesday, to Thursday, June 5-7, 1917, as follows:

Tuesday forenoon and evening, District Mission Board Meeting. Everybody invited.

Tuesday afternoon and Wednesday forenoon, Ministerial Meeting. For Bishops, Ministers, and Deacons, only.

Wednesday afternoon and Thursday, Conference proper. All invited.

Those desiring to be met at trains will correspond with Bro. D. J. Johns, Goshen, Ind.

J. S. Hartzler, Sec.

Ohio

The Ohio Mennonite Conference will meet at Salem Church near Elida, O., Thursday and Friday, May 25 and 26, 1917. Those coming by way of Lima, take Lima-Defiance Interurban, get off at stop 8, go west about 1 mile to church. Cars leave Lima every three hours, first car 7:35 A. M.

A cordial invitation is extended to visiting brethren, especially those returning from the M. B. of M. & Charities, which meets a week earlier.

T. K. Hershey, Secy.

Illinois

The Lord willing, the Illinois Church and Sunday School Conference will be held with the Sterling, Ill., congregation. The Sunday School Conference opens Tuesday evening, May 29, and continues Wednesday and Thursday, May 30 and 31. Church Conference will be held June 1. All interested in the welfare of the Church and Sunday school are cordially invited to meet with us. Those desiring to be met at trains will correspond with A. C. Good, Sterling, Ill.

A. L. Buzzard, Sec.

Eastern A. M.

The Lord willing the Eastern A. M. Church Conference will meet at the Walnut Creek Church, Holmes Co., Ohio, June 13 and 14, 1917. On the day preceding at 3:30 p. m. a ministerial meeting will be held.

All persons coming by railroad will come to Sugar Creek on the Wheeling & Lake Erie R. R. Coming on the Pennsylvania Lines you can change at Canton, Ohio. Trains due to leave at 10:00 a. m. and 6:00 p. m. or from Orrville, Ohio, train due to leave at 5:25 p. m. From the south trains due to leave Coshocton at 8:35 a. m. and 3:35 p. m. A cordial invitation is extended to all.

Address S. H. Miller, Sugar Creek, Ohio, for further informaton.

J. S. Gerig, Moderator.
C. Z. Yoder, Secretary.

Our new song book
LIFE SONGS

is adapted for the Sunday School, Young People's Meetings, general Religious Services and the Home.

It has been the aim of the editors having the work in charge to gather a list of songs that will reflect the LIFE of the MASTER as well as to be an inspiration to those who have experienced the NEW LIFE in Christ Jesus. It also has a strong list of Invitation hymns, and a special collection of songs of devotion and praise for the children.

Life Songs contains 256 pages, has 271 songs and is printed from entirely new plates thruout. There is a variety and wise selection of both topics and words expressing the topics with a complete topical index. A sample copy will speak for itself.

Published in both shaped and round notes. When ordering please state which notation is wanted.

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COMING EVENTS

Important Meetings to be Held during the Remainder of this Year

Conferences

Meeting	Place	Time
Mennonite Gen'l Conf.	Harrisonburg, Va.	Aug. 29
Franconia		Oct. 4
Lancaster	Lancaster, Pa. (Mellinger's Ch.)	Oct. 5
Washington Co., Md. & Franklin Co., Pa.	Maugansville, Md. (Reiff's Ch.)	Oct. 12
Virginia	Harrisonburg, Va. (Weaver Ch.)	Oct. 12
Ontario		May 24
Eastern A. M.	Walnut Creek, Ohio	
Southwestern Pa.	Johnstown, Pa.	Aug. 14
Ohio	Elida, O. (Salem Ch.)	May 25
Indiana-Michigan	Goshen, Ind. (Clinton Fr. Ch.)	June 5
Illinois	Sterling, Ill.	May 29
Western A. M.		
Missouri-Iowa	Alpha, Minn.	Oct. 9
Kansas-Nebraska	Protection, Kans.	Sept. 7
Alberta-Saskatchewan	Tofield, Alta. (Salem Ch.)	June 26
Pacific Coast		Oct. 25

Board Meetings

Mennonite Board of Missions & Charities	Belleville, Pa.	May 16
Mennonite Publication Board		
Mennonite Board of Education		

Other Meetings

Ohio S. S. Conference	Walnut Creek, O.	June 14
Ministers' Meeting	Waynesboro, Va. (Springdale Ch.)	May
Sunday School Meeting	Churchtown, Pa.	June 7
Sunday School Meeting	Hanover, Pa.	June 7
Sunday School Meeting	E. Petersburg, Pa.	May 17
Sunday School Meeting	Mummasburg, Pa.	June 21

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 24, 1917 (Gospel Witness Established 1905) No. 8

EDITORIAL

"Thou wilt keep him in perfect peace whose mind is stayed on thee."

"Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee."

Mission Board Meeting.—The Mennonite Board of Missions and Charities held a very interesting and inspiring meeting at Belleville, Pa., on Thursday and Friday of last week. There was a good attendance, good interest from beginning to end, much business transacted, and good impressions left. With but few exceptions the old officers were re-elected. A full report of this meeting will be printed in an early issue of the Gospel Herald.

The bill providing for selective draft finally became law with the President's signature May 18. The general provisions of this law are well known and need not be repeated here. There is exemption from active military service for nonresistant people, but to what extent this will apply to noncombatant service will be made more clear after the President's proclamation concerning service along these lines. Fuller particulars next week. There is, however, no exemption provided from registration, and as there is no violation of any nonresistant principle in registering we advise a ready compliance with this provision.

There are a number of cheering messages in our correspondence department of this week. It is a blessed thing for brethren to fellowship one another in a communion service. When in addition to that a congregation may have the privilege of witnessing a baptismal service in which a dozen or more new-born sons and daughters of God seal their vow in this solemn ordinance it makes the occasion doubly joyful. But let us not occupy all our time feasting, however delightful may be that experience. Equally important is the experience of burden-bearing and faithful service. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Christ—the Word—the Holy Spirit.—They who are inclined to discredit certain portions of Scripture because of alleged revelations from the Holy Ghost would do well to study next Sunday's Sunday school lesson. The Holy Ghost sent forth by the Father and the Son—Father, Son, and Holy Ghost constituting the one and the same Triune God—it is absurd to think of God through the personality of the Son giving us one message and God through the personality of the Holy Ghost bringing us something contradictory. It is the mission of the Holy Ghost to reveal unto us the Son. The teaching of the Son is found in His Gospel. The work of the Holy Ghost, therefore, is to make clear to us the Gospel of Christ. The oneness of the Trinity of necessity includes a oneness in revelation. When the sacred canon was completed there was nothing to add to or to take from.

God's Unerring Wisdom.—Some people see nothing in the Bible but a system of rules and regulations. Christian duty, as they see it, is embodied in a series of "thou shalt's" and "thou shalt not's;" the former to compel us to do somebody's bidding, the latter to restrain us from some cherished liberty. Those who thus look at Scripture may be divided into two classes: (1) those who obey, (2) those who do not obey.

Others look at Scripture from an entirely different viewpoint. They cherish the thought that the Bible is their rule of life, because they see in it an expression of God's divine wisdom, written upon the pages of inspiration for the well being of man. "Do all to the glory of God," for instance, is not taken by them as an arbitrary ruling to restrain us from seeking the glory or gratifying of self, but brings to them the message of common sense, inasmuch as this course not only redounds to the glory of God but to the happiness and well being of those who thus learn more and more to shine in the image and glory of their Maker. "Be not conformed to this world," is not a mere arbitrary ruling to restrain us from being "like other people" but shows us the finger of God pointing to a course in life which saves us from the folly of sin and its results. So it is with every other precept written in the Word. They who look for law will either find the Bible a galling yoke or choose the still more galling yoke of flesh domination. They who look for the wisdom of God will find the Word of God a helmet of salvation, a shield of faith, a sword of the Spirit, a mighty fortress, a delightful instructor, an unerring guide.

"Thy word have I hid in mine heart, that I might not sin against thee."

"Thy word is a lamp unto my feet, and a light unto my path."

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water . . . . and whatsoever he doeth shall prosper."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them. I Tim. 4:16.

If ye love me, keep my commandments. John 14:15.

HOW SHALL WE KILL?

By S. P. Yoder.

For the Gospel Herald.

In these dark days of bloody strife
And awful waste of human life,
When nations live life to destroy
And every earthly force employ
To overcome their human foes
And fill their lands with direst woes,
The question comes, Shall law and right
Subverted be by brutal might?
From whence derive men power and skill
Their fellow men to maim and kill?

Eternal truth from heaven revealed
In words of life, proclaimed and sealed
By God's own Son, who shed His blood
Mankind to reconcile with God,
While teaching Christians how to live—
A living testimony give
By doing good where'er they go
And praying for both friend and foe,
That others too may know God's will—
Gives no instructions how to kill!

God's law declares, "Thou shalt not kill."
How did God's Son this law fulfill?
By saving life—His life He gave
The fallen human race to save.
He taught us how we too should die
When human foes God's truth deny,
For Him and for His blessed Word.
How can we then unsheath the sword
In true obedience to His will—
He never taught us how to kill!

Denbigh, Va., May 12, 1917.

DRESS

By A. C. Good.

For the Gospel Herald.

We want to give a few thoughts on the above subject. Now I think I hear some saying, "Can't you think of anything more important to write about?" Well, yes, there are other subjects, but just now we want to talk about this one. I realize that there are people that, seemingly, have nothing to say, until the **dress** question is mentioned and then they bubble over and enthusiasm runs high. And indeed I fear some people are not satisfied with the sermons they hear unless nonconformity to the world in attire has had a **complete airing.** In the discussion of the subject we neither want to be radical nor absurd, but Biblical and reasonable.

I know there are people that say, "There isn't anything in clothes."

Sometimes there **isn't.**—Luke 16:9.
Sometimes there **is.**—Matt. 3:4.

"What saith the Scriptures?"

Of course the Bible is **our** rule of life and should be consulted on this subject as well as any other. Some time ago a certain evangelist gave this thought: "God promises to bless **His** Word, not **ours.**" Let the Bible speak.

Paul writes to Christians saying, "Be not conformed to this world, but be ye transformed." How? "By the renewing of your mind" (Rom. 12:2). A renewing of the mind is necessary to know the perfect will of God.

As to outward adorning, have we any Scripture on this? Let us see. I Pet. 3:3: "Plaiting the hair . . . . wearing of gold, ... putting on of apparel." Are we following the world in any of these three things mentioned?

Let us look again at another Scripture. I Tim. 2:9—four things forbidden: "Broided hair, gold, pearls, costly array." Why do people want them? Because the world has them. Now listen to that saint of God. I Jno. 2:15: "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." We could give other references, but let these suffice.

It is generally understood that there should be a difference between the **Church** and the **world,** a line of demarcation. "Billy" Sunday said, "The Presbyterian Church played cards over this line until they wiped it out. The Methodists danced over it until they wiped it out." I am wondering what the Mennonite Church is going to do with the line of demarcation.

The Position of the Church

I think the position of the Mennonite Church on this question has been a scriptural one. But people tell us we must make a change. I do not see why. I always feel safe when we have the Bible on our side. People tell us we will lose out as a Church if we hold to these things. No, I would rather think not. Experience has taught me different. Let me give you one illustration: While I was in Chicago as a worker at the Home Mission, there was a family who came regularly to the services. They told me on one occasion that as soon as we would put away the bonnet and prayer-head covering they would unite with the Church. We said: "If that is what you want, why don't you join the church on Halstead Street?" They said, "We don't get anything over there." We said, "If we do what you want us to do we would be just like they are." I hope the day will never come when the Mennonite Church will give way to these things which we have held dear all these years.

"Faith of Our Fathers Living Still"

Let us as young men never betray our trust. I was at a certain place on one occasion and I was told the young minister had been there two years, serving that congregation and had never committed himself on the dress question. I thought it looked like it when the congregation assembled. All the colors of the rainbow displayed in the sisters waists, with an occasional gold ring smiling at me. Dear young people, let us stand by the Church and the teaching of the Word on the question of dress. We can work a wonderful change if we keep one individual in line. Who?

Why I Believe in the Position of the Church on the Question

Because the position is a scriptural one. This is why I belong to the Mennonite Church; because we have scripture for the things we believe and teach. Some people say, "Any church will do." Not for me. I believe all Christendom would be happier if they would embrace the whole-Gospel faith. Did you say Why? Because it's Bible. I believe the Bible teaches separation from the world in attire. Some time ago a certain evangelist conducted a series of tabernacle meetings in Sterling. He taught Bible separation from the world and lamented the deplorable condition of the church relative to worldliness, especially present day fashions. In a private interview with him I asked what his solution to the problem of the dress question was. He replied: **"A form of dress for Christian people."** He said, "You people have a form of dress, Do you not?" I said, "Yes we do." I asked, "Would you give a church credit for taking such a stand?" "I surely would," he replied.

Why, friends! The world is legislating on this question.

I am told in Clinton, Iowa, the other day, the police sent a girl home and told her to dress up before coming out on the street. "Oh!" you say, "that is the extreme." So it is, but I am afraid of the extreme when we are headed that way. "But," you say, "just a little like the world doesn't matter." That reminds me of the illustration I heard recently. A well to do man applied to a certain minister for membership in his church and with great delight the minister said: "Sure, come; we will be so pleased to have you with us." "But," said the man, "I like to play cards a little." "Oh, that's all right." "But I like to dance a little." "Oh, that's all right, we have some like that." "But I like to go to the theatre a little." "Oh, that will be all right." "Well," said the man, "I don't believe I want to join your church, after all." "But why?" asked the minister. "Well, I am afraid you would let me go to hell a little." Beloved, I don't like the idea of "catering" after the world, just a little.

This question comes to us: **Why these things**—the gold watch chain or fob, the loud colored necktie, the latest cut suit, the pompadour hair, the

derby hat, etc., etc.; the short sleeves, the low cut waist, the watch buckled on the wrist—and a number of other things we might mention. Do these things help us to witness for our Master?

Do you believe in the bonnet for the sisters? I surely do. (I don't just like the pancake-turned-down-at-the-edge-pinned-on-with-a-pin kind.) Is there anything in the head gear that is as nice and neat for women professing Godliness? In my mind, there is nothing more reasonable than the plain garb of our sisters.

"But," you say, "I would be ashamed to be seen with my wife with a bonnet." Then it is too bad you did not marry a butterfly instead of your wife.

"Well," you say, "how about the men?" I don't think a derby hat brother and a bonnet sister look well together. I think if the brethren would be more careful about their garb, it would be much easier for the sisters to conform to the wishes of the Church.

Now, dear friends, let us settle this question once and for ever. I think we ought to dress neatly, and in a suit that is becoming and serviceable, and this seems to me to be sufficient. Now let us look at ourselves and be willing to make any changes that may be necessary to be true to our profession. Let us turn to I Pet. 5:10. Four things—"perfect, stablish, strengthen, SETTLE."

Beloved, our time is short. May we not be carried away with the age in which we live. **Ye are the light of the world.** Now I thank you for this little chat. Yours for the faith once delivered to the saints. Till He comes.

Sterling, Ill.

TORREY'S REASONS FOR NOT BEING A MASON

For the Gospel Herald.

Because of the remarks of a certain minister recently, the following letter of R. A. Torrey's was again brought to my memory. The minister said (speaking on why men backslide) "One reason so many people backslide is because they go from one church to another, and do not take a church letter along, consequently do not unite with the church." This was true, and good, had he stopped, but he added, "you lodge men would not think of going from your town, without taking your cards along." Fearing he would belittle the lodge men, he further said, "I am not saying anything against the lodge, for if you fellows would live up to the teachings of the lodge, you would be pretty good fellows."

Upon hearing this statement I was impressed as I have been for some time that Dr. Torrey's reasons for not joining the lodge should be published in the Gospel Herald. Through a friend of mine a copy of the original letter fell into my hands. Reader, if you have been the least bit inclined to believe in the lodge, read Dr. Torrey's objections for himself.

T. K. Hershey.

Binghampton, N. Y., Dec. 10, 1910.

Mr. William I. Phillips,
850 Madison Street,
Chicago, Ill.

Dear Brother Phillips:—

Yours of December 27th received. You ask for my reasons why I have not joined the Masonic Fraternity. They are:

First, Because God expressly commands believers in Christ, "Be not unequally yoked together with unbelievers" (II Cor. 6:14). This is the passage that decided me once and forever on the lodge question. There are many unbelievers in every Masonic lodge. By unbelievers, I do not mean infidels, but I mean unbelievers in the Biblical sense, any one who has not that kind of faith in Jesus Christ that leads him to definitely accept Jesus Christ as his Savior and Lord. Furthermore, the Masonic lodge, if I am correctly informed, explicitly rules out, at least in its lower degrees, the name of Christ. I could not join any organization that ruled my Lord out. Some of the most wicked and godless men I have ever known have been members of the Masonic lodge, even though their character and conduct were well known to others in the lodge. I could only join a lodge by definitely and knowingly disobeying God.

Second, I have no time to be a Mason. I could only give time to a lodge by taking it from the church, and the church of Jesus Christ needs all the time I have. I have learned by experience that a large number of those persons who are both Masons and church members neglect the prayer meetings and other church obligations for the sake of the lodge. If I had three times as much time as I have, I should want to give it all to the church. I could not be a faithful Mason without being a faithless church member.

Third, I consider what is called "the work" of the Masonic lodge to be childish and foolish. I once took time to study "the work" of the lodges up to the Royal Arch degree. At that time I knew exactly what they did, and I could never understand how a serious-minded man could give time to such tomfoolery. I could understand a child's doing it. When I hear Masons talking together about "the work" of the lodge, I can scarcely refrain from laughing. It is difficult for me to see how any man who has a proper amount of self-respect and manly dignity, can go through what a man goes through when he becomes a Master Mason and then ever go back to the lodge again to take part in the initiation of another candidate. To my mind it is belittling, degrading and disgusting. My attention was called to it when I was about 22 years of age by a man who had been initiated at the Masonic lodge but came out completely disgusted with his experience and who never went back to the lodge again. How any Christian minister can submit to what a minister is compelled to submit to when he is initiated into the Blue Lodge, I cannot understand. I do not question that there are many excellent men who are members of Masonic lodges, but to me it is incomprehensible how any Christian man can be.

Fourth, To my personal knowledge, Masonry has been used to protect criminals and other evil-doers from the just consequences of their wrong-doing. In one city where I lived, the proprietor of the vilest and most notorious place in the city could not be touched by the law because he was a Knight Templar. Every other place of the sort was run out of the city but this. I have known similar things elsewhere that have come under my personal observation.

Fifth, If there was nothing else that kept me from being a Mason, the oaths required of those joining the fraternity would make it obsolutely impossible for me to join the Masonic lodge. Some of these oaths are simply shocking, indeed appalling. Either these frightful oaths are meant to be taken seriously and literally, or else they are not. If they are taken seriously and earnestly and literally, words can scarcely describe my horror that any Christian man should take such an oath upon himself. If they are not taken seriously and literally, and in a large proportion of cases they are not, then they are profane and blasphemous in the extreme.

There are other reasons why I have not joined the Masonic fraternity, but I think these will suffice.

Sincerely yours,
(Signed) R. A. Torrey.

THANKS

For the Gospel Herald.

Some time ago, I made a request that somebody send in to the paper for publication some hymns the first lines of which I sent, having forgotten the balance of them. There were two of them.

I herewith express thanks to the friends who so readily responded, and to the brethren of the Gospel Herald for publication of same, as there were a number of copies sent in and the hymns came out in the Herald, besides there were three personal letters sent me, each giving the hymns in full.

D. W. Kilmer.

Purcell, Mo.

"There is music in a kind word that sings itself into the listening heart."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSION NOTES

Adams Co., Pa., was represented at Belleville last week by Brethren Bucher and Boyer and some of their friends.

Communion services are announced for the Altoona Mission next Sunday. An invitation to attend is extended to all within reach.

Communion services were held at Ft. Wayne Mennonite Mission, May 13, with Bro. John Garber of Goshen, Ind., in charge.

Bro. Abram Mosemann of Lancaster, Pa., spent a few hours at the Ft. Wayne, Ind., Mennonite Mission recently, forming acquaintance with the workers.

Bro. D. H. Coffman of Goshen, Ind., spent some time recently at the Ft. Wayne Mission in the interests of remodeling the building now going on at that place.

A prominent figure in the Board was Bro. P. S. Hartman of Virginia. He is past seventy years old but is still active and energetic in the Lord's work.

Bro. A. Metzler of West Liberty, Ohio, was unable to attend the Board Meeting at Belleville. His health is better, though he did not feel able to make the journey to the meeting.

Brethren Ira Johns and Noah Long, accompanied by Sisters Johns and Long, worshiped with the workers at Ft. Wayne Mission on Sunday, May 6. Bro. Johns preached an edifying sermon.

We call the attention of the friends of Ft. Wayne Mission who have been frequently enjoying the services with us by coming in on Sunday morning in their automobiles that Ft. Wayne has adopted eastern time; so that all services at the Mission are held an hour earlier than usual.—B. B. K.

The missions to South America is to be begun soon if present arrangements are carried out. Bro. and Sister T. K. Hershey of Bluffton, Ohio, and Bro. and Sister J. W. Shank of Newton, Kans., are preparing to sail as soon as possible—probably in August. Further details will be announced later.

The neighboring counties of Juniata and Snyder sent a good sized delegation to Belleville last week. W. W. Graybill, William Shaffer, Wm. Sieber, and J. F. Bressler were among them.

Bro. J. N. Kaufman represented our India work at the Board meeting. He is well and is looking forward with joy to going back to India with his family as soon as arrangements can be made for the passage.

Brethren Henry Baer, C. R. Strite, and others were at Belleville last week from the Franklin Co., Pa., and Washington Co., Md., conference. Bro. Strite is a trustee of the M. B. of M. & C. and has served in this capacity for a number of years.

Bro. C. D. Esch and family left India early in March. A brief reference to them in a private letter states that their steamer was "detained indefinitely." It was later learned that the ship was detained at Colombo a week and that Bro. and Sister Esch expected to land at Vancouver about the middle of May.

From Lancaster Co., Pa., a number of brethren and sisters attended the Belleville Board meeting. Among them were Brethren David Landis, Sanford Landis, Henry Heller, E. G. Reist, Amos F. Eby, Peter R. Nissley, A. W. Geigley, O. O. Miller, A. N. Wolf, Levi Sauder, Banks S. Winey, Simon Hess.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.
(200 S. 7th St.)

Dear Herald Readers, Greeting:—On Friday, May 11, a joint meeting of the Local Board of Trustees of the Kansas City Missions and the Children's Welfare Board met here. Afterwards the respective Boards met separately. This occasion brought together a good representation from the three conferences directly interested in the Kansas City work.

A number of the brethren stayed with us over Sunday, assisting in the work. Bro. R. M. Weaver filled the appointment at Argentine in the morning. In the afternoon the brethren, D. G. Lapp and T. M. Erb, officiated in our baptismal and communion services at 7th St. The evening meetings were conducted by the brethren, P. J. Shenk and D. G. Lapp at this place, and D. M. Weaver and T. M. Erb at Argentine.

As a congregation, and as workers, we have been encouraged and admonished to abide in Christ, and to show such devotion and loyalty, that should we some time meet the test, we would be willing to die for our Friend.

It was gratifying to have five more souls added to the Church, and to note the number who were glad to partake of the communion in memory of Christ's death for us.

The brethren, D. G. Lapp and J. D. Mininger left here Sunday night to attend the General Mission Board Meeting in Pennsylvania.

Bro. Daniel Graber and wife were among our visitors on Monday. We are so glad for the helpful way in which we may meet. The past several days were busy ones, but not without blessing. "Then they that feared the Lord spake often one to another," and the Lord heard. "Then I told them of the hand of my God which was good upon me, ... So they strengthened their hands for this good work." In this way may we also be of help to co-workers.

In His name,
Martha Buckwalter.

May 16, 1917.

Youngstown, O.
(950 W. Federal St.)

The congregation at the Youngstown Mission enjoyed a visit from Bro. C. Z. Yoder on Sunday, May 13. Communion and baptismal services were held on the same date by Bishop A. J. Steiner. Six were received into the church, two by baptism, three by confession, and one by letter. Bro. Yoder conducted the Sunday evening service and the workers were much encouraged and revived through these services.

Workers.

Pasadena, Calif.
(358 Worcester Ave.)

To all Herald Readers, Greeting:—Our small band of workers here feel encouraged, since we changed our Mission from Pasadena to 739 Kohler St., Los Angeles. We find we have a much larger field to work in, and realize the harvest truly is great but the laborers few.

Our first service in the new place was held Easter morning. Our services are, Sunday school at 10, preaching at 11, A. M., children's meeting at 6.30 and services at 7:30 P. M. Expect to start a teachers' training class in the afternoon. Our Sunday school is increasing each time, which is encouraging to us. Bro. and Sister Unzecker who labored with us so faithfully all winter left for the east. We felt very sorry to have them leave, but hope the Lord will open the way that they can again return, because of the great need of them.

We need workers very much and hope the Lord will send some one to this needy field. We especially ask the prayers of our eastern friends.

Our weather is beautiful and believe folks would find this an ideal place to live. Yours for Him,
May 15, 1917. Anna Mae Charles.

Belleville, Pa.

On Wednesday, May 10 I left our home for Morton, Ill., having previously made arrangements for placing a fifteen-months old girl into the home of Bro. and Sister John Eigsti. Baby and I arrived safely on the following day. After spending one day in the community, I left for West Liberty, Ohio, arriving there Saturday afternoon. The time spent at the Orphans' Home and with the congregation at that place was a spiritual uplift. Bro. Metzler and his assistants are kept busy looking after the work of the Orphanage. Ever since the organization of the Mennonite Children's Home Sister Sauder and I have had a desire to visit this place. I have enjoyed the privilege while "mamma" was looking after the work at home.

At this time there are two cases of pneumonia in the Home that we represent. Both cases appeared to be serious but are reported better. After a short visit to the Mennonite Publishing House, Bro. Aaron Loucks and family and I came by auto to Belleville, Pa., to attend the Annual Meeting of the Mennonite Board of Missions and Charities. We praise the Lord for His continued blessings. Yours for needy children,
May 17, 1917. Levi Sauder.

Nampa, Idaho

Greetings to all Herald Readers:—We are enjoying lovely spring weather and are blessed with showers of rain occasionally.

We are glad that Bro. and Sister J. B. Yoder of Hubbard, Oreg., have located with us. April 22 they were received into church fellowship by letter. We are pleased to have people of like faith join us in the work of the Lord which is ready to harvest.

Tuesday, May 1, Bro. J. P. Bontrager of Albany, Oreg., came into our midst. In the evening he delivered a very impressive and interesting sermon. On Wednesday evening he again broke the bread of life to us and also conducted the examination meeting. On the following evening communion services were held. Nearly all the members were present.

A number of the members of this place have taken up the study of the Bible for the midweek meeting, using as a text Moninger's "Training for Service." Bro. G. B. Hilty is our leader. The meetings are proving very beneficial.

Interest and attendance at Sunday school is very good. Pray for the work and workers that they may prosper and that the work may be done to His glory.
May 9, 1917. Vertie Hostetler.

NOTES FROM INDIA

By Crissie Y. Shank.

For the Gospel Herald.

The season when the heat makes work both difficult and trying is here. It has been slower than usual in coming and the nights have given us needed rest and sleep, but today the temperature is 95° and those who know tell us it will soon be 100°, then 110°, and then 115°, with hot winds and sleepless nights. Everyone knows how such conditions tend to depress the spirits and make the temper irritable and so those missionaries who stay on the plains and have an added amount of work, at this time particularly need prayers that they may be kept in health, and be given wisdom to act.

Sister Fannie Hershey is now on her way to the higher altitudes of South India for change and rest, having stopped several days enroute with the Brethren missionaries on the western coast of India.

Word has been received that Carolyn Lehman who had a severe attack of tonsilitis is again well and "out picking flowers." Bro. Lehman will shortly join his family at Darjeeling, where they have been since Mar. 14. The daughter, Irene, and Lois Lapp are attending school at that place, while Bro. Friesen's children, Peter and Ida, are in school at Naini Tal, another high hill station.

Bro. and Sister M. C. Lapp spent several days at Ghatula over Sunday, Mar. 18, at which time the ordinance of communion and feet washing were observed at that place. These same ordinances will be observed by the congregation at Sankra on Good Friday and at Balodgahan on Easter Sunday. On account of the plague in Dhamtari and surrounding villages it has been thought wise to postpone that service at Sunderganj.

On Sunday, April 1, 25 persons were received into the Church at Balodgahan by water baptism. 18 of these were daughters of Christian parents living in Dhamtari or one of the outstations, and who are attending the girls' boarding school; three were little girls who have been in the orphanage less than two years; one a young woman who came to the Widows' home about Christmas time; the young son of Deacon Elisha; and two young men from the village. An encouraging feature of the work is the spiritual knowledge and development of these little girls who were baptized, as compared with that of their mothers who were also in the orphanage, at the time of their baptism; and we believe they are learning better and better, though slowly, it sometimes seems, the true Christian spirit.

Little Harriet Lapp has just recovered from the chicken pox, which disease has been in a number of the Christian families as well as in the orphanages, but now she has taken the whooping cough.

Bro. Brunks have removed into the bungalow occupied by Dr. Esch and family formerly. Dr. Cooprider also lives in the same bungalow, and she and Bro. Brunk's have charge of most of the work which Bro. and Sister Esch had been doing. Their leaving the work for their needed furlough in America has caused a vacancy which cannot be filled. But the work has been divided among others and will be done as well as possible.

A letter from Bro. Esch at Colombo, Ceylon, states that they had hoped to set sail Mar. 28.

Asra Bai one of the nurses who has finished her training course at Ludhiana, Panjab, has begun her work at the hospital with Dr. Cooprider. Sonai Bai has begun dispensing medicines from the dispensary at Balodgahan, in connection with her former duties of caring for the sick girls at the orphanage.

The Bible women and colporters of Dhamtari have been hindered from making their regular visits, on account of plague. Many of the Christians cannot live in their homes, but we are thankful for the good health among them. They need your prayers at this time.

Dhamtari, C. P., India,
April 2, 1917.

SALVATION

Imported, as to its source	Jno. 6:50
Imparted, as to its method	Tit. 3:5.
Imputed, as to its standing	Rom. 4:5

—K. L. B.

Paul had been charged with having turned the world upside down; but through the influences of sin the world has already been turned upside down, and Paul was putting forth a most faithful effort to turn it right side up again.—Shoemaker.

If the salaries of those professors in the Theological Seminaries were cut down from $10,000 or $5,000 to $1,000 they would quit their criticism of the Bible and hunt up another job. —Echoes.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

XVIII. Teaching the Children to Save Money

Provideth her meat in the summer, and gathereth her food in the harvest. —Prov. 6:8.

Another scriptural text that we think of is, "Go to the ant, thou sluggard, consider her ways and be wise." The ant is busy during the summer gathering food for the winter. Lazy ants, so far as I know, are unknown; all are workers.

No children need to be taught to spend their money. They usually learn that of themselves. And when it once becomes a habit it (like many other habits) is not easily overcome. Indeed, I question if it can ever be overcome without God's help. How sad to see the children going off to the country store as fast as their little legs carry them to spend a penny that some one had given them to buy chewing gum, or with a nickle that some one had given them to buy candy or peanuts. Is it not true that many times persons who give the children money are a hindrance to them rather than a help? Would it not be much better to suggest to the children if we do give them money that they give it to the Sunday school or to the mission cause and thereby help make some other children happy?

Some one once said, "We all teach our children to save their money, but how many of us teach them to give?" I wish all Christian parents would teach their children to save money, I feel that the mission cause would not be suffering as it is if this were true. Many parents fear making misers of their children if they teach them to economize. Well, there is danger; but is it not equally true that there is danger in not teaching them to save for fear they will be spendthrifts? We have known people to just wonder what to buy next, because they still had a few pennies left after doing their shopping. The whole trouble seems to me to lie in the fact that they were not taught to save their money while children. Everything we do are habits, whether good or bad. The habit of spending money is a terrible thing, and we wonder if we parents have not missed our calling if we neglect to teach the children to save their money.

Sometimes we think some parents think because they don't have very much themselves it is not necessary to teach the children to take care of the little they have. The man who had but one talent was cast out because he neglected putting it to use and thereby gaining other talents. It is encouraging for the children to have a little money on interest, and keep on adding a little to it each year. It is the child that has been taught to save his or her money that makes the man and woman that has something to give to the Lord's cause. Many men and women never have had any money in their possession because they never learned to save it, and when the collections are taken they have nothing to give because it is nearly always spent before they have earned it.

We have known small children to form the habit of borrowing money, and how happy they were after the money was handed over to them; but how sad when pay day came—another terrible habit for children to get into, a thing that is hard to overcome. Children should be taught that if they are needing money it should first be earned then used and not used before it is earned, neither get in the habit of borrowing.

There is danger of the children loving money and making a god out of it. With our teaching to save we should also teach them that money should not be worshiped; yet we must have it and can't possibly get along without it. It is a medium of exchange. The children should be taught that with it their clothing are bought, and with it the Gospel is sent to those who don't have it, and by them saving pennies and nickles some time they can be of more help in spreading the Gospel than if it goes as fast as they get it for candy, chewing gum, and the like. Children who never learn to economize while young may never learn it; and if never learned may never make successful workers for the Lord.

A man who has the responsibility of having a mission on him and is on the extravagant line will soon show himself a failure in the work, because of the lack of confidence those who have been supporting the work have in him. We must have the support of the brotherhood. Mission work can't be carried on without support, and a person who has learned to save while young has advantage over those who never learned it. While some children are anxious to spend their money for things already mentioned others may be just as anxious to spend it for clothing that is unnecessary.

More work for us parents. Tell them the wrong of having a desire to spend their money for anything that is simply for display.

Palmyra, Mo.

AN IDEAL HOME

By Mary Miller.

For the Gospel Herald.

An ideal home is the home patterned after the directions given to man in the book of all books. Home is the sacred place where parents and children dwell for their common comfort, and well being, and where children are trained for the duties of life. Did you ever think of the Christian home as a type of heaven? It may put the home in a new light for some of us, but if there is a type of heaven to be found on earth I believe it is the Christian home. Build up the home and you not only strengthen the family but add to the stability of the Church and nation.

The origin of the home is the union of one man and one woman who together become "one flesh" (Matt. 19:6). It is enjoined upon God's people to "multiply and replenish the earth." Children should be brought up in the nurture and admonition of the Lord. We see that children also have their part in making a home more ideal. Children should always try to obey and carry out the wishes of their parents—except it be in cases where ungodly parents try to get their children to do things which are contrary to the will of God. Children should be bound to "the first commandment with promise." While we think on these things we must conclude that the greatest fault lies in the home training.

The mission spirit has not entered the home as it should. It should be the center of missionary activity.

In an ideal home the Book of all books receives first place in the heart and life. Its pages are read daily and meditated upon. A home can only be ideal when all members of that home are faithful and devout followers of Him who said, "I go to prepare a place for you." It will be readily conceded that the ideal Christian home is the sweetest place on earth. It is at the end of each day's labor. It contains a number of individuals. There is father and mother in authority, with loving and obedient children There is no ruling with a rod of iron. They all have each other's welfare at heart and endeavor to make the home more cheerful for all who enter. If a number of the sons and daughters are away from home, what rejoicing there is when they all come home on thanksgiving day.

But there is one enemy that disturbs the Christian home at times and mars its happiness—it is "death!" With all the grief that it brings it after all introduces us to the one beau-

(Continued on page 142)

Sunday School

For the Gospel Herald.

Lesson for June 3, 1917.—Jno. 18:1-18

JESUS BETRAYED AND DENIED

Golden Text.—He is despised and rejected of men.—Isa. 53:3.

Introductory.—The meeting in the upper room in Jerusalem, that memorable night of the betrayal, is marked by the following events: The eating of the last legal Jewish passover, the institution of two ordinances, the revelation that Christ should be betrayed by one of His disciples, the extended instructions on the part of our Savior, the closing prayer, the closing song. After this they went out. The next that we see of Jesus is in the garden of Gethsemane, praying while His disciples slept. It was here that one of His disciples betrayed Him, it was soon after this that another one (a most favored one) denied Him. It was the darkest period in the life of Jesus, and in the midst of this His light shone brightest.

In the Garden.—Volumes could be written concerning the momentous events of this hour. We see Him lead His disciples into the garden, Judas being then with the enemies of Jesus. Leaving the eight He goes forth with the three who seemed closer to Him than any of the rest. Leaving these three, He goes a little farther, kneels down, and wrestles with His Father in agonizing prayer. Even these favored disciples were not equal to the occasion and fell asleep. It was here, after Christ had received comfort and encouragement from above and after the disciples had been thoroughly warned, that Judas came with his band of men and officers who came with authority from the powers that be to apprehend and arrest Jesus.

The Betrayal.—Behold the hypocritical and covetous Judas. For the sake of getting even with Jesus for the rebuke he got the night that he criticised that woman for pouring out that ointment upon her Savior, for the sake of the thirty pieces of silver, he is about to perpetrate the darkest crime in history. Walking up to Jesus, Judas pretended great affections for Him and greeted Him with a kiss. Judas is typical of that large class of people who pretend great affections for our Savior but are continually betraying Him for the sake of a little of this world's ease or glory or riches. Give Judas all the credit you can for his diabolical deed. Then look heavenward and answer God the question whether your professed devotion to Christ and His cause is genuine.

The Arrest.—The kiss of Judas was the signal for the arrest. "Whom seek ye," was our Savior's simple question. "Jesus of Nazareth," was the response. "I am he," was Christ's prompt reply. Though the words were very simple the power in which they were spoken was overwhelming. "They went backward, and fell to the ground." It was a clear demonstration that there was no power in earth that was able to overcome our blessed Lord. They had only such power as was imparted to them. Christ did as He testified, He laid down His life of Himself. It was by His permission that they took Him. But He went with them willingly and without the least show of resistance—a very important point for meditation at this present time. Again He asked them, "Whom seek ye?" "Jesus of Nazareth," was their reply. He gave them the reassurance that He was the one whom they were seeking, and now asked that His disciples might not be arrested with Him. Simon Peter, true to his resolute nature, drew his sword and smote off Malchus' ear. But Christ quickly rebuked him, restored the ear, and notified Peter and all the rest of the world that "all they that take the sword shall perish with the sword." After that there was nothing extraordinary about the arrest, and the next we hear of Christ is that He was before a hastily summoned council, shamefully treated, and hurriedly pronounced "worthy of death."

Peter Denies His Lord.—What of that bold and resolute Peter who so bravely defied the authorities in the garden? His weapon being put back into its sheath, he seemed completely unnerved and dumbfounded. From now on his course seems to be one of curiosity as to what should become of Jesus. He followed "afar off." After they had reached the palace of the high priest John went in but Peter stood on the outside. "Come in," said John to Peter. Peter did so hesitatingly. "Are you one of his disciples?" was a question put to Peter. "I am not," was the reply. This was repeated three times and each time Peter denied knowing his Lord. Then the cock crew, Peter remembered what Christ had told him, and he went out and wept bitterly.

Peter and Judas.—It is interesting to note the comparison between these two men who had so shamefully betrayed their trust. One openly sold his Lord for money while the other denied knowing Him, confirming this falsehood and attempted deception with an oath. So far as actions are concerned, we place them in the same class but when it comes to motives we see a world of difference. One did his work deliberately while the other acted from the confusion and impulse of the moment. When it came to repentance, one sought the gallows and the other came back to Christ. It is an impressive object lesson by which all men may profit.—K.

Our Young People

USING WHAT WE HAVE.—Acts 3:1-10

Topic for June 3

MOTTO

"As good stewards of the manifold grace of God."

THE STUDY HOUR

I. **Our Topic.**—Often do we find that people are discouraged at the prospects before them. They seem to have so little in sight with which to work. Their means is scanty. They have but a little experience. Their skill to labor is only ordinary. Were it not for the boundless resources of the Lord it would be indeed a discouraging outlook. But we find that no gift is small when God's blessing is resting upon it. The lad with the loaves and fishes saw the multitude fed before his eyes thru the blessing of Jesus. The widow had her mite commended above the abundant store of the rich because it was given in the right spirit. The man with two talents received the approval of the Master the same as the man with ten because he was equally faithful in its use. When Moses excused himself for being slow of speech, God did not receive the excuse. He asked what he had in his hand. It was only a rod, but by the power of God, Moses began a series of signs and wonders that shook the very throne of Egypt. If we use what we have in our own strength and forget to do what we do heartily as to the Lord and not to men, we will find ourselves very poor and weak indeed. But when we give all honor to God with the smallest of our gifts, our work will be magnified before Him, and boundless results will follow.

Let us take a look at the gifts God has placed in our hands. None are so poor or so mean but they can be used to accomplish a great work for the Lord and be a blessing to men. Can you talk? Talk to the glory of God. Can you sing? Sing to the glory of God. Have you a little means? Use every cent in honor to God. "I beseech you therefore brethren, by the mercies of God that ye present your bodies a living sacrifice."

c. Scattering.—Prov. 11:24.

d. Sowing seed.—Eccl. 11:1-6.

PERSONAL THOUGHT

Not what we have kept in our possession, but what we have used in the service of the Master, will count in the day of accounts.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Do.**
2. Jesus Uses what Children Do.

For Young People—

1. Little Things Put to Use For the Master.
2. The Master's Boundless Blessing upon Service.

For Older People—

1. Gifts for Consecration.
2. Working as the Stewards of God or Working as Our Own Master.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MAY 24, 1917

Field Notes

Bro. J. S. Shoemaker worshiped with the brotherhood in Juniata Co., Pa., last Sunday.

An all day mission meeting on July 4 has been arranged for at Stahl Church near Johnstown, Pa.

Communion services have been announced for Mennonites churches in Blair Co., Pa., as follows:
Sunday, May 27, Altoona.
Sunday, June , Martinsburg.

The opening services of the Eastern Mennonite Home at Souderton, Pa., were held on Ascension Day.—C.

Lack of space compels us to hold over for next week much of the correspondence intended for this week's issue.

The brethren, P. R. Lantz and I. W. Royer, were with the Bethel congregation, Medina Co., Ohio, on Sunday, May 13.—N.

Bros. J. E. Martin and J. G. Bumbaugh and families of Pond Bank, Pa., worshiped with the Marion congregation Sunday evening, May 13.—L.

A choristers' meeting will be held at Mellinger's Church, Lancaster Co., Pa., on Thursday. May 13, 1917. Problems confronting the leaders of song will be discussed.

Bro. D. H. Bender of Hesston, Kans., spent a day at his former home at Springs, Pa., on his way to the Mission Board meeting at Belleville, Pa., last week.

Bro. J. D. Brunk of Goshen, Ind., dropped in on us for a few hours last Saturday. He was on his way home from Virginia and Maryland where he had been for some time.

A public meeting will be held in the Mennonite Church at Souderton, Pa., on Whit Monday, the purpose being to organize a Mission Board for the Franconia Conference district.—C.

Bro. Amos W. Myer and others of Mummasburg, Pa., worshiped with the Pleasant View congregation near Chambersburg, Pa., on Sunday, May 13, at which time the ordinance of communion was observed.—L.

Bro. Abram Metzler from the New Providence congregation, Lancaster Co., Pa., preached at Souderton, Plain, and Line Lexington congregations in Bucks and Montgomery Cos., Pa., on Sunday, May 13.—C.

Four of the Scottdale preachers were away from home last Sunday. Bro. Brilhart was in Ohio, Bro. Ressler at Masontown holding communion, Bro. Loucks at Schellburg, and Bro. Reist in Lancaster Co.

A Sunday school and mission meeting to to be held at Susquehanna Church near Port Trevorton, Pa., June 14-16. Friday is to be Sunday school day and Saturday devoted to mission interests. A good attendance is desired and a good meeting is expected.

Bro. D. B. Kauffman of Kenmare, N. Dak., was called to Wolford, N. Dak., recently to assist Bro. Mast in the ordination and communion services at that place. We praise God for the encouraging report from that place. May the good work go on.

Sunday School Meeting.—May 30 is the date set, and Olive Church the place, for the coming Sunday school meeting of the Holdeman, Olive, and Elkhart Sunday schools of Elkhart Co., Ind. "Everybody welcome," is the invitation sent out. A good, live meeting is expected.

Communion services were held at Schellburg, Pa., last Sunday. There were present Bro. S. G. Shetler and a group of brethren from the Johnstown district, Bro. J. N. Durr of Martinsburg, and Bro. and Sister Aaron Loucks of Scottdale. There were 36 communicants in all.

Brethren J. M. Kreider and J. H. Hershey of Palmyra, Mo., who attended the Mission Board meeting at Belleville, Pa., last week, went on to Lancaster Co. to remain over Sunday. It is Bro. Kreider's intention to be with the brotherhood at Alpha, Minn., in communion next Sunday.

Sunday School Meeting. — The twelfth annual Sunday school meeting to be held at the Mennonite Church near Marion, Pa., has been appointed for June 8 and 9. Among those from a distance whose names appear on the program are Brethren N. H. Mack and S. G. Shetler.

A feast of good things was enjoyed by the congregation worshiping at the Scottdale Mennonite Church. There were present Bros. G. L. Bender of Elkhart, Ind., Bro. S. R. Good of Sterling, Ill., and Bro. J. D. Mininger of Kansas City, Kans. Bro. Mininger preached morning and evening.

A Correction.—The time has been prolonged to June 4 to accept inmates at the "Eastern Mennonite Home for the Aged" instead of May 21 as was stated in this week's Herald. The next service will be held June 17, P. M., and every two weeks following. All are invited to attend.—J. D. E.

Mission Board Meeting.—A program of the second annual meeting of the Mennonite Board of Rural Missions of Ontario is before us. The meeting is to be held in the first Mennonite Church, Kitchener, Ont., May 29 and 30. The program is laden with practical subjects and we hope to hear of an inspiring meeting.

Quite a few of the brethren from the west and middle west stopped at Scottdale the beginning of last week on their way to the Mission Board meeting at Belleville. Among them were Brethren A. M. Eash of Chicago, W. S. Guengerich of Wellman, Iowa, and J. M. Kreider of Palmyra, Mo. Bro. Levi Sauder of the Millersville Children's Home was also among the callers.

Following are a few figures which may be of interest to those desiring to know something of the work done by the home missions under the Mennonite Board of Missions and Charities:

No. of missions, 10.
No. of members, 409.
Confessions during the year, 107.
Expenses, $15,729.05.
Value of real estate, $92,885.

If you know of any ministers or bishops who have not yet sent in their census returns, will you be so kind as to call their attention to the fact that all ministers and bishops are expected to fill out the ministers' question blank each for himself? It is not sufficient that some one else has filled in the blank for the congregation. Failure in this matter might possibly result in your ministry being questioned at a time when you want much to have it recognized.

J. A. Ressler, Scottdale, Pa.

OPENING DAY

Ascension Day, May 17, 1917, was observed at the Eastern Mennonite Home, Souderton, Pa., as opening day.

The services were opened by singing and prayer. Bishop Mininger preached a sermon in German and was followed by Bishop Rosenberger in German remarks. Bishop Warren Bean then preached in English and the closing remarks were made by Bishop Clemmens.

During the day the building was open to the public for inspection and a large number availed themselves of the opportunity to look it over. The cost of the Home will be about $30,000. Bro. Alpheus Allebach is appointed steward of the new institution.—B.

Correspondence

Denver, Pa.

Communion was observed on Sunday, May 6, in which nearly all the members took part. Preparatory services the day before. May the Lord bless this sacred ordinance to every brother and sister to keep in remembrance the life and suffering and victory of our Savior. Our Sunday school has an enrollment of 195 and a good attendance. Among the visiting ministers were Amos Geigley of Pequea and J. A. Ressler of Scottdale. Greeting in His name,

Wm. G. Good.

Wakarusa, Ind.
(Olive congregation)

Truly we have reasons to rejoice on account of the many blessings and privileges given to us by our Father in heaven.

On Sunday, April 22, we had our council meeting. All present expressed peace and a desire to partake of communion. At the same time votes were taken for a minister. Bro. J. S. Hartzler had charge of the services. On Saturday, April 28, we had baptismal services at which time fourteen persons were baptized and three reclaimed. The following day one more was reclaimed, after which we commemorated the suffering and death of our Lord and Savior Jesus Christ. Nearly all the members communed.

On Sunday, May 6, ordination services were held, the lot falling to Bro. Clarence Shank. May God help him that he may not shun to declare a whole Gospel and may God help us as a laity that we may live consistent lives that the ministry may reach out for the ingathering of lost souls! Bro. D. J. Johns officiated at the ordination.

At these different services we had visiting brethren and sisters from the Holdeman, Yellow Creek, Goshen, Clinton Frame, and Elkhart congregations. Welcome. Come again.

While we have been greatly blessed in the past, yet the devil is very busy trying to entrap us. May all Herald readers remember us at the throne of grace that we may be faithful. Harvey N. Yoder.

Salunga, Pa.

Dear Herald Readers, Greeting:—The Landisville and Salunga Sunday school workers' meeting will be held at Salunga on Wednesday evening, May 30, 1917, at 7 o'clock. Program as follows:

Lesson for June 3, Bro. J. W. Root.
Lesson for June 10, Bro. Henry Longenecker.
Lesson for June 17, Bro. Willis Baer.
Lesson for June 24, Bro. Samuel Hershey.

Sec.

May 12, 1917.

Versailles, Mo.

Dear Herald Readers:—We again commemorated the suffering of our Savior, May 6. Sunday school was postponed to give more time for the funeral of our aged brother, Uncle Sam Ramer, in the afternoon.

Bro. Joe C. Driver, besides being with us over our communion, preached for us Thursday evening, April 26, and Sunday evening, May 6. Bro. D. S. Weaver also encouraged us by his presence in our worship Sunday, May 13.

Spring is here once again. May our Christian lives learn the lesson of abiding in Christ and thus have perpetual spring. Icie P. Shank.

May 13, 1917.

Lansdale, Pa.
(Plain congregation)

Dear Herald Readers, Greeting in the Name of Jesus:—"The Lord hath done great things for us, whereof we are glad." With David of old we must say, "Our lines have fallen unto us in pleasant places."

We were privileged to have with us this morning Bro. Abram Metzler of New Providence, Pa., who broke unto us the bread of life, using as a text Jno. 4:24. We were richly admonished by Bro. Metzler as well as by our home ministers, and indeed we need to be firmly founded upon the rock, Christ Jesus, as we know not what is before us in these perilous times.

Two weeks from today (May 27) we expect to commemorate the death and sufferings of our Savior. Our preparatory services will be held Saturday afternoon previous to communion, at which time one soul will be received into church fellowship. There are many more who we pray may feel the desire for the need of a personal Savior. While we are young and strong is the time to serve the Lord "in the beauty of holiness."

Yours in His service,

May 13, 1917. Laura F. Fuss.

Westover, Md.

Greeting to all Herald Readers:—"God is love,"—and we are made to realize this more and more from day to day as we see His various ways in directing the affairs of His children, showering His blessings upon us, "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust," and He sendeth his ministers to speak the glad tidings of salvation to all classes of people.

On Saturday, April 28, Bro. George Hostetler came and preached three edifying sermons. He gave us much encouragement in the work here. On Friday, May 11, we received a visit from Bro. Henry Hershey, Bro. Denlinger, Bro. Abraham Martin, and Bro. J. B. Senger, all of Lancaster Co., Pa., the latter two being ministers of the Gospel. They conducted services for us in the evening to a full house of attentive listeners. All were earnestly warned to flee from

(Continued on page 140)

Miscellaneous

"I LEARN"

Sel. by S. C. B.

I learn, as the years roll onward
And leave the past behind,
That much I have counted sorrow
But proves that our God is kind;
That many a flower I longed for
Had a hidden thorn of pain,
And many a rugged by-path
Led to fields of ripened grain.

The clouds but cover the sunshine,
They cannot banish the sun;
And the earth shines out the brighter
When the weary rain is done;
We must stand in the deepest shadow
To see the clearest light,
And often from wrong's own darkness
Comes the very strength of right.

We must live through the weary winter
If we would value the spring;
And the woods must be cold and silent,
Before the robins sing.
The flowers must be buried in darkness
Before they can bud and bloom,
And the sweetest and warmest sunshine
Comes after the storm and gloom.

So the heart from the hardest trial
Gains the purest joy of all,
And from lips that have tasted sadness
The sweetest songs will fall.
For as peace comes after suffering,
And love is the reward of pain,
So after earth comes heaven—
And out of our loss the gain.

THE GUIDING HAND

By Silvanus Yoder.

For the Gospel Herald.

> And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him.—Mal. 3:17.

People in general are inclined to look upon the achievements of governments and the affairs of nations as the natural consequences of the industrial and persevering energies of its individuals and in connection with this thought often comes the idea that nations control the destinies of the world and that affairs are entirely in the hands of a few individuals; that people must bow and even sacrifice the principles and commands of God because, as they think, the powers of darkness are turned loose and have gotten beyond the power of control.

If as God's children we had lived in the days of Pharaoh and should have seen our boys thrown into the Nile River and ourselves placed into hard bondage under severe taskmasters it certainly would have appeared to us as if there were no power to stay the hand of the oppressor nor any one who even paid any attention to the suffering and privations of a small, feeble, unorganized company of God's people. According to some modern expressions we certainly would have been inclined to say that the lion and hell were turned loose and that the only and final result would be the extermination of the people of God.

The checkered history of God's people has always been remarkable and very impressive to the child of God and to him who always had confidence in the hand of God to rule and control the destinies of the world and nations. It is sweet to him to know that God watched Pharaoh, and that He knew how many boys were drowned in the river. He admires with holy reverence the divine chastisement of Judah under the hand of Nebuchadnezzar in the sparing of Daniel and the three friends and in the sifting and refining of Israel. It was no accident that Alexander rose in the days of Darius when the Jews were in a feeble condition and made his power to be felt and dreaded. The obnoxious rule of the Romans in the days of Christ was but a part of the divine plan of the all seeing wisdom of God and even Nero in all his vile devilishness and cruel sagacity was not running loose but was stayed by the Divine Hand.

The cruel persecutions of the early Church by the Roman emperors from without and the equal cruel persecutions seemingly from within of a much later date did not miss their mark in the effects upon the Church of God, neither were they without the control of God but were guided and held in check as it pleased God; and who is able to tell or reveal to mankind the effects upon the Church but the throng of those who stand in white robes before the Throne and sing the song, "Worthy is the Lamb."

Dear brother, in this time of war and turmoil may we have this full confidence in God that He will still provide for His own. May we know that the Kaiser's submarines are not running at random neither are the compulsory military acts without the control of God. It is sad to say, however true, that the people of God have at times in all their history needed sifting and refining to prove who were the chosen, the faithful, the few. Today, in these latter times, we need not question so much the outcome of these stirring times for history itself has revealed much of it to us also the shadow of these coming events have long ago been cast in advance, neither have we been left to grope in the dark for God's Word is not without warning as to the final ruination of mankind without Christ.

But the question is, Who are the chosen? Who is the faithful one that stands by his post of duty and endures the vile and sinful cheers of mockery and the insults of sinful men? Who will be sifted out and lost to the cause of God and made to give up the fight of righteousness and turn to the foe his back and flee. To us it is a serious thing and a grave question—not for the Church, for it will be spared in spite of the Kaiser's submarines or any military compulsory law, but for the one who shall be sifted out.

Brother, have you looked well to your ways and the ways of your household? Will you and your household stand sifting? Have you thought of the coming of Christ to make up His jewels? Will you take part in the marriage supper of the Lamb or will you be sifted out and lost by the attractions of sin? Surely there are no accidents in the providence of God and the purging of the vine although painful and at times very unpleasant is but the Hand of God in making the Church a fit subject and a worthy bride of the Lamb.

Middlebury, Ind.

THE SUNDAY SCHOOL A BIBLE SCHOOL

By John Horsch.

For the Gospel Herald.

On the question of graded Sunday school lessons and the introduction of extra-Biblical studies there is a division of opinion. A few thoughts for further consideration are here presented.

Probably the most satisfactory solution of the problem of Christian instruction is the parochial school in which at least three quarters of an hour of each school day is devoted to the study of Bible history and doctrine under a competent teacher. The daily study of a definite lesson is insisted upon, the same as in teaching the secular branches. Bible passages are freely committed to memory. Schools of this kind are maintained in some of the Mennonite communities of the West and Northwest.

In the bringing up of a child nothing can take the place of daily systematic study of the Bible. In the absence of parochial schools the Sunday school is indispensable, though in definite results it accomplishes less. It is generally admitted and regretted that as a rule even among young people who are regular attendants of Sunday school, the knowledge of the Bible and its teaching leaves much to be desired.

Under these conditions the suggestion to curtail the time and effort heretofore devoted to Bible study in the Sunday school and to introduce the teaching of other subjects, such as missions and church history, can not be seriously considered. The Sunday school is and should be a Bible school. It would lose both in importance and interest if it were partly given to the study of subjects such as were just mentioned. Missions and church history ought to be studied—not at the

expense of Bible study, however. Why not teach these subjects in the Teachers' Training Class and give a general invitation to take part?

True, the extra-Biblical subjects are planned to be taught the seniors (age 17 to 20). However, the Sunday school will have to become far more efficient, if the average pupil is to be advised to accept a substitute for Bible study at that age. And what of those who are above the age of 20? Are the graduates of the graded Sunday school expected to continue attendance? Are there post-graduate courses to be provided for the ages from 20 to four score years? Or are the graduates expected to fall back upon the old system?

As a rule it will be found difficult to grade a Sunday school properly to accommodate the proposed plan. In most schools grading according to the Bible knowledge of the members would result in a great mixup of ages. Young people and middle aged would find themselves in a class with children below the teen age.

The writer for one believes that the Bible is simple enough for a child of school age to understand much of it. Is this minimizing the Bible? By no means. Quite true, there are things found in the Bible that a child's mind can not grasp, and again, there are things that the mature mind can not fathom. Both the old and the young can learn and believe the Scriptures whether or not they understand all about it. The writer was past his teens when he first got a real insight into Gospel truth, and he sincerely thanks his parents and teachers for teaching him that which he could not quite grasp at the time. It is a well known fact that many others have a similar testimony.

It is unwise, we are told, to teach a child the book of Hebrews and Revelation before it knows Bible history. The lesson schedule of the International Sunday School Committee contains neither of these books; there are small sections taken from them which are adapted as a basis for teaching both children and adults. As for the doctrinal epistles of Paul and the prophecies of the Old Testament, we believe such doctrinal teaching needful even for children.

In the writer's opinion it would be a sad day for the Mennonite Church and for any other church when the inadequate Bible study provided for by the Sunday school would be further curtailed and the Sunday school in a measure lose its present character of an institution for the exclusive study of the Bible.

Scottdale, Pa.

"Righteousness exalteth a nation; but sin is a reproach unto any people."

TEACHING THE CHILD THE HOLY SCRIPTURES

Or The Sunday School Teacher's Problem

By J. R. Shank.

For the Gospel Herald.

> From a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus.—II Tim. 3:15.

I have read with interest the articles found in the Gospel Herald by Bro. Thut on, Spiritual Development in the Sunday School and How to Promote it, Nos. 1 and 2 of Vol. X; also in Nos. 3 and 5, the articles by the brethren, D. H. Bender and Lester Hostetler, on the Graded Lessons in our Sunday Schools. Our interest has been more than a mere curiosity for we feel that topics were discussed which are live and vital to the welfare of the rising generation. We wish to take a little time therefore to give a few convictions that have been forming in our mind concerning the important work of making the Bible Message known to the rising generation.

Blessed is that child whose life has been in touch with the message of the Holy Bible from infancy. The Sunday school is an assistant to the task which rightly belongs to the parent. Many, many parents have not performed their part with reference to this sacred trust or have not the ability to do it in the best manner. The Sunday school as the instrument in the hand of the Church comes in and helps supply the deficiency. The methods of giving this instruction may differ, but if the vital aim is reached—**wisdom unto salvation**—no one will be apt to quarrel over methods. But in spite of the vital ends we hope to reach, the question of methods is upon us asking for recognition, so that it is up to us in all fairness and wisdom to consider the claims and to so continue our work that the blessed ends may not be defeated.

In dealing with souls we have often seen the advantage of ignoring the thing of form, or intellectual wrestling, and striking straight at the mark—a diseased heart life. I have often wished we could throw off the shackles of methods even in Bible teaching and adapt ourselves to the needs of the inner life as God sees it by bringing the message to bear that most fits the state of a congregation.

Our lives are bound up in each other. Every congregation is affected by the prosperity or adversity of spiritual development of its individual members. This reaches down to the smallest child in their midst. God has stamped His stamp upon this law of our being and gave instructions to harmonize with it. The first command that brings to light this plan of dealing with a community of minds is found in the instruction to parents in the home. "And these words that I command thee this day shall be in thine heart and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up" (Deut. 6:6,7). Here is the most natural system of teaching which clusters around a common fireside, and reaching out to the wayside where neighbors may partake of the common topic—God's Word. Again we have a thrilling passage in Deut. 31:12 dealing with the public assembly for instruction. Note the persons who are bound up in this common mass for a definite aim together. "Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn and fear the Lord thy God, and observe to do all the words of this law." Making the message plain to all who are able to understand is not to be ignored. The point under discussion just now is not concerning that. What we wish to impress is, that there is a law of unity of spiritual interests that call for a **united** study of God's law in the home and in public gatherings. Whenever we introduce plans that break that unity or hinder its expression in the assembly, we are losing a vital part of the development of both young and old. While "Children are not miniature grownups" they are "men and women in the making." They will not understand all that the grownup understands but they will gather their portion of interest out of what vitally concerns them in connection with their elders. I have been astonished at the common interest that children have had, in certain communities in which I have been laboring, in the work especially directed to mature minds. Their questions reveal that they receive a goodly portion even from themes that the mature mind alone can fully master. When we gather around the family altar in our parental home, what does it matter if our first portion in that exercise was a knowledge that this is a time to bow down while papa says words to God? Such lessons bear fruit, and in due time the capacity is enlarged to wider comprehension. But above all, don't neglect the child and let it play while the family is worshiping.

Here is the vital question that has come to me in my meditation: **Can we sacrifice the unity that we have in our present Sunday school system of lessons, for the advantages afforded by the graded system in adapting the subject matter to various ages accord-**

ing to their mental and physical needs?

My experience and the truth of the above discussions tell me that we cannot. Personally, I have grown up under the uniform system of lessons. Whether it has been the best is not so vital to me and was not so important as some other factors. After all, it is the coming in touch with the Holy Scriptures that meant everything for my welfare. The greatest boon of my life was the consecrated, Spirit-filled lives of my teachers and leaders that interpreted the Word to me in terms of life and made the lessons effective. Did you ever consider how much of the entire message of the Bible is couched in a fundamental way in almost any passage? Have you ever considered how much of the great doctrines have been taught in incidental ways when those that learned them were unconscious of the intellectual analysis of these themes? Why, I find the eternal verities written in the words and acts of simple, trusting children who can neither read nor write! Do you not suppose therefore that the blessing can rest upon a child application of the most profound message of the Bible provided we as teachers get in touch with God and the hearts of the boys and girls?

Many of the theories as to what is fit for children in the Bible are faulty. God's method of teaching the people is not so one-sided as human theories are. In the determination to develop the children **man's way,** they introduce material outside of the Bible, thus putting the holy work of teaching the Word on a level with history and the achievements of men. What if Menno Simons was a good man? Can the place belonging to the study of the Word be better filled by the study of good men than in the study of the Word given by inspiration of God, and which is not infallible as good men are?

I appreciate the earnest desire on the part of workers to do better work in bringing the message of the Bible to the children. But I feel a responsibility to sound an alarm against anything that will drive out the spirit of unity between old and young and the devotion to the Bible as God's Word, the dependence of the teacher upon God and the regenerating power of the Word through the Spirit. In our clamour for methods, especially those which involve such changes in the work both in the equipment of the teacher and the organization of the school as well as a literature for the school, there is danger that we lose sight of the elements of power in our work. The Holy Scriptures are our text. God through Christ is our life. By His grace we should work for the advancement of the cause in ways that will keep all our people working together to the end that the work of the Lord may continue to prosper in God's way and to the salvation of many souls.

God has blessed our use of the uniform series of lessons in the past. Our methods may have been very imperfect, so far as laws of human intellects have planned. But if we have been true to the law that brings the life of God to the soul we have been successful. The graded systems that have been developed by many of their advocates have vitally blundered in bringing destructive things into the Sunday school that commend them more to the liberalist on the inspiration of the Bible and the need of regeneration. We do not accuse our earnest workers with this purpose, but we feel that it is the part of wisdom to make haste slowly. If our people are resting too much on the intellectual to the neglect of the heart life let us get down at the feet of our Lord that a mighty wave of conviction may sweep over us to show us how futile all our work is when it is done in human strength however perfectly it may be adjusted in its parts.

Purvis, Mo.

CORRESPONDENCE

(Continued from page 137)

the wrath to come and seek refuge in the arms of Jesus. This visit of the brethren, though very short, was much appreciated by all. We invite all passing this way to give us a call. We will say to any minister thinking of changing locations, if he is hunting for a place where the "Harvest is great and the laborers are few," and a people hungering for the bread of life, in a land of cheap homes and a mild climate, come and see and be convinced of the great need and opportunity awaiting you here.

Yours in Christian love,
May 13, 1917. A. C. Ogburn.

Sterling, Ohio

(Salem congregation)

Greeting to all in the Name of Jesus:—"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." On April 29 communion services were held in our congregation, Bro. I. J. Buchwalter officiating. Bro. Norman Lind from Medina Co., was with us also that day and preached a very helpful sermon.

Today (May 13) Bro. Enos Hartzler of Marshallsville, Ohio, preached a very impressive sermon, using as a text Heb. 11:36.

Bro. David Hostetler was with the Martin's congregation and Bro. P. R. Lantz at the Crown Hill congregation today.

Sister Katie Mumaw is still visiting relatives and friends in Elkhart Co., Ind.

We are looking forward to a season of spiritual refreshing in a series of meetings to be conducted by Bro. S. E. Allgyer from West Liberty, Ohio, to begin June 1 and last a week or longer. Come and help in the good work and be helped. We pray for results and blessings.

Yours for the Master,
P. E. Baumgartner.
May 13, 1917.

Wakarusa, Ind.

(Holdeman congregation)

Gospel Herald Readers, Greetings:—On Sunday, May 13, Bro. David Yoder was with us, at which time four precious souls sealed their vow with water baptism. Communioni services were held immediately following. Two hundred eight partook of the sacred emblems, 5 of whom were visitors.

Our Sunday school is growing both in interest and attendance.

Brethren, pray for us that we may continue in the work of the Lord.

Yours in His service,
May 13, 1917. S. C. Hartzler.

Wolford, N. Dak.

Dear Readers, Greeting in His Name:—Truly the Lord has done wonderful things for us. Results of meetings held at Lake View Church May 10-13: Council meeting Saturday evening. Two were received by letter. Harmony and peace expressed. Unanimously decided by voice of the congregation that Bro. J. C. Gingerich be ordained to the ministry. On Sunday, May 13, in morning service 7 more were received into fellowship by letter, also one reclaimed and one received by water baptism (making a total of eleven added at this time), after which a communion service was observed. In the evening, in the presence of a well filled house and an attentive congregation, an ordination sermon was preached by officiating bishop, after which a very impressive ordination was affected in the ordaining of our dear Brother J. C. Gingerich to the ministry. The charge was given by Bishop I. S. Mast, assisted by Pre. D. B. Kauffman of Kenmare, N. D. At the close of the service another precious soul was reclaimed. May our dear brethren remember this work at a throne of grace, especially our Bro. Gingerich in his responsible calling to the ministry.

Bro. and Sister Gingerich have only lately located in this field from Carver, Mo. They have said goodbye to relatives and friends and yielded to the call from God through the leading of the Spirit to take up the work which is laid upon them at this time. May God be praised for His

goodness towards His children at this place and the consecration of Bro. and Sister Gingerich. May God raise up many more sons and daughters of Zion with their all upon the altar, saying, "Where He leads I will follow," that every needy place in God's vast field may be supplied and the grain be gathered in before the harvest is past.

May 14, 1917. I. S. M.

Bay Port, Mich.

(Berne congregation)

A Friendly Greeting to all Gospel Herald Readers:—On May 6 we again reorganized our young people's Bible meeting with Bro. Peter Ropp as moderator. If the Lord will, Bro. Ropp will attend the Sunday school conference near Elmdale, Mich, May 17.

We are very glad for the short visit Bro. Jacob Bixler gave us May 11. He preached two very interesting sermons Friday afternoon and evening. We were again greatly encouraged to press forward in the good work for our Master. We are always glad to have brethren from different parts come and visit us.

Bro. Bixler left again Saturday to be with the congregation near Vestaburg, Mich., over Sunday. May the Lord bless him as he goes from one place to another.

Pray for the work and workers and may we especially pray for those not so much interested in the Lord's work. Cor.

May 14, 1917.

Elizabethtown, Pa.

Dear Herald Readers, Greeting:—Following is the program of the Sunday school workers meeting to be held May 13 at 7:15 P. M. in the Mennonite Church. Everybody is invited to attend.

Lesson for June 3, Bro. Martin Rutt.

Lesson for June 10, Bro. Frank Shank.

Lesson for June 17, Bro. Martin Miller.

We had the privilege of hearing Bro. J. E. Hartzler of Goshen, Ind., on Sunday evening of May 13, at this place. He first spoke to the young people on the subject of consecration. He took for his text the 6th chapter of Isaiah, the vision he had of the Lord's glory. May we take a lesson from this, always to be willing to let the Lord use us for His glory. He afterwards preached a sermon to a full house using for his text John 16:32: "Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me." I am sure that everybody enjoyed the sermon and the thoughts that were brought out were explained fully in such a way that our love will be stronger for each other and will bring us closer to God from now on. May the blessing of God be with Bro. Hartzler as he goes from place to place preaching the Word.

May 14, 1917. Committee.

Fairview, Mich.

(Sunnyside congregation)

Greetings:—On Sunday evening, May 6, Bro. J. K. Bixler of Elkhart, Ind., came to this place and preached for us Sunday evening, and on Monday evening and held communion services. May the Lord bless the brother in his labor of love as he goes from place to place. Cor.

May 14, 1917.

Mechanics Grove, Pa.

Greetings in the Master's worthy Name:—"The Lord hath done great things for us whereof we are glad." We rejoice to know that our church is growing. May our labor increase also in spirituality.

April 29 Bishop Christian Brackbill was with us and held communion, also baptismal services on Saturday before. Sixteen young people were received into the Church. Some were quite young and some very old—all enlisting under the banner of the cross. May they all remain faithful, we as members setting an example to our young disciples, all working together in love and harmony.

May our prayers continue to ascend that peace may be restored to the nations, and that we may do all to the glory of God. A sister.

May 15, 1917.

McVeytown, Pa.

Dear Herald Readers, Greeting:—On Sunday, May 13, communion was observed at the Mattawana A. M. Church. Nearly all the brotherhood was present. Peace and harmony prevailed anl the guiding of the Spirit could be felt. May the blessing of God accompany each individual that we may always remember His purpose. J. H. Byler.

May 15, 1917.

Millersville, Pa.

(Masonville and Habecker congregations)

Greeting to all Herald Readers:—Our Sunday schools were reorganized in April with the following brethren to fill the different offices: Masonville—Supts., Reuben Lefever, Jacob Neff, Willis Stauffer; Sec., Albert Kauffman; Chors., Jacob Stauffer, Benj. Witmer. Habeckers—Supts., John F. Charles, Clayton Charles, John Hess; Sec., Christ Charles; Chors., Christ Lehman, Benj. Martin—also others to assist these choristers named.

The Bible meeting and song service which was held every two weeks at Masonville has been organized to be held the other Saturday evening at the Habecker Church. A large attendance is expected at the latter place.

The need of Matt. 9:37 has been felt in these congregations and resulted in the calling of a brother to the ministry. Ordination services were held at Habecker's May 15, when the lot fell upon Bro. Christ Lehman. May we remember him in our prayers in this important calling.

May 18 we expect to hold baptismal and preparatory services and communion the following Sunday.

Mabel E. Kauffman.

May 16, 1917.

High River, Alta.

(Mount View congregation)

Dear Readers of the Herald, Greetings:—We have great reasons for praising our dear Lord.

Seeding is almost finished at this place, and we trust the Lord will also give us a harvest.

On April 8 baptismal services were held at this place, two precious souls were received into the Church by baptism, and one by confession. Oh that more might see their need of a Savior and turn to God while the offers of mercy are still extended unto them.

On May 6 we held communion and nearly all partook of the sacred emblems. It is great encouragement for us when we are thus reminded of what Christ suffered for us unworthy beings. Pray for the work at this place. A. R.

May 17, 1917.

THE APPEAL OF MUSIC

Every normal human being that ever lived has felt the mystic and delightful appeal of music. The desire for it, the need of it, is universal. Music inspires, consoles, rests, stimulates, educates and refines. It is universal language that needs no interpreter. It echoes every human emotion—love, hatred, joy, sorrow, victory, defeat, want, discouragement, sympathy—in words that are known to every soul that lives, whatever his native tongue may be. And, as Addison has said, "Music is the only sensual gratification in which mankind may indulge to excess without injury to their moral or religious feelings."

Music ennobles those who study it, as well as those who hear. It entertains and fascinates both young and old. Mankind craves it, needs it, admires, even worships those who produce it. Food, raiment, shelter—then music. Who can contest music's right to fourth place as a human necessity? —Selected.

AN IDEAL HOME

(Continued from page 134)

tiful home of which the Christian home is a type. We should praise God for Christian homes and that it is possible to have many of the characteristics of heaven in them. Let us ask ourselves, What am I doing to make conditions favorable for homes to be more ideal? An ideal home is where there is love, joy, peace, gentleness, goodness, faith, forbearance, obedience, etc. Sometimes people acquire the habit of being cross and selfish at home, and pleasant when among strangers. Let us be more careful and live like Christians should in our own homes first, and then our sympathy will go out for good to every one.

When we look into this subject we see at once that Christ must be one in the home. If we belong to the household of faith, Christ is one with us in our home for He dwells in our hearts by faith. (Eph. 3:17). Let us look into the Word of God for a standard of a Christian home—if we have Christ's love for one another, there will be no more quarrels, disputes, strifes and contentions in our homes. Another important essential in the home is prayer. Oh, let us be more careful and prayerful, lest we enter into temptations. Let the sunshine of cheerful countenances, the instruction of intelligent conversation, and useful books, the tender ties of the warmest love and the cultivation of Christian virtues be among the most prominent features. Whatever our position in the family, let our duties be studied and practiced. Let Christ's directions be followed and His name will be glorified in every Christian home.

"'Mid pleasures and palaces though we may roam,
Be it ever so humble, there is no place like home."

Shanesville, Ohio.

REPORT

Of the Ministers' Meeting Held at the Mennonite Church at Albany, Oreg., April 29, 1917

For the Gospel Herald.

Sermon by Bro. Wm. Bond. Text, Jas. 5:16.

Afternoon Session

The Work of the Ministry, by Bro. J. P. Bontrager.

The first work is to get acquainted with God.

Let God get hold of the minister.

Let the Spirit use the minister rather than the minister use the Spirit. Remain a plain common man, visiting and mingling with his people, never leaving a home without scripture reading and prayer. He should indoctrinate the young people more.

Mustering of the Forces, by Bros. M. E. Brenneman and Wm. Bond.

We must first realize we have an enemy against which we must muster our forces. Workers must be trained, must be obedient, courageous, and forget self.

Rural Mission Extension, by Bros. Joe Whitaker and N. L. Hershberger.

We must not be selfish as to our church, but extend to others outside. The prayers of the Church should follow the worker going out. Unity is necessary and in this the ministers should be an example.

Bible Nonresistance, by Bros. J. D. Mishler and C. R. Gerig.

Be loyal and patriotic to God. The devil wants us to resist evil contrary to Matt. 5:39, so by being nonresistant we resist the devil. Jas. 4:7.

The Church and Her Young People, by Bro. G. D. Shenk.

They should be one—they are one, and upon the young people the church depends. The general discussion brought out that much rural mission work is opening up, and that workers for this field are harder to get than for the city missions.

Evening Session

Song and praise service. Question Box.

The Minister—His Relation to the Social Life, by Bro. C. R. Gerig.

He needs to be careful when in society to follow Christ who is a perfect pattern. Mark 2:13-17.

Turn the conversation to spiritual things for Christ. When thou makest a feast call the poor, the maimed, the lame, the blind.

A collection of $16.85 was taken for the India Mission. Attendance good.

Harry West.
U. E. Kenagy.
Secretaries.

MINISTERS' MEETING

For the Gospel Herald.

Regeneration

was the first subject discussed at the annual ministerial meeting held at the Springdale meeting house near Waynesboro, August Co., Va., May 11 and 12.

To define the term, the following thoughts and illustrations were given: A beginning; a further begetting. This beginning and foundation is a gift from God. This gift, together with the principles taught in the Word, are a means by which the babe in Christ, guided and fostered by the Holy Spirit, develops, becomes an heir of God and joint heir with Christ, and a partaker of the glorified life.

In order to obtain the gift of the new birth we must co-operate. Repentance and faith are necessary. God can dwell only in a broken and contrite heart. The heart is broken by the Word. When Christ comes into our being and begins to operate, and we yield ourselves into His hands, the inclinations of the flesh begins and continues to die until our lives are hid away in Christ.

Evidences of the new birth and regeneration are seen in a desire for the sincere milk of the Word; a desire for God's presence; an interest in the Church and God's kingdom; a separation from the world and strict and cheerful obedience to all of God's Word.

The World Kingdom

was the next subject considered. Many points of difference between the world kingdom and the kingdom of God were noted. It is true that the world kingdoms, with their rulers, were ordained of God; yet the two do not mix. The world government relieves the children of God from civil and military service. The world ruler settles matters of difference by the sword. This is his standard; he therefore bears not the sword in vain. But Christ says, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." The children of God cannot do some things necessary to rule worldly people, therefore God has otherwise provided.

The Bible teaches us to respect and obey the laws of the world kingdoms unless they become a terror to good works. Then they overstep the authority that rightly belongs to them, and we should "obey God rather than man." For example: At several periods in the past the world rulers have said: Stop teaching when God's command has been, "Go, teach." Those belonging to Christ's kingdom chose to be loyal to their King and as a result were severely persecuted. We should know to which kingdom we belong. If a subject of God's kingdom, we will feed, love, and do good to our enemies. We want to be loyal no matter what comes. If necessary to suffer persecution to the extent that the apostle Paul and others suffered, we should still be loyal. Because these light afflictions work for us a far more exceeding and eternal weight of glory.

Prophecies concerning the Kingdom

were presented and all urged to study diligently, and become better acquainted with the recorded prophecis. The Jews were censured for not giving heed to the signs of the times. Apparently some of the prophecies pointing to the end of time are now being fulfilled.

But Luke says, "Be not terrified;" Mark, "Do not be troubled." Possess our spirits. Not one hair shall suffer.

The Ministry at Work

This subject brought some interesting discussions from which we note the following thoughts:

God calls ministers to do His work. This work is too sacred to be placed on a moneyed basis. The Holy Spirit has charge of the Church in Christ's absence.

Better have a minister Spirit-filled than educated in worldly wisdom.

The young may expect to be called to fill the ranks.

Study, not to show yourselves, but to show yourselves approved of God. The faithful servant has the promise of God's presence and help even unto the end.

The minister should be awake to the help he may render in Sunday school work.

In considering the

Duties and Privileges of the Laity

the speakers emphasized the fact that all have a work to do and that the work of the laity is no less important than that of the ministry. All should work and witness to deliver souls. All can give time, thought, and money to Sunday school and other work. We cannot grow without exercise.

The laity can also help by obedience to the church; staying away from places of questionable propriety, and keeping off of the devil's territory altogether.

In order to grow and develop in the Christ life, sincere and fervent prayer is necessary. It is food for the soul and gives life. Pray morning, noon, and evening.

All who are praying for the welfare of the Church and Sunday school will be in at the appointed hour for service. Satan dreads praying souls.

In order to hold our young people for the Church parents should be the standard, or living epistles to be read by the children. Teach and train them when young.

How much interest in the welfare of the Church are we manifesting by the sacrifices that we make? Do our lives show the interest in leading souls to Christ that we express with our lips?

Eli Brunk, Moderator.
A. G. Heishman, Secy.

Married

Stoll—Yoder.—On May 10, 1917, after preaching services in Lake View Church near Wolford, N. Dak., Bro. Joseph Stoll to Sister Anna Yoder, Bro. I. S. Mast officiating. May God bless them through life.

Esh—Yoder.—At the home of the bride's parents, C. P. Yoder and wife near Belleville, Pa., on the evening of May 16, 1917, Bro. Samuel H. Esh and Sister Katherine E. Yoder were united in marriage by Bro. S. S. Allgyer of West Liberty, Ohio.

Obituary

Livingston.—John K. Livingston of near Davidsville, Pa., was born Oct. 2, 1842; died May 8, 1917; aged 74 y. 7 m. 6 d. Funeral services at the Blough Church by L. A. Blough and James Saylor. Buried in cemetery near church. Bro. Livingston had been a member of the Mennonite Church for a number of years.

Keck.—Sister Edith, wife of Bro. James Keck, was born June 29, 1881; died in the faith May 11, 1917; aged 35 y. 10 m. 22 d. Sister Keck suffered intensely with dropsy but bore her suffering with marked fortitude and patience. She leaves husband and 5 children, the youngest not quite a year old, to mourn the loss of all that mother means in the home. Funeral services at Diller Mennonite Church near Newville, Pa., May 13, by Bro. W. F. Charlton. Text, Heb. 11:13.

Adelman.—Benjamin, infant son of Bro. Wm. and Sister Anna Adelman; died May 9, 1917; aged 20 days. Funeral the following day conducted by Bros. J. M. Kreider, J. W. Hess and I. E. Buckwalter at the home and also at the Pea Ridge Church. Interment at the cemetery adjoining the church. Little Benjamin was a weak child. The last few days of his stay he took sinking spells until at last his little heart stopped and we had to give him up. While our hearts are sad we take consolation in the words, "For of such is the kingdom of heaven."

Bender.—Died, near New Hamburg, Ont., John M. Bender; aged 69 y. 10 m. 13 d. In his early youth he united with the Amish Mennonite Church. He remained faithful unto death. He leaves to mourn his departure his beloved widow, 1 daughter, 4 sons, 3 brothers, and a host of relatives and friends.

"Oh the peace and rest in heaven,
Oh the bliss of loved ones there;
Love divine now bears us upward,
All their blessedness to share;
Resting, resting, sweetly resting
All their blessedness to share."

A brother.

Kreider.—Catharine Kreider died at her home in Goodville, Pa., May 7, 1917, after a week's illness with pneumonia, aged 76 years. In early life she united with the Mennonite Church, and remained faithful in the Master's service. She leaves to mourn her departure 5 children, 2 brothers, 2 sisters, and many other relatives and friends. Funeral services conducted by Bros. I. B. Good and Benj. Weaver. Text, II Tim. 4:7.

"She has reached the end of her journey,
And laid life's burdens down;
She has cast aside her heavy cross,
And taken up the crown."

Ramer.—Bro. Samuel Ramer was born in Crawford Co., Ohio, Nov. 24, 1840; died at his home near Versailles, Mo., May 3, 1917; aged 76 y. 5 m. 9 d. April 25, 1878, he was united in marriage with Annie Reed of Nappanee, Ind. To this union 5 sons (one of whom died in infancy), and 1 daughter were born. He is survived by his companion, 4 sons, 1 daughter and 2 grandchildren. At the age of 21 he united with the Mennonite Church and remained a loyal, faithful member until death. Funeral services at Mt. Zion Church, May 6, conducted by Bros. Amos Gingerich and D. F. Driver. Text, "I have fought a good fight, I have finished my course." Interment in adjoining cemetery. Peace to his ashes. His soul is at rest.

Leichty.—Fred Leichty was born June 25, 1901; died April 25, 1917; aged 15 y. 10 m. He accepted Jesus as his personal Savior a few years ago and was a faithful member of the Amish Mennonite Church. His mother and 1 brother preceded him to the spirit world. He leaves his father, foster mother, 3 brothers, and a host of relatives and friends to mourn his early departure. His life stands out as a living testimony of the love of Christ that was shed abroad in his heart. We believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with Him.

Funeral services held at the Eicher Church, Noble, Iowa, conducted by S. Gingerich, S. M. Musselman, and Daniel Graber. Interment in the cemetery near by.

Fulk.—On April 30, 1917, near Greenmount, Va., Sister Susan Brenneman Fulk departed this life under distressing circumstances at the age of 61 y. 3 m. 11 d. Having lived in widowhood for many years and being in bad health for some time, her powers of reason became lost to such degree that on Sunday night of April 29 she disappeared from home, and her lifeless form was found the next day, lying in an open field 200 yards from the house with nearly all her clothing burned from her body.

Her tragic death came as a heavy blow to an immediate family circle that has the lasting sympathy of many relatives and friends. It is the sincere hope that all who are made to suffer so keenly from this incident, will have the benefit of a double portion of God's grace in bearing up under this, one of the severest of life's trials. Services were held May 1 from Brenneman's Mennonite Church (of which congregation she had from early life been a faithful member) by Lewis Shank (text, Phil. 1:23), assisted by L. J. Heatwole.

Nafziger.—Tillie, daughter of John and Fannie Sutter, was born July 2, 1887, in Bureau Co., Ill.; died May 5, 1917, near Minier, Ill.; aged 29 y. 10 m. 3 d. She was united in marriage to John Nafziger. In early life she united with the Amish Mennonite Church and remained faithful until death.

While she had a desire to be with her family a time longer, she was resigned to the will of God. She leaves to mourn her loss a husband, 1 son, father, mother, 3 brother, 5 sisters, 1 aged grandmother, and a large number of relatives and friends.

"A loving one from us is gone,
A voice we loved is stilled;
A place is vacant in her home
Which never can be filled."

Funeral services were conducted at the Amish Mennonite Church by the brethrn John Birky and Simon Litwiller from Isa. 35:10. The body was laid to rest in the Amish Mennonite Cemetery.

Heatwole.—On May 9, 1917, at Akron, Ohio, of acute pulmonary poisoning, Aaron, fifth son of Bro. John J. and Sister Ida Heatwole, died suddenly after an illness of only a few hours, at the age of 16 y. 2 m. 8 d. On Mar. 22, 1914, he, along with 24 others, was baptized and admitted to church fellowship with the congregation at Weaver's Church in Rockingham Co., Va. Early in the present year he joined his brother, Russell Heatwole, at Akron, Ohio, in finding employment in a rubber factory. On the morning of the 9th Russel found his brother who was sleeping with him in the same room, breathing heavily and the doctor who was called found him in a condition that was beyond all human aid, death claiming his victim at 5 o'clock in the morning. His body was brought to the home of his parents in Virginia, where on Sunday the 13th of May, services were held from Weaver's Church before a large concourse of people made up in great part of his young associates and acquaintances, of whom several hundred passed by his casket. Services were in charge of J. S. Martin (Text, Luke 7:14) assisted by Jos. W. Coffman and L. J. Heatwole.

Glick.—Catharine Sharp Glick was born Oct. 28, 1845, near Belleville, Pa.; died May 8, 1917, at the home of her daughter, Mrs. Lee Kauffman, at same place; aged 71 y. 6 m. 10 d. March 12, 1868, she was married to Samuel L. Glick and from then until the spring of 1895 lived near Vicksburg, Union Co., Pa., then removed to Mifflin Co. To this union were born 5 sons and 3 daughters. Husband and 2 daughters preceded her to the spirit world. The surviving children are Eli, Samuel, Gideon, Emma, Levi S., and H. J., also 2 stepdaughters (Mrs. H. M. Umble and Barbara Stoltzfus). The surviving children, many grandchildren, and relatives and friends, mourn the loss of a dear loving mother, grandmother, and friend, who had a friendly face for all.

She united with the A. M. Church in early life and remained a consistent member to the end. The entire winter just past she remained near home because of feeble health, though able most of the time to be about the house.

On April 29, by her request, the ordinance of communion and feet washing was observed and enjoyed, she saying afterwards, "We had a nice time." One week later sickness again took hold of the body and on Tuesday evening, about going down of the sun, the spirit took its flight—from the effects of heart failure and other ailments. Thus we are made to bid adieu to one who loved us and was concerned about her boys and girls.

Services were conducted from the home by S. T. Yoder and at the Locust Grove A. M. meeting house by J. L. Mast, assisted by S. T. and J. D. Yoder. Text, II Cor. 4:17-5:1. Interment in cemetery near by.

A son.

"Willing rather to be absent from the body, and to be present with the Lord."

ITEMS AND COMMENTS

Extensive forest fires were reported in sections of Pennsylvania last week.

J. Wilbur Chapman, well known evangelist and author, has been elected moderator of the Presbyterian General Assembly.

At the Friends' Yearly Meeting in Philadelphia last week a large increase in membership for that society and a general increase of interest in widely separated sections was reported.

In an effort to forestall possible legislation curbing their business possibilities, the food gamblers in the United States have agreed to discontinue gambling in futures, except to close deals already made. As a result, wheat has already matrially declined in price and normal prices for war times may again prevail.

Notwithstanding the fact that all parties interested in home rule for Ireland agreed, at the beginning of the present war, to leave the Irish problem until after the war for solution, that question has persisted in forcing itself to the fore. In an effort to conciliate all parties to the controversy the government of Great Britain has made another compromise proposition, but it fails to satisfy the Irish nationalists because it falls short of granting them what the Home Rule law passed just before the outbreak of the war promised—absolute home rule for all of Ireland. If England would put to practice the rule it is trying to force upon her enemies, Ireland would be granted its independnce.

The principal development in war circles during the past week are as follows:

The enactment into law of the Selective Draft bill providing for an army of 500,000 men besides the regular U. S. army.

The rejection, by the President, of that provision in the law authorizing the raising of several divisions by former President Roosevelt.

The consideration of food bills in Congress providing for a food director and other drastic features intended to regulate food prices and distribution.

The sinking by German U-boats of English, French, and Swedish liners, though the total tonnage for the week seems to be less than the week immediately preceding.

The decision to send an army of regulars to Europe at once.

The announcement that American war ships have reached European waters and entered active service.

The formation of a new Russian cabinet in which the various political parties there are represented.

Active fighting on the western front in Europe, with no decisive victories but with the advantage on the side of the allies.

An opening of a new offensive on the part of the Italian army with some reported successes.

CONFERENCE ANNOUNCEMENT

Indiana-Michigan

The Lord willing, the Indiana-Michigan Conference will be held at the Clinton Frame Church near Goshen, Ind., Tuesday, to Thursday, June 5-7, 1917, as follows:

Tuesday forenoon and evening, District Mission Board Meeting. Everybody invited.

Tuesday afternoon and Wednesday forenoon, Ministerial Meeting. For Bishops, Ministers, and Deacons, only.

Wednesday afternoon and Thursday, Conference proper. All invited.

Those desiring to be met at trains will correspond with Bro. D. J. Johns, Goshen, Ind.

J. S. Hartzler, Sec.

Illinois

The Lord willing, the Illinois Church and Sunday School Conference will be held with the Sterling, Ill., congregation. The Sunday School Conference opens Tuesday evening, May 29, and continues Wednesday and Thursday, May 30 and 31. Church Conference will be held June 1. All interested in the welfare of the Church and Sunday school are cordially invited to meet with us. Those desiring to be met at trains will correspond with A. C. Good, Sterling, Ill.

A. L. Buzzard, Sec.

Ontario

The annual conference of the Mennonite Church of Ontario will be held at the First Mennonite Church (formerly Berlin Church) on Thursday and Friday, May 31 and June 1. Everybody welcome.

D. Bergey, Sec.

Eastern A. M.

The Lord willing the Eastern A. M. Church Conference will meet at the Walnut Creek Church, Holmes Co., Ohio, June 13 and 14, 1917. On the day preceding at 3:30 p. m. a ministerial meeting will be held.

All persons coming by railroad will come to Sugar Creek on the Wheeling & Lake Erie R. R. Coming on the Pennsylvania Lines you can change at Canton. Ohio. Trains due to leave at 10:00 a. m. and 6:00 p. m. or from Orrville, Ohio, train due to leave at 5:25 p. m. From the south trains due to leave Coshocton at 8:35 a. m. and 3:35 p. m. A cordial invitation is extended to all.

Address S. H. Miller, Sugar Creek, Ohio, for further informaton.

J. S. Gerig, Moderator.
C. Z. Yoder, Secretary.

Conservative A. M.

If the Lord is willing, the Amish Mennonite (Conservative) Conference will be held at the Locust Grove Church near Belleville, Pa., June 4-6, 1917. Bishops, ministers, and deacons will meet Saturday afternoon. Those coming by train will please notify I. T. Yoder or J. T. Yoder.

J. L. Mast.

BOOK REVIEW

Studies in the Gospel of John

By I. R. Detweiler.

An outline study of the Sunday school lessons for the first six months of 1917. Printed in six separate issues, each issue covering the Sunday school lessons for one month. Designed as an aid to the preparation of the Sunday school lessons by the busy worker.

Price for the complete set, 50c.; in clubs of ten or more, 40c. each.

For sale by

I. R. Detweiler, Goshen, Ind.

AN APPEAL TO THE PRESIDENT

Following is a copy of the statement of our position by the Mennonite Board of Missions & Charities and submitted to President Wilson. It has been suggested that we publish the statement that the brotherhood may know what has been done by this representative body; also that some who may wish to copy the form and use it in a similar address may have the privilege to do so.—Editor.

To the President of the United States,
Executive Mansion,
Washington, D. C.

Dear Sir:—

The Mennonite Board of Missions and Charities, representing fourteen district conferences, of the Mennonite Church in the United States, desire to bring to your notice the position of the Mennonite people on the subject of war and military service.

The non-resistant principles held by the Mennonite people are founded on the teachings of the Scriptures, and are set forth in the Confession of Faith adopted at Dortrecht in Holland in 1632, later ratified in France, and have always been an essential element in their creed. Our forefathers suffered persecution in Europe because of these principles and came to this country, leaving homes and native land, in order to obtain the blessings of liberty of conscience which had been promised them here.

Since we believe carnal warfare to be antagonistic to the Spirit of Christ and His Word, we as His followers would be untrue to God and would violate our conscience by taking part in such warfare, even though not actually bearing arms but nevertheless serving the military arm of the nation.

We are truly grateful for the degree of immunity we have enjoyed hitherto and for the promises of future exemption, and we furthermore humbly petition Your Excellency that we may continue to be exempted from all forms of military service, so that we may "lead a quiet and peaceable life in all godliness and honesty," and we will ever pray for our rulers and that God may preserve our state and nation.

Done at Belleville, Pa., May 18, 1917.

C. Z. Yoder, President.
J. S. Shoemaker, Secretary.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAY 31, 1917 (Gospel Witness Established 1905) No. 9

EDITORIAL

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

32-Page Gospel Herald.—On account of the annual report of the Mennonite Board of Missions and Charities this paper will contain 32 pages next week, instead of 24 pages, the usual size of the monthly mission number. This will be followed, a week or two later, with the supplement containing the India report, which will also be a 32-page number. Those wishing extra copies of these numbers will please notify us in time, so that we may have some idea as to how many extra copies to print.

Keep calm. No matter how much turmoil there is around you, keep calm. Many a life has been lost because somebody shouted "fire," the crowd became panic-stricken, and trampled each other under foot. Perhaps a few cool heads could have saved them from disaster. Whatever happens, you can do your best when you keep calm. That does not necessarily mean that you are sleepy-headed and unsympathetic, but that you have the capacity to control your own senses while others lose theirs. Keep calm.

Cleansing at the Fountain.—In our next Sunday school lesson we have an account of two disciples who sinned grievously against their Master—Judas in betraying his Lord, and Peter in denying Him. The greatest lesson that we may learn from their experience is the way in which they sought repentance. Judas sought to get rid of his misery by committing suicide while Peter sought relief by coming back to Christ. Judas perpetuated the anguish of his soul and will spend eternity a guilty sinner while Peter, washed in the blood of the Lamb, will have his sins remembered against him no more forever.

Lost!—A little child disappeared very mysteriously. When last seen he was passing through a gate in search of the cows. His parents expected him back soon but he failed to return. Becoming uneasy they went out in search of him but failed to find him. They gave the alarm and the neighbors joined in the search but in vain. The word spread and others came in until two thousand people were out hunting the lost boy. But the boy **could not be found.**

What became of the boy? There is the mystery. He may have been kidnapped, or carried away and devoured by wild beasts, or simply disappeared in the wilderness and in his fright eluded all pursuers. The all-important point in the case was that the child was lost—lost beyond the reach of his nearest and dearest friends.

In the story of this lost child we have a faint picture of the condition of a lost soul. There are two notable differences, however: (1) Here every one within reach and who was able to go went out in an earnest search for the lost child, but there are scores of lost souls in every community with very little concern manifested for their eternal welfare. (2) The little child that loses its life through being lost finds a happier home beyond this vale of tears; a soul lost in sin and dying in this awful state must suffer the pangs and torments of an endless hell! If the loss of a little child awakens such heartfelt sympathy on the part of all who hear about it, how much more should we be concerned when a soul wanders away from God and is lost in the wilderness of sin!

WAR PROBLEMS FOR NONRESISTANT PEOPLE

Perhaps we should have given this subject another name. The name does not quite fit what we want to say. But since this talk is only a continuation of the editorial which appeared under this caption two weeks ago we decided to call it by the same name.

The selective draft bill then in the hands of the conferees of both houses of Congress, has since become the law of the land. With the President's signature the bill became law, and all able-bodied young men between the ages of 21 and 30 inclusive are now subject to the selective draft, save such exemptions as are provided for in the law. The general provisions of the law are well known, hence we shall not attempt a discussion of them, save such as are of vital interest to nonresistant people. Among these is the matter of

Exemptions

That section of the law referring to exemptions reads as follows:

"Sec. 4. That the Vice-President of the United States, the officers, legislative, executive, and judicial, of the United States and of the several States, Territories, and the District of Columbia, regular or duly ordained ministers of religion, students who at the time of the approval of this Act are preparing for the ministry in recognized theological or divinity schools, and all persons in the military and naval service of the United States shall be exempt from the selective draft herein prescribed; and nothing in this Act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations; but no person so exempted shall be exempted from service in any capacity that the President shall declare to be non-combatant."

In response to the provision which recognizes the conscientious scruples of nonresistant people let us observe:

1. Our gratitude is due to Almighty

God and the powers that be for this recognition of our religious convictions. For several centuries our people have been exempt from military service in some countries, while in others our adherence to the nonresistant faith has brought severest persecutions. That we should again be favored in the midst of these trying times is a matter for which we should be devoutly thankful. Let our life be such that we may be counted worthy of such recognition.

2. While this law exempts us from military service, it does not exempt us from registration, as we shall notice later on.

3. After the registration the exempted classes will not be subject to the draft.

4. But they may be called upon for other service, as it is left for the President to say what shall or shall not constitute "noncombatant" (accent on second syllable) service. Our prayers continue to ascend, however, that his forthcoming proclamation on this point may be such that no firm believer in Gospel nonresistance need hesitate to comply fully with the terms of said proclamation.

5. While this law is in force in the United States only, our brethren in Canada are facing the same problem, as that country has also adopted the policy of conscription. For the first time in history the bond which holds us together has been still further strengthened by the provisions of a conscription law in force in both countries at the same time.

Registration

Under the provisions of the law all the young men of the country are required to register, June 5. Cards will be provided for those away from home or too sick to go to the polls, in time for them to fill out and send to the place of registration by June 5. There is a heavy penalty attached for a refusal to comply with these provisions. Following is a list of questions to be answered on that occasion:

1—Name in full _____
2—Home Address _____
3—Date of birth _____
4—Are you (1) a natural-born citizen, (2) a naturalized citizen, (3) an alien, (4) or have you declared your intention (specify which)? _____
Town) _____
(State) _____ (Nation) _____
5—Where were you born? _____
6—If not a citizen, of what country are you a citizen or subject? _____
7—What is your present trade, occupation, or office? _____
8—By whom employed? _____
Where employed? _____
9—Have you a father, mother, wife, child under 12, or a sister or brother under 12 solely dependent on you for support (specify which)? _____
10—Married or single (which)? _____
Race (specify which)? _____
11—What military service have you had?
Rank _____ Branch _____
Years _____ Nation or State _____
12—Do you claim exemption from draft (specify grounds)? _____
I affirm that I have verified above answers and that they are true.
_____ (Signature)

There are a few things which should be borne in mind in connection with this registration:

1. To register requires the violation of no principle of nonresistance. On the other hand, to do so is in accord with the Gospel teaching that we should be in subjection to the powers that be. We see no reason, threfore, why any one should hesitate to register on account of conscientious scruples.

2. This is an opportunity to record ourselves properly and give the powers that be a knowledge of our individual attitude on the war question, as well as the attitude of the Church.

3. Notice the question, **"Do you claim exemption?"** In the blank space opposite the question write "Yes." Next question: **"On what grounds do you claim exemption?"** Your answer: "I am a member of the Mennonite Church, 'whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein.' My religious convictions are in full accord with this attitude of my church." Whatever your answer, these exact words from the law: "Whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein," should be a part of it. You should also state that your individual convictions are in full accord with this position. If this does not properly state your individual convictions you should not claim exemption.

4. It may be that you are personally acquainted with the registration officials and they with your church connections. If not, you should have a certificate of membership with you at the time of registration, or witnesses to identify you.

Noncombatant Service

As stated above, exemption from military service does not necessarily mean exemption from all kinds of governmental service. The law places upon the President the responsibility of saying what constitutes noncombatant service. The question of bearing arms is practically settled. Freedom of conscience is conceded to be the inherent right of all men, and few are the nations which now attempt to compel men to bear arms when their conscience will not allow them to do so. But when it comes to noncombatant service as an adjunct of carnal warfare there are many who espouse the nonresistant faith who are not clear on this point. The reason of this is that heretofore the issue has not been a live question here in America and few people gave it serious consideration. With the advent of war the propriety or impropriety of such service looms up as the most live question confronting nonresistant people. It happens that the brethren in Canada and the United States are called upon simultaneously to face the same issue, for while Canada has been in the war for several years it has only been a short time since conscription has been adopted as the military policy of that country. Is it consistent for nonresistant people to perform noncombatant service as their part in aiding their nation to win the war?

It is not the purpose of this article to dictate to others what shall be their attitude toward this question, but we ask you to consider what follows in the light of God's Word. Let us "Prove all things; hold fast that which is good."

In a recent discussion on this point we penned the following sentence:

"So far as taking human life is concerned, the chaplain and the cook are as guilty as the gunner or the swordsman."

"Amen," said some; "Too sweeping," said others. It is possible that some who questioned the correctness of the statement failed to read what went before and what followed it. For this reason we feel called upon to offer further explanation.

Our position is that all who are connected with the war machinery share in the responsibilty for the aims and work of the war as a whole, no matter in which department of the service they are engaged. To make this point clear, let us notice a few illustrations of things commendable as well as things not commendable:

1. Husband and wife start out to travel the journey of life together. He devotes himself to business, she to keeping house for him. Both are faithful in their respective lines of work. He makes the money, she helps him take care of it. They accumulate a large fortune. Who would be willing to say that this faithful wife does not share, equally with her husband, the credit for results, even though she may not have directly earned a penny?

2. A group of bandits goes out on a marauding expedition. They plan their work—some to steal, some to watch and kill if necessary, some to care for the booty, and some for other purposes. They raid a town. Stores are robbed, houses burned, people killed, and many crippled. Does any one say that there was one (even though he may not have done a thing but to bind up a wound) in the whole band that was innocent of the crime? Even those who knew of the killing and kept it to themselves would be

held as accessories to the crime.

3. A war is waged and won. The President hands around his tribute of thanks. He includes not only the gunner and the swordsman but also the surgeon, the chaplain, the drummer boy, the nurse, and everybody else who had a part in making the war a success.

We submit these illustrations to show that this sharing of responsibility is recognized along other lines and logically it also belongs to war. It is the business of all armies to overcome the enemy by means of shot and shell and other instruments of destruction, and killing by wholesale (if necessary) is one of the ends sought. It takes not only gunners and swordsmen but workers in noncombatant lines of service to make an efficient army and all must fill their respective places well to insure success. For this reason the burden of responsibility rests upon all—all are responsible for results (killing and all) and for this reason only such as believe in war can consistently have a part in any department of military service, whether it be combatant or noncombatant.

But we should be slow to assume an attitude of "I won't do it" until we learn what it is that we are called upon to do. If the forthcoming proclamation of the President will ring true to the provision of the law: "Whose existing creed or principles forbid its members to participate in any form," (and we have no reasons to say that it will not) then we will not be called upon to do anything that we can not conscientiously do.

Some say that a failure to do such noncombatant service would invite the enmity of many who are willing to excuse nonresistant people from bearing arms and might provoke the powers that be to withdraw the exemption already accorded us. While we should be careful to avoid any attitude that is unnecessarily offensive, we should also seek to be consistent in our profession of nonresistance. The determining question is not Which is the easiest way out? but What is God's will in the matter? That the framer of the new law had the right conception of what nonresistance really means is evident from the words, "whose principles forbid its members to participate in war in any form." That we would lose much in every way if we were to compromise this attitude is evident to all thinking people.

Make this a Matter of Conscience

According to the provisions of the law you are entitled to exemption on two conditions: (1) membership in a nonresistant church; (2) full accord with the nonresistant faith of this body. We regret that this exemption was not extended to all people who have conscientious scruples against military service, for it is conscience rather than church membership that is the real point at issue. **Freedom of conscience** is the issue. The principle involved is not a mere technical adherence to any church or creed but the love of God shed abroad in our hearts by the Holy Ghost which fills our souls with love for all men and gives us a peaceable attitude toward all men and peaceable relations with everything but sin. When we claim exemption from military service, therefore, let us be sure that we do so consistently. No one who does not believe that the Gospel of Christ forbids Christian people "to participate in war in any form" should take advantage of a nominal membership in a nonresistant church as an excuse for exemption from the selective draft. Make it a matter of conscience. This is a time when we need to take an inventory of ourselves and see that we are the real possessors of that peace of God within the soul which manifests itself in a life of peaceableness, righteousness, and true holiness.

Whatever comes, let us be true to our convictions. We are grateful that we live in an age when both churches and nations recognize the freedom of conscience. Let us continue to be freemen by keeping our consciences upon the altar of God and obey its mandates fully. Be right—do right. It is to be expected that we will be misunderstood, and we may be called upon to suffer persecution; but the only sacrifice that we can not afford to make is to give up a clear conscience for the sake of expedience. With a self-sacrificing devotion to Christ and the Church; with a readiness, "as we have opportunity," to do good unto all men; with a confident trust in Him who has promised to care for His own, let us attend to present duty, and God will take care of the rest.

SIXTEEN TO ONE, OR IS BIBLE GRAMMAR RELIABLE?

By A. J. Bendle.

For the Gospel Herald.

The dark ages surely buried the true ud living way so deep that we can scarcely hope to extricate ourselves, except as individuals. This even requires a lifetime in many cases by those sincerely devoted to Christ. It is really astonishing that among so many scholars who profess to champion the Bible, that so few attempt the defense of its perfect grammar. True there are many ardent contenders that will almost cause the earth to stand still in their spellbinding arguments on the prepositions; and the poetry of Job or the proverbs of Solomon, but how few defend the etymology of the adverb. There are many well meaning people who truly love the Lord and would not wilfully ignore the true bearing of Scriptural grammar, but unfortunately there are very few that recognize the significance of the little word "as."

Let us take up a line of thought on this word. We have chosen this peculiar heading because of being reminded of the presidential election of 1896, when W. J. Bryan was candidate for election on the issue of "freesilver."

16 to 1 was most one heard while walking on the street,
We saw it on the coat of nigh everyone we'd meet.

Speaking in general, all classes, Christian and non-Christian, believe this word is in place where we find it incorporated in Luke 6:31. We should in this connection bear in mind that the original Scriptures contain no syntax: this is the branch of grammar denoted as the science of division and punctuation. The original Scriptures were written without chapters, verses, paragraphs or punctuation; but on the other hand its etymology is masterly and will compare favorably with any modern classic.

For the want of punctuation, they used words to signify "stop," such as: "to wit" found in some places, whereas we now use a colon: for a comma, the word "yea" was used, see II Cor. 7:11. Then again we find these words used in place of an exclamation: "he that hath an ear, let him hear!"

The remarkable thing about this little word "as" is the discrimination that people use against it without reason. It really seems peculiar how many Christians accept it in the majority of cases; yet in one or two instances the most fall down over it. The writer was a crank insisting upon the significance of this word for many years; yet stumbled blindly over it in one prominent place, caused by early training and misleading commentaries.

We shall now proceed to examine this grammatical word on a "free silver" basis:

1. In Col. 3:13 we find the words: "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even AS Christ forgave you, so also do ye." We now ask, Christian! what think ye of this resolvent adverb? Any objections to it, is it not clearly obligatory? Does it not mean that we forgive AS Christ forgave us—in like manner? ———

Please take a pencil or pen and write your answer in the above space so that you can sum up your logic when we reach the seventeenth "as."

2. In John 3:14 we read: "And AS Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Does this mean in like manner that Jesus should be nailed to the cross, like the serpent was nailed to the pole in the wilderness? ———

3. In John 1:14 we read: "And the word was made flesh, and dwelt among us, and we beheld his glory, the glory AS of the

(Continued on page 154)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE MISSIONARIES' FAREWELL

Gone are the days in the land that we call home,
Gone are the friends with whom we love to roam,
Gone from our sight are the places we best know,
For distant voices call to us, and we must go.
Soon starting, departing, for lands across the sea,
We say good-bye as moments fly, dear friends, to thee.

Little we know what is before us there,
Little we know the burdens we must bear,
But, trusting God, we have no doubt nor fear;
We'll learn to love them o'er there the same as here.
Soon leaving, believing, that we are going to stay,
We give our lives, our all to loved ones far away.

To every tribe and nation of the earth,
This truth must go from the land that gave it birth,
The black, the brown, the yellow, and the white,
Are beckoning to us to come and give them light.
We're coming, we're coming, O lands beyond the sea,
We bring the blessed light of truth from Calvary.

We hasten on, the gospel news to tell
To waiting ones the Savior loves so well.
The time is short and messengers are few,
And we must labor faithfully the work to do.
Oh, help us! oh, help us! with your prayers and dollars too,
For we would share the harvest of these souls with you.

And when, dear friends, the Savior's love we've told,
And won these brothers, these sisters to the fold,
We'll meet with you around the great white throne,
With those for whom we gave our lives to make Christ known.
Be faithful, be faithful, to the task God gives to you,
For He has earnest work at home for you to do.

—Selected.

A general knowledge of and an unwavering faith in the inspired Word expands the intellect and purifies the heart. Obedience to its commands and precepts ennobles the life and makes it fruitful in good works.—J. S. Shoemaker.

In rearing a child think of its influence in the world; its own best interests in time, its nobility of character in old age, and its supreme happiness in heaven.—J. S. Shoemaker.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Los Angeles, Calif.
(739 Kohler St.)

Dear Herald Readers, Greeting in the Dear Master's Name:—I will give you a brief history of our mission out here in sunny California, and also of our country and its conditions.

We have a beautiful climate, claimed to be the most ideal in the United States. We have some rainfall in the winter and spring, for the growth of vegetation and small grain. Of course we depend upon irrigation for fruit and alfalfa. We have the most beautiful flowers and roses I have ever seen out of doors. It would simply be a paradise if it were not for sin. We see many beautiful homes here but the people don't really enjoy them as they are continually on the go, seeking for pleasure and peace, but finding none, because they seek amiss. The most ideal roads we have here in southern California, in the country. We have many fine resorts here and the pleasure-going people generally find them. We see the golden fruit everywhere and English walnuts, and almonds, and other fruits, and vegetables the year round. Chickens do well and hen fruit is in great demand. Prices are good.

Now concerning the spiritual conditions. It surely is a needy field and is the dumping ground of the West. The conditions are pretty much the same all along the coast. We also have about 80,000 Mexicans in Los Angeles county. There are a great many Japanese here, with almost every other nation represented under the sun. San Petro on the bay has about 15,000 inhabitants with about 500 professed Christians. The Bible Institute has a Mission there and sends workers to do street work and also hold services in the hall and this is my night to go with the team. We started a Mission in Pasadena a little over a year ago with 8 members and increased it to 17 or 18 members and had a good Sunday school and held our members together, but failed to get any outsiders in as we were in the Mexican and colored quarters. The Mexicans are nearly all Catholics and we had no one to speak their language, so we were up against it. Some time ago the doors were closed against us as they wanted the hall for a business room and we could not find a suitable place in Pasadena, so we looked Los Angeles over, and finally decided on this place, a very needy place. We have a hall built especially for a mission but was not kept up previous to our coming. The hall is furnished with two living rooms in the rear end of it which the writer occupies at the present time. Rent is $15.00 per month. There are 9 rooms and a bath upstairs for living purposes, one 4-room cottage and a 2-room cottage on the alley. The whole thing could be rented for $40.00 per month which would make an ideal place for mission with nursery. There are many children in the community. There was a large Sunday school here at one time. We had 17 children in Sunday school last Sabbath. So we think we are doing well for 6 weeks' work, it looks encouraging.

We have Sunday school at 10 A. M., preaching at 11 A. M, children's meeting at 6:30 P. M., and preaching at 7:30 P. M., and prayer meeting each Wednesday evening. We need a family of experienced workers here, for the field is needy.

Bro. Unzicker's from Texas, who were with us this witner, had started East in their auto and went as far as Terra Bella, Calif.; but finding they could not go by the Lincoln highway, had to return by the Santa Fe trail, so stopped with us over Sunday. Bro. U. preached for us and we were very much encouraged. Monday morning they started on their way with another man from Chicago in another car as a companion. May the Lord attend them on their way, and may they be instrumental in God's hands to win many for Jesus is our prayer. And may they return again in the fall to break the bread of life to us.

Sister Baer and her daughter will leave tomorrow for their home at Rohrerstown, Lancaster Co., Pa.

The writer expects to start east by the 1st of June, the Lord willing, and make several short visits on his way back, and be at Chicago by the 18th. We ask an interest in the prayers of all the brethren. Any information will be furnished to all who are interested in the mission who write to D. Parke Lantz (536 S. Hope St.), who is the superintendent. We extend a hearty welcome to all who come west to visit us. The mission is located south of the S. P. depot, 2½ blocks off of 7th St., one-half block on Kohler St.

Your brother in the Lord,
May 22, 1917. A. D. Miller.

MENNONITE CHILDREN'S HOME

For the Gospel Herald.

One child was admitted, two were returned to the Home, and one replaced since our last letter to the Gospel Herald. Both children who were ill with pneumonia several weeks ago have recovered. We praise God for His definite answers to prayer. We are anxious to know who will open the door for several bright little boys and girls who have been placed into our care. A family of four children is awaiting admission and we are awaiting developments.

In many instances there are complications that have to be adjusted before admission. This special case has been under observation for several months. We are asking the Lord to direct the case and care for the needy as He sees best. We are praying that His will may be done. Remember the work among the "lambs" is our request. We also desire to thank all who have remembered us in a material way, thus making it possible for us to continue our work among the needy.

Yours for needy children,
Levi Sauder.

Millersville, Pa.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

Another term of school has closed, and the enumeration taken for the next term shows 65 pupils from the Home enrolled.

Six of the inmates who had been in the Home for some years have been returned to their parents and relatives who are again able to take care of them. We also admitted a girl two years old from Elida, Ohio, today.

We desire to find a good home for little "Johnnie," a bright, hearty, intelligent boy two years of age.

We enjoyed a pleasant visit last week from Bro. Levi Sauder, Supt. of the Millersville Children's Home.

West Liberty, O.

GOD CARES! DO WE?

Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not.

He who is not a missionary Christian will be a missing Christian when the great day comes of bestowing the rewards of service. Therefore, ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of foreign missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you that it will go hard with you, when your Lord comes to reckon with you, if he finds your wealth hoarding up in needless accumulations instead of being sacredly devoted to giving the gospel to the lost.—A. J. Gordon.

NEED IN INDIA

By Mary Burkhard.

For the Gospel Herald.

While planning for, and working on an article to show some of India's needs there came the sad news of the departure of our dear Sister Esther Lapp, one of our best missionaries in India. Our hearts are grieved indeed, for it means a great loss and vacancy, and the need much greater. May we as a church be as faithful in sending more helpers and filling up the broken ranks as governments are and may we take as great risks to carry the message to lost souls as the world is to take risks in carrying out commercial purposes and war. Difficulties are greater than they were, but as God shows the way let us go forward.

In last week's Gospel Herald an appeal was made to our sisters to send and support a missionary to India. Oh that the response would be so great that the number that could be sent would even be three or four. To give a better idea of the need is the purpose of this article.

Let me tell about the work at the stations where helpers are needed. Sundarganj mission station and the Medical station are located at Dhamtari town. Sister Cooprider labors at the Medical station, Bro. and Sister Brunk are with her in the bungalow and to them has been given part of the work which Bro. and Sister Esch had. But Dr. Cooprider has the medical work and as most of us I trust know, needs a nurse to help her. These two stations at Dhamtari together need a single sister free for visitation work. This makes two workers needed.

Seven miles from Dhamtari is Balodgahan village and mission station. This too is almost the same as two stations, for the Girls' Orphanage and Boarding School is located here some little distance from the village where Bro. and Sister M. C. Lapp live who have their hands full with the village, medical, and evangelistic work and widows' home.

At the orphanage and school station there should be two single sisters all the time, for there is a large girls' school—and here nearly all the future Christian wives and mothers of our Indian Christian population will get their training. Is it an important work? Yea verily—and a great opportunity. There is not only the school open for day pupils but many little girls live there for the school year, as they cannot go from home, their parents being located too far away. Then there are still some orphans. Then there is also the visitation work to do.

Sister Stalter and Sister Schertz are there now. Sister Schertz's furlough is due this fall and Sister Stalter's will be due not very much later.

Who is going to take their places? Someone should be there now learning the language and getting acquainted with the work ready to take it over when the time comes, for it is an injustice to the worker as well as the work to have too much responsibility too soon.

Ghatula, the new station where Bro. and Sister Lapp worked, needs a single sister for helping in the Bible school and doing visitation work. Sister Hershey has been laboring here. Her furlough falls due in the spring of 1919. There is no one on the field to take her place unless Sister Schertz would come home this fall and return after 18 months to take her place. Sister Schertz's furlough has not been asked for for this fall—if she returns next spring (1918) it will be time for Sister Hershey to return six months before Sister Schertz would be due to be back in India and those six months are the six months when Bible school is in session.

To sum up, then, a sister for girls' home and school, a sister for visitation work, and a nurse are needed now—two at least are urgently needed. Then we ought to look forward into the future far enough to plan for furloughs so that workers may be supplied at the proper time. If our dear sisters are willing to sacrifice their lives in this very often strenuous service surely we in the homeland ought to loyally stand by and support them by prayer and means.

Let us all pray that consecrated sisters may be found to go. Let us purpose in our hearts to give what we can, if only a little, and to give regularly; by giving even a little, regularly, very much can be done.

These are not all the needs of our India Mission. I have only touched on a part of it. While there is need there are also results which ought to encourage us to go on. Souls are being saved, God has already done great things. Let us work for greater things.

Goshen, Ind.

Time is short, our obligations are infinite. Our houses need to be kept in order, our children instructed, the afflicted relieved, the poor visited, the unsaved rescued, and our work perfected.—J. S. Shoemaker.

From the lives of Adam, Noah, and Abraham we can learn three practical lessons. From Adam we may learn to obey God; from Noah, to talk to God; from Abraham, to trust in God.—Y. C. M.

Some Christian professors never get away from the bottle. They always need milk.—S. E. Allgyer.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

XVIII. Teaching the Children to Give Money

Let every one of you lay by in store as God has prospered him.—I Cor. 16:2.

The apostle here shows the Corinthians how they should give as the Lord prospered them; so the Lord wants His children to give. And we parents should teach it to the children. "It is more blessed to give than to receive," saith the same apostle. This should be taught the children. Children soon learn to love to give. It becomes part of them and they are continually looking forward to collection day.

Whatever is good for us parents, we believe, is good for the children. If giving is a Christian grace, why not teach it to the children? We teach them to pray and sing. Why not teach them to give? "The Lord loveth a cheerful giver." Not that He does not love the children that do not give; He loves every one, even those who do not pretend to do His will So it is with giving. God wants all to have a part in the blessings He has in store for those who give.

It looks very much as though the church at Corinth was taught to give some each week. Well, I wonder if some children would not enjoy it very much if they would have the privilege to give each first day of the week.

A Sunday school teacher undertook to teach his pupils to give. His plan was to give a prize to the boy that gave the most money in a certain length of time. It was only a short while until one of the boys dropped out of the class because he did not have the money as did some of the others, so it was rather discouraging to him. Giving for a prize is not the Bible way of giving. The text says, Give as the Lord prospers us.

Does the Lord prosper the children? Verily, yes; if we do our part. Is it not in order, parents, for us to give the children some way to earn some money that they feel like calling their own? with the understanding that part of it should be given to the Lord's cause? a little boy once said to his mamma, "Is today collection day?" "Yes," was the answer. "Well," says the boy, "I have two nickels I am going to give them." But his mamma said, "No, don't give it all this time; keep part for some other time." Very good advice, children should be taught that there are different places that need support and not all should be given at one time.

"Well," says one, "did not the poor widow give all she had?" Yes, she did; but is it not true that children need different teaching than adults? For example, here is a child that is started by its parents to raise some potatoes for the mission cause. The parents furnish the seed, with the understanding that next year in case the child raises a crop it should find its own seed. The crop is raised and the child says, "I am going to give all the potatoes to Brother Missionary." Winter soon passes away, planting time has come again and Johnnie is wondering if papa is going to let him have some ground to raise some potatoes again for the mission cause. "Oh yes," says papa, "I have a piece of ground ready for you again, get your seed ready." "But," Johnnie says, "I gave them all to the missionary." Papa says, "Was it not the understanding that you should furnish your own seed this year?" "Yes," says Johnnie, "but I wanted to give them all and I thought you could furnish them again as you did last year." If papa would have followed the same rule I wonder where the seed would come from then. With our teaching to give we should also teach that if our lives are spared we want to give more next year. If all is given at once we may not be in position to give as much next year.

In teaching the children to give we should teach too that they should not sound a trumpet but give in secret as much as possible, not letting the left hand know what the right hand doeth. It is possible that children, like adults, give to be seen of men, and that is their reward.

Children should be taught not to give grudgingly but cheerfully, give hoping to receive nothing in return in dollars and cents, but that God in His own time will reward all who give as the Lord prospers.

We believe that God will bless even in dollars and cents those who love to help along in the cause by giving. After all the children should be taught that giving in order to get rich is not the way the Lord wants us to give. The prophet says, "Give, and see if I won't bless you abundantly," so much so that your barns will be overflowing with plenty. God blesses those who are obedient to Him.

Palmyra, Mo.

CHILDREN AND GODLY PARENTS

By I. G. Musser.

For the Gospel Herald.

The writer, when a young father, planned things in the way of bringing up a large family of sons and daughters which he never accomplished. At one time I thought I had failed; but since then I have thought otherwise.

There is perhaps no father or mother who, if things were to do over, would not do some things differently. We are all imperfect.

There is a great difference between the talents of some parents and those of others. Then too, children are not all alike. Some parents have the capacity to govern their children just as they like, while others have not this gift. The thing which I wish to impress is this: If some parents do fail to bring up their children in the nurture and admonition of the Lord let us not jump at the conclusion that they are not godly parents and indifferent to the highest interests of their children. Some people without children criticise them severely and say how **they** would have done had these been **their** children. Perhaps they would have done that way, and perhaps not. So much trouble with other parents' children sometimes brings the trouble right before our own doors. So it is a very good plan to sweep before our own doors first, and then everything is in its place.

Another thing worth considering is that of preachers' and deacons' children. They are just the same as other parents' children. But some people think they ought to be better than others, and finding that this is not the case they say that preachers' children are the worst. Statistics prove that this is not true.

It is true in bringing up children as it is in other things, "experience is the best teacher." Those who have no experience along this line are at a disadvantage when it comes to telling others how to raise children.

Sometimes with the best of care there are wayward sons and daughters. But this is nothing new. Absalom was one of them. Perhaps David was too busy with other things to give Absalom the attention he needed. I don't know. But this I do know: "Whatsoever a mon soweth, that shall he also reap," oftentimes in this world.

East Earl, Pa.

THE TRUE ONE

1. True Light to Guide Jno. 1:9
2. True Bread to Nourish Jno. 6:32
3. True Vine to Energize Jno. 15:5

—K. L. B.

Sunday School

For the Gospel Herald.

Lesson for June 10, 1917.—Jno. 19:16-30

JESUS CRUCIFIED

Golden Text.—Christ died for our sins.—I Cor. 15:3.

A Sleepless Night.—A glimpse of the greatness and goodness of Christ may be had by meditating upon His record the night preceding His crucifixion. Beginning in the evening with the eating of the Passover, we see Him diligently instructing His disciples in the fundamentals of the Gospel He came to bring and the work He was about to accomplish. Two ordinances—communion and feet washing—were instituted. The teaching recorded in Jno. 13—16 was given. The memorable prayer recorded in Jno. 17 followed. Then they went out. Passing over the brook they came to the Garden of Gethsemane. Here Jesus spent some time in agonizing prayer while His disciples slept. Then came Judas at the head of a company of officers to apprehend and arrest Jesus. It was in the early hours of the morning when the mock trials of Jesus began. It was one unbroken record of self-sacrificing love and devotion, faithful teaching and prevailing prayer, with an eye single to the glory of God and the salvation of human souls. Shall we imitate His example?

The Trial.—In form, it resembled the trial of Jesus; in reality, it was the trial of His enemies. Throughout the whole performance, the base guilt of His enemies was very apparent. As for Christ, His innocence of any charge brought against Him was attested to by Pilate, Herod, Pilate's wife, and the fact that His chief accusers had to suborn witnesses to get any charges. Finally the trumped up charge of blasphemy was accepted as the most convenient excuse to pronounce Him "worthy of death." He was led first to Annas, then to Caiaphas, then to Pilate, then to Herod, then back to Pilate, then delivered over to the Jews to be crucified. Pilate tried by various means to get Jesus liberated but the implied threat, "If thou let this man go thou art not Caesar's friend," caused him to surrender to the Jews. He washed his hands and said, "I am innocent," and delivered Him into their hands to be crucified. The whole world is on trial before God for the murder of Jesus and all are guilty—save those whose sins are washed away by the blood of Jesus.

On the Way to the Cross.—Here we see the same spirit manifested that we saw before. Seeing the women weeping Christ said, "Weep not for me, but weep for yourselves." His concern was not for Himself but for others. His weakened body gave way under the burden of the cross, and He sank to the ground. His enemies were still the same hard-hearted, unrelenting, murderous set that they had been from the time that they determined to put Him to death. Laying the cross upon one Simon they went on. What to put on the cross was a question. Pilate put on, "Jesus of Nazareth, King of the Jews." "Not that," said the Jews, "say that He **said** He was King of the Jews." But Pilate was firm. "What I have written I have written," was his response. So the real reason why Jesus was crucified remained on the cross, just as Pilate had written it.

The Crucifixion.—Never did the real character of Jesus shine out more brightly than on the cross. Under the most trying and provoking circumstances He remained calm and serene. Behold the nails, driven through His hands and feet. See the cross slowly rising up bearing the prostrate form of our blessed Lord. Insult is added to injury as He is placed between two malefactors. The priests, soldiers, and other classes mocked Him in derision. "Come down from the cross," is heard from various classes of mockers. But none of these things moved Him. Looking out over the persecutors He prays, "Father, forgive them; for they know not what they do." The malefactors on either side reviled Him and called upon Him to save Himself and them, if He was the Son of God. Later, one of them repented and prayed to Jesus that He might remember him when He came into His kingdom. "Today shalt thou be with me in paradise," was Christ's response. Looking down upon His poor mother He commended her to the care of the disciple whom He loved. "I thirst," said He as the agonies of the dying moment brought the inevitable thirst to His lips. "It is finished," is heard near the close of His suffering. "Father, into thy hands I commit my spirit," is His closing appeal, and then, crying with a loud voice He bowed His head and life was extinct.

We can not fathom the extent of the results of the triumph of the cross. His enemies thought that now they had at last gotten rid of Him, but soon there were evidences that the mighty power of Heaven was back of Him whom they tried to make themselves believe was only a presumptuous blasphemer. In His death Christ accomplished what He could never have accomplished through His life. "Without the shedding of blood there is no remission." So may we understand that we may live the overcoming life, not through the excellency or power of the flesh but through the triumph of the cross. —K.

Our Young People

A DAY'S WORK IN THE LIFE OF JESUS (Junior).—Mark 1:21-34

Topic for June 10

MOTTO

"Doing good."

THE STUDY HOUR

I. **Jesus in the Synagogue.**—One Sabbath day at Capernaum Jesus went into the synagogue to worship. He always went to the place of worship on the Sabbath day. He often was given the roll of scripture to read and teach the people. While He was teaching there this day the people were much surprised at His teaching because He taught as one who knew what He was talking about. He did not teach as one who had no power to make His words good like the scribes. A man in the synagogue began to cry out, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? I know thee who thou art, the Holy One of God." This man had an unclean spirit in him and did not like to have Jesus near him. This spirit made him cry out and confess that He was the Holy One of God. People with unclean lives never feel happy in the presence of some one who is holy. Jesus rebuked the unclean spirit and told him to come out of the man. But the unclean spirit stayed as long as he could. He tore the man and then made him cry out with a loud voice before he came out. The people were more surprised than ever at Jesus and His power after they saw that He had power over unclean spirits to cast them out. They carried the news of His wonderful power all around over the country.

II. **After Church was Over.**—Jesus and the disciples went into Peter's home from the synagogue. Peter's wife's mother was sick with a fever. They told Jesus about her. Jesus then went and took her by the hand and helped her up. The fever left right away and she got up and waited on her visitors. Many people found out that Jesus was there and came to see Him. The Jews always counted that the Sabbath day was over at sundown. Many came after sundown and brought sick people with all kinds of diseases to be healed. Jesus healed them. There were also many with devils that were set free from the devils. He would not let these devils speak a word because they knew that He was the Son of God. Jesus would rather have people who have the devil cast out speak for Him than to have them speak while the devil had possession of them. It always counts for more.

PERSONAL THOUGHT

Let us spend our days in the service of our Heavenly Father as Jesus did.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text Word, **Work.**
2. How Jesus Spent the Sabbath Day.

For Young People—

1. Give attention to the junior feature of the lesson by assigning some phase developed in the Study Hour.

Gospel Herald

A Religious Weekly

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MAY 31, 1917

Field Notes

Bro. S. S. Hershberger preached at the missions in Kansas City on Sunday the 20th.—M.

If previous arrangements were carried out, a number of applicants were received into church fellowship at the 26th St. Mission, Chicago, Ill., Monday evening of this week.—M.

Bro. and Sister J. V. Fortner of Freeport, Ill., and Sister Geo. Bissey of Cherry Box, Mo., visited at the Kansas City Mission on the 25th while on their way to Hesston, Kans. —M.

Bro. Eli Shank was ordained to the office of deacon in the Filer, Idaho, congregation recently, with Bro. J. P. Bontrager of Albany, Oreg., in charge of the services.

Sunday School Meeting.—Tuesday, June 5, has been set apart as the day for a Sunday school meeting at Risser's meeting house, Lancaster Co, Pa. Everybody is invited to attend. —O.

Communion services will be held (D. V.) at Pond Bank, Pa., in the afternoon of June 3. Brethren and sisters of other congregations are invited to be present and take part in these services.—M.

Bro. John Grove and Bro. Jonas Eshleman are the new minister and deacon in the Cedar Grove congregation near Greencastle, Pa. The Lord bless them abundantly in their new and added responsibilities.

From Oronogo, Mo., we get this message: "Good interest in work here. Four received into Church, two weeks ago and one last Sunday at Jasper. Communion there in two weeks—June 6."

The brethren, Harry Longenecker of Middletown, Pa., and A. H. Leaman of Chicago, Ill., each faorved the congregation at Chambersburg, Pa., with a helpful address on Sunday evening, May 20.—L.

Bro. S. H. Martin, accompanied by Bro. Elmer Martin and family, all of Greencastle, Pa., worshiped with the congregation as the Scottdale Mennoite Church last Sunday. They left for their homes on Monday morning.

The Annual Ohio Mennonite Conference was held May 24 and 25 at the Salem Church near Elida, Ohio. The conference was well attended by the bishops, ministers, and deacons of that conference district and a number of visiting brethren were present. A spirit of unity and devotion prevailed throughout the meeting.—M.

Sunday School Meeting.—We are in possession of a program of the proposed Sunday school meeting to be held at Spring Valley Church near Kenmare, N. Dak., June 25 and 26. This is to be followed by a three-day Bible conference at the same place. A reading of the program makes us wish that we might be able to attend. Remember the date, you who will be within attending distance at that time.

Bro. W. S. Guengerich of Wellman, Iowa., attended the Ohio Mennonite Conference held last week. He was returning from the East where he had been visiting since the meeting of the Mennonite Board of Missions and Charities held at Belleville, Pa.—M.

The brethren, Jonas Byler and Christian Kurtz, bishop and deacon in the (Old Order) Amish Mennonite Church near New Wilmington, Pa., paid us a pleasant visit one day last week. They are staunch defenders of the nonresistant faith.

Bro. J. A. Brilhart of Scottdale, Pa., preached for the Pleasant View congregation near North Lawrence, O., on Sunday, May 20, filling appointments morning and evening. A council meeting was held at that place at that time.

Bro. John W. Weaver of Union Grove, Pa., has been visiting the Mennonite churches in Bucks and Montgomery Counties, Pa. An appointment was made for him at Doylestown for Monday evening, May 28.

Bro. J. S. Shoemaker spent some time at Scottdale, Pa., during the early part of last week. He left on Wednestday for Elida, Ohio, to attend the Ohio Conference. With him went Bro. Levi Mumaw and family who expect to spend a few weeks in Ohio and Illinois.

A letter from Yerkes, Pa., dated May 21, says, "A series of meetings will begin at Skippack Church, the Lord willing, May 26. Bro. John H. Mosemann will have charge of the meetings. May each one that is interested in the cause pray for the small church at Skippack."

Bro. J. B. Smith, formerly of Hesston, Kans., was among those who were accepted members of the Ohio Mennonite Conference this year. Bro. Smith has just recently returned to Elida, Ohio, with his family and will be located with the congregations at that place.—M.

A Correction.—In the correspondence item from Wadsworth, Ohio, as printed in the May 17 number of the Gospel Herald, there were a few words omitted which made the writer say something entirely different from what was intended. The sentence as it appeared read, "And let us remember that even by the lives we live we may keep such outside the Christ-life that others may be drawn to Him." It should have read, "And let us remember that even by the lives we live we may keep such outside the fold. May we ever live the Christ-life that others may be drawn to Him."

Bro. Samuel Grieser of Archbold, O., filled the pulpit at the Fort Wayne Mission on Sunday, May 20. His service was appreciated and enjoyed by all.

Peter Ziegler was a recent visitor at the Fort Wayne Mission.—B. B. K.

Baptismal and communion services were held at Bethel Church, West Liberty, Ohio, on Sunday, May 20. Two young souls were received into church fellowship by baptism in the morning, after which the communion and feet washing were observed. Bro. Moses Brenneman of Elida, officiated. —M.

Good interest is being manifested in the meetings conducted by Bro. C. F. Derstine at the Metamora, Roanoke, and Harmony Churches, Woodford Co., Ill. The Lord is blessing the work and many are brought nearer to God through the instrumentality of the meetings. Bro. Derstine expects to be at South English, Iowa, June 8-18, assisting the brotherhood there in similar meetings.

Correspondence

Filer, Idaho

Dear Herald Readers, Greeting in Jesus' Name:—Bro. J. P. Bontrager, our bishop, from Albany, Oreg., has been with us recently for the purpose of ordaining a deacon. Bro. Eli Shank was chosen by lot from among four brethren for the place. May God bless him. Bro. Chris Snider, our former deacon, and family, went to Canada from here the first of March. We miss him much in the work here; but while it is our loss may God bless his efforts there, is our earnest prayer.

Bros. Greaser and Bledso have come here from Oregon and expect to make their homes with us. Bro. Bontrager contemplates returning in the near future and make his home with us. We are certainly glad to have him come as our minister. Bro. Samuel Honderich, has the burden of this part of the work alone. Our little congregation is progressing nicely under the leadership of "The Master." We ask the help and prayers of God's people.

We are having nice weather after a long, cold winter and late spring. It reminds us of God's promise to Noah: "As long as time lasts summer and winter shall not cease." We are glad for the promise. We have a productive country and a good climate here. J. L. Gilmer.

May 15, 1917.

La Junta, Colo.

(East Holbrook congregation)

On Friday, May 11, Bro. Levi J. Miller and family of Garden City, Mo., arrived here to spend a few days visiting relatives and friends among the brotherhood. The brother, during his stay, delivered four edifying and instructive sermons for our spiritual upbuilding. He left his family here for a time, while he went to Chappell, Nebr., to assist in dedicating a church building.

Wednesday, May 16, a large number of the brethren and sister attended the funeral at Rocky Ford of Christian Rich, who was one of the first settlers in this community but removed to Colorado Springs several years ago.

Bro. Abram Good of Elida, Ohio, has cast in his lot with this congregation for a time. Pray for the work at this as well as other places.

Your brother,
May 16, 1917. J. H. Shank.

Midland, Mich.

Greeting to the Herald Readers:—The brotherhood at this place had a season of refreshing while our bishop, Bro. J. K. Bixler, was with us. He came here on Wednesday, May 9, held instruction meeting in the afternoon for the converts which were five in number. In the evening baptismal services were held.

On Thursday morning, May 10, we had our council meeting. A few confessions were made after which peace was expressed by all present. In the evening we had our communion which proved a blessing to each one. It was a spiritual feast. Bro. Bixler, in all these different meetings exhorted and admonished us to be sound in the faith and doctrine. We thank God for these brethren that are willing to cling to the true principles of the doctrine of Jesus Christ. May we lift them to a throne of grace continually.

Bro. Levi Yoder and family, from Brandon, Colo., have moved here lately and we welcome them as workers with us.

We have fifty members now and four that have not handed in their certificates of membership yet.

Bro. Rudy Miller is confined to his bed most of the time and requests the prayers of the brotherhood.

Pray for the work and workers at this place that we may be kept humble before Him. Katie Bontrager.

May 17, 1917.

Fentress, Va.

Dear Herald Readers, Greeting:—On Sunday, May 6, we had our communion, conducted by Bishop Geo. R. Brunk. He also preached for us Saturday evening. Many helpful and important truths were presented to us. We are sorry he could not be with us for Sunday evening services.

The brethren, Henry Hershey of Intercourse, Jacob Denlinger of Paradise, Pre. A. L. Martin of Gordonville and Pre. John B. Senger of Kinzer, all of Pennsylvania, came into our midst Saturday evening, May 12. They came through Greenwood, Del., and Westover, Md., holding services an evening at each place, to Cape Charles across to Norfolk.

At the regular Sunday morning and evening services the brethren preached for us and also on Monday and Tuesday evenings. The meetings were well attended and the audience attentive. We enjoyed their visit with us and believe God's blessing rested on us. We are always glad for friends who encourage us along the heavenward way.

On Monday morning Bro. A. D. Wenger went with them to the ocean and to the Amish Mennonite settlement at Kempsville. On Tuesday they made short calls on the members here, and Wednesday morning left for Denbigh, Va.

They seemed well pleased with their visit here, and our prospects as a colony, and we were pleased to have them with us.

Pray for the work at this place.
May 18, 1917. Cor.

Goshen, Ind.

(Yellow Creek congregation)

Dear Readers, Greetings:—Surely the Lord has been with us and blest us.

On Saturday, May 19, we held our preparatory services, Bro. J. K. Bixler being with us. At the same time two precious souls were received into the Church by water baptism; also four by letter. Quite a number have been added to the Church here by letter recently.

Today we held our communion services with a good attendance and nearly all members taking part. Bro. Bixler preached a very interesting sermon on the subject of Love and the Mission of the Church to the World, using for his text Jno. 3:16.

The attendance in Sunday school was 245; in primary department, 63. Interest seems to be growing at this place. May we thank God for what He has done for us and pray that the work of the Lord may continue to grow, not only at this place, but throughout the entire world.

May 20, 1917. Cor.

Mt. Joy, Pa.

Greeting to all Herald Readers:—May 12 preparatory and baptismal

(Continued on page 156)

Miscellaneous

OH FOR A PERFECT TRUST

Oh! for the peace of a perfect trust,
My loving God, in Thee.
Unwavering faith that never doubts
Thou choosest best for me.

Best, tho my plans be all upset;
Best, tho the way be rough;
Best tho my earthly store be scant;
In Thee I have enough.

Best, tho my health and strength be gone,
Tho weary days be mine,
Shut out from much that others have:
Not my will, Lord, but Thine.

And even tho disappointments come
They too are best for me,
To wean me from this changing world,
And lead me nearer Thee.

Oh! for the peace of a perfect trust
That looks away from all;
That sees Thy hand in everything,
In great events or small;

That hears Thy voice—a Father's voice
Directing for the best:
Oh! for the peace of a perfect trust
A heart with Thee at rest.

—Sel. by a Sister.

SIXTEEN TO ONE, ETC.

(Continued from page 147)

only begotten of the Father, full of grace and truth." Does not the "as" here compare Christ with God the Father; resolved: that as the Father, so the Son? —

4. In Matt. 19:19 we read: "Thou shalt love thy neighbour AS thyself." Does not this mean to love our neighbor in same manner as ourself? ———

5. In Luke 6:31 we read: "And AS ye ye would that men should do to you, do ye also to them likewise." This passage of Scripture is known and quoted by infidels, constables, tax-collectors, militia, politicians, brokers and socialists; even grafters and oppressors hang this up in their office. Does this mean in identical manner? ———

6. In Eph. 5:33 we read: "Let every one of you in particular, so love his wife even AS himself." This surely means in like manner? ———

7. Eph. 5:23 reads: "AS Christ is the head of the Church." Does not this qualify and compare—in like relation? ———

8. Rev. 2:27 describes the manner in which Christ shall rule. All pre-millennialists believe this descriptive resolvent adverb "AS," do they not? does the reader believe this adverb and its relation? ———

9. II Cor. 11:15 warns us that Satan shall send forth his minsters "AS" ministers of righteousness; preaching sterilized milk, back yard cleanups and other reforms advocated by the Chamber of Commerce and their associations that eat their bread by the labors of other hands. Does not this little word here mean that these ministers of Satan will resemble or be like the real ministers of Christ? ———

10. II Cor. 11:3 the Apostle Paul is describing the temptations of Eve, who was beguiled by the serpent, and he fears lest these Christians in Greece should be corrupted in like manner AS Eve was. Most everyone but a hard-shell Calvanist or some eternal security believer, accepts the possibility of a Christian becoming corrupted, therefore we are warned by this resolvent adverb, are we not? ———

11. In Matt. 10:16 we have the warning of Jesus Christ to the disciples and it is also applicable to us; we are compared with sheep. Everybody believes this but optimists and hirelings! The AS in this text means that Christians shall be "like" sheep among wolves. Sheep are nonresistant are they not? Ever see a sheep fight with a dog? Do you accept the invariable position of this word? ———

12. We read in Matt. 12:40, "As Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. Did Christ here mean an identical duplication; was it literal? Did He really go into the earth and come forth the third day; or was it referring to a spiritual resurrection? ——

13. In Matt. 24:37, 38 Christ is speaking of "His Day" comparing the days of Noah, with the days preceding His coming. Can there be any possible mistake in the etymology of the "AS" and its literal comparison and fulfillment here? ———

14. In Luke 17:28 Christ likens His coming to the deliverance of Lot from Sodom. "AS" it was in the days of Lot, even thus shall it be in the day when the Son of Man is revealed. Luke 17:30. Reader, do you see any grammatical change in the etymology of this word? —

15. In the first chapter of Revelation this little adverb occurs so frequently that we will not take the space to mention all of them, suffice it to say that the word is used to describe Jesus Christ's likeness, which is characteristic of the word. In the 14th verse we read, "His eyes were AS a flame of fire"—like a flame of fire. Is not the word proper here? ———

16. Rev. 22:12 is the last place we see this little giant of grammar recorded in the Bible; here it conveys the same meaning and cannot be construed or twisted out of place anywhere without destroying the sense of language. In this verse we learn that our reward shall be AS our work; like our work, paid according to our work, our reward shall correspond with our work, in like manner, see also Acts 1:11. How precious are these truths! If the AS and SO were removed from the Bible, there would be nothing of value left in the Book. We now ask the reader, do you endorse these sixteen instances of the occurrence of the word "AS" as unequivocal? ———

We feel certain that every real Christian will say amen to these precious nuggets of gold, and we are reluctant to stop; for we could find sixteen more very easily. Let us conclude, however, by referring to just one more, it is identical with the others, not a shade of grammatical difference. You cannot afford to reject the sixteen, nor can you despise this one; because Jesus Christ Himself used this in personal connection. In John 13:15 He said: "AS I have done, ye should do; for I have given you an example." Was this literal? Could the word "AS" have a reverse meaning in this singular case? We ask the grammarian and commentator, is it possible that the resolvent obligatory adverb can mean any different in this instance than in any other? "If ye know these things, happy are ye if ye do them" (Jno. 15:17).

We are confronted here by a "resolvent adverb" which according to our meagre understanding of grammar implies: obligation and manner conclusively. Teachers and preachers blinded our mind for over twenty years respecting this passage, by saying that it was through all time the custom in the East to have a servant wash the feet of a guest when he was about to enter a home. It suited our theory and also our convenience and we consented to believe that Abraham washed the feet of the angels upon their approach to his dwelling.

But thank God, we were finally aroused to read Gen. 18 with uncovered eyes and unbiased mind; then saw clearly that the Bible did not state that Abraham washed the angels' feet; also that Joseph did not order the Egyptians to wash his brothers' feet. Seeing this clearly, was the means of our examining carefully John 13:15 from a grammatical standpoint. The light that poured into our soul was like the Son-stroke that Paul got on his way to Damascus! What were we to do with this little word which is in perfect place wherever found in Scripture? We were compelled to commit ourself for or against.

Let us now apply these Scriptures containing this adverb practically. Does Col. 3:13 place us under obligation to forgive? Oh yes, you say, we must forgive AS Christ forgave us. Why must we, is it not because we are commanded to? How? AS Christ forgave us. How was that, because we deserved it? Oh! Never! But according to His love and mercy toward us. In what sense is this anymore an obligation than John 13:15? Please answer. ———

We once heard a popular evangelist tell his audience that if any desired to wash feet, they should wash those who needed it worst! To which he received a snickering response!

We ask in the spirit of meekness: did Jesus wash the disciples' feet because they needed it? Were their feet unclean? Cf. vv. 7 and 10.

Dear reader, if you were offered seventeen gold coins, each of equal value; say ten dollars, is likely that you would take sixteen and refuse the seventeenth? If so, for what reason? We have been taught that this was "an example to be duplicated only spiritually; it was not

necessary to be actually practiced, only so we are humble in our heart."

Now if the above is true, it will also work in other places. Would you say it is not necessary to practice Luke 6:31? Would you say such passages as are here referred to, are only to be recognized in a spiritual way? If this be the case then we are all badly mistaken and the Christian (?) scientists are nearer right. Are we only to imagine that Christ is the Head of the Church? Are we only to imagine that we love one another and not open our compassion? see James 2:15-17. What profiteth this? see I Jno. 3:18. Our love must be practical which means "practiced." Ah! declares one, but we do not need our feet washed as often now as they did in the hot climates of the Holy Land.

We have but one record of Jesus washing the disciples' feet in 3½ years. So this cannot be an example of necessity, for they surely washed their feet many times during this 3½ years. If you are saved through the blood of Christ by the power of the Holy Ghost, you do not need to have your feet washed for the necessity of it; but for the obedience to Christ's example and command and for your practice of humility.

Jesus said, "I have given you an example." We think an example is this: "I have shown you how to do it," isn't it? Would you spend your time in showing your son how to do something that was not necessary for him to do; your only purpose being for him to look on and see how smart you could do it? Would this be an example? A teacher gives an example on a blackboard, so that the pupil will do it on his slate, AS the teacher had given it on the board, doesn't he? or does the teacher simply expect the scholar to look on and smile? IS CHRIST LESS WISE?

Altoona, Pa.

THE GLORY OF THE RESURRECTION

By Rachael Leatherman.

For the Gospel Herald.

The resurrection is the change of the earthly for the heavenly, a putting off of flesh and blood and a putting on of the spiritual body. Those in this state have many prospects before them, for God's promises concerning the glory of the resurrection are rich and beautiful, filling our hearts with joy and peace.

The thought of the glory that we shall behold in the resurrected state encourages us onward in our pilgrimage here below, helping us to endure hardships and trials. With all the suffering our hopes should not grow faint, for in II Tim. 2:12 we are assured that "If we suffer we shall also reign with him."

Three important parts of the glory of the resurrection are, (1) the quickening of our mortal bodies by the Spirit, (2) the glorifying of the believers together with Christ, and (3) the comparison of the glorified state with our present sufferings.

In Rom. 8:11 we read how our mortal bodies are quickened: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit." Again in Rom. 6:4, 5 we read, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." There will be a glorious change in the redeemed one on the resurrection morn. In I Cor. 15: 51, 52 the glory of the redeemed ones is shown forth in these words: "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." In I Jno. 3:2 is another beautiful assurance giving us a vision of what we shall be: "Beloved now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." And in Rom. 8:17 we read: "We being children of God, are then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may also be glorified together."

Then too we shall forever be with Him; for we read in Col. 3:4: "When Christ who is our life shall appear, then shall ye also appear with him in glory." We shall also receive a crown of glory that is lasting, as we read in I Pet. 5:4: "And when the chief shepherd shall appear: ye shall receive a crown of glory that fadeth not away." Those reigning with Christ shall sing songs of praise and thanksgiving unto Him and these are such as can only be learned by the redeemed ones. David says, "In thy presence is fullness of joy, and at thy right hand are pleasures forever more." In Rev. 5:9 we have the new song of praise to God for His wondrous works in these words: "And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongues and nation." And in Rev. 15:3 we read: "And they sang the song of Moses the servant of God, and the song of the Lamb saying, Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints."

Having then all these prospects before us and comparing them with the trials and difficulties that we have in our present life, we know that our present sufferings are but light compared with the wondrous glory that shall be revealed to the redeemed. "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Lansdale, Pa.

CONSECRATION OF EVERY GIFT

By Mary M. Weaver.

For the Gospel Herald.

What are the gifts that we should consecrate in our social life? Speech, helpfulness, and hospitality are three main gifts to be consecrated, although there may be others. How can these gifts be consecrated? In other words, how can these gifts be dedicated to sacred use? "Sing unto him, Sing psalms unto him, Talk ye of all his wondrous works" (Psa. 105:2).

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks" (Eph. 5:4).

In these two verses are given us several ways in which speech is used, may we ever use our tongues to speak for Christ, rather than using them for foolish or unfit speech. I once heard a certain person say that the tongue is one of the hardest things we have to battle with. No doubt it is.

Matt. 25:34-36: "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was in prison, and ye came unto me."

In these few verses we see how one was helped. Are there not many that can be helped the same way?

In Luke 10:38-42 we have hospitality shown by one. "Now it came to pass, as they went, that he entered into a certain village and a certain woman named Martha received him into her house. And she had a sister called Mary which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving and came to him, and said, Lord dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Metamora, Ill.

Where sin abounded, grace did much more abound.—Rom. 5:20.

CORRESPONDENCE

(Continued from page 153)

services were held at Mt. Joy at which time there was a class of six received into the Church by water baptism. The day following communion services were held at the same place, when we were again permitted to partake of the emblems of Christ's body and shed blood.

In the evening of the same day Bro. Noah Bowman of Bowmansville preached for us at Kraybill's Church using, "Occupy till I come," as his theme.

Our bishop, Bro. Peter . Nissley, is spending a few days in the Franconia district. In His service,

May 20, 1917. Rhoda R. Eby.

Kalona, Iowa

(East Union congregation)

Greeting in Jesus' Name:—Today (May 20) Bro. Dan Lapp of Roseland, Nebr., was with us and preached an interesting missionary sermon, Acts 1:8 being used as a text.

On Saturday, May 19, the funeral of Sister Mary Miller was held at this place. Services were conducted by Bros. D. J. Fisher and S. C. Yoder.

May 20, 1917. W. C. Brenneman.

Morgantown, Pa.

Greeting to all in the Name of Jesus:—On Ascension day, we held an all day meeting at the Conestoga A. M. Church. This day in the past was sometimes spent in a way that was not as uplifting and profitable as it should have been. This year the brethren thought a wiser plan would be to spend the day at the house of God, for which privilege we were thankful. The attendance was very good, both during the day and the evening, the house being filled to its utmost capacity.

We believe all who came with a hunger and thirst after righteousness, had the opportunity to be filled, as there were many precious truths presented to us through God's servants. It was very inspiring and upbuilding from beginning to end. It now remains to us to be not only hearers of the Word, but doers also.

On the 12th the sisters of this place organized a sewing circle.

On the 20th Bro. H. F. Reist of Scottdale, Pa., was with this congregation. He preached to us from Jno. 3:16. In the evening he was at Atglen, Pa. May the Lord bless him in his labor. Pray for us.

May 21, 1917. Emma Stoltzfus.

Wolftrap, Va.

Dear Herald Readers, Greeting in Jesus' Name:—On May 18 the brethren, Daniel Shenk and I. D. Hertzler, of Denbigh, Va., arrived at Wolftrap. They conducted services each evening till Sunday evening and also council meeting on the 19th and communion and feetwashing on Sunday morning. It surely did our hearts good to have these elderly brethren with us and hear their earnest exposition of the old-fashioned truths of the Gospel that seem to be getting so unpopular in this age. Their confidence of entering the beautiful home almost in sight inspired in us a renewed interest and hope also. "Praise ye the Lord, O give thanks unto the Lord; for he is good: for his mercy endureth forever."

May 21, 1917. Martha F. Barbe.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We can be grateful to our kind heavenly Father for what He has done for us in the past. Many are the natural blessings and in the spiritual world God has wonderful blessings. We have a Y. P. M. in which our young people take good interest, which is much encouragement for our older people and for those that watch over the flock.

On Sunday, May 20, Bro. J. N. Kaufman was with us and gave us a very interesting talk in Sunday school. Bro. W. S. Guengerich of Wellman, Iowa, was also with us and gave us a talk in Sunday school and preached for us from II Tim. 2:19. He taught us how careful we should be upon what we build and what material we use. In the evening he gave a talk in the Y. P. M. and preached for us from Prov. 13:15. One of the many thoughts he gave in this sermon was that the longer a man is in sin the harder it is to repent of his sin, and if he does not repent the harder it will get for him in the other world. Bro. P. S. Hartman was also with us on May 20, morning and evening. In the evening he gave a very interesting talk on What Does the Bible Mean to old People? He gave us some very striking points as to how the Bible helped the brethren during the Civil War. I wish we as young people could have the faith they had, or faith as some of our Bible examples had.

On May 20, Bro. Ephraim Thomas got his right shoulder out of joint for the seventh time. Two or three months ago he had his left shoulder out of place. This makes 8 times in about 21 years, he is 35 years old.

On July 4 we will have an all-day mission meeting at the Stahl Church. We invite all who can to come and help us in this meeting.

We invite all who were with us to come back and any others who may be passing through Johnstown. May God bless you all.

May 21, 1917. John A. Thomas.

Grantsville, Md.

(Casselman congregation)

Bro. C. F. Derstine of Eureka, Ill., arrived here during the week of May 1 and conducted a ten-day series of meetings for us. Much wet weather, as Bro. Derstine expressed it, seemed to aid the busy farmers to attend the meetings, as nearly all the meetings were well attended. There was a greater spiritual stirring up among the different church denominations than has been in the district for a long time. There were twelve confessions by the close of the meetings. Bro. Derstine left with the deepest well wishes of all. He went from here to attend the Mission Board meeting at Belleville, Pa.

Communion services at the Casselman Church, May 20, were well attended by the brotherhood.

May 22, 1917. L. J. Beachy.

Marshallville, Ohio

To all Gospel Herald Readers, Greeting:—We owe our thanks to our kind heavenly Father that everything is as well with us as it is in these days of trials, and can console ourselves with these words of Jesus: "I will never leave thee, nor forsake thee." We were again blest with visits from brethren from a distance.

On May 20 Bro. Levi S. Glick preached two sermons at Crown Hill, and a sermon at Easton. His sermons were encouraging and uplifting. Bro. Henry Glick also gave an interesting talk to the children at the Crown Hill Sunday school, which is long to be rememered. These brethren were on their way home from Belleville, Pa. They had been called home to attend their mother's funeral.

Bro. J. B. Zook of Belleville, Pa., will hold a series of meetings at Crown Hill, beginning May 27, the Lord willing. Come with a praying heart, and those that cannot be present, pray for the work, that it might be an ingathering of souls.

Yours for the Master,

May 22, 1917. Cor.

Elkhart, Ind.

Dear Herald Readers, Greetings in our Master's Name:—I am making a personal appeal to any of you who feel interested in the welfare of the widows and fatherless children. We have in our midst a sister in the church (with no financial means of support) who is desirous of placing her three boys—aged six, eight, and ten respectively— into good MENNONITE homes where they may be with God's guiding hand reared up to manhood in the good old Mennonite faith of our fathers and become useful members of society and (the Master guiding) of our Church. May the Spirit prompt some of you who are

so situated that you may indeed be a **home missionary** to open the doors of your home and heart to this call which we believe comes to you direct from God and thus not only obey Christ's injunction (Jas. 1:27, Jno. 21:15) but perhaps reap many earthly blessings in your declining years here upon earth.

Will you who may be interested in this matter help us find good Mennonite homes in farming communities preferred for these boys? We are sure God will abundantly bless you for your efforts.

May Jesus ever lead and guide us all is our prayer.

Address any communications on this subject to the undersigned, 131 Cleveland Ave., Elkhart, Ind.

May 22, 1917. O. P. Grosh.

Fairview, Mich.

Dear Herald Readers, Greeting:—Sunday, May 20, communion services were held at this place. A goodly number of the members were present and partook of the sacred emblems. Teachers' meeting is announced for Friday night at the church for the present time, instead of Sunday night before Y. P. B. reading as we have been having it. Y. P. B. M. Sunday evening was well attended with good interest. Bro. Menno Esch expects, the Lord willing, to be with the congregation at Huron, Mich., over next Sunday. We crave an interest in the prayers of God's children for the work at this place.

Yours in Christian love,

May 22, 1917. Mary M. Zook.

Paradise, Pa.

Greeting in Jesus' Name:—Spring time has again come. It keeps us remembering more and more God's promises when we see nature obeying Him. The time has arrived and is past for our communion and preparatory services. May 19 we held our preparatory services, also two souls baptized, and one reclaimed. We feel this meeting so important, seeing other ones taking up the work and promising upon bended knees before God, to stand by the whole Gospel, resisting Satan and all works of darkness.

Bro. A. H. Leaman of Chicago, Ill., preached for us. Text, "Let this mind be in you which was also in Christ Jesus." The following day communion. Bro. J. M. Kreider of Palmyra, Mo., and also Bro. John Hershey from the same place, were with us. Bro. Kreider proclaimed the opening part of our services followed by our bishop, Bro. C. M. Brackbill. We believe these meetings to those present meant much. Let us go on, with the Lord as our Captain, until at last we partake of the feast when our Lord is present bodily, and we will be forever with Him. This being the home church of these three brethren, their service rendered was surely appreciated, and their faces looked upon with pleasure. Ere long the time came to say good-bye, they to their field of labor and we to ours. Bro. Kreider filled two appointments before leaving for Minnesota. Bro. Leaman will remain for a little while, filling appointments and visiting with parents and relatives, Bro. Hershey likewise. Bro. Hershey fills his place as deacon at his home church.

Sunday school well attended and interest shown; also Y. P. M., which we hold every two weeks. Pray for the work. In His service,

Esther Kreider Lehman.

May 22, 1917.

Shipshewana, Ind.

(Shore congregation)

Communion services were held on May 6. A large number were present. On the previous day, Saturday, May 5, preparatory and baptismal services were held, when nine precious souls were received by water baptism. We trust that they may remain faithful and become useful branches in the church that they may bear much fruit.

May 22, 1917. G. L. M.

Bay Port, Mich.

(Pigeon River congregation)

A friendly Greeting to all Readers:—On Sunday, April 29, we again had the privilege of partaking of communion and observing feet washing.

Our Sunday school was reorganized Sunday, May 20, with Bros. Joe Shetler and Dan Esch Supts., and Bro. John Gunden, Jr., Sec.-Treas. The average attendance for last year was 165.

We are having rainy weather at present. Farmers have nearly all the crops in. Health is fair.

Bishop S. J. Swartzendruber was in Johnson Co., Iowa, over two Sundays holding communion services in the Uppen Deer Creek A. M. Church and assisted in ordaining a minister at the same place. In His name,

May 22, 1917. Agnes B. Byler.

BIBLE TEACHINGS

By Joseph Metzler.

For the Gospel Herald.

II. On Covetousness

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.—Ex. 20:17.

If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much. . . . This also were an iniquity to be punished by the judge: for I should have denied the God that is above.—Job 24:28.

Incline mine heart unto thy testimonies, and not to covetousness.—Psa. 119:36.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself.—Prov. 11:24, 25.

He that is greedy of gain troubleth his own house.—Prov. 15:27.

It is naught, it is naught, saith the buyer: but when he goeth away, then he boasteth.—Prov. 20:14.

He that hateth covetousness shall prolong his days.—Prov. 28:16.

He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.—Prov. 22:16.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity . . . . and what good is there to the owners thereof, saving the beholding of them with his eyes?—Eccl. 5:10, 11.

For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely.—Jer. 6:13.

Thou hast taken usury and increase, and thou hast greedily gained of thy neighbors by extortion, and hast forgotten me, saith the Lord.—Exek. 22:12.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.—Matt. 6:19.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.—Matt. 7:12.

Take heed, and beware of covetousness: for a man's life consisteth not in the things which he possesseth.—Luke 12:15.

Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.—Jno. 6:27.

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.—Col. 3:5.

Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous.—I Tim. 3:3.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.—II Tim. 3:2.

Let your conversation be without covetous; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.—Heb. 13:5.

SUNDAY SCHOOL CONFERENCE

For the Gospel Herald.

The annual session of the Sunday School Conference of the Johnstown, Pa., District was held on Ascension Day, May 17, 1917, at the Thomas Mennonite Church.

After the opening exercises the following organization was made: Mods., Wm. C. Hershberger, Joseph Saylor; Sec., Roy C. Fleck; Treas., S. J. Thomas; Chors., E. J. Blough and J. W. Yoder.

The following topics were discussed during the day:

The greatest need of our Sunday school. Wesley Yoder.

Better trained workers. More regular attendance of church members.

How supply it? L. A. Blough.

More teachers' meetings and training classes. Give much time to Bible reading.

Recitation, by Linnie Yoder.

What should a teacher know of the following: (1) His Bible. John E. Blough.

He should know more of his Bible.

(2) His pupil. S. K. Yoder.

Study ourselves and see wherein we lack, and we will be more ready to see the needs of our pupil.

The aim of the school. R. M. Luther.

Aim of school is to learn more of Bible and become better citizens.

Proper and improper methods of teaching. Wm. C. Hershberger.

Lead a child to express a thought as he gleaned it. Teach to impart knowledge of some kind.

Missions. S. G. Shetler.

We cannot teach missions if we know nothing of missions.

Children's meeting, conducted by E. J. Blough.

Children are the flower gardens of the family.

How do the social gatherings of our young people affect our Sunday school and Y. P. M.? Hiram Wingard.

Social gatherings will either make us better or worse. x

What method should be used to reach those who do not attend Sunday school? Levi Blauch.

Love shown by service.

Essay read by Nora Weaver.

What can I do to improve our Sunday school and make it a greater blessing to the world? Alex. Weaver.

Do I fill the place in Sunday school that I should? Same topic by Ed. Miller.

We need not only know how but do.

Power and beauty of a pure life. D. S. Yoder.

Without a pure life we will be without power in the world.

How feed the lambs? Roy C. Fleck.

My place in life. D. M. Hammer.

My place in life for today, yesterday is past, tomorrow may never come.

Recitation, by Margaret Blough.

The conscious fellowship of the Master. E. J. Blough.

A feeling deep down in the soul that man cannot touch.

Christian Citizenship. S. G. Shetler.

An offering of $43.19 was taken, amount over expenses to be sent to the General Mission Board.

Roy C. Fleck, Secy.

"Our greatest enemies, and the most to be feared, are those within us."

I will be with thy mouth, and teach thee what thou shalt say.—Ex. 4:12.

"Make a point to encourage others rather than to discourage them.

REPORT
Of the S. S. Meeting Held at East Petersburg, Pa., Mennonite Church May 17, 1917

For the Gospel Herald.

Organization: Moderator, J. K. Charles; Chors., John H. Martin, L. D. Hunsecker; Secy., Harry C. Swarr.

The following are the topics discussed with a few thoughts gleaned from each:

Address of Welcome. C. F Yake.

To derive a benefit on such an occasion, there must be (1) a message, (2) messengers, (3) message receivers who should come (a) in a receptive attitude, (b) with a worth while purpose in view.

Sermon. Bishop Noah Landis.

Text, Jno. 4:31-38. We should not lay too much emphasis on the natural food, but give the spiritual its proper place. We should lead others to taste the blessings we are tasting.

The Object of a Sunday School Meeting. D. N. Gish.

Objects: (1) A meeting for a special purpose—to better Sunday schools. (2) A source of inspiration. (3) Furtherance of work of bringing children to God early. (4) To increase love for the Bible. (5) To learn to interest people in Sunday school. The Sunday school is the church at work.

What Can I do for the Sunday School Work? I. C. Habecker.

The answer: (1) All can search God's Word. (2) It depends upon adaptability and circumstances. (3) Attend Sunday school. (4) Be in harmony with the work, the church, and God. (5) Examine yourself as to what you are fitted for.

The Power and Beauty in Sunday School Work. Martin Rutt.

Power was defined as ability put to work. The source of power is God. Power is lost through sending instead of taking children to Sunday school; and by irregular attendance. Teach others to see the beauty of the work.

Qualifications Necessary for Effective Sunday School Teaching. I. B. Good.

Qualifications mentioned: That the teacher (1) be a Christian, (2) be filled with the Holy Spirit, (3) know the Word of God, (4) understand the child's mind, (5) be a good questioner, (6) always be prepared, (7) be prayerful, (8) and not be too talkative nor speak too loud.

Our Responsibility to God for the Rising Generation. J. H. Mosemann.

Deut. 5:29. It is very important to be concerned about the rising generation. Parents are first responsible for their children. Instill purity into children. Teach them the Word while young that they may not depart from its teachings when older.

Temperance a Principle. Bishop C. M. Brackbill.

II Pet. 1:4-9. Temperance is that which enables one to control self. It is one of many grand principles in the Bible. It is important to start being temperate early in life. Love for the principles of the Bible, and for God, shine out in a temperate life.

Jewels in the Rough. Simon B. Landis.

Polish these jewels (children) with the Word of God. Take time to speak a word of kindness to them. Make the Gospel worth while. Lead the confidence of a child so he will place his confidence in a higher power. Mushrooms grow up in a single night but it takes a lifetime to develop a character.

Secretary.

God is able to make all grace abound toward you.—II Cor. 9:8.

Married

Bechtel—Rensberger.—On April 26, 1917, at their residence in Nappanee, Ind., Bro. Ira Bechtel and Sister Rosa Rensberger, both of the home congregation, were united in marriage by Bro. J. H. McGowen. May the blessings of God attend them.

Zeiger—Lehman: Haines—Espenshade.—On May 17, 1917, at the home of the officiating bishop, Bro. John G. Ebersole, Lawn, Pa., Bro. Elmer M. Zeiger of Florin, Pa., to Elizabeth R. Lehman of Elizabethtown, Pa.; also Bro. Paul R. Haines of Elizabethtown, Pa., to Sister Elsie May Espenshade of Middletown, Pa., were united in holy matrimony. May they choose to dwell in the house of the Lord, and in the time of trouble He will hide them in the great pavilion.

Obituary

Cressman.—Stanley, infant son of Horace and Sister Sallie Cressman, died at Souderton, Pa., May 5, 1917 (aged 2 m. 20 d.) following an illness of pneumonia of three days' duration. Besides the parents 4 sisters and 3 brothers survive. Another son died in infancy. Funeral services were held May 8 at the Souderton Mennonite Church, conducted by Bros. J. C. Clemens and J. M. Moyer.

Musser.—Maggie, daughter of Reuben and Lizzie Musser, died May 3, 1917; aged 2 y. 7 m. 6 d. Death was due to pneumonia. She is survived by her parents and 2 brothers. Though her suffering lasted over three weeks the Savior came and called her to Himself, "for of such is the kingdom of heaven." Buried on Monday, May 7, at Bowmansville, Pa. Services by N. B. Bowman in English and Moses Gehman in German. Text, I Pet. 1:24. Peace to her ashes.

Wade.—Welma Wade was born in Van Wert Co., O., and after the death of her mother was committed to the Orphans' Home at West Liberty, O., with her two younger brothers on May 11, 1915, where she died of spinal meningitis May 11, 1917. Her remains were buried in Fair View Cemetery the day she died, but on account of the nature of her diseases funeral services were deferred until Saturday evening, May 19, when Bro. Moses Brenneman of Elida, preached memorial services at the Home. Her age was 9 y. 6 m. 19 d.

Yoder.—Barbara, wife of Bro. Joseph D. Yoder, was born in Somerset Co., Pa., March 24, 1858; died at Shipshewana, Ind., May 18, 1917; aged 59 y. 1 m. 24 d. When quite young she moved with her parents to Elkhart Co., Ind., where she has lived a great part of the time since. She was united in marriage to Joseph D. Yoder Dec. 26, 1875. To this union were born three sons and four daughters She leaves to mourn her departure husband, 7 children, 12 grandchildren, 2 brothers, and 4 sisters. Funeral services conducted on the 20th at the Shore M. H. by the brethren, D. D. Miller, (text, I Cor. 15:5) and Y. C. Miller (text, Heb. 9:27) to a large congregation. The remains were laid in the Miller Cemetery.

Egli.—Barbara Roth was born near Colmar, France, (now Germany), Oct. 14, 1840; died at her home in Henry Co., Ia., May 11, 1917; aged 76 y. 6 m. 27 d. She came to America with her parents when about twelve years of age, first stopping in Canada but making Henry Co., Ia., their home. Here she grew to womanhood She accepted Christ as her personal Savior while yet a young woman, uniting with the Amish Mennonite Church and remaining a faithful member until called by death. On Nov. 24, 1866, she was married to Jacob Egli. This union was blest with 8 children. Her husband and 2 children preceded her to the spirit world. She leaves 2 sisters, 2 sons, 4 daughters, and 17 grandchildren to mourn their loss.

Funeral at the Green Mount Church by S. Gingerich. John Wagler, and — Beery. Interment in the cemetery near by.

Eshleman.—Leah, wife of Edward Eshleman, was born in Lancaster Co., Pa., May 22, 1880; died at the home of B. H. Eshleman at Millersville, Pa., May 13, 1917, of Bright's disease, of which she suffered several months; aged 36 y. 11 m. 21 d. She united with the Mennonite Church five years ago and remained faithful until the end. She had a kind loving disposition and we believe she is now enjoying sweet rest in heaven free from all sorrow and care. She will be missed, but our loss will be her eternal gain. She is survived by her husband, 2 daughters, 2 brothers, 3 sisters, and a number of relatives and friends.

Funeral May 16. Short service at the house conducted by Bish. Abram Herr and at River Corner Mennonite Church by Abram Herr and Jacob Thomas. Text, I Chron. 29:15, latter part. Interment in adjoining cemetery.

Rich.—Christian Rich was born in Washington Co., Iowa, Nov. 18, 1875; died at his home near Colorado Springs, Colo., May 13, 1917; aged 59 y. 15 m. 25 d. Jan. 6, 1881, he was united in marriage to Elizabeth Reber of Johnson Co., Ia., who survives him. To this union were born 1 son and 4 daughters, 1 daughter preceding him to the spirit world. Besides these, 6 brothers, 4 sisters and 10 grandchildren remain to mourn his loss. Bro. Rich was converted about eighteen years ago and remained an active worker until death. Shortly before the end, he requested that opportunity be given at the funeral services, for any who felt moved to give testimony of their hope in Christ, which was done and a number responded. Funeral services were held at the Church of the Brethren, Rocky Ford, Colo., conducted by Bro. Jacob A. Heatwole from the text, "What is man?" Burial in the Rocky Ford Cemetery.

Miller.—Mary (Knepp) Miller was born in Johnson Co., Ia., Nov. 22, 1866; died at her home in Kalona, Iowa, May 17, 1917; aged 50 y. 5 m. 25 d. On Dec. 13, 1885, she was married to Joe D. Miller, who died Dec. 2, 1902. To this union were born 7 daughters, and a son who died in infancy. Besides her children she leaves 5 grandchildren, 3 brothers, and 2 sisters. At the age of 16 she united with the Amish Church and later transferred her membership to the East Union Mennonite Church, of which she was a faithful member until death, always filling her place and doing what she could. The cause of her death was cancer. During her illness she suffered much but bore it all with Christian fortitude. We believe the wish and prayer of this mother was like that of all Christian mothers toward their children: "Meet me in heaven." Funeral services by Bros. D. J. Fisher and S. C. Yoder.

Stalter.—Mary, daughter of Samuel and Magdalena Stemen, was born in Allen Co., Ohio, Oct. 1, 1845; died May 13, 1917; aged 71 y. 7 m. 12 d. In August, 1870, she was united in marriage with C. N. Stalter, who preceded her to the spirit world more than three years. To this union were born 6 sons and 3 daughters, all of whom are living.

Her last illness was apoplexy, and extended over a period of 8 days. She was unconscious most of the time. Soon after the disease attacked her, she told some of her children that she could not be here long, but that it was all right, and added, "I am ready to go." Years ago she accepted Jesus as her Savior, and trusted Him to the last. She was a member of the Brethren in Christ Church. Besides her children she leaves to mourn her departure 5 brothers, 3 sisters, 20 grandchildren, and a large circle of relatives and friends. She was a faithful wife and a patient, devoted mother.

Mother, in thy life thou hadst thy struggles,
For our welfare nothing was too hard for thee,
And though we miss you, Oh, so much!
We rejoice that thou art free.

Funeral services at the Salem M. H. near Elida, Ohio, conducted by N. O. Blosser, assisted by Moses Brenneman and J. M. Shenk.

Dettwiler.—Joseph W. Dettwiler was born in Waterloo Co., Ont., Feb. 17, 1834; died at the home of his eldest daughter, Mary Brubaker, Morris, Alta., April 29, 1917; aged 83 y. 2 m. 12 d. He was married to Annie Martin, and the union was blessed with twelve children. His companion preceded him to the spirit world about three months and seven children died in infancy. There remain to mourn his departure 1 brother (Jonas W. Dettwiler, Versailles, Mo.), 1 son (Simon P.), 4 daughters (3 in Michigan and 1 in Alberta).

Deceased moved to Kent Co., Mich., about the time that the Civil War broke out in the United States, having with him his wife's mother who was later buried in the Mennonite graveyard near Caledonia, Mich. After this he cared for his mother during the remainder of her life time. In 1879 he with his family moved to Emmert Co., Mich., where his mother died and was the first to be buried in the Mennonite graveyard at Brutus. Having lost all that he had in his old age, he with his wife and a grandson moved to Alberta where they had their home with their son-in-law, Bro. A. Brubaker. He was the first to be buried in the new Mennonite Cemetery at Reist, Alta. Services conducted by Bro. Moses Schmidt. Text (selected by the deceased) II Cor. 5:1. Bro. Dettweiler was sick part of a week. He longed so much to go home and finally fell asleep in peace.

Fry.—Joseph, son of Joseph and Mary Fry, was born in France, Jan. 26, 1847; died at his home in Logan Co., O., Jan. 5, 1917; aged 69 y. 11 m. 9 d. Together with his father, mother and sisters he came to America in 1853. Upon arriving in this country the family settled in Stark Co., O. On Feb. 16, 1871, he was united in marriage to Anna Conrad, the marriage occurring in Stark Co., After their marriage they resided in Stark Co. one year, then moved to Wayne where they lived for three years. They then moved to Logan Co. where, but for a short time, they have since resided.

To this union were born 3 children (Mrs. Mary Yoder, Samuel Fry and Andrew Fry) who with the wife and mother and 9 grandchildren mourn the loss of husband, father, and grandfather. Early in life he united with the Amish Mennonite Church in Stark Co., later transferring his membership to the South Union Church of Logan Co., where he has since remained a faithful member.

He was the only son in a family of 9 children, all of whom have answered the final summons—the last sister (Mrs. Barbara Diener) preceding him but two days. He was well known and highly esteemed by a large circle of friends and acquaintances.

Funeral services at the home by Bro. J. B. Hartzler, followed by a double service at the South Union Church for his sister, Mrs. Barbara Diener. The services were conducted by Bro. J. B. Hartzler and Bro. Levi L. Plank. The bodies were tenderly laid to rest in the cemetery near the church.

Nafziger.—Otilla (Sutter) Nafziger was born in Bureau Co., Ill., July 2, 1887; died at her home near Minier, Ill., May 5, 1917; aged 29 y. 10 m. 3 d. Early in life she accepted her Savior and united with the Amish Mennonite Church and faithfully kept her vow of loyalty until death. On April 12, 1908, she was united in marriage to John Nafziger. This union was blessed with 1 son, Vilas, 6 years of age. After a married life of 9 years, 23 days, the angel of death visited this home and the spirit of our dear sister was quietly borne away.

She had suffered from a complication of diseases for over a year, this being the cause of her death.

She leaves to mourn her departure a loing husband, 1 son, father, mother, 5 sisters, 1 grandmother, and many other relatives and friends. One sister preceded her to the spirit world.

Our sister was a devoted Christian, a kind and loving wife and mother always ready to lend a helping hand whenever opportunity presented itself. She will be greatly missed in the home, church and community. Although longing to be well again, she resigned everything to her Savior and bore her trials and afflictions with patience to the end. The last days of her life here were spent in prayer and reading the Word of God. We feel that our loss is her eternal gain. So we need not mourn as those who have no hope.

On May 8 funeral services were conducted at the house by Bro. J. C. Birkey and at the church by Bro. Simon Litwiller in English and Bro. J. C. Birkey in German. Texts, I Thes. 4:13-15; Isa. 35:10. Interment in the Amish Cemetery

"Sister, thou wast mild and lovely,
Gentle as the summer breeze
Pleasant as the air of evening,
When it floats among the trees."

By a Sister.

We pray for the various Christian graces to animate our lives, but our prayers will not alone bring them; they must in connection with prayer be wrought in us through labor, patience and suffering.—Shoemaker.

The "abundance of grace in the soul manifests itself in a graceful expression upon the countenance.—J. S. S.

ITEMS AND COMMENTS

The city of Atlanta, Georgia, was visited with a disastrous fire during the early part of last week. Thousands were made homeless and the loss of property will mount up into the millions. It is the most destructive conflagration that has visited any of our American cities since the fire in San Francisco following the great earthquake in that city in 1906.

The United States Intersate Commerce Commission reports that in one year on our railroads alone, 3,554 persons were killed, and 45,477 injured in accidents that were the result of avarice, which apparently cares little or nothing for human life so long as stocks are inflated and fat dividends paid. And still our country claims to be the most civilized and Christianized on earth! The most stultifying mania that misleads mankind is the money madness. —The Vanguard.

Chicago, May 17.—More than 150 persons were killed, 1,000 or more injured and millions of dollars worth of property destroyed by tornadoes which swept through Kansas on Friday, Illinois and Indiana on Saturday, and parts of Tennessee, Arkansas, Kentucy and Southern Illinois Sunday. Reports indicate that a large amount of farm implements, needed to produce the bumper crop desired this year, were ruined, although the spasmodic wind struck only here and there in its frightful play through the rural regions. Crop damage is said to be not heavy in grains. —Press Dispatch.

Premier Lloyd George of England has taken a new plan to effect a settlement of the Irish question. Heretofore the plan for Ireland was laid in England and Ireland asked to be satisfied with it. But no measure could be drawn that would satisfy all the elements among the Irish population. It is now proposed to call a great convention of representatives of all classes in Ireland to draw up a constitution for Ireland that all Irishmen can support. Whether this is to be a sincere effort to give Ireland what she wants or a clever stroke of diplomacy to prove that Ireland can not agree on anything when left to herself to dciede will probably be developed by later events.

The present agitation in favor of the conservation of natural resources is bringing to light some interesting figures which ought to provoke some sober thinking. Among other things it is estimated by competent authority that the people of the United States waste annually about—

$700,000,000 worth of food materials in our kitchens.

$2,000,000,000 because of preventable sickness and premature deaths.

$40,000,000 in the careless handling of eggs.

$1,000,000,000 in a failure to properly protect insect-destroying birds.

$100,000,000 for canned fruits which the American housewife might put up in her own kitchen.

250,000,000 tons of coal in marketing the 500,000,000 tons needed to supply the United States.

These are but samples that could be extended indefinitely. The question is not, Will the American people recognize these facts? but Will they profit by them by learning the lessons on economy which these figures teach?

CONFERENCE ANNOUNCEMENT

Indiana-Michigan

The Lord willing, the Indiana-Michigan Conference will be held at the Clinton Frame Church near Goshen, Ind., Tuesday, to Thursday, June 5-7, 1917, as follows:

Tuesday forenoon and evening, District Mission Board Meeting. Everybody invited.

Tuesday afternoon and Wednesday forenoon, Ministerial Meeting. For Bishops, Ministers, and Deacons, only.

Wednesday afternoon and Thursday, Conference proper. All invited.

Those desiring to be met at trains will correspond with Bro. D. J. Johns, Goshen, Ind. J. S. Hartzler, Sec.

Eastern A. M.

The Lord willing the Eastern A. M. Church Conference will meet at the Walnut Creek Church, Holmes Co., Ohio, June 13 and 14, 1917. On the day preceding at 3:30 p. m. a ministerial meeting will be held.

All persons coming by railroad will come to Sugar Creek on the Wheeling & Lake Erie R. R. Coming on the Pennsylvania Lines you can change at Canton, Ohio. Trains due to leave at 10:00 a. m. and 6:00 p. m. or from Orrville, Ohio, train due to leave at 5:25 p. m. From the south trains due to leave Coshocton at 8:35 a. m. and 3:35 p. m. A cordial invitation is extended to all.

Address S. H. Miller, Sugar Creek, Ohio, for further informaton.

J. S. Gerig, Moderator.
C. Z. Yoder, Secretary.

Conservative A. M.

If the Lord is willing, the Amish Mennonite (Conservative) Conference will be held at the Locust Grove Church near Belleville, Pa., June 4-6, 1917. Bishops, ministers, and deacons will meet Saturday afternoon. Those coming by train will please notify I. T. Yoder or J. T. Yoder.

J. L. Mast.

Alberta—Saskatchewan

The Lord willing, the Alta-Sask. Conference will be held with the Salem congregation near Tofield, Alta., June 26, 1917. Sunday school and Bible conference same week. A. H. Wambold, Secy.

Our new song book
LIFE SONGS

is adapted for the Sunday School, Young People's Meetings, general Religious Services and the Home.

It has been the aim of the editors having the work in charge to gather a list of songs that will reflect the LIFE of the MASTER as well as to be an inspiration to those who have experienced the NEW LIFE in Christ Jesus. It also has a strong list of Invitation hymns, and a special collection of songs of devotion and praise for the children.

Life Songs contains 256 pages, has 271 songs and is printed from entirely new plates thruout. There is a variety and wise selection of both topics and words expressing the topics with a complete topical index. A sample copy will speak for itself.

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COMING EVENTS

Important Meetings to be Held during the Remainder of this Year

Conferences

Meeting	Place	Time
Mennonite Gen'l Conf.	Harrisonburg, Va.	Aug. 29
Franconia		Oct. 4
Lancaster	Lancaster, Pa. (Mellinger's Ch.)	Oct. 5
Washington Co., Md. & Franklin Co., Pa.	Maugansville, Md. (Reiff's Ch.)	Oct. 12
Virginia	Harrisonburg, Va. (Weaver Ch.)	Oct. 12
Eastern A. M.	Walnut Creek, Ohio	
Southwestern Pa.	Johnstown, Pa.	Aug. 14
Indiana-Michigan	Goshen, Ind. (Clinton Fr. Ch.)	June 5
Western A. M.		
Missouri-Iowa	Alpha, Minn.	Oct. 9
Kansas-Nebraska	Protection, Kans.	Sept. 7
Alberta-Saskatchewan	Tofield, Alta. (Salem Ch.)	June 26
Pacific Coast		Oct. 25

Board Meetings

Mennonite Publication Board		
Mennonite Board of Education		

Other Meetings

Ohio S. S. Conference	Walnut Creek, O.	June 14
Sunday School Meeting	Churchtown, Pa.	June 7
Sunday School Meeting	Hanover, Pa.	June 7
Sunday School Meeting	Mummasburg, Pa.	June 21
Sunday School Meeting	Marion, Pa.	June 9
Sunday School Meeting	Rohrerstown, Pa.	June 12

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 7, 1917 (Gospel Witness Established 1905) No. 10

EDITORIAL

"Thou wilt keep him in perfect peace whose mind is stayed on thee."

There is a marked difference between the temperature of the weather during the past few weeks and that of some who were heard to criticise it.

The adversities of life are the unwelcome but gracious avenues through which God showers blessings into the soul. For the man who recognizes that the "silver lining" to the clouds is but the grace of God, each cloud is lined and lighted with the refiner's fire that purifies his life and enriches his soul.

Welcome, Bro. and Sister Esch.—As seen elsewhere in this issue, Bro. and Sister C. D. Esch, missionaries on furlough from India, arrived safely at the home of Sister Esch's parents in Hesston, Kans., after an eventful voyage. God be thanked for His protecting care. We trust that the returned missionaries may not only receive their much needed rest but that they may be of positive service to the cause of Christ and the Church while here in America.

Our thanks are due to those who so freely send in the church news in these days of active service. This is communion season. Notice how often the words "peace," "harmony," etc., are used in describing these meetings. "Behold, how good and how pleasant it is for brethren to dwell together in unity." Lack of space again compels us to hold some of the correspondence over, but in a week or two we expect to catch up again. Keep on sending the news. And in order to make room for all, make your messages as brief as the amount of news you have to send will allow you.

The Freedom of the Cross.—"Buy a liberty bond," is seen on many letters reaching our office. This advice is evidently stamped upon the envelopes by postmasters who wish to further the cause of subscribing for the largest national loan ever undertaken by a single nation. Whatever you may think of these liberty bonds, there is another liberty bond which all men may have for the asking. Jesus Christ paid the price sufficient to secure the liberty of all men, and whoever accepts the conditions may have not only freedom from the bondage of sin but enjoy the bond of fellowship of God and of saints in time and in eternity. "If the Son therefore shall make you free, ye shall be free indeed."

Most of this issue of the mission supplement is edited by the secretary and treasurer of the Mennonite Board of Missions and Charities. While facts and figures are said to make dry reading, these that we publish elsewhere in this issue are most interesting to those who are interested in the cause to which the Board is lending its service. May God be praised for the large increase in contributions over that of former years. The hardships of war have made themselves felt in more ways than one, and the death of Sister Lapp in India has lent a touch of sadness to the reports of work for the year. Nevertheless the workers have taken hold with a will, the contributors have done their part nobly, and God is glorified in the faithful service of those who have dedicated their lives to the cause of bringing the lost into the fold of Jesus. May our prayers continue to ascend in behalf of the work for the coming year.

Is it Right?—This is the standard by which all our actions should be governed. Life at its best is but of short duration, and we can not afford to waste any of it in the paths of sin. And while we are considering the question of right and wrong, let us not forget that the Bible holds out but one standard worth clinging to. Whatever it is, therefore, that is to be judged by the standard of right, the answer to our question is determined by the answer to that other question, "What saith the Scripture?"

The way of right is often confused with the "way that **seemeth right**" This latter "way" is composed of so many "ways," holding out so many plausible and pleasing standards, that most people are deceived by these false standards of right. It is the standard of "Might makes right" that is just now deceiving the nations. The standard of "She pleaseth me" has ruined millions in pleasure seeking and vanity, while millions more have been wrecked through the conscience-killing standard of "everybody else does it." These are but a few of the many false standards of right which are working such frightful havoc among the children of men.

Recognizing the standard of "What saith the Scripture?" as the only true standard of right, let us proceed to make the application to our own lives. Our business life, our social relations, our aims and aspirations, our work in the Church, our home life, all our actions in life, ought to be weighed in the scale of "Is it right—what saith the Scripture?" To depart from this standard may mean temporary gain or pleasure or success, but invariably means ruin in the end. All who travel this road will not only miss the light promised to illuminate the pathway of the righteous in time, but also the rewards of the righteous in eternity.

Whenever you are confronted with something that you are not sure about, look heavenward, then look Bibleward, then ask yourself the question, "Is it right?" Make this the rule of your life, and you will always be right.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE SOLITARY WAY

There is a mystery in human hearts
And though we are encircled by a host
Of those who love us well, and are beloved;
To every one of us, from time to time
There comes a sense of utter loneliness.
Our dearest friends are stranger to our grief
And can not realize our bitterness.
"There is not one who really understands,
Not one to enter all I feel,"—
Such is the cry of all of us in turn.
We wander in a solitary way.
No matter what nor where our lot may be,
Each heart, mysteriously even to itself
Must live its inner life in solitude.

And would you like to know the reason why this is?
It is because the Lord desires all our love.
In every heart he wishes to be first;
He therefore keeps the secret key himself,
To open all its chambers and to bless
With perfect sympathy and holy peace
Each solitary soul which comes to him.
So when you feel this loneliness,
It is the voice of Jesus saying, "Come to me."
And every time we are not understood
It is a call to us to come again;
For Christ alone can satisfy the longing soul,
And those who walk with him from day to day
Can never have a solitary way.

And when beneath some heavy cross we faint
And say, "I can not bear this cross alone,"
You say a truth. Christ made it purposely
So heavy that you must return to him.
The bitter grief which no one understands
Conveys a secret message from the King
Entreating you to come to him again.
The Man of Sorrows understands it well;
"In all points tempted," he can feel with you.
You can not come too often or too near;
The Son of God is infinite in grace.
His presence satisfies the longing soul,
And those who walk with him from day to day
Can never have a solitary way.

—Selected.

THE BIBLE SURELY INSPIRED

If this book be not infallible, where shall we find infallibility? We have given up the Pope, for he has blundered often and terribly; but we shall not set up instead of him a horde of little popelings fresh from college. Are these correctors of Scripture infallible? Is it certain that our Bibles are not right, but that the critics must be so? The old silver is to be depreciated; but the German silver, which is put in its place, is to be taken at the value of gold. Striplings fresh from reading the last new novel correct the notions of their fathers, who were men of weight and character. Doctrines which produced the godliest generation that ever lived on the face of the earth are scouted as sheer folly. Nothing is so obnoxious to these creatures as that which has the smell of Puritanism upon it. Every little man's nose goes up celestially at the very sound of the word "Puritan;" though if the Puritans were here again, they would not dare to treat them thus cavalierly; for if Puritans did fight, they were soon known as Ironsides, and their leader could hardly be called a fool, even by those who stigmatized him as a "Tyrant."

But where shall infallibility be found? "The depth saith, Is it not in me;" yet those who have no depth at all would have us imagine that it is in them; or else by perpetual change they hope to hit upon it. Now, Farmer Smith, when you have read your Bible, and have enjoyed its precious promises, you will have, tomorrow morning, to go down the street to ask the scholarly man at the parsonage whether this portion of the Scripture belongs to the inspired part of the Word, or whether it is of dubious authority. It will be well for you to know whether it was written by the Isaiah, or whether it was by the second of the "Two Obadiahs." All possibility of certainty is transferred from the spiritual man to a class of persons whose scholarship is pretentious, but who do not even pretend to spirituality. We shall gradually be so bedoubted and becriticized that only a few of the most profound will know what is Bible, and what is not, and they will dictate to all the rest of us I have no more faith in their mercy than in their accuracy; they will rob us of all that we hold most dear, and glory in the cruel deed. This same reign of terror we shall not endure, for we still believe that God revealeth Himself to babes rather than to the wise and prudent, and we are fully assured that our own old English Version of the Scriptures is sufficient for plain men for all purposes of life, salvation and godliness. We do not despise learning, but we will never say of culture or criticism, "These be thy gods, O Israel!"—C. H. Spurgeon.

THE OBJECT OF THE GOSPEL

Preaching the Gospel imposes a great responsibility upon the men who are set apart for this work. It is no surprise that the earnest preacher ascends the pulpit with fear and trembling. He stands in the presence of the people as the ambassador of Jesus Christ. What is the object of his preaching? Is it to please his hearers? Woe to the man whose one care it is to give no offence. Woe to the servant of God who does not speak the truth boldly, and who is unwilling to suffer for the truth's sake. The object of the Gospel is to preach Christ and Him crucified . The one aim is to convince men that Jesus is the Christ, and that He is the Son of God. The one subject of the four Gospels is "Jesus." And this name means Savior. How could we live in these days without all those words of His which are spirit and life? Who else could have taught us the lesson that we must bear our cross, and that he who would save his life must be ready to lose it. The mystery of mysteries in the Gospel is the unsearchable depths of the love of God—in that, while we were yet sinners, He sent His Son to die for us. God became man that man might be as God. Then it was that the Lord cast a bridge over the chasm that lay between His holiness and man's sinfulness. He did so when He, who was in the form of God, made Himself of no reputation, and took upon Him the form of a servant. If we do not know God in Christ we cannot know Him. The Gospel is to make Him known unto the ends of the earth. That this Gospel may be saving it must create in the hearer faith. Where faith is, there is life; where it is not, there is death. Yea, without faith in God and in His Christ, all life is a mere dance of death.—Reformed Church Messenger.

THE NECESSITY OF CHASTISEMENT

By Ezra Baer.

For the Gospel Herald.

Man's life is divided into two different parts: innocence and accountability. While a person is not held responsible for his actions during infancy or innocence, the time will come when he is held responsible for the same. The actions of a person are generally prompted by nature and unless they are corrected at times, they will lead to ruin. Chastisements are being looked upon as grievous, while at the same time they are necessary and strengthening although they are not pleasant at the time. Chastisement is to a person what fire is to silver or gold.

Or as an illustration take a sculptor, one who prepares tomb-stones. He goes out into his yard and finds nothing but large and rough stones, but he wants one just such a size. He selects a certain one out of which he can make his ideal one. He begins by facing off one side, then the next, until the six sides are faced off but he has not his ideal one yet. He then takes a rasp and smoothes off the rough points until the stone answers his ideal one and then he imprints on the bosom of it the name, age, etc., of some one.

Taking it spiritually, we are in God's sight what the stone is to the sculptor. God wants subjects for His kingdom and looks down upon us and sees what a sculptor sees when he looks out in his yard. He sees material, but it is far from what He wants as a finished article. He then does to the man what a scultpor does to his stone. He lessens the size of the material by taking away the unnecessary parts, as Paul in I Cor. 15: 31, says: "I die daily." We must become smaller in our own sight. It will pain the material, but it will improve it or bring it nearer to the standard. After this is finished He again does what a sculptor does by putting on the finishing touch. Taking another instrument He takes away the minor roughness and smoothes it down until it will answer to that of his ideal one. When the sculptor sees his stone is so far satisfactory, he imprints upon it somebody's name So God does by imprinting His name upon our bosom (Rev. 14:1; Rev. 7: 14, 15; Luke 10:20) if we will stand the test. Can we afford to miss heaven? "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Petersburg, Ont.

THE RELIGION OF THE LODGE CAINISM PURE AND SIMPLE

By B. M. Holt.

For the Gospel Herald.

"To those who have been brought to the light," writes E. A. Coil, a leading Freemason, in the "Tyler-Keystone," a Masonic magazine published at Ann Arbor, Mich., in the April 1909 issue, "it is plain enough that religious devotion is an essential part of Masonry."

Having been so kind as to emphasize the **"essential** part of Masonry," it would also be natural for Coil to make lucid the **sort** of religion upon which the Masonic membership is nurtured. And this he does in the same article with the following words: "'What doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God?'"

It is a very common suggestion with all man-made redemption schemes, to: "Do this and thou shalt be saved." That Coil also supports such an erroneous conception is most clearly manifested in his comment on the foregoing Bible quotation: "I do not know of an utterance anywhere, in either sacred or secular literature, that so completely embodies within itself the religious genius of Masonry as does that utterance of Micah."

He further says, "Masonry puts men upon their merits and bids them 'do justly, love mercy, and walk humbly with God,' and **then** fear no danger."

"Anyone who is worthy and well qualified," says Coil, "be he Jew or Christian, Brahmin or Buddhist, or devotee of any other one of the religions of the world, is allowed to offer up his devotions according to the dictates of his own conscience, and then take his place on a level with all present and be recognized as a true and lawful brother of all other members of the craft."

And this most terrible "universality" and "toleration" of lodgery receives its capstone in the concluding words of his statement: "Do justly, love mercy, and walk humbly with thy God" (please note the emphasis—B. M. H.) Not necessarily God as conceived and worshiped by our ancient Operative Grand Masters, not necessarily God as conceived and worshiped by any brother Mason of modern times; but thy God, the great Architect of the Universe and Author of your being in whom you put your trust in time of difficulty and danger, as you yourself conceive Him and deem that He should be worshiped."

A great deal can be said of Coil's statements, which are a true representation of "a blind leading the blind." A few words, though, based on well known Scripture passages, will more than suffice.

It appears that Coil has ignored the fact, that the heathen Chinese who bite the finger tips and ear snips off from their own dear babies, and often throw them into the maelstroms of the Ganges, in order to appease their graven images and wooden gods, are just as sincere in their worshiping as is the **modern pagan**—the lodge man! Neither does his appeal to the God of nature justify the puerillities of his argument, inasmuch as it is far from sufficient unto salvation, that we know God as the Maker of heaven and earth. We cannot tell, by looking at the moon, that our Savior was born of Virgin flesh to redeem the whole world from its most horrible sins, for all this is absolutely **against** the "natural religion" of lodgery; that is, against nature!

With but a superficial sense of sin, and with no acknowledgment of the need of a Savior, all promoters of lodgism **(Cainism pure and simple)** should heed the kind words of A. W. Meyer, president of the St. John's College, Winfield, Kans.: "A man who will merely recognize a supreme Creator, and no more, is a heathen and no Christian! Why? Because he leaves out Jesus Christ, his Savior, and because he leaves out the Holy Ghost, the spiritual life-giver!"

The following passages from Holy Writ may herewith serve a good purpose:

1. God gave Christ to be the Head over all things to the Church (Eph. 1:22), and any man (the lodges not excepted), or even an angel from heaven, that preaches any other Gospel than **His** Gospel, he shall be accursed (Gal. 1:8, 9).

2. By the Law all the world becomes guilty before God, and, therefore by the deeds of the Law no flesh shall be justified in His sight, for by the Law comes the **knowledge** (not forgiveness) of sin (Rom. 3:19, 20). But, we live by faith in Christ Jesus who loved us, and suffered a shameful death in our stead (Gal. 2:20), and, so, if righteousness comes by the Law, then Christ (after all) died in vain (Gal. 2:21).

3. Now I beseech you, mark them which cause offences against the doctrines of Christ, and **avoid them,** for by their smooth talk they will deceive you (Rom. 16:17, 18). And furthermore, God forbids us to have fellowship with unbelievers (II Cor. 6:14-18).

4. The Pharisees they did not confess Christ—for they loved the praises of men more than they loved the praises of God (Jno. 12:42, 43); and the god of this world—the father of all lies and all lodgism—has blinded the minds of them who reject Christ (II Cor. 4:4). Nevertheless, this very opaque veil is taken away (II Cor. 3: 14, 16) by the acknowledgment of sin (Psa. 51:3), and the acceptance of Christ as the Savior of the world (Acts 4:12); and therefore I pray the merciful God of heaven to be gracious unto all who have been entrapped by the wiles of lodgery (Jas. 5:16).

"Not what these hands have done
Can save this guilty soul;
Not what this toiling flesh has borne
Can make my spirit whole.
Not what I feel or do
Can give me peace with God;
Not all my prayers, and sighs, and tears,
Can bear my awful load.

"Thy grace alone, O God,
To me can pardon speak;
Thy power alone, O Son of God,
Can this sore bondage break.
No other work save Thine,
No meaner blood will do;
No strength, save that which is divine,
Can bear me safely through.

"I bless the Christ of God;
I rest on love divine;
And with unfaltering lip and heart
I call this Savior mine.
'Tis He that saveth me,
And freely pardon gives;
I love, because He loveth me;
I live, because He lives."

Clifton, Tex.

The lessons of true self-denial are taught only in the school of Christ. They that deny self for Christ's sake shall abound in His fullness.—J. S. S.

Righteousness exalteth a nation; but sin is a reproach to any people.—Prov. 14:34.

Preachers' Page

LIVING ISSUES

or

The Place of the Mennonite Minister in Present Day Affairs

By Daniel Kauffman.

For the Gospel Herald.

Perhaps never before, in the history of the Mennonite Church, have there been so many vital issues before her as there are at the present time. And in times of general unrest, such as we are going through at the present time, these issues are more urgently in need of attention and solution than at other times.

Upon the shoulders of our ministers, as the leaders of our congregations, as the shepherds of their flocks, as the men chosen and ordained of the Lord and the Church to stand as watchmen upon the walls of Zion, there rests the largest share of responsibility for the way in which these issues are met. As ministers can not (or at least we ought not) evade the responsibilities resting upon us, recognizing that responsibility means opportunity and that the greater the issue before us the greater the opportunity to accomplish great things for God.

Notice that we used the word "Mennonite." In many of the things named our problems are the same as those confronting ministers in any evangelical denomination, but since this will be read largely by Mennonite ministers we have chosen to word this message especially for them.

As said before, our problems are many and vital. When you take a glance at the length of this article you will be amused at the suggestion that we can mention only a few (and that very briefly) of the many issues that demand our attention, but such is the fact. We shall not attempt to name them all, or to treat any of them exhaustively. Our aim is merely to call attention to a few things, absorbing themes with a view to encouraging investigation. Among the living issues before us, and which is now on everybody's minds, is

The Military Question

Now that the war is on there are many questions apparent which few people thought of in times of peace. The situation is also making a few things plain that the average mind failed to grasp before the present state of affairs cleared up the slow-thinking mind. We have learned that there is a vast difference between being in favor of peace because it is so much better than war, and firmly holding on to the Gospel teachings on nonresistance and having absolutely no part in carnal strife of any kind and under any circumstances; between the quiet and peacable man who when it comes to the test will always suffer wrong rather than to inflict violence upon others and the "pacifist" who opposes the war and fights when he can not have his own way; between the man who submits peaceably to every request of the powers that be provided that such requests do not call upon him to do that which his conscience forbids, and the anti-draft plotter who enters into a conspiracy against the government and resorts to lawlessness and even murder to keep from being registered according to the law of the land. These and many other things are plain now as they were not before; and as time advances it is likely that there will be a number of other things made plain.

Upon our ministers rests a large share of the responsibility of giving our people a clear vision of the issues involved in the present war. First, we need to have these issues clearly fixed in our own minds that whether we endeavor to present them from the pulpit, or discuss them in ordinary conversation, or undertake to give advice to some one seeking it, we may be able to give others a clear vision of the questions involved. Having heard the rumblings of war for several years, there ought to be in mind of every one occupying a position of responsibility in the Church a well defined vision of what the Christian's attitude on all the leading questions involved ought to be. By the time the war is over there ought to be, upon the part of the body of our members, not only a well defined conception of the military question in its various phases, but the Church ought to be in shape to do active work in the way of making the nonresistant doctrine known and understood among other people who have not yet grasped the fundamentals of this important Christian doctrine. In these things, as well as in the matter of giving wise counsel and directions in connection with the many delicate questions arising in war times, the Mennonite preacher may perform valuable service.

Building Up Our Young People

The subject just noticed naturally draws our minds in the direction of our young people. And now we need only to draw on our memories a little and recall many things concerning what we have read and heard about our young people of today being the Church of tomorrow, the dangers confronting them in these troublous times, the importance of giving them the right kind of training, etc., etc., etc. We shall not discuss these points. We want to talk about what our preachers may do in the way of bringing about best results.

We have in mind two congregations as they were years ago. Possibly these same congregations could be duplicated today. In the one the young people were what you would call "wild." They read their Bibles very little, were listless and giddy in Sunday school, disbehaved in meeting, were dissipated in habits, vulgar in talk, loved to scour around over the country, and it was no uncommon thing to find them at parties, picnics, in pool rooms, theaters, nickle shows, circuses, and—once in a while one or more of them saw the inside of a jail. In the other congregation the young people were fond of taking an active part in Sunday schools, young people's meeting, cottage meetings; they were frequently heard discussing Scripture, talking about Church affairs, and were noted for their purity, loftiness in purpose, and loyalty to the Church.

The problem before us is to bring about such a condition of affairs that the latter description will fit to (not a few, but) all of our congregations. To help bring about this desirable condition of affairs our ministers may—

1. Study the problems of our young people, that they may be helpful to them as confidential advisers.
2. Co-operate with parents in the work of building up Christian homes that are a positive force in developing that which is best in children and educating them into staunch and valiant workers for the Lord.
3. Direct a part of their preaching to the needs and enlightenment of young people.
4. Hold up and intelligently defend the whole-Gospel standard.
5. Exercise wholesome discipline, and keep the membership in touch with the work of Conference, the rules and discipline of the Church, and the need for such Gospel regulations as are usually denounced by disloyal members as being "man-made."
6. Make it clear that the work of holding young people for God and the Church consists in converting them to the Gospel standard and building them up in Christ rather than letting down the bars and making world compromises until unconverted people are willing to unite with the church.

The Popular Current

Here belong many evils that are usually laid to other causes. In the desire to be "like other people" Israel simply manifested a bit of human nature. The disposition of man to sin—that is, the proneness of the flesh to yield to temptation—is responsible for some of the wordliness of church members, but by far the greater part

of the sins of modern churchism may be accounted for by the fact that the Church is not awake to the awful consequences of drifting along with the popular current. The vanity of the human mind crops out in vain display in dress, but there are many fashion devotees who would be modest and sensible and scriptural in their attire if they were not so attached to the popular current. Many are in the secret lodge because the popular current has swept them there. There are less people talking peace now than there were a year ago because the popular current has set in full force in the direction of war. Every popular evil claims thousands of victims because of its popularity. Get the Church, and every individual in it, out of the popular current, and you have solved nine-tenths of the problems of the Church.

It was more than a mere arbitrary ruling when God through Paul commanded, "Be not conformed to this world." "The whole world lieth in wickedness," and Satan is "the prince of the power of the air." It is not popularity but the things which the popular stream brings with it that works such frightful havoc among the children of men.

To help stem the popular tide and save our members from its awful grip our ministers may—

1. See that they themselves have a clear vision of what constitutes the popular current, of its paralyzing effect upon the spirituality of those suffering from its deadly grip, and that they themselves are free from it.
2. Keep posted on what is going on, keep in touch with the most clear-headed and faithful freemen who know nothing but "Christ and him crucified," and keep on sounding the note of warning at the approach of every danger.
3. Do faithful preaching in the way of expounding Scripture and keeping the minds of the people turned heavenward.
4. Get into the lives of people and help them to a realization of their highest privileges.

Modern Liberalism

One of the most deadly results of popular current is the modern wave of liberalism that is engulfing so many of the churches and institutions of learning. A generation ago a mighty battle was raging between the followers of Voltaire, Paine, Ingersoll, and others on the one hand and the clergy of practically all denominations on the other. At that time this opposition to Christianity was known as "infidelity." To be an infidel meant to stand in an unpopular light. But something happened. While Ingersoll was on the stump espousing an unpopular cause Darwin was in his laboratory quietly manufacturing sentiment among those reputed to be of great learning. School teachers, many of them, were sowing the seeds of infidelity and handing out the impression that while it is all right for preachers to denounce it yet we that are not preachers and who know the facts in the case know that Ingersoll is nearer right than the preachers. The infidelity of Voltaire, Hume, Paine, Darwin, et al was dressed up and handed out as "science," found its way into our text books, was instilled into the minds and hearts of school children (some of whom afterwards became preachers and teachers in colleges and universities), received a coat of whitewash and was labeled "christianity," and is now in the popular current in a desperate attempt to corrupt the churches not yet within its grasp.

We are glad to witness the earnest efforts made on the part of many teachers in other denominations to combat this what Peter denounces as a "damnable heresy." Every Mennonite preacher, especially those enjoying the advantages of a fair education, should join in this earnest testimony against this white-washed infidelity. Ungodliness is bad enough in itself; but when it comes in the name of the God whom it so shamefully dishonors it is doubly abominable. To help conserve the whole-Gospel faith and to promote its cause among those suffering from spiritual paralysis because of liberalism our ministers may—

1. Inform themselves properly, so that when they undertake to oppose heresy they may be able to do so in a convincing, forceful way.
2. Speak out in no uncertain tones whenever they mention any question on which the liberalist usually remains silent in the presence of faithful men.
3. Expose and denounce heresy whenever and wherever and in whatso ever form it shows its head.
4. Keep their congregations informed, and alive to the dangers and follies and absurdities of liberalism.
5. Have a ready testimony showing that the liberalism of the present is practically the same thing as the infidelity of by-gone days.

Other Issues,

just as much alive as the ones we did mention, and which we would like to discuss if space permitted, are the following:

Shall the Mennonite minister continue on a free basis, or will we gradually veer toward the hireling basis?

Shall the overseers of the Church, or the schools of the Church, have charge of the spiritual instruction of our people?

Shall we have a part in the present day world movements, or shall we stand entirely aloof?

Has the amusement heresy of the present age, which blinds the minds of so many people to the higher joys of the Christian service, gotten a sufficient hold on our people to warrant an energetic, prayerful, Church-wide effort to rid ourselves of this play microbe?

Shall we reconstruct our missionary efforts so that with our limited supply of means and workers we may cover a wider field and reach more of the millions who have never heard of Christ?

We leave the subject with you. And may you, as you meditate upon the great range of opportunities which lie before you as a minister of the Gospel and upon the absorbing themes which mean so much for the weal or woe of our people, be used as an instrument in the hands of God to bring the blessings of a pure and full and unadulterated Gospel to many people.

Scottdale, Pa.

Selfishness is the bane of all human efforts. Will it pay? Is there any money in it for me? are generally the first questions that come up when any enterprise is undertaken. These questions are probably right and proper, but back of all and underneath all a more altruistic idea should prevail. God doesn't care for money. Just look at the kind of people He gives it to. If they are not already debased He knows they will be soon. He knows that the man who has more money than he needs will become dissolute and snobbish, or be a tightwad and miser, which is worse. The sooner we observe the spirit of the Golden Rule, the better it will be for us all. Helpfulness is preached to death but seldom practiced. If you know that it has helped you and feel sure it will help your neighbor, advertise it. Tell it. Demonstrate it by your actions and work, and like BREAD UPON THE WATERS, it will come back to bless you.—Sel. by E. A. S.

An ambassador is one who has no message of his own, but represents his country and expresses the wishes and desires of the rulers of his country; and so the "ambassador in Christ's stead" is simply the medium through which Christ speaks. The message is already revealed and complete and he is simply responsible for delivering that message.—Allen H. Erb.

The Christian life is a warfare and as a matter of course we must have enemies to fight and things to struggle with; but looking to Jesus, who Himself had these things to contend with, we will get sufficient of help and strength to enable us to stand in this great struggle.—John Thut.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

XX. Dressing the Children

Train up a child in the way he should go: and when he is old, he will not depart from it.—Prov. 22:6.

Plainness in dress is generally accepted among us as a people with regard to ourselves, but our heart is pained sometimes when we see how some of us dress our dear little children. Is it not a fact that can not be denied that it only shows what is in our heart when we dress ourselves plain and the children in the latest fashion?

We parents are so apt to give the children what we think is sympathy, when they tell us of the other boys and girls having certain things that we know is not for their good. Is it not true that it is possible that our sympathy may be of a kind that is not real after all? Like love it may be the kind spoken of by Paul in Rom. 12—Love with "dissimilation." So with sympathy. A sympathy that will not be a help to the child certainly is not sympathy after all. Is it consistent for us to put things on our children that will not add to their comfort? Is it consistent to put things on our children that we would not think of putting on ourselves? I feel so sorry for the mother that dresses her babe on her lap so worldly that one must be surprised that it is one of our sisters.

Are we surprised, brethren, that the Church of this age is wrestling with the dress question? I wonder if it can't be traced to the home after all. But, says some one, have the children fashionable while small; then when they get older and become Christians they will throw away their fashionable clothing because they are tired of them and go to dressing plain. Well, observation has taught us that where there is no teaching along this line in the home while the children are young, the danger is that it is hard for the children to see that there is anything in plain dress. Many people say, Teach the children to have their religion in their heart, not in their clothing. There may be danger that children will think that because their parents have not dressed them fashionably they are better than fashionable children, but I don't remember of ever meeting any children of this kind.

Pride is a terrible thing. I believe that the rule is that the first thing children are proud of is their clothing. Not long since, we heard a little girl of six ask her little brother if his shoes squeaked. He said. "No." "Well," she said, "mine do; just listen." Oh how she seemed to enjoy to hear it. Not long since, a mother took her two little children to a town fifteen miles from home to get them each a pair of shoes because the merchants in her home town did not have cloth white ones. White leather ones could have been had, but that is not what she wanted. Well, the poor little things; they enjoyed getting the new white shoes of course, but what may the harvest be.

Easter is a time of year that brings joy to the children of God. It is a time of the year that many good lessons can be taught the children. It is also the time of year that many parents spend much time and energy in fixing up the children. I have often wondered why it is that parents take Easter time for special dressing of the children. If there is a time of year that children should be taught to be humble it seems to me it is when we can think of our dear Lord bursting the bars of the grave. It is in perfect order to celebrate Easter day, but not as the world does.

How careful we should be about dressing the children's hair? It is so natural for some mothers to spend much time in arranging the children's hair. It had been fashionable for the girls to part their hair at the side. It was not an uncommon thing to see mothers have their little baby girls on their knee with their hair parted at the side. Well, it was not so long till even some of the sisters were found doing the same thing. These girls grew up, became under conviction, stood up for Christ, made application to unite with the Church and because mother had taught them to part their hair at the side they could see no harm in it even if the bishop who instructed them mentioned it.

Several years ago it was fashionable for the young men to part their hair in the middle. It was also true of some mothers at that time to part their boys' hair in the center. It was only a few years until these boys stood up for Christ, made application to unite with the church, and when spoken to about the manner they wore their hair they at once thought that their religion is in their heart and not in their hair. Mother had sowed the seed.

The most ridiculous fashion that has ever come to us as a human family in the way of the boys dressing hair, seems to me is here now. No part at all—hair standing up like that of wild beasts. I fear that if mothers were required by the Church to comb their boys' hair as some of them are combing it they might think the church officials are getting rather Pharisaical.

Dear parents, fellow preachers, let us be examples not only in what we say but in the way our children are dressed as well.

Palmyra, Mo.

A MANIFESTATION OF PARENTAL LOVE

There are some who reject Christianity because it seems to them incredible that God would have taken so much trouble, as the New Testament represents Him to have done, for the salvation of creatures so infinitely beneath Him as we are. They forget that the New Testament teaches also that God is our Father. That being true, I declare to you that it is not surprising that God made such sacrifice to save us. Even a man will not permit a child to perish—any child, it need not be his own—without putting forth mighty effort to save it.

One fact is worth a dozen arguments; and I will therefore ask you to listen to a humble man, as he relates an incident in his otherwise uneventful life. For a little while imagine yourself to be seated around the table of an American boarding-house where the inmates are spending an hour or two in the evening relating the more remarkable events that have occurred to them; imagine that you are listening to one of the guests there, instead of to me.

* * *

My name is Anthony Hunt. I am a drover, and I live many miles away upon the Western prairie. There wasn't a house in sight when we moved there, my wife and I; and now we haven't many neighbors, though those we have are good men.

One day about ten years ago, I went away from home to sell some fifty head of cattle—fine creatures ever I saw. I was to buy some groceries and dry-goods before I came back, and above all, a doll for our youngest child, Dolly (she never had a shop-doll of her own, only the rag-babies her mother made her). Dolly could talk of nothing else, and went down to the very gate to call after me to buy a big one."

Nobody but a parent can understand how my mind was on that toy, and how, when the cattle were sold, the first thing I started off to buy was Dolly's doll. I found a large one, with eyes that would open and shut when you pulled a wire, and had it wrapped up in paper, and tucked it under my arm while I had the parcels of calico, and delaine and tea, and

(Continued on page 172)

Sunday School

For the Gospel Herald.

Lesson for June 17, 1917.—Jno. 20:1-18

THE RISEN LORD

Golden Text.—Now is Christ risen from the dead, and become the first-fruits of them that slept—I Cor. 15:20.

Introductory.—In our last lesson we viewed the darkest hour in the world's history. Jesus the Son of God, the King of glory, the only being that ever wore the human form that never committed a single sin, the Savior of our souls who went to the limit of sacrifice for our sakes, was condemned and crucified as a criminal and hung for six dismal hours upon the cross—such was the scene of inexpressible sadness that met our vision on last Sunday. Today our lesson is correspondingly bright. This same Jesus who had been crucified rose again for our justification, triumphed over every foe, and His glory was correspondingly greater because of the dark times through which He passed. All hail the blessed Lamb of God who was slain that we might have life. All hail the great and powerful King who rose that we might join in His triumphant glory. Let all the world know of Christ who died and rose again. Blessed, blessed be His holy name.

The Sympathizing Women.—In the dark hours surrounding the crucifixion of our Lord there was a little group of devoted, holy women whose affection for our Lord will ever form a bright spot that shone all the brighter because the surroundings were so dark. These sympathizing women stood by weeping when our Lord was crucified, and helped to minister to His body when He was taken down from the cross. Faithful to the Jewish law of the sabbath, they remained silent on that day, but in the first wakeful hour of the first day of the week they hastened to the tomb of Jesus. But now a question of absorbing interest engaged their attention as they were on the way: "Who shall roll us away the stone?"

The Empty Tomb.—This question no longer troubled them when they reached the sepulchre. The stone was already rolled away—the tomb was empty! An angel from heaven had come and the crucified Lord had risen. But the whole matter had as yet been shrouded in mystery. Hurriedly the women went to tell the disciples about it. Peter and John rushed to the tomb, but upon investigation they found that there was no Jesus to be found. What had become of Him! There were the clothes in which He had been wrapped, but no Jesus was to be found. They believed, but the scriptures telling of His resurrection were yet dark to them. The time of spiritual illumination had not yet come.

Jesus Appears to Mary.—It remained for Mary, Mary Magdalene, to make the joyful discovery that our Lord had indeed arisen and was alive again. The disciples, after their failure to unravel the mystery, went back to their homes; but Mary lingered at the tomb and was rewarded by being the first to see her risen Lord. "Woman, why weepest thou?" said the angels as they beheld the weeping woman. "Woman, why weepest thou?" said Jesus after He appeared to Mary. The faithful woman was free to make it known that she was seeking her Lord. If every professed child of God would manifest an equal interest and zeal in keeping within seeing and hearing distance of Jesus this world would be the scene of many more happy incidents of Christian fellowship than it is. Mary had but one thing in mind: the finding of her hidden Lord. Before she was through with her searching she was in plain sight of Him talking with Him in a very familiar way—a privilege that is denied no one who earnestly seeks the Lord.

Making the Glad Tidings Known.—Mary, like all faithful seekers of her Lord, was not selfish in her desire to be in fellowship with her Savior. What she enjoyed for herself she wanted all others to have. No sooner were her eyes opened to the fact of our Savior's resurrection than she hastened to tell the disciples about it. In other words, she was a true missionary. She sought her Lord until she found Him, then she went forth in haste to tell others about the finding. Here is an excellent example for us. We should not be satisfied until in blessed fellowship we see and commune with our Lord; and having gained this end we should spend the rest of our lives in telling others about it. Today there are many millions who are in utter darkness about the life, death, and resurrection of our Lord, and millions more who have heard the story have but a vague idea of what it means because their vision is blinded through the darkened lives of professing Christians. Make known the glad tidings of salvation. First, be sure that you have in deed found the Lord, and then having found Him bear the message to others. The resurrection of Jesus must ever remain as the most thrilling event of all history, and the telling of this story must remain the most absorbing theme to engage our attention.—K.

One of the strongest reasons why there should be a place of everlasting torment is the lives of those who deny the existence of such a place.

Our Young People

LITTLE CHANCES TO HELP

Ex. 17:8-13

Topic for June 17

MOTTO

"Fellowhelpers to the truth."

THE STUDY HOUR

I. **Our Topic.**—Often do we find that people are unable to recognize the importance of their service because it seems so small. If the minister or leader of the work seems to have the most important service, people are inclined to leave it all to him and not offer their assistance in the little things that lighten the burden. The topic today is to be taken from the example of Aaron and Hur in a time of Israel's danger. Their leader and intercessor before God was able to hold on to God for the victory as long as his hands did not grow weary in being lifted up in prayer. But there was a limit to this strength. The only means by which this weakness could be overcome was by the assistance of the two men at the side of Moses who held his hands up till the enemy was overcome. Just why God made this difference may be a little hard to discover at first sight. But it is true that while the minister is preaching oftentimes that the bowed heads of his people will keep up his courage and enable God to work thru him to the breaking down of the forces of the enemy in the lives of the unsaved in the congregation. It may be that the sight of Moses' uplifted hands helped the faith of the warriors in the battle against Amalek and gave God an opportunity to work in them to the victory.

There are many little chances to help in the work of furthering the Gospel if we are willing to be used. Often the very fact that the congregation thought that they were too busy to keep on attending a meeting in which the evangelist felt that there would be victory if only the people of God would hold on a little longer and give their time and prayers to the effort caused the good work to cease. Your presence is only a little, but it may count like the stay of Moses' hands in the work of the Lord in your community. Would you wish to withhold the victory for those who are in battle or who labor in prayer by the fact that your's is such a little task? The staying of a hand may be the speaking of a word of encouragement. It may be standing faithfully by some small regulation of conference thereby showing our loyalty and unity in the work with our leaders. It may be to speak a word to encourage others to be loyal to the Church and her efforts to keep the membership in harmony with the spirit of the Gospel. It is evident that our Church would have greater power today if there were more Aarons and Hurs to enable the work to go on without hindrance in the prayers of the Church, because there is rebellion in the camp of God's Israel.

PERSONAL THOUGHT

We should consider every chance to help in the work of the Lord as a special privilege from the Lord to be seized with earnest zeal.

Gospel Herald

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THURSDAY, JUNE 7, 1917

Field Notes

Bro. John Ehst of Bally, Pa., filled the regular appointment at Doylestown, Pa., on Sunday, May 27.

Change of Address.—Bro. P. E. Brunk, from Elida, Ohio, to Delphos, Ohio. Persons desiring to write him will please note the change.

Bro. J. M. Kreider of Palmyra, Mo., was among those from a distance who attended the Illinois Church Conference held at Sterling, Ill., last week.

A Bible reading has been arranged for at Kralltown Mennonite Church, York Co., Pa., to be held June 16 and 17. All are invited to attend.

The Illinois S. S. Conference held at Sterling, Ill., last week has gone on record as having been one of the most helpful meetings held in that state in recent years.—M.

Bro. M. Horsch of Upland, Calif., spent a day last week with relatives and friends at Scottdale, Pa. On Thursday evening he preached a German sermon in the home of Bro. Hege.

Arrangements were made whereby both of our ministers at Minot, N. D., were away from home over Sunday, June 3—Bro. Mast at Coalridge, Mont., and Bro. Glick at Bloomfield, Mont.

Bro. John K. Smoker and wife of Atglen, Pa., spent a few days at Scottdale, Pa., the guests of Bro. M. K. Smoker and family. They left for Lawrence Co., Pa., on Wednesday of last week.

Bro. H. F. Reist of this office returned Monday morning after a few weeks' absence in eastern and central Pennsylvania. He was with the Martinsburg congregation in communion last Sunday.

We regret to learn that Sister Sallie Gross, wife of Deacon Abraham Gross of Doylestown, Pa., is seriously ill with rheumatism and pneumonia. Special prayer was held for her on Monday evening, May 28. May God restore her speedily.

We have word from the Census Bureau to the effect that they wish us to finish the census of religious bodies by the end of this month. Since much work must be done after the returns reach us, will you kindly see to it that all cards not already returned are promptly sent in? J. A. Ressler, Scottdale, Pa.

Bro. I. R. Detweiler of Goshen, Ind., gave valuable assistance to the Illinois Sunday School and Church Conferences last week at Sterling, Ill., and was also helping to care for his father, residing near that place, who had been very ill during the conference sessions, and passed to his reward Friday afternoon at the close of the church conference.—M.

Word reaches us that Bro. Geo. R. Brunk has been ailing recently from his old malady, a weak heart. His condition has not materially changed for a week or more and he is still confined to his bed. Bro. Brunk is one of those who though their physical hearts may be weak, have a heart that is strong spiritually and wholly devoted to the furtherance of the Master's kingdom.

Correspondence

Altoona, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—The little flock here is rejoicing that on last Lord's day we again had the privilege of commemorating the "Lord's death till he come." What a blessed linking together in this one ordinance of such vital truths as the sacrificial work of Christ and His coming again which is every true Christian's hope. Amidst the wonderfully disturbed world conditions, we often think of His coming which will mean deliverance from the toils, trials and persecutions of earth for all of the Lord's own. Dear reader, can you say from the heart as did John the beloved disciple, "Even so, come, Lord Jesus."

Services were in charge of Bro. Abram Metzler of Martinsburg, Pa. Twenty-three partook of the communion and engaged in the ordinance of feetwashing, a few for the first time. Two brethren were received: one by water baptism, and one reclaimed who had been out of fellowship with the Lord and Church for a number of years. To God be all the praise.

Remember especially in prayer the brethren in the cities at the present time because we will experience more difficulties than our brethren in the rural districts.

Following is given a list of contributions received during the month of May:

Number 284	$2.50
Conestoga Cong.	27.35
No. 285	2.00
Collection Box	1.25

Yours in His service,
J. L. Stauffer.

Selkirk, Ont.

To the Faithful Ones in Christ, Greeting:—God has given us many showers of blessings during the last few months. While the war spirit is growing and most minds are being deluged with thoughts concerning the terrible conflict in Europe, God is preserving a remnant which He expects to remain faithful.

At first thought we are shocked by many ministers of the Gospel who preach in favor of shot and shell, but when we turn to the Word we are made wise by the words of Christ. (Matt. 7:21).

Our brethren know not when the persecutors rod may become active but they trust in God who is always faithful in caring for His children.

Pray for the work that is being launched among the outlying places in the Niagara district. Satan has hedged men about with commercialism, unconcern, and hard-shelled morality. It is only by the power of the Holy Spirit that these fetters can be broken. In His service,

May 22, 1917. Howard Stevanus.

Vestaburg, Mich.

Dear Herald Readers, Greeting in Jesus' Name:—We feel to thank our heavenly Father for His bountiful blessings.

Church work is going on nicely and is prospering.

On May 12 Bro. Jacob K. Bixler came into our midst and delivered three sermons, which were very instructive. During his stay with us one soul was received upon confession of faith and another soul became willing to accept Christ as her personal Savior. Another sister was to be baptized but because of serious illness in the family could not be present.

We also had communion services which reminds us of the death and suffering of our Lord Jesus Christ.

We ask an interest in the prayers

of God's children in behalf of the work at this place.

Yours in the Master,
May 23, 1917. Nannie H. Yoder.

Spring City, Pa.

(Vincent congregation)

Dear Herald Readers, Greeting in Jesus' Name:—On Saturday and Sunday the 19th and 20th, this congregation again commemorated the death and suffering of our Lord and Savior by partaking of the sacred emblems of His shed blood and broken body. Unity and peace prevailed.

In the evening of May 20, Bro. A. O. Heistand of Doylestown, Pa., was with us. and encouraged us with a very helpful sermon, using for a text Psa. 37:3, 4.

The Lord willing, we will begin a series of meetings on June 10 and continue until June 17. Bro. David Mosemann of Lancaster has consented to hold the meetings. We feel thankful to the brethren for their kind services they rendered and wish them God's richest blessings.

We beg that you pray for God's servants, and us that we may have a profitable coming together.

May 23, 1917. Paul Sheeler.

Columbiana, Ohio

A few weeks ago I noticed in the Herald that one of your correspondents used words similar to these: "I see that many of the Society of Friends accept positions such as team driving and assisting in hospital work, etc., that by so doing avoid going into the army"—which he rightly remarked is questionable.

We have been informed that many of the so-called members of the Sosiety of Friends, and also of the Mennonites, have been willing to accept such positions.

I thought to inform your readers who are not well informed on the principles of the Society of Friends that no Friend or Quaker true to the original faith of that Society could take any part whatever in helping along with anything pertaining to war.

Thy friend,
May 23, 1917. Jacob Dingee.

Waynesboro, Va.

(Springdale congregation)

Greetings of love to all Herald Readers:—Thursday evening, May 10, as before appointed there was a goodly number present at Springdale to listen to a good sermon by Bro. Abram Heishman. Bro. Keener was not able to be here the first evening so he ably filled his place on Friday evening. We had a very profitable meeting throughout and trust every one present was awakened to more active work for the Lord. The attendance was good at each meeting, the house being well filled, and on Sunday was more than full. There were two confessions and they were received by water baptism on Saturday afternoon, the bishops, L. J. Heatwole and Lewis Shank, officiating. May we pray that these dear souls may ever stand firm in the faith.

On Sunday communion and feet washing were observed, at which time 169 brethren and sisters took part. Only those who have tasted of the good things of God can feel and tell of the joy and inward satisfaction it gives to those who can engage in services like these. Our bishop, Bro. A. P. Heatwole, had the pleasure of having his entire family present at this communion, having a son married and in business in Salisbury, Md., who came home to attend this meeting. So glad he shows that much interest, and hope he may be steadfast unto the end. There were quite a number of brethren and sisters from Rockingham Co. present. Their presence was much appreciated, and am sure all had a chance to be well filled if they came hungering and thirsting after righteousness. May God's blessings attend the work everywhere.

In His name,
May 24, 1917. Maggie M. Driver

Alto, Mich.

Greeting to all Herald Readers:—There was an all day Sunday school meeting held at Bowne Church on Ascension day. Bros. Peter Ropp of Berne, Mich., J. M. Yoder of Vestaburg, Mich., and I. S. Johns of Goshen, Ind., were present and helped in the meeting. Some of the brethren in the home congregation also took part in the program. Fourteen practical subjects were discussed. We feel very grateful to these brethren for coming over and helping in the work. Besides those named the following from a distance were also present: Sister Ropp and Bro. and Sister Kennell of Pigeon, Mich., and Sister Switer of Vestaburg. Come again.

Yours in His service,
May 24, 1917. S. J. Speicher.

Lebanon, Pa.

(Gingerich's congregation)

Dear Herald Readers:—The Lord has been mindful of us, and blessed us abundantly.

Bro. and Sister Henry Stover and two children have taken up their residence near Annville, after residing in Virginia some time. We gladly welcome them.

Bishop John Ebersole and Deacon Harry Erb assisted our ministering brethren in the communion service on April 22. Saturday evening previous Bro. Erb and Bro. Samuel Longenecker took active part in our Bible reading. Saturday evening, May 19, we again greatly appreciated the help given by Pre. Henry Baer and Bro. Ben Stauffer of Hagerstown, Md., as we studied the temperance lesson. Sunday morning Bro. Baer pointed out to us the convicting, saving, and preserving grace of God, in an edifying message. Text, Tit. 2:11, 12. Bro. Baer filled the appointment at Dohner's M. H. on Sunday evening, his theme being Repentance. Luke 13:1-6.

A gospel feast was again enjoyed by many at our fifth annual Sunday school meeting on May 24. The standard has been placed high, may we strive for perfection; also "follow peace with all men, and holiness, without which no man shall see the Lord."

Mary K. Umberger.
May 25, 1917.

Johnstown, Pa.

Dear Readers of the Herald, Greeting:—The brotherhood of this district met in the Pleasant Grove M. H. on May 12, in a preparatory service. Bro. James Saylor allowed himself to be used as an instrument in God's hands to give out the bread of life from Matt. 16:18. In the evening Bro. E. J. Blough was used by the same influence to speak unto us from Hos. 10:12. In the morning of the 13th Bro. Graybill of Schellburg, Pa., came to the meeting unexpectedly. He took for his text Isa. 53:6. The Lord used him to the edifying of the saints, after which quite a number of brethren and sisters partook of the communion and washed one another's feet. Thus another communion service is a thing of the past, but not forgotten by Him who looked on from above.

On May 17 there was an interesting Sunday school conference held in the Thomas Church. There were a number of live subjects discussed. Good singing was one of the main features of interest.

These meetings come and go, one by one, and each one is the last one for some one to attend. What must it be to meet over yonder in the greatest and purest of all meetings. On the other hand, what must it mean to miss that meeting and be forever lost!

May 26, 1917. Levi Blauch.

Springs, Pa.

A series of meetings of ten days was held in the Casselman Church in Garrett Co., Md., by Bro. Clayton F. Derstine. The meetings were closed on Sunday night, May 13. Bro. Derstine earnestly preached the Word, encouraging the Christians and warning sinners. There were a number of confessions and others have since joined the class. On Saturday morning, May 19, preparatory services were held. The sermon was preached

(Continued on page 172)

Miscellaneous

THOU DOST NOT WALK ALONE

O, child of God, when paths are rough
Where duty bids you go,
Though evils throng about your way
And sharp thorns wound us so,
Keep faith and courage fainting not
At stumbling-block or stone—
A Father's love permits the cross,
We do not walk alone.

Concerning us He giveth charge
Unto His angel band,
And round about us they encamp
Obeying His command;
To mortal sight and human ken
Their presence is unknown,
But be the journey short or long
We do not walk alone.

Though sin inflicts upon our hearts
The hurts that never heal,
Such mysterious providence
Faith will at last reveal:
Then glorified the Father's name
For He will keep His own,
He orders all things for our good
We do not walk alone.

Keep faith and trust whate'er befall
Of pain or grief or care,
Then sweet shall be our final rest
In peace beyond compare;
And happy through eternity
We reap the fruits we've sown,
For there we find, all doubt dispelled,
We do not walk alone.

—Margaret Scott Hall in Christian Observer.

THE COLLAPSE OF CIVILIZATION

Sel. by Daniel Shenk.

Civilization can never finally prevent war. But many sincere people have eagerly, confidently believed that it would.

It is the civilization that lives, not only for pleasure, but for commerce, science, education, national honor or reputation, personal happiness and advancement of every sort, rather than for the glory of God, that insures war.

War is only one of many expressions of sin. Christ is the only cure for sin. Sin, indeed, is war: war against God. Every individual human life in which Christ is not Savior and Lord is at war with God; and **every nation which does not recognize Christ as Supreme Lord of its every national policy and action is thereby habitually at war with God. Only Christ can bring men and nations into peace with God.**

When men say this we recognize that **there has never been, since our Lord came to this earth, such a thing as a Christian nation.** There are nations in which live many Christians, both as private citizens and as public officials; but the world has yet to see a nation whose acknowledged and implicitly obeyed head is Christ.

If the individual in whom Christ does not live as Savior and Lord is at war with God, whether he means to be or not, because of the deadly, sinful nature within him—that "mind of the flesh" which is "enmity against God"—equally true is it that all civilization which is not absolutely dominated by Christ, so that its habitual motives and actions seek only the glory of God, is a warring civilization. No matter how peaceful such civilization may seem to be outwardly, it is in a state of ceaseless war against God—and that is the deadliest war of all.

Yet that is the condition of the civilization of the world today. And if civilization is thus, even though unconsciously to itself, engaged in an eternal warfare against the Creator God, how can it by any human activities or efforts or agreements be set free from war among men? **It is hopeless for those who are warring with God to expect to be permanently at peace with one another.** To look for temporal peace while an eternal warfare is going on is to look for fruit where there is no root. Temporal wars will come to an end when eternal warring comes to an end, and not until then. So, assured and final peace by agreement among those who continue to engage in a common war against God is a mocking will-o'-the-wisp.

That is the reason why civilization has collapsed today in Europe. It will continue to collapse after every human attempt to set it up again. **Civilization without Christ as Lord is a failure before it is set up.** It is a permanent state of war; and we cannot have peace while war is going on.

A writer in a Chicago paper declares that "the very foundation of our faith in human civilization are torn up by the roots as we see this thing—this impious, loathsome thing—start on its way." He misses the fact that the sooner our faith in human civilization is torn up by the roots, the more hope for us. He recognizes that "there can be no true victory in this war;" but his reason is a false one, for he adds, "otherwise in vain are the inventions of the century, in vain the liberalizing and humanizing movement that struggles to engirdle the globe." But no humanizing movement can ever save this globe. Humanity is a sin-poisoned, sin-wrecked thing. Nothing but a superhuman, supernatural Lord can save our world.

Most people would thoughtlessly agree to the statement that the motives of war "are as primitive and as diametrically opposed to civilization" as "a blood feud in Kentucky, or the game of hunting heads in Borneo." Yet that is not true. War and civilization are not opposed to each other; they are essentially the same. Civilization seeks certain desirable things for the glory of man. War seeks certain desirable things for the glory of man. **Civilization that is not supremely dominated by Jesus Christ is a condition of war against God.** That is why civilization leads with an almost inevitable certainty to the more obvious condition which we call war.

What is the solution, the end of all war, as seen by those who look hopefully to civilization for the way out? It is given at the conclusion of the typical article that has been quoted. "What is the answer? More rational public opinion. And that can only come from education. . . . I mean the education that comes from the field, the lathe, the scalpel, the test tube, the microscope."

The war in Europe today is the answer to that theory. Civilization by education has collapsed. God knew, and men to whom God was trying to speak might have known, that it was doomed before it was tried.

The Czar proclaims to his people: "It is not only the protection of a country related to us and unjustly attacked that must be accorded now, but we must safeguard the honor, the dignity and the integrity of Russia and her position among the great powers." That declaration well represents the attitude of most civilized Christian nations today. It was nothing about the honor and the glory of God. It represents the self-centered, sin-poisoned civilization that collapses when the right opportunity comes.

An editorial writer in one of the newspapers says, "War remains what it is: an abysmal and sickening reversion to the primitive brute in man." But the primitive brute in man continues unchanged in character in the most civilized man on earth who is without Christ as Savior and Lord. War in such a man is not reversion to a former state; it is only an expression of the present state. **So the nation that is dishonoring God through failure to live solely for the glory of God does not revert to a former condition when it goes to war; it only expresses its present condition.**

This explains the futility of world-peace hopes in tribunals, conferences, and pledges of arbitration. Never has the futility of world-peace on the basis of man's agreement been so sadly revealed as in this hour. Yet multitudes of earnest Christian men and women have been deceived by that false hope. We should, of course, always do everything in our power to prevent war. Tribunals of international arbitration can prevent some wars. We cannot do too much to increase peace sentiment throughout the world. But in every such effort let us recognize fundamental things: that peace agreements among nations

in which Jesus Christ is not the supreme ruler can at best deal only with surface conditions; they may be temporary preventitives: they can never be cures.

As we see the truth of the inevitable collapse of civilization, we see also that the United States of America is no safer from war than is any other nation. An editorial writer gropes for the truth, but misses it, when he says: "America, in splendid isolation, retains her balance. It is a house builded upon a rock. Our great experiment, founded on peace and liberty, still holds the beacon. We stand to save the world from slipping back, to demonstrate to every people the greater value of of peace, of progress, of civilization. As the anchor of civilization we must not fail."

But if civilization is our anchor, we have failed already. **It is not treason, it is not jingoism, to say that the United States is no exception to the sweeping truth that there has never yet been a Christian nation; a nation with our Lord Jesus Christ in supreme control of its life, its purposes, its plans, its policies.**—Tract by Charles G. Trumbull.

THE RELATION OF GOD'S CHILDREN TO THE WORLD

By Anna Fuss.

For the Gospel Herald.

In Matt. 5:13, 14 we have salt to preserve and light to guide; both silent in action but great in effect. Again in Luke 14:34, 35 we read that salt is good, but if the salt have lost its savour, it is neither fit for the land nor yet for the dung hill, but men cast it out. This teaches us that if we do not have this savoury salt we are fit for nothing, and do not bear the proper relation as children of God towards the world.

The children of God are also described as a light shining in a dark place. The sailors on the sea could tell us that if the light-house fails to give light it often is more a peril than a safeguard. So with our life. I believe we can all say with Peter that "the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, revellings, banquetings, abominable idolatries." We then having been called from darkness into light, we should walk as children of light, and have "no fellowship with the unfruitful works of darkness, but rather reprove them." Though in the world we are "not of the world." In order then to give light to the world we need to keep our lamps trimmed, so that this light (namely Jesus Christ) can shine in and through us so brightly that men will not stumble but be raised to newness of life. If we would always let Jesus manifest Himself in our lives we would not shine as faintly as we often do. God would receive more glory, more souls would be converted unto Him, and our relation would be such that they could see by our very life that we have passed from death unto life, walking as children of light, out of love filling our place in the great commission, teaching them obedience by our very life to all of the things that He has commanded, showing that we are not conformed but transformed, that the object of our life is to live for God and our fellowmen. If all this were hearty and sincere what an influence we could be for good. This is the religion of the Gospel to live like God would have us, not only doing good but enjoying it. In Acts 20:35 we have these words: "I have shewed you in all things, how that so labouring ye ought to support the weak, and remember the words of the Lord Jesus how he said, It is more blessed to give than to receive." "Look not every man on his own things but every man also on the things of others."

The relation of God's children to the world is to so live that they may understand that our desire is to lift men above the love of the world. "For what shall it profit a man if he should gain the whole world, and lose his own soul." The more we follow Christ the more we will grow like Him; and as He endured the cross and had regard for the joy that was set before Him, not for His own happiness, but because of His great love for dying humanity, so this, too, should be our aim—to live for the good of others. We should show by our life that we have received the glorious light of the Gospel, that He has made known unto us the way of life, and should speak unto them the things pertaining to the kingdom of God. "And in all things shewing unto them a pattern of good works; sound speech that cannot be condemned."

Lansdale, Pa.

THE SEVENTH PSALM

Sel. by I. M. L.

"O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:

"Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.

"O Lord my God, if I have done this; if there be iniquity in my hands;

"If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)

"Let the enemy persecute my soul, and take it; yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

"Arise, O Lord, in thine anger, lift up thyself because of the rage of mine enemies: and awake for me to the judgment that thou hast commanded.

"So shall the congregation of the people compass thee about: for their sakes therefore return thou on high.

"The Lord shall judge the people: judge me, O Lord, according to my righteousness, and according to mine integrity that is in me.

"Oh let the wickedness of the wicked come to an end; but establish the just; for the righteous God trieth the hearts and reins.

"My defence is of God, which saveth the upright in heart.

"God judgeth the righteous, and God is angry with the wicked every day.

"If he turn not, he will whet his sword; he hath bent his bow, and made it ready.

"He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

"Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.

"He made a pit, and digged it, and is fallen into the ditch which he made.

"His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

"I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord most high."

Let each brother and sister read this psalm and carefully study it. It is good for every one to know it and carefully consider it, then I hope we can all in the end sing with the poet:

"Come, children, learn to fear the Lord:
And, that your days be long,
Let not a false or spiteful word
Be found upon your tongue!

"Depart from mischief—practice love:
Pursue the works of peace;
So shall the Lord your ways approve,
And set your souls at ease.

"His eyes awake to guard the just;
His ears attend their cry;
When broken spirits dwell in dust,
The God of grace is nigh.

"What though the sorrows here they taste
Are sharp and tedious, too.
The Lord who saves them all at last,
Is their supportor now!

"Evil shall smite the wicked dead,
But God secures his own;
Prevents the mischief when they slide,
Or heals the broken bone.

"When desolation, like a flood,
O'er the proud sinner rolls,
Saints find a refuge in their God,
For He redeemed their souls."

Lima, Ohio.

CORRESPONDENCE

(Continued from page 169)

by Bro. N. E. Miller. In the evening of the same day baptismal services were held and Bro. Ed. Miller preached on the subject of Baptism. There were twelve young souls received into the Church by water baptism, by the bishop, Bro. N. E. Miller. On Sunday morning the communion was observed, when the regular sermon was preached by Bro. G. D. Miller, and Bro. Ed. Miller talked on the ordinance of feet washing. The brotherhood was well represented and it was a season of refreshing for the congregation.

On Monday and Tuesday evenings, May 14 and 15, the congregation at Springs was favored with a visit by Bro. D. H. Bender of Hesston, Kans., who preached two interesting sermons. Bro. Bender had been one of our regular laborers in this church for many years and it was a real treat to the congregation to have him preach to us again.

On May 6 there were baptismal services at the Springs Church when five young brothers, all from one family, were received into church fellowship by water baptism.

Arrangements have been made for regular services to be held every two weeks at Pinto, W. Va., where a number of families are living who were formerly from this place. There is a school house which is open for religious services. There have already been new members added to the church in that field and in a ministerial meeting the ministry have decided to give them regular services under the charge of Bro. Ed. Miller. Truly the harvest is great; the field is white. Cor.

May 26, 1917.

Washington, Ill.

(Union congregation)

Greeting to all Herald Readers:—On Sunday, May 13, we held our communion services, Bro. John Nice of Morrison officiating. We were glad to have with us visitors who also took part in the communion services. Bro. Nice also observed communion to Sister Nafziger who has been afflicted for a year with paralysis, it being her desire. In the evening the brotherhood met at the Metamora congregation where a union meeting was held.

May 26, 1917. Cor.

Albany, Oreg.

On May 21 Bro. C. D. Esch and family arrived at Albany, Oreg., on their return from India. In the evening of the same day Bro. Esch gave an interesting talk regarding India at the Albany Mennonite Church. May God bless the missionaries.

May 29, 1917. Cor.

FAMILY CIRCLE

(Continued from page 166)

sugar put up. It might have been more prudent to have stayed until the morning, but I felt anxious to get back, and eager to hear Dolly's prattle about the doll she was so eagerly expecting.

I mounted a steady-going old horse of mine and, pretty well loaded, started for home. Night set in before I was a mile from town, and settled down dark as pitch while I was in the midst of the wildest bit of road I know of. I could have felt my way through, I remembered it so well, and it was almost like doing that when the storm that had been brewing broke, and the rain fell in torrents. I was five, or maybe six, miles from home, too. I rode on as fast as I could; but suddenly I heard a little cry, like a child's voice. I stopped short and listened. I heard it again; I called, and it answered me. I couldn't see a thing; all was dark as pitch. I got down and felt about in the grass; called again, and again was answered.

Then I began to wonder. I'm not timid; but I was known to be a drover, and to have money about me. I thought it might be a trap to catch me, and there rob and murder me. I am not superstitious—not very—but how could a real child be out on the prairie in such a night at such an hour? It might be more than human. The bit of coward that hides itself in most men showed itself to me then, and I was half inclined to run away. But once more I heard that piteous cry, and, said I: "If any man's child is hereabout, Anthony Hunt is not the man to let it lie here and die."

I searched again. At last I bethought me of a hollow under the hill, and groped that way. Sure enough I found a little dripping thing, that moaned and sobbed as I took it in my arms. I called my horse and he came to me, and I mounted, and tucked the little soaked thing under my seat as best I could, promising to take it home to mamma.

It seemed tired to death, and soon cried itself to sleep against my bosom. It had slept there over an hour when I saw my own windows. There were lights in them, and I supposed my wife had lit them for my sake; but when I got into the door-yard, I saw something was the matter, and stood still with dead fear of heart five minutes before I could lift the latch. At last I did it, and saw the room full of neighbors, and my wife amid them weeping. Whe she saw me she hid her face.

"Oh, don't tell him," she said; "it will kill him."

"What is it, neighbor?" I cried.

And one said: "Nothing now, I hope. What's that in your arms?"

"A poor lost child," said I. "I found it on the road. Take it, will you? I've turned faint." And I lifted the sleeping thing, and saw the face of my own child, my little Dolly. It was my darling, and no other, that I picked up on the drenched road.

My little child had wandered out to meet papa and the doll, while her mother was at work, and for her they were lamenting as for one dead.

I thanked God on my knees before them all.

It is not much of a story, neighbors; but I think of it often in the nights, and wonder how I could bear to live now, if I had not stopped when I heard the cry for help upon the road—"the little baby-cry, hardly louder than a squirrel's chirp."

Is God less pitiful than man? "Like as a father pitieth his children, so the Lord pitieth them that fear him." Did you notice the last sentence in that man's story? "It is not much of a story, neighbors; but I think of it often in the nights, and wonder how I could bear to live now if I had not stopped when I heard that cry for help upon the road—that little baby-cry, hardly louder than a squirrel's chirp."

* * *

To me that sentence explains the whole story of redemption. That man's love for his child was such that life would have been intolerable to him had he failed to save her.

Sinner! God the Father listened to the cry for help, the piteous wail of misery that ascended to Him from His lost children, and He sent His Son to seek and to save that which was lost.—Homiletic Cyclopaedia.

OHIO MENNONITE CONFERENCE

For the Gospel Herald.

The Ohio Mennonite Church Conference was held at Salem Church near Elida, May 24 and 25, 1917.

After the usual bishops' session and ministers' meeting, the conference proper was opened by Scripture reading and prayer by Moses Brenneman.

The organization resulted as follows: Assistant Moderator, I. J. Buchwalter; Asst. Sec., A. J. Steiner; Resolution Committee, Andrew Brenneman, A. J. Steiner, A. I. Yoder, N. O. Blosser, I. W. Royer.

Two resolutions were at this time presented:

1. In as much that Bro. E. E. Zercher of the Medway congregation, near Dayton, was called and ordained to the ministry and Peter Baumgartner of the Salem congregation near Smithville, Ohio, to deacon this last year, Be it, Resolved, That we, the Ohio Conference, extend them a hearty welcome and accept them as members of this Conference and thereby accord them the usual conference privileges.

2. Be it, Resolved that we the Ohio Mennonite Conference extend a hearty

welcome to all visiting bishops, ministers, and deacons, and accord them the usual conference privileges.

The reports from Youngstown, Canton, and Lima missions, as well as from the Old People's Home, and Orphans' Home, showed much good, practical work was accomplished.

The conference sermon was delivered by J. S. Shoemaker, Freeport, Ill. Text, Matt. 16:18: "Upon this rock will I build my church, and the gates of hell shall not prevail against it." The thought of building on Christ the good solid Rock, care in building, errors and failures of preachers, were all presented in a very forceful way.

The following brethren responded in testimony:

Bishops:—J. M. Shenk, I. J. Buchwalter, John Blosser, A. J. Steiner.

Ministers:—C. B. Brenneman, C. K. Brenneman, Moses Brenneman, N. O. Blosser, I. W. Royer, Gabriel Brunk, P. E. Brunk, E. M. Detweiler, Aaron Eberly, Jacob Good, E. F. Hartzler, J. Y. King, Norman Lind, Allen Rickert, B. B. Stoltzfus, I. B. Witmer, D. M. Friedt, E. E. Zercher, T. K. Hershey.

Deacons:—Samuel Brunk, S. P. Good, John Hackman, H. R. Newcomer, Lewis Strite, Eli Yoder, John D. Yoder.

Visiting Brethren:—A. I. Yoder, S. E. Allgyer, Cleophas Amstutz, B. B. King, Joseph Kauffman, J. B. Smith, Levi Hartzler, J. E. Hartzler, William Guengerich, Simon Sommers.

Questions and Answers

1. **The Holy Spirit at Work.**

Concerning the work of the Holy Spirit in the believer, we recognize these facts: That we are born of the Spirit; are filled by the Spirit; we are empowered by the Spirit; separated by the Spirit, unto special work, and that He guides into all truth. We recommend that the Holy Spirit be sought in His application to all experiences and questions that are so seriously confronting the churches in our time.

2. **Since the conscription bill has been passed, what advice has this conference to give to the young men of the Church?**

Whereas, our nation has become seriously involved in the present conflict of nations which necessarily adds materially to the already great responsibility of our chief magistrate, the President, and,

Whereas, some of the basic principles of the Mennonite Church are vitally affected on points relating to nonresistance as set forth in the confession adopted at Dortreicht, Holland, in 1632, later ratified in France and ever since existing in their creed, and,

Whereas, our forefathers suffered persecution in Europe because of these principles, and came to this country leaving homes and native land in order to obtain the blessing of liberty of conscience which had been promised them here, we, the Ohio Mennonite Church Conference in session at the Salem Church near Lima, Ohio, May 23-25, 1917, resolved to submit the following to our young brethren on the conscription bill.

1. That we ask all our brethren subject to draft to register as provided for in the conscription bill and proclaimed by the President.

2. That the above mentioned brethren procure from their respective bishops and ministers a certificate of membership as provided by this Conference to present when necessary to the proper authorities.

3. That they inform themselves upon the leading principles relating to the existing Mennonite creed, that forbids war and to be able to give a good reason for the hope that is within them. "Love your enemies" (Matt. 5:44); "Do good to them that hate you" (Luke 6:27); "Pray for them that despitefully use you" (Luke 6:28); "If my kingdom were of this world, then would my servants fight" (Jno. 18:36); "The weapons of our warfare are not carnal, but mighty through God" (II Cor. 10:4).

4. That they answer all questions fairly and honestly and manifest a sincere, submissive, law-abiding disposition as is becoming to a quiet, peaceful, faithful follower of Christ.

5. That they respect our national emblem in accordance with our faith and practice, but that they avoid any display which might be interpreted as favoring militarism.

6. That they bear in mind they are subject to the higher powers and to obey magistrates and uncomplainingly submit themselves to every good work for the Lord's sake so long as it is not in violation to the fundamental teachings of Christ as interpreted by the Mennonite Church.

7. To show their appreciation for the degree of immunity we have enjoyed hitherto and for the promise of future exemption. That our opposition to war is not founded upon disloyalty to our government, but upon the conviction that the Gospel of Christ is the Gospel of Peace and ever pray for our rulers that we may lead a quiet peaceable life in all godliness and honesty. I Tim. 2:1,2.

3. **How hold our young people for the Church?**

We recognize the following as aids in holding our young people for the Church:

A scripturally qualified ministry; a well organized church in all her activities and graced with a helpful, wholesome, holy, sympathetic, and spiritual fellowship; a well established loyal Christian home; loyal, faithful to God and His Word and the needs of our young people. Keep in touch with them; sympathize with them, help them and judiciously direct them, ever praying for and often with them.

4. **What attitude should the Church take toward burial insurance?**

Question 4 was referred to question 7 of 1915, where said question was referred to the General Conference for further investigation.

5. **How conserve and unify our system of giving?**

Whereas, this conference keenly feels the need of heavier offerings and a more united co-operation of those who have the burden of responsibility to bear, therefore: Be is Resolved, That we recommend a conjoint meeting of the Executive Committee of this Conference, Eastern A. M. Conference, and the Ohio S. S. Conference, with a view of conserving and unifying our systems of giving.

6. **Suggestive thoughts on Christian fellowship.**

A similar question was discussed in 1907, a resolution of which was read, and accepted. Conference reaffirmed their position on this question.

Other resolutions as follows:

7. Inasmuch as the ministering brethren, Andrew Brenneman, George Ross, and J. B. Smith, have or are moving back into the Ohio Conference district, Be it,

Resolved, That we grant them full membership of the Ohio Conference, on receipt of proper credentials from their respective conferences of which they are members.

8. Wheras, our missionaries in India have been laboring faithfully under strenuous and difficult circumstances, and,

Whereas, we feel that they have been giving their earnest and best service in extending the kingdom of Christ in India, Be is,

Resolved, That we express to them our hearty appreciation of their labors and sacrifices and assure them of our prayers and hearty support. Be it further

Resolved, That a copy of this resolution be sent by our Secretary to our missionaries in India, and that a copy also be placed on the minutes of this meeting.

9. Whereas, it has pleased our heavenly Father to call from the labors of this life our Sister Esther E. Lapp of Ghatula, India, and,

Whereas, we believe that the Father doeth all things well, Therefore be it,

Resolved, That we hereby express our hearty appreciation of the life, labors, and sacrifices of our departed sister; that we humbly submit to the will of God in calling her to her reward; that we hereby express to Bro. Lapp and children our heartfelt sympathy in their bereavement and that we recommend them fully to the care of the Father. Be it further,

Resolved, That a copy of this resolution be sent by the secretary of this conference to Bro. Lapp and that the same be placed upon the minutes of this conference.

10. Resolved, That we extend a vote of thanks to Bro. T. K. Hershey as an expression of our appreciation and good will for his faithful efforts in compiling and recording our conference reports in our present systematic form, and furthermore that we pray God's blessing upon him and his wife, and others who are appointed by the Mennonite Board of Missions and Charities as missionaries to South America.

11. In the death of Bishop Michael Horst, we deeply feel the loss of a devoted servant of God and father in Israel, but we humbly bow to the will of God who doeth all things well.

12. Moved, that Bro. Gabriel Brunk have charge of Blanchard congregation for another year.

Appointments

E. M. Detweiler, C. K. Brenneman, and J. Y. King were appointed delegates to the next General Conference.

Member on arrangements for General Conference, I. J. Buchwalter.

Trustees of missions and charitable institutions:

Youngstown, J. S. Lehman, Eli Blosser, John Riehl.

Canton, Henry Horst.

Lima, C. H. Hilty, Perry Brunk.

Old Peope's Home, Henry Stauffer.

Orphans' Home, Uriel Yoder.

Member Publication Board, John Blosser.

Member of the Mennonite Board of Missions and Charities, I. B. Witmer.

I. J. Buchwalter was appointed moderator for three years.

A. J. Steiner was appointed secretary for three years.

Henry Newcomer was elected treasurer for one year.

District evangelists: Eastern, E. M. Detweiler; Central, E. F. Hartzler; Western, Moses Brenneman.

The secretary reported that there were in the Ohio Mennonite Conference May 1, 1916, 1,581 members, and that during the year there were 170 received in the various churches, and that there was a loss of 94, making members gained during the year 76, or total members in Ohio Conference, May 1, 1917, of 1,657.

The subject on Thursday evening, "The Minister, His Call, Promises to, and Joys of," as well as those on Friday evening, "Missions from viewpoint of the Missionary," and "Utilizing the Organizations within the Church," were ably discussed, and many timely, valuable, helpful, and practical thoughts presented.

T. K. Hershey, Secy.

SUNDAY SCHOOL MEETING

For the Gospel Herald.

The fourteenth annual Sunday school meeting of the Mennonite churches of Eastern Lancaster Co., Pa., was held at Hershey Church on Wednesday, May 23, 1917, at which the following program was rendered:

Opening, 9.15 o'clock.

Devotional exercises by Bishop C. M. Brackbill.

Address of Welcome, Amos H. Hershey.

Sermon. Benjamin G. Wenger.

Growth: Physical, Mental, and Spiritual. Mahlon Buckwalter, Harry D. Charles.

Upon Whom Depends the Success of the Sunday School? M. G. Weaver.

Open discussion, to which Isaac Hershey responded whose talk was mostly on the last subject.

Afternoon Session

Song service at 12.45, followed by prayer by Frank Herr.

The Field as I See It. Bishop Benjamin Weaver.

Pitfalls and Safeguards. H. H. Snavely.

"What shall I do then with Jesus which is called Christ?" Amos Shaub.

The next subject was **What impressed me most at this meeting.**

Bro. Hershey Leaman of Chicago gave an address at this time and said he was impressed with interest shown by the large attendance, and especially of young people. He showed the great possibilities for the young members in the mission work and also showed the mission field as it is and what we as a Church and we as a people in a land of Bibles are doing to bring the Gospel to the heathen of other countries.

Pre. Romie, pastor of the United Brethren Church at New Holland, gave a short address on the Mission subject.

The afternoon session was closed at 3.45 with the benediction by Bishop Benj. Weaver.

Evening Session

Song service, 6.45.

Prayer by Abraham Martin.

After the singing of a hymn a number of the brethren discussed the **Difficulties, Experiences, and Encouragements of the Sunday School Workers.**

At 7.45 Bro. Noah Mack led in prayer, after which we listened to a sermon by Hershey Leaman. Text, Ezek. 3:22, 23.

Bro. Noah Mack dismissed with the benediction.

The meeting was well attended and much interest was shown. The house was filled all day and evening. May God bless this meeting to us all.

The amount of the collection for the day was $69.00 after deducting the expenses of the meeting (5.50) the balance ($63.50) was given to a Chicago missionary which was thankfully received.

Mod., Harry Hershey; Secy., Ira N. Ressler; Chors., Amos F. Eby, W. H. Shetler; Committee, Ezra Mellinger, Jacob Martin, Amos Hershey.

REPORT

Of the 86th Quarterly Meeting of the Mennonite S. S. Mission held at Paradise Church, Lancaster Co., Pa., April 18, 1917

For the Gospel Herald.

Devotional exercises during the day conducted by Bro. D. N. Lehman (Psa. 1), Bro. Amos Stoltzfus (Mal. 3:1-12).

The following program was then taken up:

Sermon. Bishop C. M. Brackbill. (Text, Jno. 1:15-18).

John did witness, puts emphasis on grace and truth. Christ came to fulfill, not destroy. Truth as found with man not complete, all must go to true source. All origin belongs to God. Law and order along every line. Learn to know your place, when the church finds this out a helping hand will be extended to one another.

Lukewarmness—Cause and Cure. Bishop J. A. Ressler.

(Rev. 3:14-20) (1) Cause (17 v.) judgment given in 16th verse. (2) Rich and increase of goods. (3) Foundation—ignorance of self or condition.

Wealth does not constitute real riches.

Back of ignorance is love for comfort and ease.

Force of a Practical Christian Life. David L. Landis.

1. Put into practice, not only hear.
2. Love of God.

If we sin our power in God is lost.

Live out His teachings.

Practice right thing at the right time.

Isa. 58:5-7. Noah H. Mack.

Sham and hypocrisy do not count with God. Fast and prepare.

No real service unless we sacrifice.

If we do not get victory we do not pray through.

Wonderful Works. D. N. Gish.

Every act of disobedience is sin.

1. Act of self will.
2. Act of God's will.
3. Thoughts lead to activity.

We may forget about ourselves as Peter did.

Influence does not come by learning.

Too much self-will religion.

Our wills ofttimes get us into trouble.

It costs our life for eternal life.

It took death to save our lives.

Supt. Mellinger re-appointed the former workers for the various mission stations. The Lancaster Mission was taken over by the Lancaster Mennonite Church on Chestnut Street.

Moderator, Abram K. Brenner; Chors., Walter K. Charles, J. S. Denlinger.

Amos H. Shaub, Secy.

REPORT

Of the S. S. Meeting Held at the Willow Springs Church near Tiskilwa, Ill., April 25, 1917

For the Gospel Herald.

Moderator, C. S. Schertz; Sec., Alvin Smucker.

Sacrifice (Relative to Sunday school work). C. E. Martin, Lena Albrecht.

Great blessings will be ours if we make real sacrifice. We should sacrifice time, talent, and service for the betterment of our Sunday school.

Great Things and how to Attain Them. Asa Ropp.

The greatest thing is love. God is the source of love. To attain this divine love we must be born again. Pray that this love may abound more and more. One of the great things is how to become humble.

The Devotional Atmosphere of the Sunday School. A. H. Leaman.

Singing has a part to play in the devotional atmosphere of the Sunday school. We should be regular and punctual in attendance and make delightful preparations of our Sunday school lessons. Be sure all points of doctrine and methods are scriptural. Co-operate with the superintendent that concerns the problems of the Sunday school. Teachers should co-operate with the parents as to the attitude or spirit of devotion to God.

Our Responsibility to the Present Age. A. M. Eash.

We are responsible to know the eternal truth. When we know the truth we are responsible to stay by it and to propogate the truth.

We as Christians should lend our influence to remove some of the evils of today. Stay by the purposes of the Sunday school. As a church and as individuals it is our duty to follow the beaten path.

Consecration and Ability as Qualifications of a Sunday School Teacher. C. F. Derstine.

God works with those who are consecrated. Ability and spirituality are closely associated if we are true Christians.

How Can I Become More Useful in His Service? Ralph Smucker.

Go forward, keep advancing in spiritual life. Follow the steps of our Master. Bible readings, Bible study and prayer are essential to advance in His service.

How Implant the Missionary Spirit in Our Young People? A. H. Leaman.

The reading of the Word has the greatest influence to implant the missionary spirit in our young people. We should read books on Mission Study.

A mission collection was taken at this time, which amounted to $29.53.

Methods for Preparing Sunday School Lessons. Joe Yoder, Barbara Birky.

We should meditate on lesson during the week. Pray. Get the lesson story well in mind. Study the historical part of the lesson, also the spiritual application.

Round Table Methods of Teaching that have been Helpful to Me. C. A. Hartzler.

Different methods of teaching have been discussed which were helpful to those who were present.

Song and Praise Service.

Children's Exercises. Conducted by Ben Litwiller.

Sermon. A. H. Leaman.

Secretary.

ANNUAL REPORT

Of the Pleasant Grove Sewing Circle near Tremont, Ill., for the year, May 1916—May 1917

For the Gospel Herald.

No. members enrolled, 26.
No. present during year, 97.
Average attendance, 16.
No. articles sent out, 264.
No. comforters made, 6.

Sewing meets every two months and 6 meetings were held.

Secy.

Married

Madeira—Musser.—On May 13, 1917, at the home of the officiating minister, Bro. Frank M. Herr, Willow Street, Pa., Bro. Abel W. Madeira to Sister Emma C. Musser, both of Elizabethtown, Pa. May God's richest blessings go with them through this journey of life.

Hartzler—Yoder.—Bro. Mahlon B. Hartzler, son of Bro. and Sister John Hartzler, Smithville, Ohio, was married to Sister Nellie Yoder, daughter of Bro. and Sister John A. Yoder of Cresston, Ohio, on Dec. 23, 1917, Bro. I. W. Royer officiating. May the blessing of heaven ever attend them.

An inheritance incorruptible, and undefiled, and that fadeth not away. —I Pet. 1:4.

Obituary

Brubaker.—Sister Lula, wife of Bro. Christian M. Brubaker, deacon of the Susquehannah Church near Port Trevorton, Pa., was born Oct. 2, 1881; died May 25, 1917; aged 35 y. 7 m. 23 d. She united with the Mennonite Church in early life, and was consistent and faithful ever since. She leaves to mourn their loss, husband, 4 children, 1 foster daughter, father, 3 brothers, 4 sisters, and many other relatives and friends. Funeral at the Susquehannah Church near Port Trevorton, Pa., by W. G. Sieber, W. A. Shafer, Harry Longenecker and W. W. Grayhill. Text, "She hath done what she could."

Rohrer.—Isaac K. Rohrer was born in Lancaster Co., Pa., June 4, 1843; died at his late home near Palmyra, Mo., April 9, 1917; aged 73 y. 10 m. 5 d. He is survived by 6 daughters, and 3 sons. Bro. Rohrer had been an exceptionally strong man, until of late years he has suffered from rheumatism, but was able to be around until this last winter his health failed and he has been a sufferer until relieved by the death angel. He believed in the One who has power over the second death, and "endured to the end."

Funeral was held April 10 at Joseph Manger's (his son-in-law) where he made his home of late years. Funeral sermon was preached by J. M. Kreider. Interment at Palmyra Cemetery.

Llewellyn.—Annie May, daughter of Bro. and Sister E. K. Blauch, formerly of Springs, Pa., was born Dec. 7, 1893; died May 5, 1917; aged 23 y. 4 m. 28 d. With her parents she moved a few years ago to Rawlings, Md., where she was married to Price Llewellyn. She was suffering from an attack of gall stones, and having an infant child eight weeks old she was in a weakened condition. She was taken to a hospital in Cumberland, where an operation was performed and the day following the operation the sister passed away. She was a faithful member of the Mennonite Church since she was a young girl. Her remains were brought to her former home at Springs, Pa., where the funeral was conducted in the Mennonite Church by Ed. Miller, assisted by G. D. Miller. Interment in the adjoining cemetery.

Yoder.—Hannah Yoder, daughter of Daniel and Phoebe Yoder, died May 21, 1917; aged 75 y. 9 m. 5 d. She was a member of the A. M. Church and was a great worker in the Sunday school for many years, most of the time teaching the infant class. She was a great help to the young people's meeting, was much interested in the temperance cause, giving wise counsel and untiring energy for the cause of Christ. She kept the faith and loyally did what she could. Many were pointed to the Savior by her faithfulness and teaching to put their trust in Him. She leaves to mourn her departure 3 brothers and many riends. One brother and 1 sister preceded her to the spirit world. Burial took place May 23. Services conducted by Jos. H. Byler. Text, Rev. 22:12. Interment in the Mattawana Cemetery.

By a friend.

Martin.—Solomon Martin was born in Lancaster Co., Pa., Sept. 20, 1821; died at the home of his daughter, Mrs. A. L. Stauffer, Roseland, Nebr., May 2, 1917; aged 95 y. 7 m. 12 . He united in marriage with Elizabeth Wertz in Erie Co., New York. To this union were born 3 sons and 3 daughters (Samuel, John—deceased, Solomon, Susan Stauffer, Lizzie Rose, and Anna Harrington. He leaves a living posterity of 132: 5 children, 46 grandchildren, and 81 great-grandchildren. The mother of the posterity preceded the father in death 31 years ago.

In his senior years he united in marriage with Nancy Ebersole, who preceded him in death about 8 years ago.

In his youth he was converted and united with the Mennonite Church. After his second marriage he united with the Church of the Brethren of which he remained a faithful member until death.

Funeral services conducted by ——— Michaels, D. G. Lapp, and B. B. Barr. Interment in Mennonite Cemetery near Roseland.

Hartzler.—Salina Z. Hartzler daughter of Shem and Veronica Zook was born Dec. 21, 1840; died May 24, 1917, at the home of her daughter, Phoebe Harshbarger, near Mattawana, Pa., from the effects of paralysis; aged 76 y. 5 m. 3 d. She had been in her usual health to within four days of her death. Dec. 26, 1867, she was united in marriage to Jonathan K. Hartzler. To this union were born 2 daughters (Anna and Phoebe). Anna and the husband preceded her to the spirit world, also 5 sisters and 1 brother. Deceased was a member of the A. M. Church from her youth, a faithful worker in the church and Sunday school, was much interested in the good and welfare of others, for the cause of Christ and the Church, her wise counsel and faithful life have been an inspiration for good to many. She leaves to mourn her departure 1 daughter and son-in-law, 3 grandchildren, 1 brother 1 sister, and many relatives and friends. Funeral took place May 26. Services conducted by John E. Kauffman. Text, Isa. 57:1. Interment in the Mattawana Cemetery. Gone but not forgotten.

Weaver.—Josias Weaver was born in Cambria Co., Pa., Oct. 22, 1840. He was married to Fannie Yoder of Somerset Co., Pa., Feb. 20, 1862, and soon after united with the Mennonite Church. A little later they moved to Kent Co., Mich. Here they lived together until the spring of 1903 when Sister Weaver died. On July 9, 1905, he was married to Sister Katie Mishler of White Cloud, Mich. After selling his farm in Michigan they moved to Goshen, Ind., in 1910. He died at the advanced age of 76 y. 7 m. 2 d., May 24, 1917, of gangrene which caused him intense suffering for the last five months. He expressed a desire to depart and be where pain and sorrow are no more. He leaves to mourn his departure a widow, 3 sisters, and a large number of relatives and friends. A funeral service was held at the residence, May 25, conducted by I. R. Detweiler and J. S. Hartzler. On the 26th the body was taken to Elmdale, Mich., for interment, and on the 27th a funeral service was conducted by J. P. Miller, after which the remains were laid to rest in the Mennonite Cemtery at the East Bowne Church to await the summons on the great day of the Lord.

Kreider.—John S. Kreider was born Oct. 15, 1844, near Rohrerstown, Pa.; died May 18, 1917, at the Lancaster General Hospital; aged 72 y. 7 m. 3 d. All was done that loving hands could do but God saw best to call him home. He was married to Anna M. Neff Nov. 20, 1866. Soon after their marriage he and his wife united with the Mennonite Church of which he has since been a faithful and consistent member.

He is survived by his wife, 1 son (Pre. Frank N., of East Petersburg, Pa.), 4 grandsons, 1 great-granddaughter, and Mrs. Phares Kauffman, a niece having had her home with them before her marriage. One son, Jacob N., preceded him to the glory world.

Grandfather was of a kind and loving disposition and will be missed by his many friends—especially in his home will he be greatly missed, for we believe it could be said of him that "those who knew him best loved him most."

Funeral services at the home May 22, by Bro. Peter R. Nissley and at the East Petersburg Mennonite Church by Bros. Christian Lefever and Peter R. Nissley. Text, II Tim. 4:6-8. Interment in the adjoining cemetery.

"Some sweet day when life is o'er,
We shall meet above
We shall greet those gone before,
In that home of love."

A grandchild.

Keen.—Sister Mary, wife of Benjamin Keen, Columbia, Pa., died May 21, 1917; aged 44 years. On Sunday afternoon, May 13, she taught her Sunday school class in the Columbia Mission, and remained for the preaching service. Although not feeling well, she desired greatly to be present and fill her place in these services, she took sick after returning to her home, and suffered greatly in the body, had pneumonia, and pleurisy, also a weak heart. Saturday afternoon, May 19, Bishop Abram Herr and Pre. Jacob Habecker received her into the Church (having been an applicant with others who had not yet been received), also anointed her, according to Jas. 5:14, and gave her communion. While suffering greatly she expressed her desire to be received into the Church and be anointed.

She lately testified of new light that she received, and that the Holy Spirit was leading her into all truth, and teaching her to do His will (Matt. 7:21). She said, that before this, she did not have the light, she did not know better, she did not understand. During her sickness she also spoke of this.

The Spirit taught our dear sister to cover her head according to I Cor. 11:1-16, and many other precious truths, and she seemed to be always abounding in the work of the Lord, laboring faithfully, and teaching others that they might believe, even as Andrew (Jno. 1:41).

For a few months, since Feb. 18, when Sister Keen made public confession, her life has been an inspiration to us all here at the Mission. And as we were praying the Lord of the harvest that He would send forth laborers into His harvest, we counted on our dear sister whom the dear Lord has now taken to Himself to be with Him forever.

Besides Sister Ruth, our departed sister has left to mourn their loss her dear husband, and one kind son living in Philadelphia, also one dear step-daughter (Mrs. Henry Dosch) living in the same house, and who is also an applicant for membership in the church at this place.

Pray with us that the Lord of the harvest will send fort more laborers into His harvest. "The harvest truly is plenteous, but the labourers are few."

Anna Byer.

The Bible alone reveals to us the way of salvation. It is the only rule of Christian life, and the only Book that unfolds to humanity the realities of eternity.—J. S. S.

ITEMS AND COMMENTS

A survey of crop prospects reveals that only about ten per cent of the wheat sown in Nebraska last fall is still standing and that not of the highest quality. Another report has it that while the production of potatoes thus far is twice the normal crop the prices of potatoes are still rising.

Seven killed and 22 injured is the report of the results of a tornado which passed through Mineral Point, Mo., May 30. A much larger loss of life with more than a hundred injured and great destruction of property are reportd from other parts of eastern Missouri as results of tornadoes the following day. The total toll for the week in the middle western states is 400 killed and over 2000 injured.

That Palestine is soon to be an independent Jewish republic is the fond hope of many Zionists of the present time. This is said to be a part of the present program of the entente allies. This, like the independence of Poland and a number of other things heard in connection with war plans, will of course depend upon the final outcome of the war. But the events of the war, thus far, have been snch as to inspire hope in many hearts that the end of the war will find Palsetine a Jewish state.

Canada, like the United States, has grown rich as a result of war prices. The people of the Dominion have increased their savings about 36% during the past three years. Yet, like the United States, Canada is far from being happy because of this increased wealth. On the other hand, Canada is facing a crisis in political affairs and labor troubles that may mean serious trouble. Besides, who knows how much of this wealth will remain after the war is over. "Wealth gotten by vanity shall be destroyed."

At the time of this writing (Monday, June 4) there is no material change in the war situation. In the United States the main feature of attraction is the registration of June 5 and the efforts made to float the "liberty loan." It is announced that the U. S. national guard is to be in France by Sept. 1. One incident is the announced arrival of Elihu Root and his coworkers at a Russian port and the hope revived that this Commission may succeed in helping Russia into better shape politically. Brazil has taken steps which virtually means war with Germany and it is thought that Chili will follow. Russia reports a new victory over the Turks in the East and the drive on the western front continues with no very decisive victory on either side. The Italians have made some gains over the Teutons in the South. The Socialist Convention at Stockholm has declared for peace along "no annexation-no indemnity" lines. There is an increasing evidence that on every hand there is a looking toward the end of this fearful struggle. The burden is becoming heavier, the desire for peace getting more pronounced, but none of the nations involved in the conflict have come to the point where they are willing to make sacrifices that peace may be established.

CONFERENCE ANNOUNCEMENT

Eastern A. M.

The Lord willing the Eastern A. M. Church Conference will meet at the Walnut Creek Church, Holmes Co., Ohio, June 13 and 14, 1917. On the day preceding at 3:30 p. m. a ministerial meeting will be held.

All persons coming by railroad will come to Sugar Creek on the Wheeling & Lake Erie R. R. Coming on the Pennsylvania Lines you can change at Canton, Ohio. Trains due to leave at 10:00 a. m. and 6:00 p. m. or from Orrville, Ohio, train due to leave at 5:25 p. m. From the south trains due to leave Coshocton at 8:35 a. m. and 3:35 p. m. A cordial invitation is extended to all.

Address S. H. Miller, Sugar Creek, Ohio, for further informaton.

J. S. Gerig, Moderator.
C. Z. Yoder, Secretary.

Alberta—Saskatchewan

The Lord willing, the Alta-Sask. Conference will be held with the Salem congregation near Tofield, Alta., June 26, 1917. Sunday school and Bible conference same week.

A. H. Wambold, Secy.

Ohio S. S. Conference

The Lord willing the Ohio Mennonite Sunday School Conference will be held at Walnut Creek, Holmes Co., June 14 and 15. The first session, Delegates' Meeting at 4 o'clock Thursday. All delegates urged to be present. All persons coming by railroad will come to Sugar Creek on the Wheeling & Lake Erie R. R. Those connecting from the Penna Lines from the north must leave Canton 10 A. M. (Eastern time) to get the Thursday evening session. From the south at Coshocton at 3.35 P. M.

"Do thy diligence to come."

Inform S. H. Miller of your coming.

Vernon Smucker, Ch.
Isaiah W. Royer, Sec.

GENERAL CONFERENCE

The annuoncements for the Mennonite General Conference of 1917 to be held at Harrisonburg, Va., will be as follows:

Monday, Aug. 30, meeting of the Committee of Arrangements.

Monday evening and Tuesday forenoon, Sunday school work under the auspices of the General Sunday School Committee.

Tuesday afternoon and evening, program, Mennonite Board of Missions and Charities.

Wednesday and Thursday, General Conference, forenoon, afternoon, and evening.

The Mennonite Publication Board will have a meeting some place near Harrisonburg, Va., the week previous, time and plac to be announced later.

Ordained ministers will be given half fare concessions on the Baltimore and Ohio Railroad from St. Louis, Mo., or Chicago, Ill., or any intermediate point on said road and Harrisonburg, Va., provided they take the Shenandoah Special from Harper's Ferry, W. Va. Those taking other trains from Harper's Ferry, W. Va., will be required to pay full fare from Strasburg, Va.

In order to obtain "Stop-over privileges" it will be necessary to purchase round trip tickets in which case stop-overs will be granted at a number of points in Pennsylvania and Ohio. (See late folder of Baltimore and Ohio, page 65).

Ministers desiring to go to New York can purchase their tickets to that point at half fare and stop over at Harper's Ferry, W. Va. No stop over is permitted for more than ten days at each stop over point, tickets good for 30 days.

All ministers should have their credentials with them to avoid trouble and delay. These will be furnished by applying to the Secretary of your Conference.

E. L. Frey, Mod., Wauseon, O.
J. S. Hartzler, Secy., Goshen, Ind.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
J. S. Shoemaker, Sec., Freeport, Ill.
G. L. Bender, Gen. Treas., Elkhart, Ind.
S. E. Allgyer, Field Worker, West Liberty, Ohio
E. G. Reist, E. Treas., Mt. Joy, Pa.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India. — (*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—Home Mission (*1893), 639 W. 18th St., A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission (*1907), 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Eli W. Weaver, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, J. S. Lehman, Acting Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, ——, Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, P. R. Lantz, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

*Date of organization.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

FROM THE STATIONS

Lima, Ohio

Bro. J. S. Hartzler stopped at the Mission and preached both morning and evening of the 20th. Bro. Moses Brenneman was with us in the evening service of the same date.

Quite a number stopped on their way to the Ohio Conference near Lima. Among them were Bros. J. S. Shoemaker, Levi Mumaw and family, Henry Newcomer, I. B. Witmer, and others.

We are glad for the interest of the West Liberty people. Yesterday two auto loads came and spent the day with us. B. B. Stoltzfus.

May 28, 1917.

La Junta, Colo.

(The Mennonite Sanitarium)

Dear Herald Readers, Greeting:—We have had a late, cool spring but it is warm now. We are all glad for it. Bro. Winey and helpers have been very busy getting the crops in. Most of the beets are up nicely but of course the cucumbers and cantaloupes are later. We thank God that He is blessing us with good crop prospects.

Bro. Levi Miller and family of Garden City, Mo., paid us a much appreciated visit last week. He preached at this place on the evening of May 10.

Sister Lela Miller of Garden City, Mo., has been with us for a few weeks. She has entered our training school and is giving much appreciated service.

Sisters Lavina and Lily Balmer arrived yesterday from Harper, Kans. Sister Lavina expects to take up nursing.

On last Monday a Japanese young man who has been attending Chicago University came from Chicago to this place for treatment. He has Japanese friends in the community. He is a Christian and a very happy, cheerful soul.

On last Wednesday a husband came all the way from Washington state with a sick wife and five small children. His wife is here as a patient and he has rented a house in Swink and is keeping the children. He and his wife have spent three years in Korea as missionaries. It makes us happy to be able to help them in their affliction.

Last Wednesday a dear patient who has been with us for several months returned to her home in Ohio accompanied by Dr. Brunk. This was another case of waiting too long before coming west.

We are very thankful to God for what He is doing for us Pray that we may take care of men in such a way that we may help some into the kingdom of our Christ.

May 19, 1917. Allen H. Erb.

HOMEWARD BOUND

By C. D. Esch.

For the Gospel Herald.

During the present time of war and unrest traveling by water is not at all certain. In the first place one never knows when a ship is going to sail or whether it is going to sail at all or not; for many merchant vessels have been required and taken from the regular service to do service for the government as transports for troops, hospital ships, etc., etc. Then there are those that do start on their voyages but go to the bottom of the sea instead of the intended port across the sea.

So we heard indirectly that the ship on which we had engaged passage from Colombo was likely to be taken over by the Government and thus would not sail. In fact, a few days before we left home we had a letter from Cook's telling us that the ship would likely be delayed but advised us to be at Colombo at the stated time so that we could get passage as soon as it came. As the case was, they were not allowed to send any message by wire regarding the departure of steamships from any ports.

So, as previously arranged, we left Dhamtari for Colombo on March 19. On the way we met a man at Karagpur who told us that two ships had been sunk near Colombo by mines laid by some unknown enemy. And that things around that place were very uncertain. This was not very encouraging news for us. And you will not blame us if we felt a little more like going back to Dhamtari than going on.

The journey to Colombo by train is a long one and involves five days' travel. We went through Madras and had a few hours there to do some shopping and see the American consul there for our permit to leave India.

Up to Madras we were not asked where we were going to, or what our business was and all these things, but from there on we were asked for our permit and passport and to sign our names many times. We reached the end of India (the jetty at Dhanaskooty) on the evening of the fourth day of the journey. There we said goodbye to India proper and boarded a steamship that took us across the strip of water that divides India from Ceylon. This took about two hours and the children were all so full of questions about the boat and the sea, especially since a boat and the sea was to be our home for some time. After reaching land on the Ceylon side we again boarded the train and the next morning at six we arrived at the city of Colombo. This was the longest continued train journey I ever took—2000 miles.

At Colombo we went to the Killarney Missionary Home. This missionary home, or hotel as we may call it, is kept up by a Miss Bishop, for the express purpose of furnishing a suitable place for missionaries to stop and spend their time while waiting in Colombo. It is a good place and is much appreciated by the missionaries of all denominations who come there continually. There we met a number more missionaries that were also on their way to the United States and Canada. We soon found out that the ship we had booked passage on was at Bombay and her sailing was very uncertain. But there was another ship of the same line that was due that day and maybe we might get passage on that. But when it came in it was found out that the room was all taken. But fortunately there was a French steamer going to Hongkong a few days later on which we got passage. But would this ship not miss the one we were to take in Hong Kong? We were informed that that ship was also delayed seven days and so that gave us ample time to get there and we were very glad to let our anxiety go for the time. But what about the safety of the voyage? We were informed that two vessels had been sunk within about ten miles of Colombo. Also that mine-sweepers were at work and that they had found eleven floating mines. But the precaution that was taken to mark off routes that were swept twice daily for mines. Also that there had not any mines been found for several days and seeing the great number of ships contin-

ually going and coming out of the harbor one's fears were allayed and one could be sure that all was well, at least as far as man could see. And we knew God sees farther and cares more than man.

Colombo is a very fine city, the capitol of Ceylon, one of the oldest British colonies in the East. We were there for six days and the children especially enjoyed the beech and the parks. But the weather is hot and sultry and we were glad to board the liner "Paul Lecat" on the afternoon of Mar. 30 and get away to cooler regions. For four days we saw neither ship nor land and we were told that the journey was a little longer than usual as they were not following the regular course, for the reason that in case there should be a raider abroad (and they suspected there was), she would likely be watching the course that vessels usually take. But we saw nothing till we got into the strait between Malay and Sumatra. Then we met vessels frequently and all on the deck were anxious to see what flag was flying from the rear mast of each ship. Since the Dutch are in possession of Sumatra and Java many Dutch ships are met with in these parts.

The evening before we arrived in Singapore a little after dark we saw what we thought were two battle ships. Our ship was brought under inspection by the srtong search-lights of the battleships and we received orders to stop. There was a little uneasiness among the passengers as to what this should mean but our fears were allayed when we found out that the ships in question were British ships on patrol duty. They inquired as to who we were and where we were going and received information enough to let them know that there were no fears of traitors or enemies to be entertained and we received orders to proceed.

Just as we entered the harbor at Singapore we were stopped for the inspection of the Government police and also the medical officer. Then we proceeded to the docks where the ship was tied up and those who so desired could go ashore. We went to the postoffice and through the town a little. Singapore and its environs are very beautiful. This was more thoroughly impressed upon us as we steamed out of the harbor by a different way than we entered. Out among numerous islands of various sizes but all very beautifully covered with green foliage and occasionally a monument or a house among the trees. Singapore is the most southern place we will get to in our voyage, it is only 3 degrees north of the Equator.

Two days sailing nearly straight north brought us to Saigon. This is a very important city in French Indo-China. There is about thirty miles of flat country between the city and the sea. Ships go up the river which is not very wide but deep enough to admit large steamers. Saigon being a French possession the French mails were left there and much cargo was to be left and taken. So we staid there for two days.

Saigon is a finely built city on the style of French cities. Nice broad streets with many trees on both sides of the streets. Open verandas on which the people congregate and spend the hot evenings in leisurely gossip with wine and tea. Theaters and places of amusement were plenty but churches were few and far between. The Roman Catholics have a number of educational and other institutions. As far as I was able to find out the only church there was an English church and practically no mission work in the city. The Zoo we visited and the many monkeys and birds of all kinds were very interesting to the children especially. But as Saigon was very hot and sultry we were very glad to get away. I don't think it would have been very uncomfortable in a good, roomy bungalow but a ship cabin in a stuffy harbor is not very attractive to one who is used to fresh air to breathe.

Almost two days more sailing north brought us to Toraine another city of Indo-China where we stopped for a few hours only to leave and take mails. One and one-half days more brought us to Haifong, another important city of French Indo-China. This city is also built on French style and is much like Saigon only markedly cooler which we very much appreciated. We staid there two days. During the time we were there they had a celebration in honor of America's entry into the war and especially to show the appreciation of the friendliness of America to France. The celebration consisted in decking the city with the flags of the Allies giving especial prominence to the American colors. We do not believe in War but we must confess that so many "star-spangled banners" looked good to an American that had been away from his native land for so long.

The country around Haifong is flat, reminding one much of what they say Holland and Belgium look like. The whole country around was one sheet of green. The rice was just beginning to put out heads.

Three days sailing around the south of the island of Hanoi brought us to Hong Kong, where with the usual police and medical examination we were allowed to land.

After we arrived in Hong Kong we were informed that our steamer would sail four days later than we had formerly been told. So we were to have a little time to look about the place, which is a British colony The city is built close by the sea and all up the sides of the mountain immediately back from the sea. From this hill on a clear day one gets a beautiful view of the harbor and the Chinese shore, but unfortunately clear days were not very plentiful while we were there. In fact, I don't think we saw the sun more than ten minutes altogether the seven days we were there. There is a tramway running up to the peak or nearly there from the city. The cars are pulled up by cables. It is one of the steepest railways in existence. The botanical graden there, which is kept up by the city, is a very fine one. At Hong Kong we attended the union church on Sunday and were glad to hear two good sermons in our own tongue again. Hong Kong, like Colombo, is a very important point of trade in the East and everything and everybody is closely watched by the police, even to the extent of requiring one to get a permit from the police to leave the place.

At three P. M., April 25, we steamed out of Hong Kong on the R. M. S. Monteagle. The weather was cool with a strong breeze from the northeast. After we got out of the harbor and bay away from the protection it increased to a pretty strong gale which we had to face and the waves ran high. Our ship is a steady one and don't rock much. But we see the smaller ones that are the coasting steamers which toss very much and we are glad we are not on any of those.

Three days of sailing brings us to Shanghai, or I should say, to the mouth of the Yangtazi river. We go up the river a short distance to where the branch of the river that comes by Shanghai empties into the larger one. There our anchor was dropped and the company's launch came to take the passengers up to the city a distance of some 20 miles. Several barge loads of cargo were taken on here and about midnight we steamed away.

The next place we stopped was Wei Hai Wei, a place about 2 days' sailing north from Shanghai on the Chinese coast. This is not a regular place of call for this steamer but there were arrangements made that we call there and take on 1600 Chinese coolies. It was very interesting to see these coolies loaded on the boat. They were brought out in barges and marched on the boat by companies. Each coolie carrying his knapsack on his back, with his ticket and passport tied around his neck. All were dressed in new blue denims uniforms. We are told that there are about 30,000 such coolies being taken to Europe to do the work on the farms and reconstructing the country that has been devastated in France by the war. They are recruited from the ordinary Chinese and are under contract to work for a certain period at a stated wage. A part of this wage is sent di-

rectly to their families and part is saved up and the rest is given into their hands for pocket money. They are accompanied by a number of Europeans including a missionary doctor and a few other missionaries who are responsible for their conduct and welfare in general. They are to stay with them until they return to China. They are a happy lot even though they are crowded into a very small space and many have suffered from seasickness.

Our next port of calling was Moji Japan. Our business there was to take on coal for the rest of the journey. The coaling of a large steamer in Japan is a very interesting sight but cannot be described here. Moji is on one side of a strait between two islands and on the other is Shamanasaki. To this latter place the passengers were taken who were going from here to Yokohama by rail. Those of us who wished also had the privilege of going ashore. Many of the passengers went ashore but the town is not like its name. It is rather small and there is not much to be seen there, so most of them soon returned. But that was the first time we had ever seen real Japanese life. And that was interesting to say the least, as they seemed to be celebrating some kind of a holiday and everyone was gay.

Two days more brought us to Yokahama, Japan's greatest seaport. We arrived there in the morning early and after inspection both by the police and the medical authorities we tied up to the docks. All who desired could go ashore here. We went out to see the town, do a little shopping and inquire for mail. We were much impressed by the cleanliness and orderliness of the town as a whole —so much of a contrast to most other native places in the East. People who are in a position to know facts tell us that the Japanese are the best and smartest people in the East. I was also told that they are the cleanest people on the earth, without exception. And by the appearance of things generally we are made to believe the statement to be the truth.

At Yokahama we took on many tons of mail and much silk, both raw and woven. After all was done there was no empty space left on the boat either for passengers or freight. As we left Yokahama at about four in the afternoon for the final long run to America we were impressed with the strength of the fortifications in the harbor of Yokahama. Battery upon battery of large guns on the mainland on either side and a number of artificial islands were made in the harbor and bay on which many large and small guns are mounted. Looking at it from a natural standpoint one would say that it would be impossible for the best fleet sailing to force an entry to this harbor in the face of all those guns.

The first few days out from Yokahama were rough. Having a side wind it made the ship roll so that there was no rest to be had in the day time and no sleep at night. But this was only for a short time and the remainder of the voyage was pleasant but quite cold, as this line goes far north.

Ever since we left America we have been traveling east and we have gained so much time that finally we had to have an extra day so that we didn't get to America at the wrong date. This day is called "Antipodes" day and was on this voyage between the 13th and 14th of May. So May will have 32 days for us this year.

On the 18th of May in the afternoon land came in sight. At a great distance we could see the tops of the mountains of British Columbia, and as the day wore on we came nearer and finally we could see a range of mountains with snow covered peaks distinctly outlined in the distance. One cannot describe the feeling that comes to him on seeing the land of his birth after so long an absence from it.

On the morning of the 19th we arrived at Williams Head, a place some distance out from Victoria, where all ships must be inspected before entering the harbors at Victoria and Vancouver. And as we had about two thousand people in the ship and all had to pass before the examining officer you may know that it took some time to get through with it; but we were all surprised to see how quickly it was all done, and we were off for Victoria. At this place many of the passengers that were going directly to Seattle changed ship. Here also the mail that was waiting for us was brought aboard the ship. We learned here that we were too late to get to the Board Meeting and so we decided to stop a few days in Oregon on the way. At about four in the afternoon we arrived at Vancouver and were glad to get on shore again, but still we felt like strangers in a strange land. Everything was so different, but in a short time arrangements were made and we were on our way to our home in Hesston, Kans., where we arrived safely on the 26th and where we were met by loved ones whom we were glad to see. We were also glad to know that the long journey was at an end. We are thankful that through all this long journey of over 15 thousand miles over land and water God has been very near to us and brought us to our loved ones and to our dear homeland again in safety. May we be of use to Him while here.

Hesston, Kans.

A TRACT TALK

On one of the Clyde river steamers a Christian man on his holidays was giving away tracts. Among others who received one was a gentleman belonging to Glasgow, who remarked as he received it that he feared such efforts did little permanent good. "I am not opposed to such work," he said. "In my younger days I did a good deal of it myself, but I cannot say that I ever saw much fruit from it."

The tract distributer was somewhat "damped" by that remark, coming from one who evidently was a Christian of many years' standing. But he instantly remembered that his own conversion was brought about by means of a tract which he received when a lad of twelve, as he walked along the street one wintry day.

As he passed the door of a Mission Hall a young man, standing evidently for the purpose of getting passersby to go in, handed him a tract and asked him to go inside and hear the Gospel. He did go in, and heard words there that awakened him to think of eternity and his state before God, and he went home in deep soul trouble. In his anxiety he turned to the tract he had received, read it and was saved. The tract distributor told this story to the gentleman, who listened with evident interest, and when it was finished he said, "May I ask where this most interesting event took place?"

The man named the street, the hall, and the very night on which he got the tract and was invited inside.

The gentleman's eyes filled with tears; he grasped the distributor's hand and said with great emotion: "It was my work for many a night, when a young man newly converted, to stand at the door giving tracts and inviting passersby, and I well remember inviting in the bright-eyed lad that wintry night. But I lost heart soon after that, and gave it up, thinking such work was almost useless. Now after twenty years God has let me know it was not in vain, and if He spares me to return to the city I shall by His grace return to the service He gave me long ago, confessing my faithlessness in leaving it."

But the twenty intervening years were lost. How many more golden sheaves might have appeared to that Christian worker's account in the day of Christ had he continued in the service that the Lord gave him to do!

"Let us not be weary in well doing, for in due season we shall reap, if we faint not" (Gal. 6:9).—The Vanguard.

My son, give me thine heart, and let thine eyes observe my ways.—Prov. 23:26.

ANNUAL MISSION BOARD MEETING

Minutes of the Eleventh Annual Meeting of the Mennonite Board of Missions and Charities, held near Belleville, Pa., May 16-18, 1917

Wednesday Evening Session

Meeting convened at 7 P. M., Wednesday May 16. The president, Bro. C. Z. Yoder, presided.

Devotional. After singing several impressive hymns, J. N. Durr of Martinsburg, Pa., read Psa. 91 and led in prayer.

Opening Talk

The Purpose and Work of this Meeting. By D. G. Lapp, Roseland, Nebr. He said, "I realize with you the responsibilities that are ours and the tasks that we have to perform. They are larger than we, which impels us to seek a higher power.

"Our aim is to carry out the great commission given in Matt. 28:19, 'Go ye therefore, and teach all nations.' We as brethren and sisters in Christ Jesus should be able to devise plans and means whereby it can be done. How can we do more, how can we do better the work that we have to do? is the uppermost question. We are apt to get 'I' between God and the work. It is an inspiration to me to meet my brethren on occasions of this kind. It is a means whereby we can conserve our forces.

"Whenever a farmer fails in his work, he is obliged to change his methods. The same thing is true of our Christian work. If our work is suffering it is evident that something is wrong. In any work of co-operation there must be organization. In every organization there must be co-operation. This is especially true concerning the work of the Lord because the salvation of souls is depending on us.

"We need to devise means whereby we can utilize what we have rather than to say what we could do if we had what others have. We must plan to make use of every facility that God has provided for us. We must also take note of the material that God is getting ready for us. If God is not getting any material ready, there is something wrong with the Church. We dare not be satisfied with what we have done.

"In the time of the early Church, when the apostles were gathered together for the consideration of some special questions, God sent some special revelation to one or more of His servants and the difficulties were solved. The same ought to be true among us. Each meeting of this kind ought to mean some strides forward. To accomplish it, we must have prayerful and careful consideration of our responsibility to God. God is weighing our determination and purpose. I believe that we are in a critical period of world history. May this meeting be a means of giving us a clearer vision of our duties and opportunities."

Song: "I'll Live for Him."

Mission Sermon by D. H. Bender, Hesston, Kans. Text, Jno. 15:27. "And ye also shall bear witness." The sermon was carefully outlined and presented in a forceful manner. The discussions were timely and the illustrations captivating. He said,—

"We notice by the setting of the text that this work is a joint work. It is both a warning and a source of encouragement: warning not to try to do the work in our own strength, consolation because we are linked up with another power as revealed in the verse just preceding our text. 'Even the Spirit of truth, which proceedeth from the Father, he shall testify of me.' We do not want to shun our responsibility, but it is a consolation to know that he who is the chief director carries the responsibility for us.

"The Holy Ghost is a co-worker and companion in every walk of life, but in this special work of the mission cause of the Church we are doubly sure that He is our director. We plan our work, but let us not forget to let Him have His way with us. If we would allow God to have His way with us at all times, He would do wonders for us. We may have gotten away from our faith in His word. Let this be the key-note in all our work—His promises are sure. Praise God.

"Mission work is not a selective work. Some think only a few in the Church can do it. This is not true. Everybody can do mission work. I am talking now along the line of getting souls to Christ. The children can do mission work. **You** are called to do mission work, and what are you doing? It is the handiest work that you can do. You need not go to any distant point, but only look right around you and you will find your opportunity.

"This work is of greatest importance. We are dealing with eternal verities; God-given things; souls of men. It brings greater rewards than any other work. The promise is given, 'be thou faithful unto death, and I will give thee a crown of life.'

"'Ye also shall receive power after that the Holy Ghost is come upon you.' We are to testify and bear witness for the Lord Jesus Christ. To be a true witness, we must know something about the case. Even so we must know the Lord Jesus to be a witness for Him. We must know the Bible but we also want a clear knowledge of the saving grace of the Lord Jesus.

"Do we know what it means to stand with Jesus when all the world is against us. We need true separation—the same separation that the Lord Jesus had when tempted by the devil after the forty days fast. Out and out for Christ should always be our motto. God expects us to be a true witness. A good witness must be willing to make sacrifice for Him. We also must have a real burden for souls to be a good witness.

"We must be willing to suffer. One reason why we do not get more accomplished is that we are not pliable enough to do what we ought to do. We are inclined to be stiff-necked, stiff-hearted. We need more trust to dare to do and, if necessary, die for the cause. The end may not be in sight, but this ought not to hinder us in any way; God will take care of results.

"Are we always loyal to the cause? Loyalty means so much. Loyalty to our country as far as it is in keeping with God's word, but much more to the cause of Christ. May God help us to be true witnesses in all conditions and in all places."

Song: "Jesus I my Cross have taken."

Closing Prayer by J. S. Shoemaker.

Thursday Morning Session

The meeting was opened at 9 A. M. Called to order by the Chairman. Scripture reading and prayer by Jacob F. Bucher, Gettysburg, Pa. Acts 1:1-14.

Song: "O Everlasting Light."

Roll Call. A quorum of the trustees were present, either in person or by proxy.

Minutes of the last meeting were read by the secretary, J. S. Shoemaker, and on motion of A. H. Leaman were accepted as read.

The Treasurer's and Financial Agent's reports were given by the Treasurer, G. L. Bender. It was moved and supported that they be accepted as read.

(These reports appear elsewhere in this issue.)

The Secretary gave a report of the resources of the Board. Total assets in the form of real estate, buildings, furniture, fixtures, negotiable papers and cash on hand (less liabilities) are $416,150.83. It was moved by D. D. Miller and supported that the report be accepted.

Tabulated reports of the institutions under the Board and mission stations had been previously printed in sheet form and were handed out to all present at the meeting.

Summary Reports of Mission Stations

Number present Workers, 37.
Number of meetings in Hall each week, 50
Meetings held in Homes each week, 12
Largest Attendance in Sunday school, 1600
Smallest Attendance in Sunday school, 662
Average Attendance in Sunday school, 1106
Total for the year, 1716
Number in Home Department, 198
Number in Cradle Roll Department, 435
Number in Industrial Department, 93
Number times classes meet each week, 3
Average Number in Day Nursery, 41
Kindergarten Classes each Week, 6
Number in classes, 40

Patients treated, 243
Number garments distributed, 6272
Value of same, $653.50
Meals given to Visitors, 7235
Approximate value of food given to poor, $125.89
Money contributed to poor, $285.94
Received direct from contributors, $6,343.56
Received from General Treasurer, $9,785.82
Approximate value of food sent in, $2,913.48
Paid for Improvements, $983.70
Expended for support of work, $15,729.05
Membership, May 1, 1916, 409
Confessions during Year, 107
Received by Baptism during Year, 41
Received by Letter during Year, 30
Number Expelled or withdrawn, 48
Number died during Year, 4
Number Moved Away, 19
Membership, May 1, 1917, 409
Value of real estate and bldgs., $88,500.00
Value of Furniture & Equipment, $4,385.00

Summary Report of Charitable Institutions

1. Mennonite Sanitarium, La Junta, Colo.

Number of present workers, 9; number in Institution May 1, 1916, 25; No. admitted during year, 82; No. died during year, 13; No. dismissed during year (healed), 44—males 15, females 29; No. in Institution Apr. 1, 1917, 20—males 12, females 8; No. of religious services each week, 3; No. of Christians in Institution, 64; No. of non-Christians, 29; No. received into Church fellowship, 2; No. supported by Institution, 10; No. supported in part, 20; No. paying support, 53; received income on endowments, $217.00; received hospital fees, $4,095.45; received special contributions, $746.52; received from General Board, $1,000.00; received for grain and stock, $712.32; total receipts for year, $9,297.54; fuel and lighting expenses, $1,348.99; other running expenses, $8,256.88; total expended for the year, $9,605.87; estimated value of real estate and buildings, $52,600.00; estimated value of furniture and equipment, $3,000.00.

2. Old People's Home, Marshallville, Ohio

Number of present workers, 5; number in Institution May 1, 1916, 26; No. admitted during year, 5; No. died during year, 7; No. in Institution Apr. 1, 1917, 24—males 9, females 15; No. of religious services each week, 1 & 2; No. of Christians in Institution, 23; No. of non-Christians, 1; No. supported by Institution, 8; No. supported in part, 2; No. paying support, 10; No. supported by friends or relatives, 4; received special contributions, $2,412.30; received from General Board, $1,475.00; total receipts for year, $3,887.30; fuel and lighting expenses, $441.06; allowance for workers, $332.06; other running expenses, $2,688.77; expended for improvements, $264.41; new buildings and equipment, $204.41; total expended for the year, $3,850.71; estimated value of real estate and buildings, $16,900.00; estimated value of furniture and equipment, $1,100.00.

3. Orphan's Home, West Liberty, Ohio

Number of present workers, 11; number in Institution May 1, 1916, 86; No. admitted during year, 51; No. placed in homes, 65—boys 39, girls 26; No. in Institution Apr. 1, 1917, 72—males 45, females 27; No. religious services each week, 7; No. received into Church fellowship, 9; No. supported by Institution, 12; No. supported in part, 43; No. supported by friends or relatives, 17; received from friends or relatives, $4,121.89; received from relatives, $61.00; received special contributions, $331.23; received from General Board, $120.00; total receipts for year, $4,847.11; fuel and lighting expenses, $447.51; other running expenses, $2,924.19; expended for improvements, 191.92; total expended for the year, $4,571.89; estimated value of real estate and buildings, $19,400.00; estimated value of furniture and equipment, $1,000.00.

4. Mennonite Children's Welfare Board, Kansas City, Kans.

Children's Home has been open in Kansas City temporarily since first of year. No. of children cared for in home thus far, 32; No. of children in our charge wanting homes, 6; total, 38; No. of children placed in country homes previous to this year, 21; No. of children placed in country homes this year, 9; total, 30; No. of children at home now, 11; No. of articles of clothing, bedding and linens received, 2,036; No. of articles of clothing, bedding and linens given out, 175; cash on hand April 1, 1916, $167.75; money received during the year, $1,109.05; expenditures during the year, $915.51; cash on hand April 1, 1917, $193.54; interest money on hand Apr. 1, 1917 (with G. L. Bender), $329.19; cost of furnishing the temporary home to date, $434.05 (this amount is included in the year's expenditures); permanent home building fund (raised by 25-cent investment plan)—returns from children in 1914, $2,959.15, added $52.60 interest=$3,000.00; returns from children in 1915, $1,500.00; returns from children in 1916, $1,625.12; total on hand to date, $6,125.12. The work has been blessed and supported in every way, and has proven a blessing beyond our expectation, and the prospects for the future are very promising, it is without a doubt a noble and worthy phase of mission work. Pray for the work and workers.

The Executive Committee recommended that a nominating committee be appointed. On motion of Aaron Loucks the recommendation was accepted. The Executive Committee recommended the following names: J. A. Ressler, J. N. Kaufman, B. B. King, S. E. Allgyer, and D. H. Bender. It was moved and supported that the recommendation be accepted and the brethren be considered appointed.

It was moved by J. S. Hartzler and supported that the nominating Committee be given authority to proceed with their work in any way that they may decide upon.

Closing prayer by D. H. Bender, Hesston, Kans.

Wednesday Afternoon Session

After a short song service, devotional was led by Peter R. Nissley, Mt. Joy, Pa. Scripture reading, Eph. 2.

Song: "Open the Wells of Salvation."

Report of Special S. A. Committee by J. S. Hartzler.

Three years ago a special committee was appointed to find suitable persons to go to South America to establish a mission there. The work that had been done by this Committee had all been reported last year. During this time several members of the Committee have dropped out because of other circumstances and the work given to the Committee has naturally diverted back to the Executive and Mission Committees.

It was moved by A. H. Leaman and supported that the report be accepted and the Committee released.

The Foreigner and Home Missions was discussed by A. H. Leaman, Chicago, Ill.

"I am glad that the question is having attention at this time. The foreigners in this country have been making such rapid progress that they demand the attention of Christians everywhere. We have them from China, Japan, Russia, and in fact 48 nationalities can be found within our borders. We want to notice more particularly the Slavic race. Among these will be found the Bohemians and Servians who have come from Southeastern Europe. These are more neglected than any other nationality in America.

"Many material blessings, such as inventions, etc., have come to us through the foreigner. We owe them the Gospel. They come to this country for economic purposes. We ought to take the opportunity of giving them more than this. The Slavs are generally divided into three classes—Upper, Laboring and Tenant—in their foreign country. These classes must be recognized when dealing with them here.

"Chicago is said to be the greatest Polish city in the world. The people are hard workers. Wherever manual labor is needed, they are being employed. These need Jesus Christ. They have been under Catholic influences but many are leaving that organization. We need to give them something better.

"Some of our churches in the western states are neighbors to these people and can be reached without much expense. We are sending out many to meet the foreigner in his own home and have been spending thousands of dollars for him there but have not been doing anything for him in this country. We must have young workers to take up the study of their language and I am glad to say this work has already been begun. May the Spirit of sacrifice and the calling of the Master lead us."

Song: "'Tis the Harvest Time."

Discussion: **The Power of the Gospel.**

1. **In City Missions** by B. B. King, Ft. Wayne, Ind.

"I am sure very few of us can realize as we ought the effects of the Gospel of Jesus Christ in our cities. The congested conditions in our cities are responsible for much vice and sin in every form. When you begin to look into the lives of men who could not be helped in any other way we then can realize what can be accomplished through the Gospel. We have many living examples along this line. Many instances where men were on the brink of destruction and were graciously pardoned.

"The home has been transformed. The community has been

changed. Testimonies can be given from officials of the cities where our own city missions have been established testifying to the changes that have been brought about through the work of the mission. We need a greater earnestness in the carrying out of our duties along this line. I am sure that if we could see the results of our investment along this line that we would not regret one dollar which we have spent."

2. **In Rural Work**, by J. M. Kreider, Palmyra, Mo.

"I am glad that we can hold up a Christ that is for the farmer in every country, the inhabitant of every city in every country, or wherever you go. We especially wish to refer to the poor people found in the hills and prairies. We know the story well how Philip was answered by the Ethiopian when he had asked him if he understood what he was reading: 'How can I, unless someone guide me?" Many instances can be given where poor and neglected homes have been reached by the direct power of the Gospel through the instrumentality of some one to guide.

"Ignorance and vice are prevalent in our isolated regions as well as in our cities and they need our help. The Mexican in the region bordering that country afford a great field for labor. The opportunities are here to bring the gospel to them. We have instances already where they have been reached by our people and the results are very encouraging. They need some one to guide them. Oh, the power of the Gospel. The Lord help us to bring it to them."

3. **In Foreign Fields,** by I. R. Detwiler, Goshen, Ind.

"We have three words here that need emphasis: Power, Gospel, and Foreign field. The first no doubt should be the Gospel. The simplest term that we can give it is 'a good message.' It is simply that good news to the human race, the human soul. The simple message of the early apostles, when really understood, brings peace and joy to everyone in any experience. The most ignorant individual can experience it. No limit to nationality.

"The real experiences of changed lives have been mentioned in the different talks during this meeting. This is the result of the message—'Jesus Christ and Him crucified.' The power of the Gospel has given to India the fundamental principle that peace cannot be obtained by carnal warfare. Touching incidents can be given of the effect on homes and communities. Through the distribution of copies of the Bible much can be accomplished but we must also have the lives of true believers moving among them to live out the principles of the Gospel for them. May God speed the day when the standards which Jesus lived may become the standards of every believer. As long as this is not accomplished, the work of the foreign fields will be hindered."

Closing prayer by C. R. Strite.

Resolution Committee appointed: J. E. Hartzler and J. A. Ressler.

Thursday Evening Session

Devotional exercises were conducted by H. H. Baer, Hagerstown, Md.

Talks by Superintendents

1. **Value of Tract Work in City Missions** by J. L. Stauffer, Altoona, Pa.

"It is not only a means of advertising the mission but to give them a message at the same time. All business concerns make known their business and wares that they have for sale through the medium of advertising either by periodicals or circulars. Why not also the Gospel? We aim to have two classes: one for the sinner and the other for the believer. It is a great opportunity that we have in witnessing for Him."

2. **Caring for God's Lambs,** by Levi D. Sauder, Millersville, Pa.

"We do not consider institutional life the best place for caring for them but the Home can be a great blessing to them until they are placed in permanent homes. The real home life is the only ideal method of caring for them. The institution serves as a connecting link to bring the waifs and homeless of our cities and other sections to the ideal. There are many that need help. Will we do what we can to save them?"

3. **Caring for the Aged,** by P. R. Lantz, Marshallville, Pa.

"We are all touched with the report of the work done among the children, but the aged need our consideration as well. Many aged have no one to care for them. They are helpless. These appreciate the comforts of our Home. The inmates of the Home at the present are all Christians except one who is not able to comprehend such things. Possibly the greatest joy we have is to know that as the inmates pass one by one to the great beyond, we have had a share in helping them keep their eyes fixed on Him who will welcome them over yonder."

4. **The South as a Mission Field,** by C. K. Hostetler, Youngstown, Ohio.

"Our subject naturally divides itself under three distinct lines : the mountain districts, cotton mills, and the race problem. The mountain districts are very similar to those found in our West Virginia field. Much is being done for them but much more can be accomplished. In the cotton mills, we find many widows and older children that need help. Day nursery work and kindergarten work has been very successful here. Sunday school work is very helpful in connection with the other work just mentioned. The race problem is possibly the most serious one to solve. Public sentiment against the colored people must be met. A good work, however, has been done among many by the organization of forces for the betterment of communities and the enlightenment of the people. Institutional work has proven the most practical method of working with them thus far."

Discussion: **The Relation of the Sunday school to Missions,** by H. F. Reist, Scottdale, Pa.

"I believe that in the Sunday school you will find a solution for many of our problems in the Church. The Sunday school and Church are not two separate organizations. They are linked together and cannot be separated. If you want a missionary Church in the next generation, you must have a missionary Sunday school today. The work of the Sunday school is two-fold: evangelistic and educational. The prime object should be to win the boy and girl for Christ. The Sunday school is the most logical place for missionary teaching. It is the entering wedge in new fields for the preaching of the Gospel.

"Foreign missionaries tell us that their hope for the future lies in the children. I believe that one reason why we do not have more missionaries at the present time is the fact that we have not taught the principles to the rising generations in the past. We have no other avenue for teaching the grace of giving so effectively. I plead that the Sunday school may be recognized as an agency for the promotion of the mission cause and that due attention will be given it."

"Lovest Thou Me?" by T. K. Hershey, Bluffton, Ohio.

"When I read this text I wonder why the Lord should ask Peter this question three times. Remembering that Peter had denied the Lord three times we come to the conclusion that he could not come back in the highest sense and answer the Master without recognizing his fallibility. In considering the meaning of the original Greek words used by the Master for the word love, and Peter's answer, we have some light along this line which recognizes the above fact. God wants us to love Him supremely above everything else. It matters not how great the cost. Yet He knows our limitations."

"After Jesus was sure that Peter loved Him, He assigned him some work. The burden for souls depends so vitally on the words "Lovest Thou Me?" You get a man to love Christ and you need not be alarmed about anything else. If Christ should come to the Mennonite Church and say "Lovest Thou Me?," could we answer, "Yea, Lord, Thou knowest that I love Thee?" Every member of the General Mission Board needs to answer the question. Every worker under the Board needs to answer the question, and I am sure that we will be able to accomplish great things for Him."

Closing prayer by J. E. Hartzler, Goshen, Ind.

Friday Morning Session

After a short song service, D. D. Miller, Middlebury, Ind., read I Peter 1 and led in prayer.

India Mission Report

The report of the India Mission reads as follows:

To the Mennonite Board of Missions and Charities, through J. S. Shoemaker, Secretary.

The Lord has been very near, we have often felt His power working in our souls, and our desire is to show in our lives the appreciation for what the Lord has and is doing for us.

If we were to allow ourselves to look on the dark side of life I am sure we would have had a varity of dark experiences to look at. However, we know that Jesus our Leader did not spend much time looking at black clouds ahead, neither spent any time in viewing the dust storms he passed through. God has sent such rich blessings, for which we are so thankful, and the hard experiences are little thought of.

The general spiritual condition of the Indian Church is encouraging. Souls have been won for Christ and received into the Church by baptism in every one of the mission stations.

Greater efforts have been put forth to bring in the non-Christians than ever before.

Great faith is manifested in the living God, the God before whom the priests of Baal were defeated. I might give you in short Brother Bisram Puri's experience. He attended the funeral feast of his oldest brother who had died a few days before, and he being of a noted priest family, had the opportunity of holding up before them all the life of Christ. He was the only Christian among about 60 Hindu Priests. They were trying to convince him that their god lived as well as Christ. He told them that they should prove it. They asked him to accompany them to their temple and they would show him that their god moved when they would call on him. They went, and on arriving at the temple the priests entered and prayed and made offerings expecting their god to mave about as at other times. Bro. Bisram Puri sat outside and prayed to Jesus that he might prove to those priests that he was God, they could not get the idol to move. They offered money, goats were promised, but he would not move. Finally they came out and bowed to the feet of Bisram Puri and acknowledged that their god was not the true one, a real defeat, proved to them their folly.

I do not wish to weary you, or I could give you other experiences showing that the Indian brethren have faith that brings the power of God before their friends in a way so they can see its effect.

The Bible school is having a healthy effect on the Indian workers who attend it 6 months out of the year. The 6 months in which they do hard village evangelistic work we believe to be more effective than their work was when they worked in villages the whole year.

People living in the villages where the Christian religion is taught, are being convinced that idol worship is a folly, and many state that they have thrown their idols away. They are being prepared for the acceptance of Christianity. We are encouraged.

The Church Conference was well attended, and every one of the delegates showed a good interest. The discussions were lively, however there was no unpleasantness manifested. Conference work is not as hard as in former years, as the Indian brethren understand more fully the nature and object of Conference.

The general health of the missionaries at present is quite good. During the year several have suffered with severe fever, nevertheless the Lord has been very good, and allowed all to recover.

We appreciate the deep interest the Church at home has manifested in the work here. You have most nobly stood by us all and the result of your gifts and prayers is, we are able to carry on the work the Lord has established, and souls are being won for Him. The people who have for ages sat in darkness are beholding the light of God.

We shall be very glad for Bro. and Sister Kaufman, who we hope may arrive early in the fall or even before, and we hope you may be able to send with them one single sister, as we have asked for.

I appreciate very much the steps which the Mission has so kindly taken in our Annual Business Meeting, by nominating Bro. Friesen as Superintendent for the American Mennonite Mission. I think the change will be beneficial to the work, and as our furlough is near, when we shall be going to America, it will be helpful if my successor may be permitted to take over charge some months before we leave the field. I must say, that I am most grateful to my fellow missionaries for the way they have helped me in discharging my duties in this responsible position. The spirit they have always manifested, in sharing the responsibilities has lightened the work of the Superintendent very much indeed.

I wish to thank you as the Mission Board for the patience you have had with us, for the helpful advice given at different times, for the response to the needs presented by us during the year. There were requests sent to which we received no reply, however we believe the letters which contained the requests must have gone lost in the mail.

We realize that we have come far short in accomplishing all which had been planned at the beginning of the year, nevertheless we shall push forward, asking you all to continue praying for us and the Indian workers, that we may always be in a position so that the Lord may consider us worthy of the blessings which are necessary for His servants, and that we may all be true to God and loyal to the Church.

Your unworthy brother,

M. C. Lapp,
Superintendent American Mennonite Mission,
Dhamtari, C. P., India.

Reports of Standing Committees

1. **Executive.** The report of the Executive Committee was given by the Secretary. The following recommendations were made to the Board and each was acted upon separately:

(1) That Brother and Sister J. N. Kaufman be re-appointed as missionaries to India. It was moved by J. S. Hartzler and supported that the recommendation be accepted and that Brother and Sister Kaufman be appointed. The motion was carried by a unanimous rising vote.

(2) That Brother and Sister T. K. Hershey be appointed as missionaries to South America; he to be the Superintendent of the work. It was moved by P. R. Lantz and supported that the recommendation be accepted and that Brother and Sister Hershey be appointed. The motion was carried unanimously by a rising vote.

(3) That Brother and Sister J. W. Shank be appointed as missionaries to South America, subject to the necessary examinations. It was moved by J. S. Hartzler and supported that the recommendation be accepted and that Brother and Sister Shank be appointed. The motion was carried unanimously by a rising vote.

(4) That Brother and Sister M. C. Lapp be granted their furlough as per request of the India Mission and that they be given the privilege of bringing Bro. G. J. Lapp's children with them to America. Granted.

It was moved by J. E. Hartzler and supported that Geo. L. Bender, that J. S. Hartzler and D. G. Lapp be appointed a committee to work out a cablegram to send to M. C. Lapp concerning the action just taken in regard to the furlough and return of the children. Carried.

(5) That for the present no new missionaries be sent to India. Carried.

(6) That D. S. Weaver, D. G. Lapp, and S. C. Yoder be appointed as a committee to look up a location for the building of a permanent Home for the Children's Welfare Work, said committee to be authorized to appoint another brother to co-operate with them as a member of the Committee, the findings and conclusion of said Committee to be subject to the sanction of the three District Conferences in which said Home is to be established. Accepted.

2. **Missions.** The report of the Mission Committee was given by J. S. Hartzler, chairman of the committee. A number of meetings were held and also several joint meetings with the

Executive Committee. It was moved and supported by Aaron Loucks that the report be accepted.

3. **Auditing.** D. D. Miller reported for the Auditing Committee. Financial reports were given of the various mission stations and charitable institution under the Board. The reports were satisfactory.

The following report of the auditing of the books and accounts of the Treasurer of the Board was submitted:

We the undersigned auditing committee appointed by the Mennonite Board of Missions and Charities to audit the accounts of the treasurer and financial agent having carefully examined the records, receipts and disbursements, accounts and securities of the same and, to the best of our knowledge, find them correct, corresponding with his report.

A. R. Zook
D. D. Miller
Aaron Loucks

Special Committees

Policy Committee.—The report of the Policy Committee was given by J. S. Hartzler. It was moved and supported that action on the report be deferred until the next Annual Meeting of the Board and that the committee be retained. The Committee be instructed to provide a copy of the present report for each member of the Board and due consideration be given any further suggestions or criticisms.

Closing prayer by D. H. Bender, Hesston, Kans.

Friday Afternoon Session

Opening prayer by I. R. Detwiler, Goshen, Ind.

Petition to President. The following petition was submitted to the Board and after due consideration, it was moved by D. H. Bender and supported that the petition be properly signed and forwarded to the president and a copy be placed on the minutes of this meeting. Carried.

The petition reads as follows:

To the President of the United States,
Executive Mansion,
Washington, D. C.

Dear Sir:—The Mennonite Board of Missions and Charities, representing fourteen district conferences, of the Mennonite Church in the United States, desire to bring to your notice the position of the Mennonite people on the subject of war and military service.

The non-resistant principles held by the Mennonite people are founded on the teachings of the Scriptures, and are set forth in the Confession of Faith adopted at Dortrecht in Holland in 1632, later ratified in France, and have always been an essential element in their creed. Our forefathers suffered persecution in Europe because of these principles and came to this country, leaving homes and native land, in order to obtain the blessings of liberty of conscience which had been promised them here.

Since we believe carnal warfare to be antagonistic to the Spirit of Christ and His Word, we as His followers would be untrue to God and would violate our conscience by taking part in such warfare, even tho not actually bearing arms but nevertheless serving the military arm of the nation.

We are truly grateful for the degree of immunity we have enjoyed hitherto and for the promises of future exemption, and we furthermore humbly petition Your Excellency that we may continue to be exempted from all forms of military service, so that we may "lead a quiet and peaceable life in all godliness and honesty" and we will ever pray for our rulers and that God may preserve our state and nation.

Done at Belleville, Pa.
May 18, 1917.

Chicago Building Committee. Aaron Loucks reported for the committee. The Committee met on the grounds at Chicago and arrived at a decision as to the plans of the building and gave instructions to have a set of working plans and drawings made. An estimate has been submitted for its erection, and the following statement was submitted:

"Whereas a certain amount of money has been raised to erect a church for the 18th St. Mission, Chicago, Ill., and,

Whereas, a Committee was appointed to get out plans, and,

Whereas, it becomes evident that because of the high prices for labor and material, the plan gotten out according to the desires of the workers would cost $32,000.00 exclusive of furnishings, lots, etc., Therefore be it

Resolved, that for the present time the erection of a building as a mission church for 18th St. Chicago, be deferred.

Resolved, That we extend our heartfelt thanks to Bro. Bechtel and Mr. Stuckert for the excellent work that they did on the plans and proposed estimates for said building and that the Board meet the expenses for getting out these plans and estimates.

Signed,
Aaron Loucks
G. L. Bender
J. S. Hartzler
Jos. Bechtel

It was moved by P. S. Hartman that the report be accepted and the Committee be retained. Carried.

It was moved by D. H. Bender that the maximum amount expended for the erection and completing of the building and equipment to be $25,000.00 and that the Building Committee be empowered to investigate the feasibility of erecting and equiping a suitable building for that amount and if found satisfactory, to proceed with the work. The motion was carried.

Discussion: **Foreign Missions**

1. **South America.** J. S. Hartzler, Goshen, Ind.

"The Vatican at Rome has declared that the priests of South America have sunk so low that there is no possibility of considering them as a part of this body. The people claim to be Catholics rather than anything else. The sad conditions of the country are revealed in noting the conditions of the social life. When considered from the economic conditions we find that they are very deficient.

"The people of United States will have a great part of supplying the natural things of life. The same thing is true relative to the spiritual side of the question. Why should the Mennonite people be more responsible for the supplying of this need? It is because we are not burdened so much along other lines of our spiritual activities. We have no large salaries to pay for our home communities, etc. Hence we have the greater opportunity.

"When our missionaries go down there, do not expect to have a large number of converts at once. But the people need our help. The fact that it will be hard work will not excuse us from the task. They need our prayers. Let us remember our missionaries as they are sent out for this work. We need to remember them in **humble intercessory prayer.**"

An offering was taken which amounted to $453.43. A part of this amount was designated for special purposes and the balance for the General Fund.

Election of Trustees and Officers

The following Trustees at Large were elected: S. H. Musselman, Aaron Loucks, L. J. Burkholder, G. L. Bender, D. S. Yoder, H. F. Reist, S. C. Yoder, and D. H. Bender.

B. E. Stauffer was elected as trustee to represent the Franklin Co., Pa. and Washington Co., Md., Conference.

Jos. Bechtel was re-elected as trustee to represent the Franconia Co., Pa., Conference.

John H. Mellinger was elected trustee for the Lancaster Conference.

J. A. Wall was re-elected as trustee to represent the Russian Mennonite Conference.

The following officers of the Board were elected: Pres., C. Z. Yoder; Vice Pres., D. G. Lapp; Secy., J. S. Shoemaker; Treas., G. L. Bender.

D. S. Yoder was elected as a member of the Executive Committee in addition to the brethren C. Z. Yoder, D. G. Lapp, J. S. Shoemaker, and G. L. Bender, who are members of the Committee by virtue of their office.

The following brethren were elected members of the Mission

Committee: J. S. Hartzler, J. K. Bixler, Daniel Kauffman, S. E. Allgyer, and D. D. Miller; C. Z. Yoder and J. S. Shoemaker being ex-officio members.

The brethren, D. D. Miller, F. S. Ebersole and A. R. Zook, were elected members of the Auditing Committee.

The following named brethren were appointed Superintendents of the various Missions and Institutions which are under the Board: A. H. Leaman, Home Mission, Chicago; A. M. Eash, Gospel Mission, Chicago; B. B. King, Ft. Wayne, Ind., Mission; C. K. Brenneman, Canton, Ohio, Mission; B. B. Stoltzfus, Lima Ohio, Mission; J. D. Mininger, Kansas City Missions, Allan Good, Asst. Supt., Kansas City Missions; S. M. Kanagy, Toronto Mission; C. K. Hostetler, Youngstown, Ohio, Mission; P. A. Friesen, acting Supt. for India Missions; Allen H. Erb, Mennonite Sanitarium; P. R. Lantz, Old People's Home; Allen Good, Childrens' Welfare Work.

Closing prayer by J. M. Kreider, Palmyra, Mo.

Friday Evening Session

Devotional exercises conducted by J. D. Mininger, Kansas City, Kans.

The following resolutions were presented by the Resolution Committee and accepted by unanimous votes.

1. Whereas, it has pleased our heavenly Father to call from the labors of this life our Sister Esther E. Lapp of Ghatula, India, and

Whereas, we believe that the Father doeth all things well, therefore, be it

Resolved: That we hereby express our hearty appreciation of the life, labors, and sacrifices of our departed sister; that we humbly submit to the will of our heavenly Father in calling her to her reward; that we hereby express to our Brother George J. Lapp and his children our heartfelt sympathy in their bereavement, and that we commend them to the care of the Father. Be it further

Resolved, that a copy of this resolution be sent by our secretary to Brother Lapp and that the same also be placed upon the minutes of this meeting.

2. Since the brethren and sisters of this community have so bountifully provided for our material necessities and comforts during the sessions of this meeting of the Mennonite Board of Missions and Charities, be it

Resolved, that we express to them our hearty thanks for their kindness and commend them to God the just rewarder of all the faithful.

Foreign Missions (concluded)

2. India by J. N. Kaufman, Goshen, Ind.

Bro. Kaufman confined his talk to incidents that had come to His observation depicting actual conditions in India. The illustrations given were heart searching and no doubt created a greater interest on the part of many for the work in India. He said in part:

"We find in India sincere seekers after truth. The time is coming in our own field when large numbers will be coming for admission to the Church. To become a Christian in India means a great deal among the upper classes on account of the attitude taken by their relatives and friends."

"The Missionaries of India are willing to do their part for the needy ones there although it may mean the giving up of their lives for the cause. If I were conscious of the fact that I should give up my life for the extension of the work there, I would go just as eagerly."

The Holy Spirit and Missions, by C. R. Strite, Hagerstown, Md.

"The Holy Spirit is the moving power of the Church in all her activities as revealed in Matt. 15:16. As the early disciples were filled on the day of Pentecost, we need to have the same blessing. We cannot bring the Gospel to a lost world except through His ministry. He leads to repentance which is the first step in the Christian Life. The Holy Spirit works in us for the promulgation of the cause of Christ as well as the interpretation of His Word. 'If any man has not the Spirit of Christ, he is none of His' is verified in so many different ways. We need to know whether or not we are born again. The Holy Spirit works in comforting, assisting, and sanctifying influences."

Blessings of Consecration, by J. F. Bressler, Richfield, Pa.

"It is only the person that has come to the fulness of consecration that has experienced real salvation. Complete consecration means a willingness to work anywhere, everywhere and all the time.

"The prophet has said, 'I set watchmen on the walls of Zion, who shall rest neither day or night.' That man who loves ease and luxury will never come to the place where he can get the blessing. Full consecration brings humility and great peace. It brings plenty. Often times we are called to make big sacrifices but the Lord will provide for all that we need. The greatest joy that comes to any life is that life that undertakes that which is apparently impossible. Consecration means blessings to an individual, to the congregation with which he worships, to the community in which he moves and to the world at large. The final blessing will be revealed in the Glory World."

About forty-five minutes were devoted to testimonies from mission workers and talks given by members of the Board, and after a closing prayer the meeting adjourned to meet at the call of the President and Secretary.

J. S. Shoemaker, Secretary.

ELEVENTH ANNUAL FINANCIAL REPORT

of the

MENNONITE BOARD OF MISSIONS AND CHARITIES

and

THIRTY-SIXTH ANNUAL FINANCIAL REPORT OF ORGANIZED MISSION FINANCES OF THE MENNONITE CHURCH

From May 1, 1916 to April 30, 1917.

Evangelizing Fund

Receipts:			
Balance on hand, May 1, 1916	$ 36.79		
Contributions	251.67	$ 288.46	
Disbursements:			
Traveling Expenses for ministers		217.44	
Cash Balance, May 1, 1917			$ 71.02

General Fund

Receipts:			
Contributions		$ 9207.60	
Disbursements:			
Overchecked, May 1, 1916	$ 5000.00		
Taxes	165.76		
Treasurer's allowance	250.00		
Mennonite Pub. House Printing Books and Literature for Board	257.74		
Mennonite Pub. House Literature for stations not under Board	141.37		
R. R. fare to Annual Board Meeting for members	153.06		
Postage	40.00		
Traveling Ex. Board Members	275.00		
Telegrams	8.51		
Office supplies, Furniture, etc.	169.50		
N. American Missionary Conference	23.00		
Transferred:			
Chicago Missions	412.06		
Ft. Wayne Mission	517.72		
Kansas City Mission	935.28		
Canton Mission	159.14		
Toronto Mission	103.13		
Lima Mission	461.67		
Youngstown Mission	2,525.98		
Nampa Mission	39.22		
Old People's Home	374.09		
Sanitarium	867.33		
Mission Home, Goshen	174.56		
Mary Burkhard Support	247.38	$13,303.50	
Balance overchecked April 30, 1917			$ 4,195.90

India

Receipts:			
Balance on hand, May 1, 1916 (various funds)	$ 398.16		
General	11,827.22		
Missionary support	5,822.19		
Missionary Children support	1,294.68		
Native Worker's support	2,333.68		
Bible Women's support	1,543.47		
Ghatula Station	1,088.68		
Widows and Orphans	98.87		
Children's fund	54.61		
Leper Asylum	56.06		
Hospital	1,241.72		
Children's Ward Hospital	52.50		
Auto Fund	187.00		
Auto upkeep	97.51		
Medical Equipment	421.56		
Personal	149.25		
Sent direct to India	263.00	$26,532.00	
Total		26,930.16	
Disbursements:			
General	10,879.27		
Missionary support	5,200.00		
Missionary Children's support	1,305.00		
Native Workers	1,850.00		
Bible Women	1,080.00		
Ghatula Station	1,000.00		
Hospital	1,246.72		
Children's Ward Hospital	69.50		
Children's fund	57.11		
Widows and Orphans	139.30		
Leper Asylum	56.06		
G. J. Lapp Auto	187.00		
Auto upkeep	97.51		
Personal	149.25		
Medical Equipment	680.56		
Sent direct	263.00	$24,260.28	
Balance May 1, 1917			$ 2,669.88

Chicago Missions

Receipts:			
Balance on hand, May 1, 1916	$ 16.32		
Contributions	2,623.61		
Provisions, 18th st.	164.06		
Provisions, 26th st.	169.46		
Transfer from General fund	412.06	$ 3,385.51	
Disbursements:		3385.51	

New Building, Chicago

Receipts:			
Sale of Old Hall	$10,000.00		
Donations	17,696.08	$27,696.08	
Disbursements:			
Purchase of 3 lots	$ 4,400.00		
Legal Service titles interent	278.28		
Rent	700.00		
Railroad fare	86.34		
Taxes and Assessments	153.41		
Put on interest	22,000.00	$27,618.03	
Cash Balance, May 1, 1917			$ 78.05

Ft. Wayne Mission

Receipts:			
Balance on hand, May 1, 1916	$ 15.09		
Balance Church Building debt	37.91		
Contributions for Mission	843.45		
Contributions in Provisions	295.03		
Transfer from General Fund	517.72		
Contributions for Church Bldg. debt	162.09		
Contributions for Mission Home	106.28	$ 1,977.57	
Disbursements:			
Mission expenses	$ 1,671.29		
Building debt	200.00		
Mission Home	106.28	$ 1,977.57	

Canton Mission

Receipts:			
Balance on hand, May 1, 1916	$ 12.75		
Balance on Church Bldg. fund	759.19		
Contributions for Mission	672.29		
Contributions in provisions	106.95		
Contributions for Church Bldg.	6,262.11		
Transfer from General Fund	159.14	$ 7,972.43	
Disbursements:			
Mission Expenses	$ 951.13		
Church Building	7,021.30	$ 7,972.43	

Kansas City Mission

Receipts:			
Balance on hand, May 1, 1916	$ 7.39		
Contributions for mission	1,444.17		
Contributions in provisions	297.78		
Transfer from General Fund	935.28	$ 2,684.62	
Disbursements:		2,684.62	

Youngstown Mission

Receipts:			
Balance on hand, May 1, 1916	$ 6.54		
Contributions	3,336.18		
Provisions	670.62		
House Income	1,082.82		
Transferred from General fund	2,525.98		
Money Borrowed	1,800.00	$ 9,422.14	
Disbursements:			
By Superintendent	$ 8,952.70		
By Board	469.44	$ 9,422.14	

Lima Mission

Receipts:			
Balance on hand, May 1, 1916	$ 7.24		
Contributions	810.15		
Provisions	109.64		
Transferred from General fund	461.67	$ 1,388.70	
Disbursements:			
Mission expenses	$ 838.70		
Debt	550.00	$ 1,388.70	

Toronto Mission

Receipts:			
Balance on hand, May 1, 1916	$ .95		
Contributions	966.25		
Provisions	69.50		
Transferred from General fund	103.13	$ 1,139.83	
Disbursements:		1,139.83	

Old People's Home

Receipts:			
Balance on hand, May 1, 1916	$ 4.82		
Special support	1,083.71		
Contributions	2,132.96		
Farm products	421.37		
Transferred from General fund	374.09	$ 4,016.95	
Disbursement:		4,016.95	

Orphan's Home

Receipts:			
Balance on hand, May 1, 1916	$ 107.80		
Contributions	811.60		
Special support	4,121.89		
Farm Products	156.69		
Provisions	774.69	$ 5,972.67	
Disbursements:		5,632.90	
Balance on hand, April 30, 1917			$ 339.77

Sanitarium

Receipts:			
Balance on hand, May 1, 1916	$ 17.26		
Contributions and otherwise	5,946.74		
Borrowed money	1,630.33		
Transferred from General fund,	867.33	8,461.66	

Nampa Mission

Receipts:			
Contributions	33.13		
Transferred from General Fund	39.22	72.35	
Disbursements:		72.35	

Child's Welfare Work

Receipts:			
Balance on hand, May 1, 1916	$ 121.75		
Contributions	1,258.83		
Clothing, bedding	1,860.00	$ 3,240.58	
Disbursements:		3,003.03	
Balance on hand, April 30, 1917			$ 237.55

Financial Agent Support

Receipts:			
Balance on hand, May 1, 1916	$ 30.47		
Contributions	591.96	$ 622.43	
Disbursements:		601.75	
Balance on hand, April 30, 1917			$ 20.68

Investment Fund

Receipts:			
Balance on hand, May 1, 1916	$ 660.00		
Contributions	21,765.00	$22,425.00	
Disbursements:		21,895.00	
Balance on hand April 30, 1917			$ 530.00

Children's Investment Fund

Receipts:			
Balance on hand May 1, 1916	$ 1,000.00		
Disbursements:	374.75		
Balance on hand April 30, 1917			$ 625.25

Interest Fund

Receipts:			
Balance on hand May 1, 1916	$ 1,135.25		
Interest received	6,693.48	$ 7,828.73	
Disbursements:			
Interest paid for annuity and endowments, etc.		5,704.96	
Balance on hand April 30, 1917			$ 2,123.77

Sundry Funds

Receipts:			
Balance on hand May 1, 1916	$ 675.55		
South American Mission	1,112.85		
Armenian Sufferers	1,522.67		
European Sufferers (Gen'l)	468.27		
Russian Sufferers	255.85		
Syrian Sufferers	102.37		
Poland Sufferers	28.00		
Belgium Sufferers	41.00		
Persian Sufferers	10.00		
China Mission	10.00		
Bible Fund	25.00		
Church Building Fund	25.00		
Burkhard Children	5.50		
Children's Fund (Home)	14.51		
Playground	65.97		
Filer Church	16.66		
Gen'l S. S. Committee	13.64		
Goshen College	3.00		
Mission Home, Goshen	316.14		
Inmate support, Old People's Home	485.00		
Free Herald fund	.25	$ 5,197.23	
Disbursements:			
Various		$ 4,156.49	
Balance on hand April 30, 1917			$ 1,040.74

Summary of Funds

Evangelizing	$ 288.46	
General Fund	9,207.60	
India	26,930.16	
Chicago Missions	3,385.51	
Chicago Mission Building	27,618.03	
Ft. Wayne Mission	1,977.57	
Youngstown Mission	9,422.14	
Kansas City Mission	2,684.62	
Canton Mission	7,972.43	
Lima Mission	1,388.70	
Nampa Mission	72.35	
Toronto Mission	1,139.83	
Old People's Home	4,016.95	
Orphan's Home	5,972.67	
Sanitarium	8,461.66	
Child's Welfare Work	3,240.58	
Financial Agent Support	622.43	
Investment fund	22,425.00	
Interest	7,828.73	
Children's Invest. Fund (quarters)	1,000.00	
Sundry Funds	5,197.23	150,852.65
Less Last Year's Balance	5,041.54	
Less Transfers	7,115.38	
Invest. funds, not contributions	20,375.00	
Money borrowed	3,430.00	35,861.92
Net Total		$114990.73

Balances on hand May 1, 1917

Evangelizing	$ 71.02
India, general	957.79
India, Missionary support	635.74
India, Native Workers' support	495.00
India, Bible Women support	467.69
India, Ghatula station	88.68
India, Evangelistic station	25.00
Chicago Building Fund	78.05
Orphan's Home	339.77
European Sufferers, General	366.67
European Sufferers, Russian	5.85
European Sufferers, Belgian	10.00
Child's Welfare Work	237.55
Children's Investmen Fund	625.25
Burkhard Children Fund	30.00
Church Building Fund	54.98
Bible Fund	63.90
S. American Mission Fund	74.34
Inmate Support Fund	435.00
Financial Agent Support Fund	20.68
General Fund (overchecked)	

		$ 5,082.96	
		4,195.90	
Net cash balance on books			$ 887.06
Checks in transit			4,501.80
Cash in bank, May 1, 1917			$ 5,388.86

Meals donated in the various stations $10,916.00

District Boards, Institutions, and Missions not under the M. B. of M. and C.*

Eastern M. Board of M. and C.	$ 4,221.68		
South-Western Pa. Mission Board	1,275.42		
Ind.-Mich. Mission Board	562.87		
Kans.-Nebr. Mission Board	815.42		
Canadian Mission Board	538.88		
Virginia Mission Board	3,570.00		
Mo.-Iowa Mission Board	576.39		
Franklin Co., Pa. & Wash. Co., Md. Mission Board	140.76		
Children's Home	4,875.00		
Welsh Mountain Mission	873.17		
Philadelphia Mission	785.00		
Lancaster Mission	575.00		
S. S. Mission	825.00		
Old People's Home, Oreville, Pa.	1,005.25		
Old People's Home, Souderton, Pa.	28,000.00		
Rundschau	1,608.80	$50,243.64	
Total by the Board and its institutions		114,990.73	
Grand total by the Church for the year ending April 30, 1917			$165,234.37

Summary of Invested Funds

Endowment Funds	$36,890.00	
South American Funds	22,800.00	
Annuity Funds	39,350.00	
Welfare Building Fund	6,000.00	
Chicago Building Fund	22,000.00	
Reserve Fund	2,300.00	$129,340.00

*Amounts received by district Board over and above the amounts turned into the channels of the General Board.

Gratefully submitted,
G. L. Bender,
Treasurer

Resources of the Mennonite Board of Missions & Charities May, 1917

By Property in India, Real Estate, Buildings, Equipment, etc.	$ 50,000.00
By Chicago 26th St. Property, Equipment and furnishings	20,050.00
By Three Chicago Lots, on Union St.	6,500.00
By Chicago Home Mission Furniture	250.00
By Ft. Wayne Mission Buildings, Equipment, etc.	12,150.00
By Canton Mission Buildings, Furnishings, etc.	12,080.00
By Youngstown Mission, Equipment, Fixtures, etc.	38,000.00
By Toronto Mission, Furnishings, etc.	6,600.00
By Kansas City Mission, Furnishings, etc.	3,250.00
By Argentine Mission, Furnishings, etc.	3,200.00
By Lima Mission, Furnishings, etc.	3,700.00
By Nampa Mission, Building and Real Estate	1,500.00
By Orphans' Home, Buildings, Fixtures, etc.	20,400.00
By Old People's Home, Buildings, Equipment, etc.	18,500.00
By La Junta Sanitarium, Buildings, Real Estate, Fixtures, etc.	55,600.00
By Youngstown House and Lot	5,000.00
By Mt. Pleasant Property, Pa.	3,500.00
By Mission Home, Goshen, Ind.	3,500.00

By Real Estate in Mich.	4,000.00	By Balance in Interest Fund	$ 2,123.77
By Adm. Bldg. Gds. & Furniture and Equipment	12,500.00	By Balance in Mission Funds	887.06
By Colorado Property, near Akron, Colo.	1,600.00	By Sum total invested Funds	129,340.00
By Gar Creek Chapel, Gar Creek, Mich.	500.00		
By Children's welfare work, Furnishings, etc.	420.00		$399,650.83
Total	$267,300.00		$416,150.83

FINANCIAL REPORT

Mennonite Board of Missions and Charities

March, 1917

For the Gospel Herald.

General Fund

West Zion Cong. Alta.	$217.75
A Bro., Holtwood, Pa.	2.00
Freeport Cong., Ill.	45.00
A Bro., Broadway, Va.	25.00
East Union Cong., Ia.	36.14
Sugar Creek Cong., Ia.	40.55
Anna Bucher	.50
D. G. Roth	.90
A. E. Hostetter	1.75
Jacob Stauffer	.65
L. D. Ebersole	5.00
D. S. Garber	1.50
Pearl S. Hauck	1.00
Christian Bachman	1.75
West Union Cong., Ia.	43.49
Fulton Co., O., Cong.	80.00
Salem S. S., Alta.	29.15
Roanoke Quarterly Meeting	33.60
Lowe Estate	27.36
Quarterly Missionary Meeting West Liberty, O.	700.00
Primary Dept., Sterling S. S.	9.35
In His Name, Dalton, O.	5.00
Total	$1307.44

India General

From Coalridge, Mont.	$ 5.65
Orrville Cong., O.	10.35
Sterling S. S., Ill.	12.51
Filer Cong., Idaho	16.45
East Fairview S. S., Nebr.	53.82
Pleasant Grove Cong. Ill.	10.02
Willow Springs Cong., Ill.	13.15
Belleville S. S., Pa.	15.00
Zion Cong., Oreg.	10.00
Bethel Mission S. S., Ore.	1.00
Schertz Bros., Walnut, Ill.	15.00
A Friend	1.00
Midway S. S., O.	10.05
Two Friends, Greenwood, Del.	2.00
Plum Creek S. S., Nebr.	21.15
Oak Grove and Pleasant Hill Congs.	35.00
Class Oak Grove S. S., O.	6.00
A. M. S. S., McVeytown, Pa.	10.00
From Souderton, Pa.	18.09
Belleville S. S., Pa.	14.85
Quarterly Mission Meeting West Liberty, O.	100.00
In His Name, Dalton, O.	3.00
Total	$384.09

Missionary Support (India)

In His Name, La Junta, Colo.	$ 8.00
Mrs. Daniel Roth	25.00
Joel J. Swartzendruber	50.00
Concord, Tenn.	20.00
Waldo Cong., Ill.	48.50
Schertz Bros., Walnut, Ill.	25.00
A Bro., Wilmot, Ont.	100.00
A. H. Weaver and wife, Kinross, Ia.	50.00
Beech Cong., O.	27.00
S. C. Brunk	25.00
A Bro. and family, N. D.	65.00
Hopedale S. S., Ill.	53.50
A. R. Kurtz	5.00
David Heer	25.00
Quarterly Mission Meeting West Liberty, O.	125.00
Total	$652.00

Native Workers Support

Spring Valley Cong., N. D.	$ 5.00
Doylestown S. S. Pa.	30.00
A Bro. and Sister, N. Lima, O.	30.00
Schertz Bros., Walnut, Ill.	15.00
Hopedale S. S., Ill.	60.00
A Bro. and Sister, Freeport	5.00
Total	$145.00

Bible Women Support

Sherman Swartz and wife	$ 2.00
Logan Co. Sewing Circle O.	4.00
Doylestown S. S., Pa.	18.00
Ora and Alta Miller	6.00
Old Sisters' Class Oak Grove S. S., Wayne Co., O.	2.00
J. C. Hostetter	3.00
Salem S. S., Wayne Co., O.	2.00
Old Sisters Class, Oak Grove Cong., Wayne Co., O.	2.00
M. L. and Elizabeth Troyer	2.00
H. C. Deffenbaugh	4.00
Total	$ 45.00

Missionary Children Support (India)

Schertz Bros., Walnut, Ill.	$ 10.00
Laura Suter's S. S. Class	12.00
Primary Dept., W. Union S., S., Ia.	7.32
Primary Dept. Oak Grove S. S., O.	4.07
Laura Hostetler	3.00
Belleville S. S., Pa., (Primary Dept.)	1.73
From Elverson, Pa.	2.00
West Fairview Cong. Nebr.	47.46
J. D. Reber	5.00
Total	$ 82.58

New Station (Ghatula) India

Workers from Plain Cong Pa.	$ 63.00

Widows and Orphans (India)

Salem S. S., Wayne Co., O.	$ 3.10

India Hospital

Emiline Brenneman	$ 50.00
Anna Brenneman	10.00
Total	$ 60.00

Personal

Birthday money Willow Springs S. S., for blind children (India)	$ 2.75

Mary Burkhard Support

Logan Co. Sewing Circle O.	$ 3.25

Chicago Missions

Willow Springs S. S. Ill.	$ 12.13
Union S. S., Ill.	42.91
Willow Springs S. S., Ill.	10.20
In His Name, Dalton, O.	2.00
Roanoke Cong., Ill.	59.95
Hannah Maknke	5.00
Cullom Cong., Ill.	85.00
Morrison Cong., Ill.	1.50
Washington Cong., Ill.,	2.00
East Bend Cong.	20.00
Joe Ramsyer	8.00
Jeremiah Ramsyer	2.00
J. D. Hershberger	2.50
Total	$253.19

Fort Wayne Mission

In His Name, Dalton, O.	$ 1.00
John Metho	2.00
Primary Class, Walnut Grove, O.	1.63
Total	$ 4.63

Fort Wayne Building Fund

John Y. King	$ 25.00

Canton Mission

Orrville Cong., O.	$ 8.73
In His Name, Dalton, O.	1.00
T. R. M. S.	2.00
Walnue Grove Y. P. B. M.	7.50
Young Men's Class, Oak Grove	5.00
Martin's Y. P. B. M.	6.62
J. Y. Smucker	6.00
A Sister	1.00
Oak Grove and Pleasant Hill	10.00
Total	$ 47.85

Canton Church Building

John S. Reihl	$ 5.00
Jacob Yoder, Columbiana	2.00
David Martin	10.00
Anna Snavely	10.00
Total	$ 27.00

Kansas City Missions

Matt. 6:3.	$ 5.00
S. W. Burkholder	5.00
B. F. Buchwalter	5.00
Crystal Springs Cong., Kans.	11.00
A. H. Weaver and wife	50.00
Abe Driver	1.00
S. Burkhart & friends	5.50
Visitors	1.00
Total	$ 83.50

Youngstown Mission

In His Name, Dalton, O.	$ 2.00
Joe Nissley	1.00
H. H. Stambaugh	200.00
John C. Wick	200.00
First Presbyterian S. S.	14.82
Memorial Presbyterian S. S.	10.00
Sunday Evening offerings	2.51
House income	169.75
Day nursery	27.40
Hand Work Dept.	.75
Manual Training Dept.	2.65
Rent	5.32
Total	$636.20

Toronto Mission

Dan Schlabach & wife	$ 3.00
Bro. J. Reesor	1.00
N. Martin	1.00
N. Burkholder	1.00
I. B. Snyder	2.50
J. Fretz	1.00
Total	$ 9.50

Lima Mission

Quarterly Mission Meeting West Liberty, O.	$ 75.00
In His Name, Dalton, O.	1.00
James Stalter	2.00
Sherman Swartz	1.00
Samuel Swartz	2.00
Andrew Brenneman	.50
Gabe Brunk	1.00
Eli Yoder	.50
Henry Smith	1.00
A Sister, Pa.	2.00
Myrtle Umble	1.00
Lizzie Stoltzfus	1.00
Nancy Umble	1.89
D. S. Yoder	1.00
L. J. Burkholder	.50
Noah Hunsberger	1.10
S. S. Collection	6.68
Sunday Evening Collection	26.07
Total	$125.24

Old People's Home

Schertz Bros., Walnut, Ill.	$ 5.00
A Sister in the Faith	1.00
D. C. Steiner	100.00
Lawrence Co., Pa., Cong.	30.00
Mahoning Co., O., Cong.	36.00
W. M. Society, Columbiana Co., O.	45.00
Special Support	143.75
Total	$360.75

Orphans' Home

Schertz Bros., Walnut, Ill.	$ 5.00
Primary Dept. Sterling S. S., Ill.	13.21
In His Name, Dalton, O.	5.00
Special Support	500.75
Farm Products	12.29
Interest	7.68
Anna M. Graybill	5.00
A Sister, Harrisonburg, Va.	2.00

Katie Hershberger	5.00
Martha Brenneman's S. S. Class	7.32
North Lima S. S., O.	5.90
Live Stock	73.60
Caroline Neidermeir	1.00
Sycamore Cong., Mo.	17.00
Catharine Stalter's S. S. Class	6.50
Caroline Lohrman	1.00
L. J. Burkholder	1.00
Total	$669.25

Sanitarium

Hospital Fees	$409.14
La Junta Citizens	177.85
Paul Hershey	2.50
Woodruff Endowment	14.00
Litwiller Endowment	10.00
Total	$613.49

Child's Welfare Fund

(Dec. Jan. Feb. March)

Sister L. Longenecker	$ 1.00
Springs Cong.	5.00
Aaron Kauffman	25.00
Cedar Creek Cong.	20.00
I. D. Yoder	5.00
Lena Bender	1.50
W. S. Landis	20.00
Joe C. Roth	8.25
McPherson Cong.	20.00
Protection Cong.	2.00
D. K. Conrad	7.00
S. English Cong., Ia.	10.00
Holbrook Sewing Circle	1.25
Bethel Cong.	1.75
Pearidge Cong.	2.20
Bethel Cong.	2.00
La Junta Cong.	1.20
A Friend	25.00
Mrs. E. Byler	5.00
Wm. & Ella Landis	10.00
Dan and Alta Wenger	5.00
Bro. Eicher	1.00
Hubbard, Oreg., Cong.	28.92
Zion Cong., Oreg.	8.36
Special Support	15.00
Ben Springer Children	11.15
Sugar Creek Cong., Ia.	16.00
A Friend	1.00
East Union Cong.	4.00
Harry R. Buchwalter	5.00
Spring City Cong.	30.00
S. A. Kuhns	2.80
Special Support	46.00
Total	$347.38

Chicago Mission Building Fund

Waldo Cong., Ill.	$280.00
Willow Springs Cong., Ill.	730.00
Sterling, Ill., Cong.	450.00
Metamora Cong., Ill.	1460.00
East Bend Cong., Ill.	100.00
Roanoke Cong.	65.00
Cullom Cong., Ill.	650.00
Hopedale Cong.	110.00
Peter Herstein	500.00
Total	$4345.00

Armenia Sufferers

Christian Endeavor Society U. B. C. Justus, O.	$ 5.50

South American Investment Fund

C. B. Smith	$ 25.00

European Sufferers

Warwick River Cong., Va.	$ 26.50

Belgian Sufferers

Charles Kolb	$ 5.00

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

Chicago Missions

Mt. Joy, Pa., Y. P. B. M.	$ 5.54
Girls Class, Mt. Joy S. S.	1.00
Total	$ 6.54

India Mission (General)

Lizzie Eby	$ 10.00
Salunga S. S.	23.50
Souderton Cong. & S. S.	23.20
Hanover Bible Class	10.00
Towamencin	5.65
Total	$ 72.35

India Bible School

Mt. Joy, Pa. S. S.	$ 9.25

India Orphans

H. E. Metzler	$ 15.00

Personal

A Friend, Paradise	$ 1.00
Total for month	$104.14

CANADIAN TREASURER

India General

Enos Shantz	$ 7.00
Jacob Woolner, Senior	10.00
M. C. Cressman	25.00
Total	$ 42.00

Children's Support Fund (India)

Latchar S. S.	$ 13.00

Bible Woman (India)

Hagey-Warner Y. P. M.	$ 6.00

Toronto Mission

Snider Cong.	$ 7.00
St. Jacobs Cong.	35.25
Wideman's S. S.	10.74
Weber Cong.	37.25
Enos Shantz	5.00
Total	$ 95.24
Total for month	$156.24

KANS.-NEBR. MISSION BOARD

Missionary Support

Missionary Support Band of Penna. S. S.	$ 36.50
Protection Cong.	3.85
Roseland Cong.	.10
Total	$ 40.45

India Hospital

Protection Cong.	$ .25
Roseland Cong.	.50
Total	$ .75

India Mission General

Pleasant Valley S. S.	$ 8.83
La Junta S. S.	22.31
Hesston Cong.	19.39
Pleasant Valley Cong.	3.40
Catlin Cong.	7.50
Protection Cong.	3.00
Spring Valley Cong.	31.10
West Liberty Cong.	5.00
East Holbrook Cong.	10.00
Roseland Cong.	.75
Total	$111.28

South American Mission

Roseland Cong.	$ .10

Chicago Missions

Catlin Cong.	$ 3.00
Protection Cong.	.25
La Junta Cong.	1.50
Total	$ 4.75

Old People's Home

Pleasant Valley Cong.	$ .50
Catlin Cong.	2.50
Roseland Cong.	.25
Total	$3.25

Orphans' Home

Pleasant Valley Cong.	$ .10
Catlin Cong.	1.50
Roseland Cong.	.35
Total	$ 1.95

Kansas City Missions

Penna Cong.	$ 4.00
Pleasant Valley Cong.	2.25
Catlin Cong.	3.50
Protection Cong.	2.75
La Junta Cong.	5.00
West Liberty Cong.	6.00
Roseland Cong.	1.75
Total	$ 25.25

Children's Welfare Fund

Pleasant Valley S. S.	$ 1.00
Pleasant Valley Cong.	1.00
Protection Cong.	1.75
La Junta Cong.	5.00
Roseland Cong.	.60
Total	$ 9.35

La Junta Sanitarium

La Junta Cong.	$ 5.00
West Liberty Cong.	5.00
Roseland Cong.	.25
Total	$ 10.25

Evangelizing

Pleasant Valley Cong.	$ .45
La Junta Cong.	$ 1.00
East Holbrook Cong.	25.82
Total	$ 27.27

Home Support Fund

Roseland Cong.	$ .25

S. S. Field Worker

Roseland Cong.	$ .50

General Fund

La Junta Cong.	$ 9.50
Refund J. B. Brunk	7.20
Roseland Cong.	5.35
Pleasant Valley Cong.	2.30
Catlin Cong.	1.15
Protection Cong.	1.00
Total	$ 26.50
Total for month	$261.90

IND.-MICH. MENNONITE MISSION BOARD

India Mission General

Holdeman Cong.	$ 1.00
Howard-Miami Cong.	13.17
A Bro., Shore Cong.	5.00
Yellow Creek Cong.	16.50
Total	$ 35.67

India Missionary Support

A Bro. and Sister, Salem	$ 15.06
Goshen Y. W. C. A.	30.00
Goshen Y. M. C. A.	50.00
Total	$ 95.06

India Native Workers' Support

Fort Wayne Cong.	$ 8.35
C. A. Shantz and wife	5.00
Men's Bible Class, Nappanee West	10.00
Total	$ 23.35

India Bible Women Support

Rutheans Elkhart S. S.	$ 3.00
Helping Hand Class Elkhart S. S.	2.00
Willing Workers' Class Elkhart	2.00
Clinton Frame S. S.	2.00
John O. Martin, Olive	24.00
Class No. 9, Olive S. S.	2.00
Holdeman S. S.	6.00
Total	$ 40.00

Ft. Wayne Mission Workers Home

Barker Street Cong.	$ 7.45
Fairview Cong., and Bible Reading	9.08
Total	$ 16.53

Chicago Missions

A. R. Miller	$ 1.00
Holdeman Cong.	.35
Total	$ 1.35

Old People's Home

Holdeman Cong.	$ 3.00

Rural Missions

Harvey Friesner	$ 5.00
David Ingold	5.00
Barker Street Cong.	1.00
Total	$ 11.00

District Board Home

Holdeman Cong.	$ 1.00
Middlebury Cong.	17.02
Elkhart Cong.	12.08
Total	$ 30.10

Literature Fund

Holdeman Cong.	$ .50

Secretary Support Fund

Nappanee N. Cong.	$ 18.83
Middlebury Cong.	17.01
Oak Grove Cong.	10.55
Salem Cong. and S. S.	26.81
Levi Mann	1.00
Total	$ 74.20

Literature

Holdeman Cong.	$ .50

General Fund

Holdeman Cong.	$ 20.87
Forks Cong.	12.50
Bowne Cong.	13.00
Clinton Frame Cong.	27.91
Total	$ 74.28
Total for month	$454.13

MO.-IA. MISSION BOARD

District Board Funds

Liberty Cong.	$ 5.85
White Hall Cong.	1.82
Coalridge Cong.	16.92
Mt. Zion Cong.	6.50

Cherry Box Cong.	.75
Carver Cong.	1.00
Bethel Cong.	6.60
Palmyra Cong.	.60
Alpha Cong.	7.32
Coalridge	5.47
Total	$ 52.83

Kansas City Missions

Berea Cong.	$ 1.50
Liberty Cong.	3.20
White Hall Cong.	1.80
Mt. Zion Cong.	7.35
Cherry Box Cong.	1.10
Bethel Cong.	3.35
Palmyra Cong.	2.25
Total	$ 20.55

Children's Welfare Fund

Berea Cong.	$ 1.27
Liberty Cong.	3.25
Mt. Zion Cong.	6.35
Cherry Box Cong.	.50
Bethel Cong.	3.75
Palmyra Cong.	.15
Total	$ 15.27

Hesston Academy

Liberty Cong.	$ .10
Mt. Zion Cong.	3.25
Total	$ 3.35

General Fund

Berea Cong.	$ .50
Liberty Cong.	.50
White Hall Cong.	.25
Mt. Zion Cong.	2.85
Cherry Box Cong.	1.75
Palmyra Cong.	2.75
Total	$ 8.60

India General

Berea Cong.	$ 2.85
Liberty Cong.	6.55
White Hall Cong.	.50
Mt. Zion Cong.	13.10
Cherry Box Cong.	1.51
Bethel Cong.	7.00
Spring Valley Cong.	3.50
Total	$ 35.01

La Junta Sanitarium

Liberty Cong.	$ .10
Mt. Zion Cong.	.75
Palmyra Cong.	1.35
Total	$ 2.20

Orphans' Home

Berea Cong.	$ .75
Mt. Zion Cong.	5.55
Cherry Box Cong.	1.10
Bethel Cong.	.50
Palmyra Cong.	.45
Total	$ 8.35

Old People's Home

Mt. Zion Cong.	$ 4.45

Free Gospel Herald

Bethel Cong.	$ .25

Holbrook Church Building

Palmyra Cong.	$ 12.00
Total for month	$162.86

S. W. PA. MISSION BOARD

General Fund

Springs Cong.	$ 5.50

India General

Weaver Cong.	$ 13.00

Home Missions

Stahl Cong.	$ 11.50

Old People's Home

Scottdale Cong.	$ 23.76

Altoona Mission

Casselman Cong.	$ 2.35

Altoona Mission (Special)

Stahl Cong.	$ 9.40
Altoona Mission	2.05
Schellburg Cong.	3.00
Belleville Cong.	30.82
Maple Grove and Millwood Cong.	30.00
Mattawana Cong.	38.61
Long Green Cong.	10.00
Conestoga Cong.	1.75
Denbigh Cong., Va.	4.00
Two Sisters, Mattawana	4.00
Total	$133.63

General Fund (Local)

Kauffman Cong.	$ 14.50

Rural Fund

Blough Cong.	$ 10.32
Altoona Mission	5.00
Total	$ 15.32
Total for month	$219.56
Grand Total for March	$11,616.62

G. L. Bender,
Treasurer

April, 1917

General Fund

Lower Deer Creek Cong., Ia.	$ 26.09
Leetonia Cong., O.	17.85
Sterling S. S., Ill.	12.74
Filer Cong., Idaho	13.00
Sugar Creek Cong., Ia.	53.24
John Nafziger	20.00
Charles Soder	5.00
William and Ella Landis	100.00
John H. Barnhart	5.00
Mt. Clinton S. S., Va.	21.16
Freeport Cong., Ill.	115.74
Berea Cong., Mo.	11.61
Morrison Cong., Ill.	18.30
Sterling Cong., Ill.	47.20
Waldo Cong., Ill.	159.00
E. P. Gerber	10.00
Mennonite Publishing House	1257.10
A Christian brother	10.00
West Union Cong., Ia.	35.76
Lowe Income	15.00
One Interested, Flanagan, Ill.	20.00
William Latchar	10.00
Anna Billinger Bethesda	.65
Helen Rose	1.85
Springdale Cong., Va.	95.00
Weaver S. S., Va.	35.57
Doylestown S. S. & Cong. Pa.	15.00
North Lima S. S., O.	26.38
Zion Cong., Va.	82.00
Orrville Cong., O.	25.30
A Bro. and Sister, Freeport, Ill.	5.00
Plum Creek Cong., Nebr.	9.00
Total	$2279.54

India Mission (General)

Pleasant Grove S. S., Ill.	$ 8.90
Coalridge Cong., Mont.	16.42
Canton Cong. & S. S., O.	9.16
Zion Cong., Ore.	11.00
Bethel Mission S. S., Oreg.	1.00
Pleasant View Cong., O.	10.35
Wideman Y. P. B. M., Ont.	25.45
East Fairview S. S., Nebr.	88.96
Lizzie B. & Erie Hartzler	15.00
C. B. Hartzler	15.00
A Bro., Elverson, Pa.	15.00
Friends, Reedsville, Pa.	80.00
Liberty Cong., Ia.	2.00
East Fairview Cong., Nebr.	200.00
John K. Yoder	5.00
L. E. Miller	2.00
Oak Grove aind Pleasant Hill Cong., Wayne Co., O.	46.00
North Lima S. S., O.	4.32
Zion Cong., Va.	27.00
Orrville Cong., O.	10.40
From Souderton, Pa.	22.02
Levi Martin	3.00
Total	$617.98

Missionary Support

A Bro. & Sister, Selkirk, Ont.	$ 50.00
Bro. & Sister, West Liberty, O.	75.00
A Bro., O.	102.40
Oak Grove and Pleasant Hill Congs., Wayne Co., O.	240.00
From Millersburg, O.	25.00
Mission Friends, Beaver Crossing, Nebr.	36.70
Total	$529.10

Native Workers' Support (India)

E. C. Bowman	$ 25.00
Spring Valley Cong., N. D.	5.00
Wideman Y. P. M., Ont.	30.00
Lorenza Schlabach and others	60.00
A friend of the work	120.00
Abraham Good	15.00
S. P. Good	120.00
A Bro. and Sister, Freeport	5.00
W. W. Wambold	20.00
A. G. Yoder and others	80.00
Chas. R. Wolford	17.50
Total	$497.50

Bible Women Support (India)

A Bro. and Sister, Canton, Kans.	$ 12.00
Weaver Sewing Circle, Johnstown, Pa.	6.00
Old Sisters' Class, Champaign Co., O.	2.50
Nancy Fett's S. S. Class	1.00
H. C. Deffenbaugh	4.00
Mary Raymer	12.00
Salem S. S. Wayne Co., O.	2.00
J. F. Grove	24.00
Old Sister's Class, Wayne Co., O.	2.00
M. L. & Elizabeth Troyer	2.00
Logan Co. Sewing Circle, O.	12.00
Total	$ 82.50

Missionary Children Support (India)

Hydro Cong., Okla.	$ 13.85
Primary Dept., Freeport, Ill.	6.00
S. U. & W. G. Primary Dept., O.	5.00
From the Sumy Estate	458.25
Mary Oyer S. S. Class	16.60
Emanuel Ulrich	5.00
Total	$504.70

Ghatula Station (India)

Perkasie Y. P. B. M., Pa.	$ 68.71
Col. by Samuel Yoder	40.00
Total	$108.71

Widows and Orphans (India)

Salem S. S., Wayne Co., O.	$ 2.00

Hospital (India)

Jaocb Oswald	$ 40.00
Mt. View Cong., Mont.	22.00
D. S. Weaver and Family	500.00
Sumy Estate	341.75
Total	$903.75

Children's Ward (India Hospital)

Beatrice Fenderson	$ 4.50
Primary Dept., Orrville, O.	15.00
Total	$ 19.50

Personal (India)

S. P. Good for Anna Stalter	$ 5.00
S. P. Good for Aldine Brunk	5.00
Total	$ 10.00

Mary Burkhard Support

Daniel & Wife	$ 20.00
Logan Co., O., Sewing Circle	7.50
Total	$ 27.50

Chicago Missions

Willow Springs Cong., Ill.	$ 19.16
Liberty Cong., Ia.	7.75
S. S. Class, Ill.	2.16
Martin's Creek Cong., O.	35.47
Fairview Cong., Oreg.	21.19
Goodfield Cong., Ill.	15.50
Harmony S. S., Ill.	14.26
Morrison S. S., Ill.	9.39
Willow Springs S. S. Meeting, Ill.	24.53
Sister Baumgardner	1.00
Roanoke Cong., Ill.	16.00
Willow Springs Cong.	7.00
Cullom Cong., Ill.	10.00
Total	$138.41

Canton Mission

Midway Cong., O.	$ 8.85
North Lima S. S., O.	.50

No. Lima S. S. Meeting, O.	23.73
OrrvilleCong., O.	5.00
Total	$ 38.08

Canton Mission Building

Collected by C. K. Brenneman	$ 35.00
Joe Moore	5.00
Daniel Miller	25.00
George Mumaw	5.00
I. B. Witmer	5.00
Bethel and Guilford Congs., O.	22.96
Total	$ 97.96

Kansas City Missions

East Fairview S. S. Nebr.	$ 22.11
Emma Rohrer	2.00
Mail (Matt. 6:3)	10.00
Sycamore Cong., Mo.	13.41
M. M. Buch	1.00
Charles Holcroft	.85
Rhoda Holcroft	1.00
Johnson Co., Mo., Cong.	16.00
Mary Kauffman	1.00
J. G. Wenger	20.00
Nona Yoder	.50
J. E. Zimmerman	15.35
Total	$103.22

Youngstown Mission

N. Lima S. S., O.	$ 2.65
Orrville Cong.	5.00
Merchandise and Provisions	29.17
Walnut Creek Y. P. M.	4.50
Salem Cong.	5.00
Martin Senger	100
E. F. Zook	1.00
House income	127.95
Evening offerings	8.51
Day Nursery	15.85
Total	$200.63

Toronto Mission

I. B. Snyder	$ 3.00

Lima Mission

Nansy Umble	$ 1.00

Old People's Home

North Lima S. S., O.	$ .25
Bethel and Guilford Congs, O.	87.04
Abraham Mosemann	1.00
Special Support	97.15
Total	$185.44

Orphans' Home

North Lima S. S., O.	$ .55
Girls'Class, Springdale, Va.	3.00
Zion Cong., Va.	1.00
Special Support	486.50
Caroline Weidermeir	1.00
Marion Lehman	2.00
Mrs. P. W. Fritz	3.00
Total	$497.05

Sanitarium

Hospital Fees	$704.69
From the Farm	1000.00
Woodruff Endowment	14.00
Litwiller Endowment	10.00
Total	$1728.69

Children's Welfare Fund

East Union Cong., Ia.	$5 .00
Sycamore Cong., Mo.	2.50
Elmer Shantz	3.00
Mrs. E. W. Byler S. S. Class	4.81
A Friend	1.00
A Bro., Springs Cong.	1.00
Zion Cong., Ore.	15.00
Special Support	36.00
Total	$ 68.31

Chicago Church Building Fund

Waldo Cong., Ill.	$100.00
Willow Springs Cong., Ill.	245.00
Roanoke Cong., Ill.	55.00
Cullom Cong., Ill.	50.00
Sterling Cong., Ill.	70.00
Young Ladies' Bible Class Lititz, Pa.	2.00
Total	$522.00

Armenia

A friend, Millersburg, O.	$ 20.00

CANADIAN TREASURER

India General

Selkirk Cong.	$ 20.27
Berlin Cong.	64.02
St. Jacobs Cong.	82.47
Hay Cong.	7.65
Total	$174.41

General Fund

Floradale Cong.	$ 18.25

Children's Fund (India)

Berlin S. S.	$ 22.40

India Hospital

Noah Bechtel	$ 10.00

Toronto Mission

Waterloo Cong.	$ 46.61
Blenheim Cong.	11.00
Biehn Cong.	10.00
Geiger Cong.	24.70
Hagey S. S.	22.39
Total	$114.70
Total for month	$339.76

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

General Fund

P. B. Good Legacy	$ 38.00

India General

J. Clayton Kolb	$ 25.00
Gehman S. S.	20.20
Maple Grove S. S.	30.00
Bowmansville Mission Friends	40.79
Bossler Y. P.	1.75
East Chestnut St. S. S.	29.85
Mt. Joy Y. P. B. M.	6.79
A Sister, Florin, Pa.	7.00
Daniel Eshleman	3.00
Clayton Nissley	2.00
Towamencin	15.00
J. S. Eby	10.00
A Friend, New Holland, Pa.	5.00
Erb Cong.	26.20
Paradise Cong. & S. S.	70.60
White Horse S. S.	11.27
Total	$304.45

Missionary Support Fund

Rhoda Eby	$ 5.00
Lititz Y. P. M.	10.00
Henry E. Metzler	25.00
Elmer D. Leaman	25.00
Isaac L. Rutt	25.00
Jacob S. Eby	25.00
Sem Eby	25.00
Ezra H. Mellinger	10.00
Joseph Brechbill	10.00
L. W. & Margaret Shank	10.00
Jerry Moore	10.00
John K. Hershey	10.00
Jacob Hershey	10.00
Elmer Kreider	5.00
H. E. Denlinger	5.00
Ira M. Eby	5.00
Total	$215.00

Ghatula Station (India)

Souderton, Pa., S. S.	$ 25.68

India Hospital

Beginners Class, Lititz	$ 5.00
Friends, Lititz	1.25
Total	$ 6.25

Widows and Orphans (India)

A Bro. and Sister, Hess' District	$ 25.00
Total for month	$614.38

KANSAS-NEBR. MISSION BOARD

Missionary Support (India)

Missionary Support Band Penna. S. S., Kans.	$ 74.00

India General

La Junta S. S.	$ 28.97
Pleasant Valley S. S.	6.70
A Bro.	5.00
West Liberty Cong.	3.00
Spring Valley Cong.	20.00
Total	$ 63.67

Orphans' Home (Ohio)

A Brother	$ 1.75

South American Mission

A Brother	$ 1.25

Mennonite Children's Home (Furnishings)

Alta Mae Eby Silver Coin Fund	$ 50.40

Income from 1916 Quarters

Brandon Valley S S., Colo.	$ 18.85

Child's Welfare Work

Roseland Cong.	$ 1.00

Sanitarium

Protection Cong.	$ 1.00
West Liberty Cong.	1.00
Total	$ 2.00

Kansas City Missions

Plainview Cong.	$ 2.60
Penna. Cong.	20.00
A Bro.	1.00
East Holbrook Cong.	8.28
Protection Cong.	8.52
West Liberty Cong.	3.00
Spring Valley Cong.	20.00
Total	$ 63.40

Home Support Fund

A brother	$ 1.00

General Fund

Brandon Cong.	$ 1.66
Roseland Cong.	14.62
Springs Cong.	.25
Hesston Cong.	18.00
Total	$ 34.53
Total for month	$311.85

INDIANA-MICHIGAN MISSION BOARD

India General

David Burkholder	$ 20.00
Maple Grove Cong.	30.00
Holdeman Cong.	4.60
Clinton Frame Cong.	33.84
Bowne Cong.	17.00
Nappanee W. Market St. S. S.	25.00
J. Kurtz	10.00
From Fairview, Mich.	25.00
Total	$165.44

Missionary Support (India)

In His Name, Middlebury, Ind.	$ 7.00

Native Workers' Support

C. A. Shantz and wife	$ 5.00
Fort Wayne Cong.	5.00
Total	$ 10.00

Bible Women Support

Rutheans, Elkhart S. S.	$ 2.00
Willing Workers, Elkhart S. S.	2.00
Helping Hand Class, Elkhart S. S.	2.00
Clinton Frame S. S.	2.00
Class No. 9, Olive S. S.	2.00
Y. P. B. M., Holdeman S. S.	6.25
Charles Graybill and wife	10.00
Total	$ 26.25

India Hospital

J. H. Eigsti	$ 25.00
Fairview Cong. and Bible Reading	16.00
Howard-Miami Cong.	40.47
Total	$ 81.47

Fort Wayne Mission

Clinton Brick Cong.	$ 8.00
Holdeman Cong.	8.85
Goshen Cong.	30.00
A. R. Miller	1.00
Yellow Creek Cong.	10.84
Salem Cong.	15.00
Nappanee W. Market St. S. S.	20.30
Clinton Brick Cong.	8.33
Total	$102.32

Chicago Missions

Howard-Miami Cong.	$ 12.02
A. R. Miller	1.00
Nappanee W. Market St. S. S.	10.00
Total	$ 23.02

Old People's Home

Emma Cong.	$ 30.00

District S. S. Secretary

Berne Cong., Mich.	$ 3.00

Rural Missions

Yellow Creek Cong.	$ 10.00
Nappanee N. Main St.	

Cong.	23.29
Salem Cong.	19.80
Nappanee W. Market S. S. S.	10.00
Total	$ 63.09

District Board Home Debt

Elkhart Cong.	$ 19.89
Middlebury Cong.	20.81
Nappanee W. Market St. S. S.	10.00
Total	$ 50.70

Secretary Support

Leo Cong.	$ 23.81
Shore Cong.	20.00
Middlebury Cong.	20.82
Maple Grove Cong.	20.00
Howard-Miami Cong.	20.00
Bere Cong.	20.00
Olive Cong.	20.00
Salem Cong.	15.00
Levi Mann	1.00
Nappanee W. Market S. S. S.	15.00
Emma Cong.	11.75
Total	$187.38

Literature Fund

Holdeman Cong.	$ 1.50
Yellow Creek Cong.	10.00
Nappanee W. Market St. S. S.	2.00
Total	$13.50

General Fund

Nappanee North Cong.	$ 18.62
Holdeman Cong.	24.85
Goshen Cong.	40.00
Berne Cong.	6.18
Emma Cong.	1.36
Total	$ 91.01
Total for month	$854.18

MISSOURI-IOWA MISSION BOARD

District Mission Board

Oronogo Cong.	$ 1.50
Wolford Cong.	7.98
Spring Valley Cong.	8.52
Mt. Zion Cong.	4.75
Cherry Box Cong.	.60
Liberty Cong.	.35
Lake Charles Cong.	1.85
Bethel Cong.	2.40
Surry Cong.	15.27
Berea Cong.	1.05
Alpha Cong.	5.94
Total	$ 50.21

Kansas City Mission

Mt. Zion Cong.	$ 12.75
Cherry Box	.95
Liberty Cong.	2.35
Bethel Cong.	4.00
Berea Cong.	2.50
Total	$ 22.55

Children's Welfare Fund

Oronogo Cong.	$ .25
Mt. Zion Cong.	9.50
Cherry Box Cong.	.60
Liberty Cong.	.35
Berea Cong.	.83
Total	$ 11.53

Hesston Academy

Mt. Zion Cong.	$ .25
Liberty Cong.	.10
Total	$ .35

General Fund (General Board)

Oronogo Cong.	$ 2.25
Palmyra Cong.	10.00
Mt. Zion Cong.	8.75
Cherry Box Cong.	1.50
Liberty Cong.	.60
Lake Charles Cong.	1.80
Bethel Cong.	13.30
Berea Cong.	.55
Total	$ 38.75

India General

Spring Valley Cong.	$ 2.13
Palmyra Cong.	11.15
Mt. Zion Cong.	10.50
Cherry Box Cong.	.50
Liberty Cong.	13.00
Bethel Cong.	2.10
Surry Cong.	12.58
Berea Cong.	2.75
Total	$ 54.71

Sanitarium

Mt. Zion Cong.	$ .50
Liberty Cong.	.15
Bethel Cong.	.25
Total	$ .90

Old People's Home

Mt. Zion Cong.	$ 1.50
Cherry Box Cong.	.25
Berea Cong.	1.25
Total	$ 3.00

Orphans' Home

Mt. Zion Cong.	$ 4.85
Cherry Box Cong.	1.35
Liberty Cong.	.10
Bethel Cong.	.50
Berea Cong.	1.25
Total	$ 8.05
Total for month	$190.05

SO. WESTERN PA. MISSION BOARD

General Fund (General Board)

Weaver Cong	$ 12.25
Weaver S. S.	3.02
Rockton S. S.	1.34
Total	$ 16.61

India General

Schellburg Cong	$ 3.00
Scottdale Cong.	35.55
Martinsburg Cong.	6.00
Total	$ 44.55

Missionary Support (India)

H. F. Reist and wife	$ 15.00
Stahl S. S.	2.56
Total	$ 17.56

Orphans' Home

Blough Cong.	$ 10.58

Old People's Home

Oak Grove Cong.	$ 1.00
Casselman Cong.	4.14
Total	$ 5.14

Altoona Mission

Kauffman Cong.	$ 13.30
Springs Cong.	8.00
(Special)	
Conestoga Cong.	9.00
Total	$ 30.30

General Fund (Local Board)

Blough Cong.	$ 27.50
Thomas Cong.	18.79
Total	$ 46.29

Rural Mission Work

Rockton Cong.	$ 2.65

Ministers' Traveling Fund

Weaver's Cong.	$ 12.50
Total for month	$186.18

Provisions sent to Missions for Jan., Feb. Mar., 1917

Youngstown Mission

January

Lawrence Co, Pa.	$ 35.11
Eli Blosser	9.54
Mrs. Gifford	.30
Mrs. E. Hall	4.15

February

Portage Co. Cong.	88.28

March

Leetonia Cong.	28.16
Total	$165.54

Lima Mission

Jan., Various parties	$ 31.80
Feb., Various parties	10.70
March, Various parties	8.15
Total	$ 50.65

Argentine Mission

Jan., No name reported	$ .41

February

Palmyra, Mo., Cong.	5.75
Canton Cong., Kans.	6.05
From Kalona, Ia.	5.72

March

Crystal Springs	2.90
Donations	.45
Total	$ 21.28

Kansas City Mission

January

From Milford, Nebr.	$ 12.00
Protection, Kans.	4.00

February

Harper, Kans.	6.52
East Union, Ia.	2.10
Protection, Kans.	1.25
A Bro.	1.60

March

Wayland, Ia.	8.22
Sycamore Grove Cong.	13.05
Strang, Nebr.	16.11
Bethel Cong.	14.40
Versailles, Mo.	7.89
Donations	1.40
Total	$ 88.54

Canton Mission

Jan., Holmes Co.	$ 10.00

February

Sugar Creek Cong.	5.00
Beech Cong.	4.25
Martin's Cong.	1.00
Total	$ 20.25

Fort Wayne Mission

Jan., Middlebury Cong.	$ 25.95
Feb., Topeka Cong.	40.00
Mar., Yellow Creek Cong.	20.00
Total	$ 65. 95

Gospel Mission (Chicago)

January—February None

March

Morrison Cong.	$ 8.85
Union Cong.	6.67
Roanoke Cong.	6.35
East Bend Cong.	5.50
Friends	.60
Total	$ 27.97

Home Mission (Chicago)

January—Individuals	$ 11.80
Feb.—Metamora Cong.	30.00
Mar.—No name reported	13.82
Total	$ 55.62

Children's Welfare Home

Jan.—No name reported	$ 16.80
Feb.—No name reported	31.80
Mar.—No name reported	37.45
Total	$ 86.05

Orphans' Home

Jan.—No name reported	$ 49.72
Feb.—No name reported	11.60
Mar.—No name reported	11.50
Total	$ 72.82

Old People's Home

Jan.—D. T. Steiner	$ 10.00
Feb.—No name reported	33.15
Mar.—None reported	
Total	$ 43.15
Grand Total for month	$12,425.79

Gratefully acknowledged,
G. L. Bender,
Treas.

The Lord Loveth a Cheerful Giver

PRAY, SEND, HELP, GO!

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 14, 1917 (Gospel Witness Established 1905) No. 11

EDITORIAL

Go ye . . . . and preach.—Mark 16:15.
Order my steps in thy word.-Ps.119:133
Seek, and ye shall find.—Matt. 7:7.
Preach the Word.—II Tim. 4:2.
Eternal glory by Christ.—I Pet. 5:10.
Lo, I am with you alway.—Mt. 28:20.

Hear, ye nations.—Jer. 6:18.
Enter in at the strait gate.—Mt. 7:13.
Repent, and be baptized.—Acts 2:38.
All may be one.—Jno. 17:21.
Look . . . and be ye saved.—Isa. 45:22.
Do the work of an evangelist.—II Tim. 4:5.

"Watch and pray."

Much time with the Lord prepares a man for effective work among men.

"Seek ye the Lord while he may be found, call ye upon him while he is near."

Other things being equal, the man who is most faithful in hearing what others have to say is the safest man to trust in what he may have to say to others.

Other things being equal, the man who takes greatest delight in hearing himself talk is the one least qualified to say things worth listening to. A constant stream out, with no stream flowing in, will in course of time empty the largest vessel.

The man with consideration enough for the opinions of others not to become excited when he encounters theories not in accord with his own, and yet with stability enough that he is not easily swayed and never "tossed to and fro with every wind of doctrine," has attained to one of the standards of faith upheld by the Gospel.

The next time you sing the song, "He Leadeth Me," take enough time to meditate upon your record during the past few weeks to see whether you actually tell the truth while you are singing it.

Paul's advice to the Ephesian brethren, "Lie not one to another," seems rather uncalled for on the part of the Christian people, yet we are inclined to think that the advice is needed today. The habit of lying is alarmingly present even with people who ought not to be classed as common liars. Whoever tells a huge falsehood, as a joke, on some one else; or makes an extravagant promise or threat that neither he nor any one else expects to be fulfilled; or makes a promise and afterwards breaks it or fails to tell the whole truth when buying or selling; or purposely deceives so as to leave others under false impressions, needs this advice given by Paul.

"The Warring Christ," was the theme of an advertised sermon recently delivered. We could not help but think, as we read some of the points brought out in that sermon, what a vast difference there was between the warfare which that preacher upheld and that which Christ practiced. Christ was indeed a great warrior, but the weapons which He used were "not carnal." Though He might have called to His assistance more than twelve legions of angels from heaven, He never lifted a finger in self-defence. There is a vast difference between Christ the Prince of Peace and christ the god of war. If every one who names the name of Christ would remember his calling as a soldier of the cross, there would be no war between Christian nations. "The weapons of our warfare are not carnal."

"No Material."—It is quite frequent that when the question of ordaining a minister is brought before some congregation in need of another minister that there is a speedy verdict of "no material" and the question dropped. Even in a small congregation that is a very serious charge and, if true, a very serious ailment. The larger the congregation the more serious that kind of a verdict. It means that in all that congregation there is no brother in whom there is combined faithfulness and ability sufficient for the office of minister. More serious still is the fact that in too many places where the verdict of "no material" is given the matter is passed over without serious concern. This attitude manifests an amazing indifference which probably accounts for the fact that in all the congregation there is "no material" for the ministry.

When a child is sick we send for the doctor; stock ailing, we send for the veterinary. But here is a whole congregation so sick, spiritually, that in all its membership there is no material to fill the necessary places in the church, and nobody seems to care to a sufficient extent to go to the great Physician and wrestle with Him in prayer until something is accomplished. Brother, if you were burdened as you ought to be; if you would manifest the same living concern for a sick congregation that people usually do for a sick child or animal—and there were enough like you—the cry of "no material" would be heard far less frequently than it is now. For a congregation to be without material for the ministry (especially when the members are indifferent about it) means a condition so very serious that all the faithful should come before God in fervent prayer until their petitions have reached the Throne and the congregation healed of its serious malady.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE SELECTIVE DRAFT AND EXEMPTION

For the Gospel Herald.

A mother and sister from Chester, Mont., sends us the following replies to questions which she had addressed to the war department af Washington, D. D. In response to the question relative to exemption, L. H. Myers, provost marshal-general, writes:

"If your church makes one of its tenets opposition to war, all who belong to it and claim the right of exemption will be exempt from serving in the army."

Some time ago we made the statement (based upon the information which we received from those whom we thought to be in position to know) that those entitled to exemption would not be subject to draft. It seems that this is an error, as is evident from the following reply to this question:

"War Department.
Office of Provost Marshal General,
Washington, D. C.

"The Selective Service Bill and the President's proclamation in pursuance thereof, provide for the registration, on June 5, all male persons who on that date shall have attained their 21st birthday and shall not have attained their 31st birthday, except persons in the military or naval service of the U. S. A.

"From the list of persons so registered names will subsequently be drawn by lot by the fairest system that can be devised. Persons whose names are drawn, and other persons interested, will be given an opportunity to present claims for exemption exclusion or discharge from the draft and to support such claims by evidence."

Our sister adds: "I promised that we would pray for peace and for our rulers. Now we have set 5 A. M. each morning for secret prayer and ask all who believe in secret prayer to join with us. We owe it to God to pray for our leaders and law-makers that we can serve our God in spirit and in truth, unmolested. In union there is strength. Let us be sincere in this matter. God wants a pure motive and a forgiving spirit. No vengeance, for "Vengeance is mine, I will repay, saith the Lord. Let us pray for our enemies, as Christ commanded."

By grace we are saved from the guilt and power of sin, and being saved we are constrained through love to render faithful service for the Master.—J. S. Shoemaker.

THE PROPHETIC WORD

In the three articles which follow we have a view of the future as seer in part by three different brethren We publish the articles, not for controversy but that all who are interested in this subject may have the pleasure of examining these viewpoints. "Prove all things; hold fast that which is good." If after reading these articles there are any unanswered questions in your minds, you will please correspond with the writer of the article in question.—Editor.

THE COMING KING

By Henry Hershey.

For the Gospel Herald.

As there are many men of many minds, so there are many views taken by them on this glorious Bible doctrine. Some take it to mean at death, others as to represent a long continued era, others as the end of the world, and so on.

The second coming of our Lord is like the scarlet thread that runs through the Bible, is referred to 318 times in the New Testament, and one verse in 25 makes mention of it

In II Pet. 1:19, "We have a more sure word of prophecy, whereunto we do well if we take heed thereto."

Let us look into God's Word and see for ourselves what it says.

Our Authority for the Doctrine

In Acts 1:11 the two men in white apparel said, "This same Jesus will come again."

Jesus Himself said He will come again. Jno. 14:3, 18.

The Holy Spirit by the mouth of the apostles, repeatedly said He will come again. I Thes. 4:16; Heb. 9:28; 10:37; Rev. 22:12, 20.

Let Us See When

"It is not for us to know the times and seasons which the Father hath put in his own power" (Acts 1:7).

"But of that day and hour knoweth no man, no not the angels of heaven, but my Father only" (Matt. 24:36).

How foolish for man to set times and dates for events the Father has reserved to Himself.

Let us notice that His coming in the air, at the rapture for His own, is a separate event from His coming to earth, at the revelation with His saints to judgment. The two events will be separated by the great tribulation. Matt. 24:21.

While there are no direct signs of His coming at the rapture, there are indications at present that His coming may be imminent. That is, He may come any day, "For as the days of Noe were, so shall also the coming of the Son of man be; for as in the days that were before the flood, they were eating and drinking, marrying and given in marriage until the day that Noe entered the ark, and knew not until the flood came and took them all away, so shall the coming of the Son of man be" (Matt. 24:37-39).

How little we hear it talked of today.

"Know this also, that in the last days perilous times shall come, for men shall be lovers of their own-selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, traiters, heady, highminded, lovers of pleasure more than lovers of God" (II Tim. 3:1-4)

A falling away from the true faith is an indication of His nearness. II Thes. 2:3.

How He will Come at the Rapture

In like manner as He was seen go into heaven. Acts 1:11.

For as a snare shall it come on all them that dwell on the face of the whole earth. Luke 21:35.

"For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and the trump of God" (I Thes. 4:16).

"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27).

His Mission When He Comes at the Rapture ....

To receive unto Himself His own. Jno. 14:3.

This is our gathering together unto Him. II Thes. 2:1.

According to I Thes. 4:16, 17, "The dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."

"This is the first resurrection, on such the second death shall have no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20: 5, 6).

Christ the first fruits, afterwards they that are Christ's at His coming. I Cor. 15:23.

"Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19:7).

"Blessed are they which are called unto the marriage of the Lamb" (Rev. 19:9).

This is the hope of the Church, Paul in Tit. 2:13 calls it "the blessed hope and glorious appearing of the great God and Saviour Jesus Christ."

"Every one that hath this hope, purifieth himself, even as he is pure" (I Jno. 3:3).

Can there be any thing more precious than the thought of Jesus coming to take unto Himself His Bride?

The Great Tribulation

For then shall be great tribulation,

such as was not since the beginning of the world to this time, no, nor ever shall be. Matt. 24:21. False christs and false prophets shall arise and shall shew great signs and wonders, inasmuch that if it were possible they shall deceive the very elect. Matt. 24:24.

Paul in II Thes. 2:7 says, "For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way. (This being the Holy Spirit restraining iniquity while here on earth, but when He is taken out of the way with the Bride at the rapture), then shall that wicked be revealed, even him whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness of them that perish, because they received not the love of the truth, that they may be saved, God shall send them strong delusious that they should believe a lie" (II Thes. 2:7-11).

His Coming at the Revelation to Judgment

First let us look at the age of this prophecy, Jude 14, 15. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

"Immediately after the tribulation of those days, shall the sun be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken, then shall appear the sign of the Son of man in heaven, then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory" (Matt. 24:29, 30).

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations" (living nations—Matt. 25:31, 32).

"He also shall send his angels with a great sound of a trumpet, and they shall gather together his elect (the Jews) from the four winds, from one end of the heaven to the other, and he shall separate them one from the other as a shepherd divideth his sheep from the goats" (Matt. 24:31; 25:32).

It was prophesied that Jesus should be a King. Isa. 9:6, 7.

He was born king of the Jews. Matt. 2:2.

He was crucified king of the Jews. Matt. 27:37.

Christ is never called King of the Church, He is King of the Jews. And to this day He never reigned over them, but when He comes to sit upon the throne of His glory, He will be their King, and will say unto them on His right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

"And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS" (Rev. 19:16).

Our Attitude Toward His Coming

To wait for His Son from heaven is the true attitude of every child of God. I Thes. 1:10.

"Looking for that blessed hope" (Tit. 2:13).

"What is our hope or joy, or crown of rejoicing; are not even ye in the presence of our Lord Jesus Christ at his coming" (I Thes. 2:10)?

Watch and pray that ye may be ready.

Every time we meet at the communion table, we do show His death till He come: "for as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." Every time we pray the Lord's prayer we pray for His kingdom to come. Let us continue to pray, "Thy kingdom come."

"Even so come, Lord Jesus" (Rev. 22:20).

"He which testifieth these things saith, Surely I come quickly."

"The zeal of the Lord of hosts will perform this" (Isa. 9:7).

Intercourse, Pa.

ABOUT SPIRITUALIZING SCRIPTURAL QUOTATIONS

By Elias Swartzendruber.

For the Gospel Herald.

In the January number of the Christian Monitor the writer on "Elemental Studies in Prophecy" expresses the conviction that some Christians are falling into the error of spiritualizing parts of God's Word and thereby rob the Word of its meaning. He holds up two lines of prophecy: the one referring to the Messiah as "the man of sorrows and acquainted with grief," the other to a King, mighty and glorious, ruling in the earth with resistless power. His conclusion is that since the first line of prophecies has been literally fulfilled, the second will also be literally fulfilled. Others regard the latter as referring to His spiritual authority and Kingship over sin and the devil.

We acknowledge that these two lines of prophecies are very clearly made with reference to the Messiah. And whether or not Christ will reign on the earth a thousand years, we should not close our eyes to the fact that there is running all through the prophets and New Testament writings a thread of teaching concerning Christ's victory over sin and of His spiritual reign. All things must be put under His feet. Eph. 1:22. The same was manifest in His life. He cast out many devils, and whatsoever He commanded them to do they obeyed. We are inclined to think that the most robbing of God's Word is done by literalizing that which according to the true interpretation is spiritual. Let us give you a few examples.

When Christ said, "Destroy this temple, and in three days I will restore it," they misunderstood Him. When He said, "Except ye eat the flesh of the Son of man and drink his blood ye have no life in you," they again misunderstood Him. "Except a man be born again, he can not see the kingdom om God." These scriptures they did not understand because they applied them literally.

The Jews did not accept Christ because they were looking for a literal king; and it may be that those who apply the second line of prophecies to a literal personal reign of Christ upon the earth will be disappointed again.

We turn to the book of Revelation. We may read it over and over again, but unless we apply the greater part of it spiritually we will not get much out of it. As we read the fourth chapter we have John's vision of the door that opened into heaven. He saw four beasts, a white horse, a red horse, a black horse, a pale horse, and many other things. Well, there certainly are no horses and beasts in heaven, and unless we spiritualize the words we will not get much out of this chapter. We read them over and over, pray over them, and finally get a faint idea of what they mean. As we read on in succeeding chapters we have more horses and beasts, a woman clothed with the sun and travailing in birth, also many other things which can not be understood unless they are spiritualized. When we get to the twentieth chapter we read, "These lived and reigned with Christ a thousand years." Well, that is plain language and not hard to understand. My dear friend, we are willing that Christ shall reign where He is appointed to reign, and we want to be present also; but let us not rob the Church of her promises as given by Christ Himself as also through John the revelator.

We believe that Revelation 20 must be taken in its spiritual application in order to harmonize with the rest of the book of Revelation, and by so doing it also harmonizes with the rest of the New Testament. When we read of the thousand years we apply them to measured time of the Gospel dispensation, for the following reasons:

1. All the reading in connection

with it very fittingly harmonizes with that same period of time.

2. Had this been intended to mean a literal one thousand years, to be in harmony with the rest of prophetic Scripture giving specified time, this time would have been typified by the figurative language, 1000 days.

The "first resurrection" we apply to a resurrection from sin and a newness of life. This harmonizes with Eph. 5:14: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Also Eph. 2:6: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus"—meaning, raised us up out of sin. Now if the new birth is a resurrection, it must of necessity be the first resurrection, for "Except a man be born again he can not see the kingdom of God." Very fittingly does the message of revelation say, "Blessed and holy is he that hath part in the first resurrection."

Some people object to applying this scripture to the Gospel dispensation, because it also says that the devil is bound and because of there being so much sin in the world it could not be that the devil is bound. We say that the devil is bound to the extent that it is possible for the whole world to be saved. If the devil is not bound in this sense then Christ failed to fulfill His mission. We have Scripture which can not be misapplied which makes is fully as strong as to say that the devil is bound. After the fall of man God promised that the seed of the woman should bruise the serpent's head. Gen. :15. We now claim that this was done through Christ's dying upon the cross. We ask, Which is the stronger expression: to say that he is bound or that his head is bruised? We know that when the serpent's head is bruised its power is gone. John testified of Christ, "Behold the Lamb of God, which taketh away the sin of the world." In Heb. 24:14 we read, "forasmuch then as children are partakers of flesh and blood he also likewise took of the same; that through death he might destroy him that had the power of death, that is, the devil." Also I Jno. 3:8: "For this purpose the Son of God was made manifest that he might destroy the works of the devil." These scriptures are plain and can not be misapplied; and when we read that the devil is bound it is only another testimony of the same truth. To say that the devil is not bound would be disputing God's Word, would it not?

We do not mean that God put away sin beyond the reach of man. We admit that the devil is shrewd and enticing, and the Bible warns us of that fact. Christ warns us to watch and pray, lest we fall into temptation. In I Pet. 5:8 we read: "Be sober, be diligent; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." But this verse does not ascribe limitless power to the devil, but on the other hand this warning to us is followed by the promise of victory. In Eph. 2:2 the devil is called "the prince of the power of the air," but in this case also the reference is followed by a victory. The devil has no power save that which God permits him to exercise, and is effectually bound out of the hearts of God's people.

Now let us notice the exaltation of God's Church. There is no other institution on earth besides the Church, so exalted that Christ would entrust His judgment to it. It is to the Church that Christ says, "Whatsoever ye shall bind on earth shall be bound in heaven" (Matt. 18:18); also, "Whosesoever sins ye remit they shall be remitted" (Jno. 20:23). In I Pet. 2:5 the Church is given this title: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." In Rev. 1:6, addressing himself to the seven churches of Asia, John says, "And hath made us kings and priests to God and the Father; to him be glory and dominion for eer and ever." There are authorities and titles given to the visible Church and it is reasonable to judge that the thrones and judgments referred to in Rev. 20:4 apply to the visible Church. John looks down the ages and sees the souls of them that were behealed for a witness of Jesus and His Word and follows with these words: "They lived and reigned with Christ," etc. "They reigned with Christ"—yes, in all churches that are alive in Christ He reigns over them and they with Him.

In the Great Commission Christ promised, "Lo, I am with you alway, even unto the end of the world." To be with us means that He will also reign with us.

As we stated in the beginning of this article, we believe that more misunderstandings of the true meaning of God's Word have arisen by literalizing away its spiritual applications than by spiritualizing its meaning. In every point we brought out with reference to spiritualizing these scriptures we sowed them to agree with other scriptures which teach the same thing and which are so plain that their meaning can not be misapplied. When we think of the exaltation of the Church of Christ and the victory over sin and the devil we have through the Holy Spirit, and then see how these scriptures are misapplied and through this misapplication people fail to grasp what we may attain to even in this dispensation, it makes us feel like testifying in favor of keeping these scriptures in their proper place. We do not wish to reject some one else's applications of these scriptures so much as to present a more reasonable application of them.

Versailles, Mo.

THE NECESSITY OF CHRIST'S SECOND COMING

By John Thut.

For the Gospel Herald.

Among the great doctrines revealed and taught by Scripture there is none that is more amply discussed and vividly portrayed than that of Christ's second coming. Few are the books, especially in the New Testament, that do not mention it, some of them having entire chapters, or a number of chapters, bearing on this theme; and there are several which are devoted primarily to the presentation of this doctrine, either indicating its application to practical Christian living or describing the momentous changes, affecting the earth and historical developments, that accompany it. In view of the fact of the great prominence given to this theme in the Scriptures it is very singular that the Church has for centuries, and still does—though some interest in this theme has been revived in recent years—regarded the doctrine with indifference, even with contempt and ridicule. It is a matter of regret that when this subject is under consideration it usually becomes a mere contention about an order of events or a speculation about the time when He will appear; the former a matter of secondary importance, the latter being securely veiled from us.

The doctrine has various aspects. To trace the main historical forces and movements through the centuries to their consummation and termination in this great event is very instructive and illuminating—this being the most illuminating doctrine in the Bible. The Scriptures repeatedly urge us to do this, giving us a guide for this purpose in the prophetic Word. If we follow this guide history no longer continues to be a pathless jungle of events. It does not require much mental effort to comprehend the form, size, and location of an ordinary ball, but to determine the form and size of the earth—a huge ball—and its location in space and relation to other celestial bodies required long and diligent research and study; and to learn the significance of some of the simpler truths in Scripture may not require much effort, but because of its many aspects, its relation to all historical forces, and its sublime grandeur as an event, the

(Continued on page 203)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

A DAY AT THE WELSH MOUNTAIN MISSION

By Joseph M. Nissley.

For the Gospel Herald.

In the morning a number of brethren and sisters left the Mennonite Mission, 112 E. Vine St., Lancaster, Pa., in two auto trucks to spend the day with the workers on the mountain. In the forenoon we went out visiting a number of homes of the colored people and had services with them. We were especially pleased to come into the home of our colored brother, Elmer Boots, but were sorry to find him confined to his bed with a bad cold. But with all this we found him happy in the Master's service.

At noon we were all gathered together for lunch which had been taken along. By this time we had the pleasure of having with us our minister, Bro. David Mosemann, and our deacon, Bro. David Weaver.

In the afternoon some of the brethren arranged a program for a service held at the chapel, as follows:

Moderator, Bro. Arthur Moyer.

Address of Welcome, Bro. Elmer Hurst.

Devotional, Bro. David Weaver.

Bro. David Mosemann delivered a sermon, using for his text, Num. 21: 7-9. This was followed by a number of short talks by the brethren. We had a good meeting, and could all say, "It is good to bet here."

We praise the Lord for the mountain experiences we had this day. May God bless the work and the workers, is our prayer.

Lancaster, Pa.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

The Logan sewing circle met at the Home on Thursday, June 7. It was largely attended and quite a lot of sewing done for the Home.

The condition of my health forbids me to continue in the service as superintendent of the Home and we are in hopes some brother who is willing to take up this work may soon be found. For nearly 18 years of continuous service I have found the work a delight, though it has been quite strenuous at times; but it has been the most pleasant period of my life to work with and among the needy children, and it is with reluctance that I step aside for another to shoulder the repsonsibility of overseeing this grand work.

Besides a superintendent and matron, the Home is also in need of a sister to take charge of the cooking or kitchen work, and another one for matron of the little boys, and still another one for matron of the little girls. We beg that the Church in general will assist our field worker and the Mission Committee to find these much needed workers because it seems more real than ever that "the harvest is great and the labourers few." Pray ye therefore that the Lord may send workers into the harvest field, and "bear ye one another's burdens."

I wish a score of brethren and sisters would write to the Gospel Herald and tell the readers what, in their opinion, is the reason it is so hard to find workers to fill the various places in the mission field. We feel assured that the work at the Orphan's Home is very closely related to the work of our city missions since we have during the last year admitted into the Home 42 inmates from 5 of the cities where we have Mennonite missions, and in the last 17 years we have admitted 328 children from the following cities, most of them committed by our city missionaries: Lima, 73; Canton, 24; Chicago, 65; Kansas City, 14; Ft. Wayne, 53; Youngstown, 31; Altoona, 60; Philadelphia, 8; Lancaster, 1. Our city missionaries find the homeless, needy children and we care for them and find homes in Christian families for them when surrendered, and return to the parents when supported.

We desire to place a boy 10 years old and his sister 7 years old together into a Christian family. They are nice, intelligent children who have been entirely abandoned by their mother. Have you enough pity for the homeless ones in your heart to give them a home, you who are not blessed with children of your own? No sickness in the Home at present.

West Liberty, O.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What guarantee is provided for in the Constitution of the United States respecting the freedom of religion? I. G. M.

That part of the first amendment which refers to freedom of religion reads as follows:

"Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

The remainder of the amendment refers to freedom of speech, freedom of the press, and freedom peaceably to assemble and petition the government for a redress of grievances.

The first clause interpreted means that whatever our religious convictions as formed by a conscientious understanding as to what the Word of God teaches will be respected by Government. This same guarantee is also found in state constitutions.

Is it right to take or to go to open communion? E. W. B.

To answer this question properly, it is necessary to understand what is meant by the term, "open communion." Really there are only a very few people who believe in it. True, there are many who think they do, but when it comes to the test most of them draw the line somewhere.

Imagine yourself in a congregation about ready to commune. We see Mormons, Buddhists, Mohammedans, murderers, whoremongers, gamblers, etc., etc., in the congregation. Who would favor including them all in the invitation to commune? Since we must draw the line somewhere, we might as well locate it in accordance with Bible teaching.

The very name, communion, suggests the idea of a common union. "I would not that ye should have fellowship with devils," suggests the idea of care that communicants be worthy according to the Gospel standard. To maintain that standard necessitates authority and jurisdiction on the part of those having the communion services in charge. How can there be communion discipline when communicants are not subject to the Church having the communion in charge?

When two are not near enough one in faith to fellowship each other in the same church it would be mockery for them to pretend to be fellowshiping each other in communion. Fellowship at the communion table ought to extend just as far as fellowship in the same church—no farther, no less.

For these and other reasons we believe it to be unscriptural and inconsistent for any church to extend the invitation to commune to any one who is not near enough in oneness of faith to unite with that church. Equally inconsistent is it for a member of a church that holds to close communion to commune with an open communionist church.

Open communion can be defended only upon the ground of social fellowship or upon the theory that communicants commune with their God only and not with others by their side who also partake. The first theory profanes a sacred ordinance, while the second destroys the symbolical meaning of the communion. If we commune with God only and not with fellowmen, then where is the consistency in using visible symbols since we commune with God every day without thinking of using the bread or the cup?

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

XXI. Discipline

A child left to himself bringeth his mother to shame.—Prov. 29:15.

How true the words of the text. Oh, there are so many children that are left to grow up rather than brought up. The result is the mothers go down to the grave in sorrow. Disciplining is something that few people love to be engaged in if we look to the natural man. Would it not be nice, parents, if we would never need to do any correcting, just let the children obey us because they love us so much? Do you know that some young parents start out in life with the intention of having their children loving them so much that they will never disobey them?

It is not always true that because we have been disobeyed that we are not loved. Children are thoughtless creatures and very often in an unguarded moment they disobey. God has placed a responsibility on us that means much, and if children are not corrected when we are disobeyed God will hold us responsible at the judgment bar.

We are living in an age when we are taught that the rod should not be used. I believe there are children that can be raised without the rod. But then there are some that I fear cannot. We find this true in the same family. As every child looks different from the other child so each child has a different disposition. Hence different methods must be used in our discipline. Some children can be disciplined by simply telling them that we would rather they would not go to the circus, while it is very necessary to tell others that they **must** not go. Very often, when boys are told by the parents that they would rather they would not go to the circus they go any way. Some one said they would go to one but while there they were so miserable that they would never go again because papa told them he would rather they would not go. Now, dear parents, here was a problem for the boys. They could not solve it. They asked papa about it and he failed to solve it for them. They went to the circus. In this way some have formed the habit of going to the circus and did not so much as ask papa and mamma what they thought of it.

It has been said, "The hand that rocks the cradle rules the world." True, the responsibility that God put on mothers is great; but do you know, fathers, that the Bible never says to the mothers, "Bring them up in the nurture and admonition of the Lord," but does say, "Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord?" The wise man (Prov. 13:24) says, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes." Notice, fathers, God is speaking to us. Notice again (Prov. 23:13, 14): "Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." Oh yes, says one, we know that is what the wise man Solomon says, but the New Testament does not teach that the rod should be used. After all, Paul says, "Bring them up." The child that will throw itself on the floor so hard that the mark is seen for several days on the side of its head needs disciplining badly. I fear the parent that does not discipline a child of this kind does not really love it.

The parent that disciplines the child because he is cross and wants to mete out vengeance on the child had better do some praying first. We should pray that God may give grace that it may be done just right. "The rod and reproof give wisdom." Where is the parent that does not rejoice in a wise child? "The fear of the Lord is the beginning of wisdom." I know many children who have not been disciplined in the home become members of the Church. But do they rejoice in being disciplined or do they rather feel that they have been treated right if the minster talks to them and tries to help them out of their difficulty? They have always had their own way and of course want it in the Church. It may be that some one will say they are not converted or they would be ready to be disciplined. Well, you know the seed has been sown by the parents and now it is hard to root it up.

I often feel sorry for school teachers. Did you ever notice that teachers generally have no trouble with a child that comes from a home that has discipline in it? It is the child that comes from a home where there is no discipline that makes the trouble. A certain parent who asked the teacher how his children were doing at school was answered by: "Oh, you can feel proud of your children." Well, I don't like the expression; after all, I am sure they came from a home that had some discipline in it.

It is possible that discipline in many homes is a virtue with every child but the baby. Everybody in the home thinks much of the baby and the next thing we have a spoiled child. What a pity. Do you know, parents, that that child may never get over that thing? They have been petted, you know, and they look for it even after they grow up to be men and women.

God will not only hold us accountable for the things we teach the children but also for what we neglect to do in the way of discipline.

Palmyra, Mo.

WHAT CAN WE DO TO BRING ABOUT A BETTER USE OF SUNDAY?

By Amanda Nebel.

For the Gospel Herald.

To better conditions we must also study conditions. In some places the young folks, a bunch of them get together and play ball, jump rope, and other things. Now there is no harm in the above but they should be left alone on Sunday. In other places they perhaps have the Sunday excursions to contend with, or the theatre, picture show and such like.

What can we do to bring about a better use of Sunday? We can start mission study classes or teacher's meetings (and those who aren't teachers are welcome to come too) or go visit some family in whose midst the angel of death has lately been and left a vacancy not only in the home but also in their hearts. Or we may visit the sick and afflicted, the poor and the needy, and there are many other ways in which we can spend the Lord's day as if it were His.

Just now I recall an instance where a child was writing the ten commandments. The eighth commandment reads "Remember the Sabbath day, to keep it holy;" but the child spelled it "wholly." It was of course wrong, but it leaves this thought with us, that it won't do to only spend part of the Sunday right but we need to keep the day wholly unto the Lord.

Wayland, Iowa.

As we are faithful and successful in including every word of Jesus Christ in the building of the structure of the church. To the extent that we extent we shall succeed in building the church. To the extent that we fail to use every word (doctrine) of Jesus Christ, to that extent we shall fail in our building.—Allen H. Erb.

How nice it is to go into a quiet corner, and there open the dear old Book and listen to God speaking to us through His Word.—J. D. Mininger.

Sunday School

For the Gospel Herald.

Lesson for June 24, 1917.—REVIEW

Golden Text.—These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—Jno. 20:31.

Introductory.—After studying a series of lessons covering a period of about six months, we pause for a brief survey of what we have gone over. The lessons for the next quarter are taken from the Old Testament. The lessons of this quarter may appropriately be classified under the three heads: miracles, important events, practical teachings.

Miracles.—There are three notable miracles considered in this series of lessons.

1. In giving sight to the blind man Christ performed not only a gracious act to an unfortunate sufferer but gave us an object lesson from which we may draw many important lessons. Christ Himself is the light of the world. The blood of Jesus is the Pool of Siloam where we may wash away our spiritual blindness and see the light of life. While the atoning merits of the blood alone can restore our sight, there is something for us to do. God alone can and does save; but God alone never saves any one who does not do his part. God never fails to restore the sight of those who believe in Him and follow His directions.

2. The raising of Lazarus is the most notable miracle performed by Christ before His resurrection. Others have been given power to restore to life those who had fallen asleep; but it remained for the Son of God to raise a man who had been dead four days. The remarkable power of this miracle was manifest in that Lazarus moved among the people a living witness to the power of Christ to raise to life the dead. So should we be living witnesses to the power of Christ to raise to a newness of life those who had been dead in trespasses and in sins.

3. Have you noticed the progressive character of the miracles of Christ? It was near the close of Christ's life that He raised Lazarus from the grave. Later on, He wrought a more wondrous miracle in Himself rising from the dead, and this was succeeded by a still more wonderful miracle in His triumphant flight to glory. In the resurrection we have a type of the triumphant life of the child of God. "He that overcometh shall inherit all things."

Important Events.—One of the incidents in the life of Jesus is the anointing at the Bethany supper. It was but a commonplace deed, requiring no special talent to perform it, yet it was a deed showing consecration, devotion and loyalty to Christ which is rarely ever equaled. It brought forth the words of approval from the Master, and has been the means of inspiring with courage and devotion many in all generations since that time.

The triumphal entry of Christ into Jerusalem was another event of great importance. It reminds us of that great and coming event when Jesus as the King of kings and Lord of lords will enter into the pearly gates of the New Jerusalem at the head of all the blood-washed saints of God, saints from all generations from Adam to the end of time.

The betrayal of Jesus and the events which followed constitute the darkest period in the life of Jesus and the blackest page in the annals of history. Nevertheless the lesson teaches that the glory of God and the well being of man are enhanced through the ministry of suffering and sacrifice.

The climax was reached when Jesus, having been condemned as a criminal and sentenced to die, was nailed to the cross and died for our sins. The darkness which then enveloped the earth was typical of the darkness of endless night which will envelop the souls of the lost world in the throes of endless woe! Yet in the midst of all this darkness the light of Jesus Christ shone brighter than ever.

In the resurrection of Christ we have the brighter picture which invariably follows the ministry of suffering. When done with the trials and heartaches and pains and ills of life, the child of God rises to the brightness and glory of an endless day.

Practical Teachings.—Space will permit of only a bare mention of a few of the many teachings found in the lessons of this quarter. Jesus as the Good Shepherd, as the True Vine, as the Servant of All, stands out as our pattern, our example, our all and in all.

The temperance lesson is especially timely and full of warnings for the people of this present age of fast living.

The work of the Holy Spirit is to reprove the world of sin, to comfort those who put their trust in a living Redeemer, and to bring to remembrance all things taught by Christ. To receive Him into our hearts means joy in the soul and safety for time and eternity.—K.

Our gifts are not measured according to their value in dollars and cents, but by the motive prompting the gift, and the spirit of sacrifice constraining us to give.—S.

Our Young People

PRAYER, POWER OF.—Acts 4:23-31

Topic for June 24

MOTTO

"Let us therefore come boldly unto the throne of grace."

THE STUDY HOUR

I. **Our Topic.**—We were considering in the April number the way to pray. Now it is very fitting that we learn something of what may be accomplished by prayer. The results of prayer are as measureless as the power of God. We cannot bound God's power but simply say that He is omnipotent, or all-powerful. Our power is as nothing compared with Him, yet it has pleased God to entrust us with the means of prayer to draw upon His measureless resources. The extent of our use of the key to unlock this storehouse of God's power is limited by our own lack of faith and knowledge of what God is pleased to have us claim in prayer. The key of prayer must fit the lock of God. It is impossible to apply a key that has not the point of Jesus' name upon it. Before that point can really be on our key we must have the blood applied to our own heart and have the attitude of abhorrence for all that is sinful in His sight. God will not grant us that which will help us on in sinful lusts. If we are trying to use the key of prayer for some selfish end, God does not allow the door of power to open to us. Nothing that will not glorify the Father in heaven will be desired by one who holds the true key of prayer that prevails with God. Note the great and unlimited promises of God, on conditions that are reasonable, "If ye abide in me, and my words abide in you ye shall ask what ye will and it shall be done unto you." The **"what ye will"** is always linked to the good pleasure of God in a way that we understand that it is **what He will.** We may ask in the way of our own individuality, if we let His laws of action lead in our asking. We may seek His will by the "fleece" of Gideon, if we allow God to sift out the forces that we have of our own till we shall be sure not to claim the honor for ourselves.—Judges 6:36-7:7.

PERSONAL THOUGHT

God would have all of us in a condition to receive of His grace and be the instrument of His power.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Power.**
2. God is Able to Help Those Who Pray.

For Young People—

1. All Things are Possible with God.
2. Examples of God's Power Toward His Praying Children.
3. What Have We a Right to Expect of God?

For Older People—

1. Hindrances to Power with God.
2. Modern Objects for Prayer.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JUNE 14, 1917

Field Notes

A change has been made in the time for holding Sunday school at Lititz, Pa., from afteroon to morning.

Baptismal services were held at Masontown, Pa., last Sunday with Bro. J. A. Ressler of Scottdale in charge.

Word reaches us that Bro. B. K. Smoker of Intercourse, Pa., brother of M. K. Smoker of this office, passed to his eternal reward. Funeral announced for Wednesday of this week.

An all day Sunday school meeting was held at Little Buffalo, Mo., on Sunday, June 3. There was a good attendance and a live interest manifested from beginning to end.

If all went as planned, Bro. Abram Metzler of Martinsburg, Pa., is visiting among the congregations of Juniata and Snyder counties this week. He expects to be in attendance of the mission and Sunday school meeting at Port Trevorton June 14-16.

Bible Reading.—A program of the first Bible reading to be held in Krall-town Mennonite Church, York Co., Pa., is before us. If practical subjects and consecrated speakers are an indication, this meeting ought to be a very helpful one.

Sunday School Meeting.—June 17 is the time set for the next Sunday school meeting to be held in the Mennonite Church at Martinsburg, Pa. A program in our possession gives evidence of painstaking care in the choice of subjects, and we believe a profitable meeting will be held.

Sunday School Meeting.—A program of the 10th annual Sunday school meeting to be held at Mummasburg, Pa., is before us. These meetings at Mummasburg are always a means of encouragement and strength to all who attend, and if we are to judge from the program the coming meeting will be at least up to the average.

Correspondence

Lewistown, Mich.

Greetings to all Herald Readers:—All our members are enjoying good health with the execption of my husband, Frank, who is at Flint Hospital, suffering the loss of one eye, and it is by the best of care that the other was saved. He is getting better now.

On May 5 and 6 Bro. J. K. Bixler was at this place. We feel thankful to God as we see more precious souls coming to Jesus to be saved. Pray for the work here.

Your sister in Christ,
May 10, 1917. C. E. Tracy.

Windom, Kans.

(West Liberty congregation)

We have 126 members. All but two had expresed a desire to commune. Our communion was held here May 20. There were present our aged minister, Bro. M. Cooprider (the condition of whose health does not permit him to be out very often), Bro. D. D. Yoder and wife (who have just returned from their long visit in Pennsylvania), and Deacon L. L. Beck of Peabody, he to assist Bro. T. M. Erb who conducted the communion services.

Friday, May 25, Bro. Allen Erb and wife were here from La Junta, Colo. He preached one sermon from Jno. 18:36 as his text. Oct. 20, 1913, he was ordained here and had for his text three words from the twenty-third psalm: "He leadeth me."

Today, May 27, Bro. Caleb Winey had come 40 miles into our neighborhood to preach for us, while our home minister, Bro. C. D. Yoder, was to have gone nine miles to preach to a small congregation who have no minister. But neither of them preached, as it rained all forenoon. No one was there until evening, when about 25 people gathered together and sang the songs of Zion. R. J. Heatwole.

May 27, 1917.

Quarryville, Pa.

Greetings in the worthy Name of Jesus:—The seed sown is ripening into fruition. There have been 16 added ranging in ages from ten years to one over 70 (one over 80) including grandparents, parents, children, and grandchildren. The psalmist says, when they draw near unto the gates of death, then they cry unto the Lord in their trouble, and he saveth them out of their distresses. May the Lord bless the efforts put forth in every congregation throughout the land, that the grace of God may abound in every heart and that peace, love, and harmony may rule supreme, is my prayer. Amos B. Miller.

May 28, 1917.

Elida, Ohio

We had our communion services here yesterday. Upon the whole it was an impressive and inspiring service, an unusually large gathering with the ministering brethren, Joseph Coffman of Virginia, J. B. Smith of Kansas, and Jacob Good of Bremen, O., present. On the previous day eight precious young souls were received into fellowship by water baptism and on the morning of the communion one young man was received on confession. Nearly all of the large membership partook of the sacred emblems. Oh, how we long and pray that one and all may be faithful and loyal and true to their promise.

Pray for us here as a Church.
May 28, 1917. Cor.

Jackson, Minn.

A friendly Greeting to all Gospel Herald Readers:—Sunday, May 27, communion services were held here, followed by the sacred ordinance of feet washing. Bro. J. M. Kreider of Palmyra, Mo., was the officiating minister. Preparatory services were held the evening before. We hope that all present at the communion services received a spiritual blessing.

We ask an interest in the prayers of all God's people that we may ever be found faithful in His service.

June 1, 1917. Cor.

Hesston, Kans.

Dear Herald Readers:—We enjoyed a very prosperous and helpful commencement week in spite of the frequent rain and general inconvenience on that account. Meetings were all well attended, and a number of times the new hall was filled to overflowing. Beginning Saturday evening, May 26, a missionary program was given in the new hall. This was very inspiring and helpful. Two talks were given, one by Bro. C. D. Esch on **News from India,** and the other by Bro. D. G. Lapp on **The Most Urgent Call.** The following morning a missionary talk was given by Bro. Lapp to the Band. The volunteers appreciated his fatherly and helpful advice, very much.

At the morning church services we were favored with a missionary sermon by Bro. Lapp. In the afternoon Bros. J. W. Shank and C. D. Esch held our attention on the subjects, **Our South American Mission,** and **Our Church in India, Her Present and Future.** Following this part of the program an impressive marriage service was conducted by Bro. Bender. At that time Bro. Paul Erb and Sister Alta Eby were united in marriage in the presence of their parents and a host of well-wishing friends. We believe that their journey together will indeed be a missionary journey and we all join in wishing them God speed.

The baccalaureate sermon was given by our principal, Bro. D. H. Bender, Sunday evening, May 27. The class appreciated his kind and fatherly advice very much and wish to thank him for what he has meant to them during the years they were under his parental care intellectually, spiritually, and even temporally. The consecutive evenings of the week were made interesting and helpful by the following: Monday, musical program and rendition of Gaul's Holy City by the Academy chorus; Tuesday, Alumni program and address by J. W. Shank followed by a meeting of alumni, old and new, where we were bound closer together and our interests brought in common; Wednesday, Senior Class program; Thursday, Commencement address by W. L. Pearson, director of Bible department and president of Friends University, Wichita, Kans.

Thursday night was the time for goodbyes. Most of the students left for their various homes or places of work; some probably never to return, others who will return. These are anxious moments, but we commit all into a loving Father's care, "for we know that all things work together for good to them that love God, to those who are the called according to His purpose." And we hope that the succeeding years of our dear Hesston Academy and Bible School may be such that a loving Father may be ready to say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord."

During commencement week quite a number of visitors and parents of those graduating spent the week with us. We appreciate the presence of all and wish to thank all for their interest in the work, especially by way of the throne of grace. May God richly bless those who support the work.

Yours in His blessed service,

June 2, 1917. F. Rose Shank.

Westover, Md.

Greeting to all Herald Readers:—Bro. John S. Mast of Elverson, Pa., came into our midst on May 26 and in the evening preached a very helpful sermon. On Sunday he preached again and held communion and the observance of feetwashing, ten members taking part in the same. In the evening the brother again preached to a full house of attentive listeners.

Sunday school is progressing nicely.

We are thankful for a few interested inquirers about this place Strawberries are being shipped by the car load. Yes, I might say by the train load. Crops look promising. Wheat is in bloom and rye is done blooming. Much clover hay has already been harvested. "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest."

Yours in Christian love,

June 3, 1917. A. C. Ogburn.

Thurman, Colo.

Dear Herald Readers, Greetings in Jesus' worthy Name:—We have been silent for sometime, but God in His love has not ceased sending His blessings on His children at this place. We have been blessed with much moisture this spring which makes the earth fruitful and all nature rejoice. He has also blessed us spiritually.

Bro. Sanford Yoder came into our midst May 28 and remained with us one day. Two interesting sermons were preached.

Bro. Fred Gingerich from Beaver Crossing also came into our midst the same day remaining with us until Friday noon. He was accompanied by Bro. and Sister Dan Lichti from Iowa, Sister Mary Roth and Bro. Elbert Hostetler from Seward, Nebr.

A number of interesting sermons were preached and the attendance was good even though the weather was inclement at times.

A number will be interested in the new church building at this place. Will say the work is progressing nicely and we expect to have it completed in the near future.

May we be remembered in your prayers? In His name,

June 4, 1917. Anna B. Schultz.

Martinsburg, Pa.

Dear Herald Readers, Greeting in Jesus' name:—Once more we have been permitted to partake of the communion, held in the Martinsburg Church June 3. Nearly all the members were present and partook of the same. Preparatory services were held Saturday forenoon with a sermon in the evening by Bro. H. F. Reist of Scottdale. He preached an excellent sermon. A few other visitors were present.

We expect to hold our annual Sunday school meeting in the Martinsburg Church Sunday, June 17, to which all are invited. We look forward to a live and helpful meeting and as a result a bigger and better Sunday school.

Weekly prayer meetings still continue but better interest could well be taken. Other meetings fairly well attended.

Yours for the Master,

June 4, 1917. D. I. Stonerook.

Metamora, Ill.

Greeting:—The meetings held in several churches closed at Metamora Church Sunday evening with good attendance and interest during meetings. The Eternal Truth was held before us. There were several confessions and the church strengthened. An entire separation from the world was held before us which is necessary in this day of unrest and much excitement. Bro. Clayton Derstine had charge of the meetings. May the Lord bless him in the work of salvation of lost men and ever keep him faithful and submissive.

We expect to have an all day Sunday school meeting on July 4. Expect the brethren, S. E. Allgyer and C. F. Derstine. We have a good program with live subjects, and expect a good meeting. May the Lord's name be glorified. Cor.

June 4, 1917.

Eureka, Ill.

Dear Herald Readers, Greetings in His precious Name:—The Lord has wonderfully blessed us with a very successful series of inspiring revival meetings conducted by our minister, Bro. Clayton F Derstine, at the Metamora, Roanoke, and Harmony churches. Fourteen sermons were given. The Word of God was ex-

(Continued on page 205)

Miscellaneous

LITERATURE

By Geo. R. Brunk.

For the Gospel Herald.

Idolatry of the dim, departed years
Gave gentle maidens to the river Nile,
And blinding the Hindoo mother's heart
She cast her children to the crocodile.
E'en Israel turned his face away from God,
And passed sweet babes to Moloch thru the fire;
But **Lust** and **Pride** are gods of every land
Which endless human sacrifice require.

Libraries groan with authors, old and new,
Who flush the cheeks of modesty with shame;
Or sow the seeds of error in the heart,
The standard being **pleasure** and a **name.**
Reading the literature of the times
Is drinking water from a poisoned well;
It paralyzes virtue in the soul,
And kindles in the flesh the fire of hell.

How sad that men like Scotland's gifted bard
Whose loftier strains are loved in every clime,
In wantonness blast virtue's precious flower
And glory in the shame with boastful rhyme.
Alas, that now our rising Christian youth
Are taught degenerates to give unstinted praise
Whose lives and works were out of tune with heaven
Who sank at last to hopeless, Christless graves!

Shakespeare's **"Venus"** still corrupts the young,
And **"Merry Wives"** provoke the lusts of men,
"The Passionate Pilgrim" with brazen wiles
Makes classic filth give birth to modern sin.
Oh, for a voice like the wilderness cry,
Bold to rebuke such literary kings
Whose obscene thoughts dare dance in public view
While all the world applauds the filthy things!

In the courts of the ancient house of God,
For purifying was placed a molten sea;
Twelve brazen oxen the magnificent support
In position proclaiming purity.
But supporting literature's brazen sea
Are authors void of modesty and truth;
With sex and sin the burden of the thought
Thrust unclean images in the faces of our youth.

The Bible truly pictures sin to warn,
But shields the innocent from its poison breath.
The novelist bedecks with flowery words,
And lures the simple to iniquity and death.
Good books, like angels from the world above,
Give earnest warning 'gainst the sin below;
Bad books like vultures flap their filthy wings,
And spread disease in every place they go.

The youthful heart is sown with mingled seed,
Thorns rankly grow, and flowers fade and die;
Dark storms of sorrow drift o'er desert lives,
Where Folly turned from Wisdom's warning cry.

* * * * *

Drink from the sparkling streams of truth that flow
From good and holy minds of every age
Pure as the snow of Herman's lofty peak
And squared with Scripture's ever perfect page.

Denbigh, Va.

ASSEMBLING TOGETHER AND BIBLE EVANGELISM

By Clayton F. Derstine.

For the Gospel Herald.

> Not forsaking the assembling of yourselves together, as the manner of some is, so much the more as ye see the day approaching.—Heb. 10:25.

Paul having before his mind the coming terrible Day of the Lord, its momentous import and issues involving eternity, urges assembling together, denounces laxity in attending services, and admonishes more coming together as the age draws to its close.

The above message is the burden of our hearts. It is noteworthy but sad that thousands of places of assembly (meeting houses) are removed candlesticks, giving no more light, the buildings dilapidated, windows broken in, and a reproach to Christianity. It is also true that many pulpits of today have lessened audiences. It is also a fact that Lord's Day desecration is running powerful opposition to the worship of the Creator and Him that brought salvation. The pleasure parks, theatres, movies, Sunday newspapers, ball playing, automobiling, and intemperate visiting are leading the devil's parade away from the best place on God's earth, where people gather together to hear the message of heaven, and worship Him who seeks spiritual worshipers. We as the Mennonite Church have thus far not suffered as much from Satan's ravages in this line as others, and we do well to watch that this socalled little fox does not destroy more vines. Some have suffered already, we think.

Some excellent old-fashioned antidotes to check the Laodicean lukewarmness are frequent assembling. Too long gaps are unquestionably detrimental to loving fellowship and brotherly interestedness.

It is still appetizing to come to a well spread table, whose menu is made up of the meat of doctrine, water from the wells of salvation, bread that to eat is to be satisfied, the wine of the joy of salvation. The grapes of Eschol (spiritual blessings in Christ) will last as a desert as long as we shall remain at His table which is spread in the presence of our enemies (the present evil world).

Real live, spiritual singing adds materially to making the worship of God profitable and attractive. Good singing is still a legitimate drawing card. The aged man in Scripture is not the only person who asks, "Can I longer hear the voice of singing men and singing women?" Note, not to hear a choir, a few trained voices, that is already a demonstrated failure, but congregational singing has not seen its day, nor shall it.

The assembly ought to stay a rallying place before the throne of grace. Fervent prayer is the need of the hour, not a few preachers praying only, but "where prayer is wont to be made!" A place where prayers are made in faith, and the blessings received will not be forsaken by so many as will a formal mechanical prayer-machine center. **Lord, grant us more faith.**

"So Much the More"

Our minds are now drawn to the "so much the more" gathering admonition. Well, what are they? For us as a church they are Sunday schools, young people's meetings, Sunday school meetings, teachers' meetings, Bible conferences, revival and gospel meetings. But there is danger to become so occupied in the means to an end that the main objective be destroyed. How remedy this possible contingency? Paul has the guard of this in his admonition. "As ye see the day approaching." That is the solution. If we keep before our spiritual eyesight Heb. 10:27, there will be no danger of becoming cold, formal and lifeless. "For yet a little while and he that shall come, will come and will not tarry." Keep your eyes focused right and oft gathering will not hinder. For myself I attend about 500 services or more yearly, nevertheless if I keep in mind that this may be the last before the coming of Christ, it is spiritually invigorating.

These days of "great falling away," floating from Bible anchoring grounds —days of lawlessness, of boasted broad-mindedness, of covetousness, of self-seekings in manifold ways, call for special gatherings of the people. But who will go to help?

A lot of Pauls and Barnabases are plowing corn. Some are financially embarassed. Some Peters are fast at Jerusalem, some Jonahs wont go, some Moseses complain of stammering lips. Some who once helped, have lost their message, as did Demas, because they "love this present world."

Churches tell me they have trouble in getting help. Unexpectedly locating at Eureka, we felt led to give some time this year to the home church, thus we needed to cancel some dates, but we would like to not only supply those by other brethren, but others also who want help. In the past we got promises from cer-

tain brethren of time they could give, thus enabling us to suggest their names; let us hear from some more. Would it not be a reasonable request to make, that some of these brethren who spend the whole year with their families would accept at least one of those communities that need help from four to six weeks.

The charge to Timothy is now ringing in our ears, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. **Preach the word, be instant in** season, **out** of season, reprove, rebuke, exhort with all longsuffering and **doctrine.**"

He then speaks of the time coming when they will heap teachers of their own sort, also advises, "Do the work of an evangelist."

NOTE TO THE LAITY: Have you prayed the Lord of the harvest for laborers? Are you helping any in the going? Answer this to the Lord at His coming again.

Eureka, Ill.

DOCTRINAL

(Continued from page 196)

doctrine of His second coming will yield its significance only to him who searches patiently and diligently for it. To him it looms up, like a huge mountain above everything else as the great central event of the various dispensations—the one towards which all the main forces and movements of former dispensations as well as the present one are directed and brought to a close and from which new ones rise and continue in operation throughout a succeeding dispensation, eventually merging into eternity.

It is in a sense the key to the Scriptures, any passages, especially in prophecy, are unintelligible when considered apart from this doctrine. Men living in the different dispensations believed it and preached it. Enoch, an antediluvian, the seventh from Adam, preached it, finding in it a deliverance from the ungodliness and a remedy for the intellectual bombast prevailing when the Lord shall appear to execute judgment. Job in his affliction and sorrows consoled himself with the fact that "he shall stand at the latter day upon the earth . . . . and in my flesh shall I see God." When Israel drifted into idolatry and apostasy, when their captivity was impending or had actually occurred and their national hopes and aspirations were being extinguished, when surrounding nations were in tumult, and systems and beliefs clashed, when doubt, uncertainty and carnage prevailed, the prophets were, under those conditions, divinely commissioned to proclaim the comforting, inspiring message that the Lord Himself would come as a mighty, invincible Conqueror and King to subdue the nations, revive the hopes of Israel, and restore them as a nation in their promised land, and establish a kingdom that shall never end. To the apostles, who encountered securely entrenched system of evil and insurmountable obstacles, and met with discouragements, trials, and persecutions in their efforts to preach the Gospel to all men, this doctrine was an unfailing source of inspiration, courage, and comfort; it was their "blessed hope." When there is "distress of nations, with perplexity," men being nonplussed by the intricate complications of national and international relationships, "men's hearts failing them for fear" at the calamities visited upon the earth in the closing years of this dispensation, Jesus Himself instructs us then to look up and lift up our heads, "for your redemption draweth nigh." Obviously our hope should be in the coming of the Lord and not in the roseate promise of politicians and the temporary—the fleeting international re-adjustments and treaties of the diplomats.

Many consider it an impractical, indefinite doctrine. On the contrary, however, it may be questioned whether any of the other great doctrines of the Bible are as intensely practical as this one. In disappointment and distress it brings us comfort; in discouragement it revives courage; in trial and persecution it brings consolation; in the loss of loved ones through death, assurance of meeting them again; in our long conflict with evil, it is our "blessed hope;" in the decline and waning of faith and the rise of apostasy, this doctrine, fixed in the firmament of truth, unaffected by the passing of nations and the world's commotions, its stability undisturbed by the instability of human affairs, continues to shine like a star, guiding us through the miasmatic damps of unbelief till the Sun of Righteousness ariseth with healing in His wings. It enables us to understand the real worth of institutions and movements originated and promoted by man for his improvement and advancement; to comprehend the significance of the universal sweep of "progress" and to discern the intrinsic merits of "civilization" itself. On this doctrine Jesus Christ, the prophets, and the apostles base their most fervent warnings against drunkenness, surfeiting, indifference, pleasure-seeking, confidence in the achievements of man, and entanglements with the affairs of this world; and urge us instead to be vigilant, steadfast, patient, hopeful, prayerful and separate from the world, that that day should not overtake us as a thief in the night. The apostle John uses it as an inducement to clean living: "and every man that hath this hope in him purifieth himself, even as he is pure."

History records the long sad conflict between truth and error. Old systems become corrupt and must be reformed and reconstructed. Man is thus constantly adjusting himself to new condition. With all our elaborate and imposing institutions and agencies for "civilizing" man, we appear to be going only in a circle—making rapid progress in material and temporal things, but drifting into indifference in spiritual matters, and secularizing the Church. Pride, covetousness, lust, self-will, and intemperance continue in conflict with humility, honesty, purity, self-restraint and self-control, having sacrificed millions of human lives in fields of carnage. One wishes that men would voluntarily desist from their vices, oppressions, and machinations and labor together peacefully and harmoniously for the common good of mankind. Hopes are cherished that through legislations, education, reform movements, and various other instrumentalities a glorious era will be instituted sometime, somehow. Poets and idealists have portayed with enticing words a utopian condition where wars shall be unknown, justice and equity prevail. The pith of this hoping of mankind in general is thus briefly expressed by a poet:

> "Oh, we trust that somehow good
> Will be the final goal of ill."

This vague conception, this idle dreaming of uninspired men is in striking contrast to the definite, positive assertions of the prophets on the same subject. In the prophetic word there are no conjectures regarding the ultimate result of the conflict between truth and error. Here, in its final stage, evil, the powers that have restrained its full development for centuries being removed, will become intensified; there is a marshalling of vast forces, of unprecedented federations, headed by brilliant, bewitching leaders, supernaturally endowed; the conflict will be short, dread, fierce, decisive. For the Lord Himself shall descend with lightning swiftness "to shake terribly the earth, consume the wicked with the spirit of His mouth, shatter the huge federations, and establish His never ending kingdom.

The necessity for Christ's second coming into the world becomes obvious when we recognize the fact that after approximately six thousand years of human affairs of which nearly two thousand years have been under Christian teaching and influence, there has not yet been eradicated from the world any of its main principles of evil, perhaps not any of even minor importance. (Will some one who is mathematically disposed determine for us when, at this rate, all the mutifarious forms of evil will be

eliminated?) Though evil had prevailed ever since the Fall, some of its principles were clearly defined when God delivered the ten commandments to the children of Israel. "Thou shalt have no other gods before me." God spake from Sinai; the human race in general, however, rejects the Creator of all things and Jesus Christ our Savior as God and instead adores and worships among other gods, Nature, Force, Mammon, Pleasure, and Self. Despite the command idolatry prevails as a common form of worship, nor is it confined exclusively to heathen lands. Profanity continues as a common form of evil. The sabbath day, instead of being a day of rest and worship, has become a day of pleasure-seeking and of secular labor in order to meet the demands of our strenuous twentieth century living. It is generally conceded that insubordination in the homes and dishonoring parents are becoming more prevalent. Murder, whether by self, by individuals, by mobs, or wholesale in war, has not yet been suppressed. Court-records and newspaper accounts are ample testimony as to the frightful prevalence of the divorce evil and social scandals. Regardless of the law man has not yet discontinued appropriating unto himself the property of others. Bearing false witness, defaming, slandering, and backbiting are very characteristic of these vociferous times. The shrewd and unscrupulous methods employed in the business world for amassing fortunes are indisuptable evidence that men continue to be covetous.

The civilized world had been flattering itself until recently because of its apparent success in promoting and establishing universal peace; soon wars would forever cease; but "civilization" has not yet tamed the intractable dogs of war. This enlightened and progressive age had relegated a belief in "spirits" and kindred things to the superstitious past—to the "dark ages;" but cold matter-of-fact scientists are now investigating "spirit phenomena;" a belief in this is no more superstition, it is becoming "scientific;" and the apostle Paul gives warning of its dread possibilities in these words: "In the latter time some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." We emancipated the slaves; in some remote countries, however, through systems of espionage slavery is still possible, while in the civilized world, for immoral purposes, human beings continue to be articles of traffic. Then there are the many other forms of evil to some of which the attention may be directed without comment: intemperance, tobacco, secret orders, corrupt literature, fashions, pleasures, capital and labor disturbances, unbelief, fanaticism, heresies, etc. And to deepen the gloom of this moral and spiritual condition, the Christian Church, pure and spotless when instituted, has become contaminated with all these various forms of evil.

Man's situation appears to be a hopeless one. He has mired in the slough of sin from which it is impossible for him to extricate himself. Without Christ's second advent into the world the spiritual development and enlightenment of the human race in general—for the human race to learn righteousness and to learn to conform to God's will and the mind of Christ—is a failure.

It appears that once a principle, whether good or evil, is introduced into human affairs it remains there till the consummation of this age. Both wheat and tares shall grow together till the harvest; both good fish and bad were caught in the same net to be separated at the end of this age; the leaven of corruption will leaven the whole lump; both wise and foolish virgins were awaiting the coming of the bridegroom; and because of the long delay of the coming of the Lord some of His servants will become drunken and brutal.

Notwithstanding his desperate spiritual condition man has been very ingenious in devising various instrumentalities and institutions for self-improvement. Philosophers have originated their philosophies and religions which are, however, powerless to materially or completely affect man for good. Educators have attempted the task by refining his tastes, developing his good and noble qualities, implanting knowledge; they have succeeded in developing his intellect, storing his memory, cultivating his artistic sense, and making him an adept in the arts; but the most highly educated nations of the ancient world became corrupt and at present the most intellectual and scholarly nations are weltering in the most dreadful woe of history; it is to be feared that the goodness developed by the educator "is as the morning dew." Legislators have undertaken it by attempting to suppress evil, but evil, being very evasive and illusive, continues to flourish. Reformers have put forth efforts to accomplish this work, have stayed to some extent at times the high in-rolling tides of wickedness and corruption, have changed a low, immoral social state to one of comparative purity and morality. "Civic righeousness," "social work," "ethical movements," and "better environments" can affect the diseased social state only superficially. The malady of sin can be more effectually remedied from within than from without, by a change of heart rather than a change of environment. Many forms of evil may be temporarily suppressed only to reappear again in the same form or in an altered form. All human instrumentalities become affected with the virus of corruption to which they will eventually succumb. To the diseased social state they are mere palliatives, mitigating pain but not affecting a permanent cure. Some of them, perchance, may be opiates alleviating pain, but meanwhile making us insensible to the seriousness of the disease.

The Church has the only remedy for the world's ills and turmoil. Though she has not succeeded, in her long relentless conflict with evil to eradicate any of its main principles, she has kept the world from drifting into the dreadful state of spiritual corruption and death. She has been the salt of the earth. She has been the light of the world, illuminating the pathway of history for the human family while it groped and struggled through the centuries. Humiliating as the thought may be that so little progress has been made in developing the spiritual life of man, it is inspiring to know that there is One in the Church, even He who is the Head of the Church, the Lord of glory, King of kings; He who has never known defeat, who is invested with all-power, who is the first and last, who has the sharp-edged sword, who shall rise in the appointed day "to shake terribly the earth," to subdue His enemies, abolish the gigantic systems of evil, quiet the turmoil of nations, bring full deliverance to His people, and establish His universal kingdom of peace, righteousness, and justice. "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all nations and the desire of all nations shall come." And this word, yet once more signifieth the removing of those things that are shaken as of things that are made that those things which cannot be shaken may remain. Therfore we receiving a kingdom which cannot be moved let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Let us investigate more in detail the great changes that shall occur when He appears. War, war, war—this has been the pastime of conquerors, the means they employed to gain the object of their ambition and to gratify their lust of conquest. Few have been the years from Nimrod's time till now in which no war has been waged in some part of the world. The unprecedented appropriations for military and naval purposes by the great nations of the world does not portend peace. But when He shall appear, followed by the armies of heaven, these huge armaments of the nations will go down in an overwhelming defeat. Then men shall beat their swords into plowshares and their spears into pruning hooks, and

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CORRESPONDENCE

(Continued from page 201)

pounded with great earnestness and through the Holy Spirit's power. Very large attendance and great interest was shown. One of the visible results were six souls taking their stand for the Master. Sinners have been warned to flee from the wrath to come, and God's children spurred to greater activity looking to Jesus the Author and finisher of their faith.

We trust that the seed which was sown at these services may spring up and bear fruit to everlasting life.

May we all be more earnest and zealous in the service of the Master.

Yours in His service,
June 5, 1917. Alvina I. Wagner.

Alto, Mich.

(Bowne congregation)

Dear Herald Readers, Greeting:—We feel thankful to God for the blessings we again enjoyed at this place. Bro. D. A. Yoder of Elkhart, Ind., came to us June 2 and held council meeting Saturday forenoon, preparatory and baptismal services Saturday afternoon. One soul was baptized and received into church fellowship. Sunday morning eight more souls were received by letter. Communion was observed Sunday forenoon. Bro. Yoder also preached Saturday evening and Sunday evening. Bro. T. U. Nelson and family of White Cloud, Mich., dropped in at the Sunday evening services. They were on their way to Indiana conference. Bro. Yoder again left for home Sunday night. Bro. Weaver and Bro Brackbill started for conference Monday night. Pray for the work at Bowne. S. J. Speicher.
June 5, 1917.

Souderton, Pa.

To all Herald Readers, Greeting:—Bro. Abram Metzler from New Providence, Pa., met with us May 13, at our communion services, but owing to the occasion his remarks were quite brief. The evening of May 20 Bros. Isaac Brubaker and Peter R. Nissley broke unto us the bread of life. They also filled several other appointments which we were permitted to enjoy. On Saturday afternoon, May 26, Bro. John Weaver of Union Grove, Pa., spoke to a large audience, encouraging the saint, and warning the sinner. The following afternoon Bro. John Mosemann of Lancaster, Pa., who was conducting revival meetings at Skippack, also spoke to a filled house. He especialy dwelt on nonresistance, which is necessary to fully understand at this time. We expect Bro. J. F. Bressler from Richfield on Sunday afternoon, June 10. We hope no hindrances will prevent his being with us. He expects to visit a few other churches also. J. D. E.
June 6, 1917.

Versailles, Mo.

Dear Herald Readers:—We met on Ascension day and re-elected Sunday school officers as follows: Supts., Oliver Driver, John Holsopple; Sec.-Treas., Dott Kauffman, Dan Raber; Chors., Edwin Swartzendruber, Icie Shank.

The social gatherings of our young people have been enlivened much by the introduction of our new book, "Life Songs." Most of the selections are new and it gives splendid practice in right reading of music. At present we have chosen Edwin Swartzendruber to give us one half hour each Sunday evening before Y. P. B. M. in practice, and help in interpretation of the new songs.

A few of our congregation attended a Sunday school conference June 3 at Buffalo.

Pray for the work here.
June 6, 1917. Icie P. Shank.

Sterling, Ill.

Dear Herald Readers, Greeting:—We are made to say with one of old, "The Lord has done great things for us, whereof we are glad."

The Church and Sunday School Conference for the state was held here last week. Out of the 13 schools in the state 11 were represented. The discussions of the various subjects were especially helpful. Love and harmony prevailed. Some said, "Best conference we ever had."

On the last evening five young men yielded their lives to Jesus Christ, one mother having confessed Christ the evening before.

Bro. J. M. Kreider of Palmyra, Mo., preached the church conference sermon. It contained many practical truths.

Baptismal and communion services were held on Sunday, the 3rd. All members present partook of the sacred emblems. Bro. John Nice of Morrison officiated at these services. Bro. T. K. Hershey was with us also and preached a very helpful sermon in the evening on The New Birth. Let us especially remember Bro. H. as he goes to his new field of labor.
June 7, 1917. Cor.

Chappell, Nebr.

Greeting in the Master's Name:—We again feel thankful to our heavenly Father for the many blessings He has bestowed upon us.

On Sunday, May 20, Bro. L. J. Miller of Missouri, was in our midst, preaching a very interesting sermon which all enjoyed, this being the first service in our new church.

On May 24 and 25 the Nebraska Sunday school conference was held at this place. Some 50 visitors were here at that time. We all enjoyed the talks and essays very much.

On Saturday, May 26, communion was held, of which most of the members partook.

On Sunday we had our dedication services, the house being well filled. Bros. Peter Kennell, Jacob Swartzendruber, Fred Gingerich, and Sanford Yoder had charge of the work. In the evening Bro. Sanford Yoder preached a very interesting sermon, using for a text Jas. 5:16: "The effectual fervent prayer of a righteous man availeth much." Bros. Gingerich and Yoder left Monday morning with quite a few more of the visitors for Thurman, Colo.

Pray for the work and workers at this place. Bess Stutzman.
June 6, 1917.

Kitchener, Ont.

Dear Herald Readers, Greeting:—We have reasons to rejoice for the many spiritual blessings enjoyed during conference week. The Mennonite Board of Rural Missions of Ontario held a very interesting and profitable two day conference beginning on May 29. The first forenoon was devoted to subjects relative to Rural Mission Work. We hope the good seed sown may bring forth much fruit. May 30 and June 1 was the time of the annual Church Conference of the Ontario district. A goodly number of brethren and sisters from other parts of the province were with us. The spirit of love and good-will was evident throughout all the conference sessions and our hope is that we all may have received new strength and courage to go onward in the Master's service.
June 7, 1917. Cor.

Tuleta, Tex.

Dear Readers, Greeting in Jesus' Name:—The Lord is blessing us and verifying His promises in supplying our daily needs. It has been very dry with us most of the time for several years, so that with the natural eye it looks quite dark at times. But we walk by faith and not by sight.

Last Sunday Bro. Frank Roth and wife were received into the Church by letter. They have been active in the work of the Lord while with us.

Bro. Georgo Gingerich and family are visiting in Iowa at present.

Bro. Hamilton and family have moved to Wyoming.

Good health in general. Pray for us. May God bless you all.
June 8, 1917. D. S. King.

Education, if properly used and not abused, will add greatly to one's usefulness.—J. S. Shoemaker.

DOCTRINAL

(Continued from page 204)

learn the art of war no more. Amos 3:9-16; Rev. 16:14-16; 19:11-21; Micah 4:1-4; Isa. 2:1-5.

Pride is a very prominent trait in human nature. Man prides himself in his attainments, his accomplishments, his achievements, his institutions, his organizations, his wealth, his progress, his civilization, and his sins. But in "the days of the Lord, the day of his appearing, the many objects and things that man dotes on, and glories in, so much shall be suddenly demolished and his haughtiness brought low. Isa. 2:6-17; Rev. 6:14-17.

Closely related to this general principle of pride is the common system of idolatry, the worshiping of things and images which man has made. But in that great day this also shall be abolished. Isa. 2:18-22.

Inequalities in the distribution of wealth is a prolific source of discussion, discontent and strife. The conflict between capital and labor is common to all civilized states. The poor are defrauded and have no equitable recourse for a redress of their grievances. Capitalists may hoard their riches only to find their wealth, if unjustly aquired, a source of distress and witness against them. Various remedies have been originated and promoted, but all proving to be inadequate to adjust the matter permanently. The apostle James admonishes the brethren under these vexatious circumstances to exercise patience "unto the coming of the Lord." There is no evidence that any satisfactory and permanent solution of this vexatious problem will be found in socialism or any other political measure; but only in "the coming of the Lord." Jas. 5:1-8.

More comprehensive than the question of capital and labor, in fact including this, is the great principle of commercialism, a spirit which is permeating the whole world. Its chief promoters are the world's great men. It is the most prominent feature in our civilization. Everything is being commercialized. Whatever is alluded to and described in Revelation 17 and 18 is beyond our purpose to state here definitely and fully, but the commercial terms "merchandise," "merchants," "riches," "ships," "buy," "trade," etc., and the articles of traffic mentioned from "gold" to "souls of men," indicates that commercialism is the most prominent feature in this luxurious, gorgeous, and seductive system. It is the habitation of every foul and unclean thing. So brilliant and dazzling and enticing, so universal in its domination, is it that even the inspired writer "wondered with great admiration," and the world has become infatuated with the luxuries, the blandishments and the powers of commercialism and is being enamoured of the glory and glamour of "civilization." But when He shall be revealed from heaven, this monstrous system shall be suddenly destroyed, and the great promoters of it shall bewail her utter desolation, while the saints, the apostles, and the prophets are commanded to rejoice over her. Rev. 17 and 18.

The blood of Jesus Christ is the only efficacious remedy for sin and faith in a crucified and risen Lord the only means of being reconciled to God. But the great masses of people during the centuries since Christ lived on earth have voluntarily rejected Him as Savior wherever the Gospel has been preached. When, however, He will have appeared again suddenly to subdue completely existing evils, nations will of their own volition seek after God, and His Word shall go forth from Jerusalem. This is the glorious, the supreme mission, of the Church to all the nations of the earth; to testify to the work accomplished by the Lord Jesus Christ in His humiliation and that He will return again to earth as an exalted King to establish His universal kingdom of peace, righteousness and justice. Not to be regarded with indifference and contempt, but with unfaltering steadfastness, unabating vigilance, and high anticipations His people should be laboring diligently till the coming of their King, looking for their "blessed hope," their only hope—the one, the only one unfailing remedy for all the ills and turmoils of this world. Then in its fullest sense the word which proceedeth from His mouth shall accomplish that which he pleaseth and shall prosper in the thing whereto he sends it; creation itself shall be delivered from its bondage; and the earth shall be filled with the knowledge of the Lord as the waters cover the sea.

"Thy kingdom come. Thy will be done on earth, as it is in heaven." To subdue the powers of evil that be, to quell the machinations of men, to bring deliverance to groaning creation, to rule nations with rigor, to establish the universal kingdom of peace, righteousness and justice, to fully redeem us to Thyself and let us rule with Thee and to bring good will to all mankind, Lord Jesus, come quickly. "Even so come, Lord Jesus. Amen."

La Junta, Colo.

When Christ rode into Jerusalem He rode upon a colt. Today Christian people think they must ride upon expensive automobiles.—Ephraim Baer.

God tells us of about ten things that move Him to close His ears to prayer.—J. D. M.

REPORT

Of Receipts for May, 1917

For the Gospel Herald.

Armenian Sufferers	
J. G. Gingerich	$ 5.00
Belgian Relief Fund	
J. G. Gingerich	$ 5.00
Children's Home, Millersville (Workers)	
Mount Joy, Pa., Y. P. B. M.	$ 5.10
General Mission Fund	
Byerland, Pa., S. S.	$ 29.00
Home Missions	
Bossler's Y. P.	$ 3.50
India Mission	
Joseph M. Sensenig	$ 5.00
Mrs. Lizzie Kling	15.00
Kinzer Cong. and S. S.	11.76
J. G. Gingerich	10.00
Income Amanda Kendig legacy	42.50
Total	$ 84.26
India Orphans	
Elizabethtown, Pa., S. S.	$ 15.00
Lancaster Mission	
(Payment of debt)	$157.80
New Holland Mennonite Church Building Fund	
Brethren and Sisters of New Holland and vicinity	$544.00
Total receipts for month	$848.66

Gratefully acknowledged,
Eli G. Reist, Treas.

REPORT

Of S. S. Meeting Held at the Olive Church Near Wakarusa, Ind., May 30, 1917

For the Gospel Herald.

Opening exercises—Devotional, A. R. Miller.

Sermon, Jacob K. Bixler. Psa. 25:4, 5. Theme—**"A Teachable Spirit."** The child of God can not do anything else but to know and do God's will. Refusing to do little things is the spirit of rebellion.

The subjects discussed:

How much does education add to the teaching ability of our Sunday school teachers.

Children's Meeting.

To what extent should nonresistance be taught in Sunday school?

How get our young people to feel their responsibility in the work of the Sunday schools.

Order in Sunday school.

The evening was devoted to open conference and talks from **II Tim. 2:15** and **Jno. 3:2.**

The day was well spent and we feel that all were benefited that were present. We believe that the work of the day will prove a blessing to the cause of Christ.

S. C. Hartzler, Sec.

REPORT

Of the Eleventh Annual A. M. Sunday School Conference Held near Chappell, Nebr., May 24 and 25, 1917

For the Gospel Herald.

Meeting opened by hymn No. 277 and prayer by Jos. Brenneman.

Address of Welcome, by John Ernst.

Organization: Mods., Geo. Miller, J. B. Jantzi; Secys., M. J. Eicher, Dan. Z. Birkey; Chor., Will Kuhns.

My Duty to the Sunday School. Alpheus Miller, Martha Oswald.

My duty is to be on time and regular in attending to be a part of the Sunday school. The whole duty is Eccl. 12:13.

Love and Unity in Sunday School Work. Amos Jantzi, Essay, Anna Snyder.

Love, the greatest of all. In order to succeed in Sunday school work we must be agreed in order to obtain. Matt. 18:19.

What Method Could be Employed to Draw More Efficient Teachers for the Sunday School Work?

Take into consideration the scriptural qualification, rather than personal opinion.

Present Day Needs of Our Sunday School. Ivy Stutzman.

More zeal, more spiritual activity. Spiritual application of the lesson.

Best Method of Encouragement in Sunday School Work. Mary Ernst.

Put the advanced scholars at the head of the class to try them out. Get in line with God's Word. Show more love and not so much criticism.

What Advantage has the Child in Sunday School over the Child Out of Sunday School? Levi Schrock, Anna Shultz.

Advantage (II Tim. 3:14, 15; Luke 9:25, 26). The Gospel is taught in Sunday school. (Rom. 1:16; Prov. 22:6).

Shall We Take Active Part in Union Sunday School Work? Elbert Hostetler, Eva Yeackley. Not with those of different faith. How can two walk together if they be not agreed?

How can the Sunday School best Fulfill the Great Commission? D. Z. Birky, Mary Smetter.

By prayer, by our means, by our devotion and loyalty to Christ. By responding to the different needs pertaining to the Great Commission.

Children's Exercises. Bess Stutzman.

Round Table Work by Wm. R. Eicher. Subject of Round Table: **The Sunday School a Recruiting Station.**

Business meeting.

Reports of different schools read, showing a total enrollment of 1,119; average attendance, 760; No. of officers, 23; No. of teachers, 115; total collection, $1048.94; expenses, $194.54; balance for mission, $954.40.

Dan Z. Birky was chosen a committeeman for three years.

M. J. Eicher was chosen Sec.-Treas. for two years. W. R. Eicher, Peter Kennel, and Jo Zimmerman were chosen a committee to arrange for and secure instructors for Bible Confrence. J. W. Kempf was chosen Bible conference treasurer.

An invitation was extended by the West Fairview Sunday school of Beaver Crossing, Nebr., for the next Sunday School Conference.

A mission collection of $27.12 was taken.

Meeting closed by address of moderator.

May God add His blessing to the many precious thoughts and truths that were brought out that we might profit by them.

Committee.

Married

Erb—Eby.—After preaching a sermon suitable for the occasion, Bro. D. H. Bender joined in wedlock Bro. Paul Erb and Sister Alta Mae Eby in the Assembly Hall of the new college building at Hesston, Kans., May 27, 1917. The sacred service was witnessed by a large audience.

Obituary

Yost.—Susan Eash Yost, wife of John L. Yost, of Intercourse, Pa., was born Dec. 23, 18541; died May 10, 1917; aged 75 y. 4 m. 17 d. Her husband, 4 sons, and 4 daughters survive; also 1 brother (Isaac Eash).

Funeral services were held the 14th at Millwood A. M. Church. Interment in adjoining burying ground.

Ream.—Ephraim, son of George and Frances Ream, was born in Hancock Co., O., Feb. 19, 1848; died at his home in Ada, Ohio, May 7, 1917; aged 69 y. 2 m. 18 d. He was married to Amanda Clark June 16, 1870. To this union were born 6 sons and 5 daughters. One son and one daughter preceded him in death. There were also 43 grandchildren (40 of whom are living), and 4 great-grandchildren. Of his father's family 1 brother (Henry) and 1 sister (Susan) remain. He was sorely afflicted for about two years and often longed to go home and be at rest.

He united with the Mennonite Church in 1886 and was faithful until called over.

Funeral services conducted by T. K. Hershey and John Blosser.

Yoder.—Malinda (Peachy) Yoder was born in Mifflin Co., Pa., April 11, 1850; died at the home of her oldest daughter near Belleville, Pa., May 30, 1917; aged 67 y. 1 m. 19 d. She was married to Ephraim Yoder Mar. 1, 1877. To this union were born 3 sons and 2 daughters. She lived to see all these unite with the church of her chocie, she having united with the Amish Mennonite Church in her youth and remained loyal until the spirit took its flight. But death has gained nothing more than just this mortal body. For nearly six months she had been ailing with a weak heart and other ailments until the last week of her life she rapidly declined till death claimed her.

She is survivd by her husband, 3 sons, and daughters, 3 brothers, 1 sister, and many other relatives and friends.

Funeral services were held from the Locust Grove Church conducted by J. L. Mast in German and Eli Kanagy in English. Interment in nearby cemetery.

Ruth.—Harry G., son of Bro. Israel and Sister Elizabeth Ruth, was born in Franconia township, Pa., July 9, 1884; died at his home in Souderton, Pa., May 28, 1917; aged 32 y. 10 m. 19 d. May 16, 1907, he was united in marriage to Katie Clemmer. Soon after they together united with the Mennonite Church, and as the dreaded disease tuberculosis lay hold on him the last few years his faith became stronger as the body became weaker. Besides the grief-stricken widow, he is survived by his parents, 2 sisters, and 2 brothers.

He was of a quiet and genial disposition which made him well liked by all who knew him. Funeral services were held June 2, at Souderton Mennonite Church by Bros. Jacob M. Moyer and Abram Derstine. Text, II Tim. 4:7, 8. Burial in adjoining cemetery.

"And there with thousand thousand souls,
All saved from sorrow, fear and pain,
He'll join to sing the happy song
Of praise to God, and to the Lamb."

Meyers.—Reuben T. Meyers of Inman, Kans., was born Dec. 9, 1878; died May 31, 1917; aged 38 y. 5 m. 22 d. He was married to Savilla Eash Sept. 2, 1900. To this union was born one son (Ralph Emerson). He leaves to mourn his departure his wife, the son, an aged father, 3 brothers, and 2 sisters. He united with the Mennonite Church eleven years ago, and remained faithful until death. The cause of his death was pronounced septicumina by the attending physician. He knew the end was near, was resigned to the Master's will, and expressed a readiness to leave this world. We mourn, but not without hope. Services and burial at the West Liberty Church, conducted by Sanford C. Yoder and Charles Yoder. Text, Jno. 14:1-3.

"Jesus, while our hearts are bleeding,
Guard us through this vale so drear;
In our sorrow be Thou near us,
Keep us safe till Thou appear."

R. J. H.

Yoder.—Samuel S. Yoder was born in Holmes Co., O., Mar. 4, 1847; died of dropsy and heart failure at his home near Goshen, Ind.; aged 70 y. 2 m. 25 d. On Sept. 24, 1871, he was united in marriage with Barabra Miller. To this union were born 2 sons and 6 daughters, all of whom, with the wife, survive; also 26 grandchildren and 4 great-grandchildren.

At the age of 25 he united with the Mennonite Church. To this faith he held faithfully to the end. For several years he was a sufferer and bore his trials patiently until on the morning of the 29th he paseed away suddenly and unexpectedly. When Sister Yoder had left him only long enough to start fire in the kitchen stove, returning she found him dead in his chair. We believe that he fell asleep in Jesus to awake with the righteous at the call of God in the resurrection morn. Buried on the 31st. Services at the Clinton Frace Church by D. J. Johns, assisted by Silas Yoder and D. D. Troyer.

Garber.—Barbara Garber was born Jan. 1, 1828; died April 11, 1917; aged 89 y. 3 m. 11 d. Her maiden name was Sweitzer and was a daughter of Bro. and Sister Christian Sweitzer. She was born in Loraine, France, and at the age of about 20 years came to this country, locating at New Orleans, La., where she stayed with her uncle for about one year, after which she came to Woodford Co., Ill. She was married to Peter Garber on Dec. 24, 1850. To this union were born 4 daughters, 3 of whom are still living: Katie A., Mrs. Lena M. Lahn, and Mrs. Elizabeth Schertz. One daughter (Mary Ann) preceded her in death 39 years ago. Her husband also preceded her in death 36 years ago. She leaves 6 grandchildren and 2 great-grandchildren, besides many relatives and friends to mourn her departure.

She usited with the Mennonite Church while young and was a faithful member until she was called to her reward.

Funeral services at Union Church near Washington, Ill., by A. A. Schrock and A. L. Buzzard.

Stonehill.—Ruth Angeline, daughter of Edward Wilson and Elnora Stonehill, (the fifth of a family of seven children, and the first to break the family circle), was born Sept. 28, 1903; died May 25, 1917; aged 13 y. 7 m. 27 d. She accepted Christ as her Savior in the revival meetings of last winter conducted by Bro. T. K. Hershey, united with the Mennonite Church, and had the opportunity of participating in one communion service. On the Sunday morning before her death she attended Sunday school for her last time at Chapel Church. About ten weeks ago she suffered an operation to save her life, from which she rallied nicely and seemed to enjoy the best of health until about three days before her death she began to suffer from an obstruction of the bowels, for which she suffered the second operation and from which she was unable to rally. She leaves to mourn a father, mother, 3 brothers, 3 sisters, with many other relatives and friends. May her early acceptance of Christ and her devotion to Him which brings to us that blessed hope be the incentive which will cause many more to hear His voice and obey.

The funeral services were conducted at the Chapel Church near New Stark, O., by N. O. Blosser, assisted by Allen Rickert. The body was laid to rest in the Hassan Cemetery.

Leaman.—On May 29, 1917, near Landis Valley, Pa., of heart failure, Bro. Geo. H. Leaman; aged 77 y. 8 m. 5 d. He leaves 2 sons and 6 daughters to mourn their loss, also 32 grand-children and 12 great-grandchildrn. He fell asleep in Jesus so unexpectedly in the room of his invalid daughter Mary, right at her bedside. He raised his head, said, "Oh girls, this is the last." Being alone with Mary and father a little granddaughter ran for neighbors, but all to no avail—he had gone to meet the dear ones gone before. He was a faithful member of the Mennonite Church since the summer of 1861. He was a devoted husband, a kind father, and esteemed friend; being of a cheery disposition. He was a father who knew much sorrow as his family was a sorely afflicted one and he and mother always shared each other's joys and sorrows. Of late years he was often so feeble that death would not have been so unexpected. Of late he seemed some better, but he had a homesickness after the death of his companion (four weeks ago) that we can not express. Funeral June 1, 1917, at house by Bro. J. M. Lefever (text, I Pet. 1:14), and at Mellinger's Church by Bros. Frank N. Kreider, John M. Lefever, and Noah L. Landis. Text, Jas. 4:14. Buried in adioining cemetery by side of wife and children.

"God saw fit to call our parents,
They so kind and good to all;
Up to is own home of glory
Where no harm can them befall."

By a daughter, Anna.

Stutzman.—Alexander Stutzman was born in Holmes Co., Ohio, Dec. 9, 1856; died May 30, 1917, at his hom near Westport, S. Dak.; aged 60 y. 5 m. 21 d. He grew to manhood in the state of Ohio, and at the age of 27 years moved to Seward Co., Nebr., where he resided until 4 years ago he came to South Dakota. He was united in marriage to Mary Bender near Treton, Iowa, Dec. 25, 1884, who surives, as do the following children: C. C. Stutzman, O. E. Stutzman, Lula Sonday, and Amanda Stutzman, also 5 grandchildren, 5 brothers and 3 sisters. He accepted Christ as his Savior at the age of 23 years and was a faithful member of the Mennonite Church for over 37 years. He led a quiet, humble, unassuming life, interested in the welfare of the Church. His kind and loving disposition won for him many friends. He was always the same, no matter where one would meet him. He always had a smile for every one. He will be sadly missed in the home, the church, and the community. He was in his usual health and was doing chores about the barn in the evening, had eaten a hearty supper and was found dead, heart failure being the cause. His death was a shock to the entire community, and should be a loud call for us all.

We feel assured he was prepared for the great change. Funeral services at the Methodist Church in Wstport, by O. Looker. Text, Jas. 4:13, 14. At the house by Wm. Eicher of Milford, Nebr. Interment was made in the cemetery near by.

"Father, thou hast left us lonely,
Here thy loss we deeply feel,
But 'twas God who called thee,
He can all our sorrow heal."

ITEMS AND COMMENTS

The Governor-General of Canada has signed a law forbidding men to bet on horse-races "during the war." Why not for all time to come?

America's war bill to date—appropriations by Congfess in recently enacted laws or pending bills—amounts to $4,285,-867,541. And they say that we have just barely made a beginning.

Latest estimates of the 1917 wheat crop in the United States place the total at 656,000,000 bushels. This is a slight increase over previous estimates but still far below a normal crop.

The Negro reported from Youngstown, Ohio, as dropping dead with heart disease immediately after having stolen a purse with 13 cents in it, is an illustration of the millions of lost souls who for a mere trifle sell their eternal birthright and drop into an awful abyss of eternal woe.

The city of San Salvador, capital of the little republic bearing the same name, was wrecked in an earthquake June 8. Fire completed what the quake left standing, so that only one hundred houses were reported standing. A number of neighboring towns were likewise wrecked.

A determined effort is being made by the friends of temperance to get the present Congress to declare itself for prohibition, at least during the war. According to present plans it is proposed to prohibit by means of excessive taxation, the use of grains for distilled liquors, but the brewing interests are untouched except in increased taxes. But the temperance forces of the country are not satisfied with a victory of the brewers over distillers They want a victory of decency over both.

CONFERENCE ANNOUNCEMENT

Alberta—Saskatchewan

The Lord willing, the Alta-Sask. Conference will be held with the Salem congregation near Tofield, Alta., June 26, 1917. Sunday school and Bible conference same week. A. H. Wambold, Secy.

Western A. M.

The Lord willing, the Western District A. M. Conference will be held with the Manson, Iowa, congregation on Thursday, Sept. 27, 1917. The Sunday School Conference will be held on Friday the 28th. Ministers' meeting on Wednesday preceding for arrangement of conference work. Those desiring to be met at trains may address D. D. Zehr, Manson, Iowa.

C. A. Hartzler, Sec.

Southwestern Pa.

The annual Mennonite Church Conference of the Southwestern Penna. Conference District will meet at the Thomas Meeting House, Johnstown District, Aug. 16 and 17, 1917.

The Bishops and the Executive Committee will meet at 2 o'clock, P. M., Aug. 13; members of conference 9 o'clock, A. M., Aug. 14; meeting of Local Mission Board, 1:30 P. M., Aug. 14.

The annual Sunday School Conference will also convene at the same place as the preceding meetings; Sunday School Conference begins Tuesday evening, Aug. 14 and continues all day Wednesday, Aug. 15.

Those coming on the B. & O. R. R. will stop at Holsopple, Pa.; those coming on the P. R. R. take Windber trolley at Johnstown and come to the Round House. Be sure to tell the conductor where you want off.

Please inform Bro. James Saylor, R. D. 2, Hollsopple, Pa., of your coming so arrangements can be made for your transportation from above named points to the church some distance away.

We urge all members of conference to be present and extend a cordial invitation to others as well.

Sec. of Conference,
Wm. C. Hershberger.

GENERAL CONFERENCE

The annuoncements for the Mennonite General Conference of 1917 to be held at Harrisonburg, Va., will be as follows:

Monday, Aug. 27, meeting of the Committee of Arrangements.

Monday evening and Tuesday forenoon, Sunday school work under the auspices of the General Sunday School Committee.

Tuesday afternoon and evening, program Mennonite Board of Missions and Charities.

Wednesday and Thursday, General Conference, forenoon, afternoon, and evening.

The Mennonite Publication Board will have a meeting some place near Harrisonburg, Va., the week previous, time and plac to be announced later.

Ordained ministers will be given half fare concessions on the Baltimore and Ohio Railroad from St. Louis, Mo., or Chicago, Ill., or any intermediate point on said road and Harrisonburg, Va., provided they take the Shenandoah Special from Harper's Ferry, W. Va. Those taking other trains from Harper's Ferry, W. Va., will be required to pay full fare from Strasburg, Va.

In order to obtain "Stop-over privileges" it will be necessary to purchase round trip tickets in which case stop-overs will be granted at a number of points in Pennsylvania and Ohio. (See late folder of Baltimore and Ohio, page 65).

Ministers desiring to go to New York can purchase their tickets to that point at half fare and stop over at Harper's Ferry, W. Va. No stop over is permitted for more than ten days at each stop over point, tickets good for 30 days.

All ministers should have their credentials with them to avoid trouble and delay. These will be furnished by applying to the Secretary of your Conference.

E. L. Frey, Mod., Wauseon, O.
J. S. Hartzler, Secy., Goshen, Ind.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1884) SCOTTDALE, PA., THURSDAY, JUNE 21, 1917 (Gospel Witness Established 1905) No. 12

EDITORIAL

Before you can share the glory of the crown you must first be willing to share the reproach of the cross.

"And he said unto them all, if any man will come after me, let him deny himself, take up his cross daily, and follow me."

A number of conference reports, published in this and other numbers of the Gospel Herald, indicate some thoughtful and practical work done by our overseers in various fields. Now that our conferences have spoken, let us make the work practical by putting the conference resolutions into practice.

A writer in "Practical Eugenics" says that "the three primary and chief causes of race degeneracy are tobacco, alcohol, and immorality." Give this careful consideration, and if on investigation you find the statement incorrect, we would be glad to have the statistics proving the conclusion. If true, do your share by keeping free from them yourselves and using your influence on others to do the same.

Beware of Fakirs.—Word reaches us that in certain quarters there were men around trying to compel people to buy "liberty bonds" by making them believe that the law made such purchase compulsory. Such misrepresentation is enough to arouse suspicion. If they misrepresent one point, what assurance have you that they represent the government at all and that their object is not to pocket the money and give you a worthless paper instead. There is no law which dictates to any man how he should invest his money. Whether it is conscience, lack of funds, or disinclination to invest that keeps you from investing in these bonds, it is your privilege to do as you think best. Whatever may be the business of any agent soliciting your patronage, be sure that he carries proper credentials. And in the investment of your means don't fail to apply the scriptural injunction "Whatsoever ye do, do all to the glory of God."

A brother writes us, enclosing an article, and asks in what shape he could get his manuscripts so as to be most acceptable to the printer. As there are others of the same mind we will briefly answer the question.

If you write with a typewriter (which is, as a rule, the easiest manuscript to read) be sure that you double-space your lines. If you write with a pencil you had better recopy, using pen or typewriter. In either case, leave wide margin and write plainly enough so that the poorest reader may have no difficulty to read your writing. Be careful as to spelling and punctuation.

While these points are important they are not the most important points about an article. First, you should have a live message to give. With this message clearly fixed in your mind, and with the conviction that God wants you to give the message, do your best to give it in the shortest and most clear and concise way it can be given, and God will bless you in the effort. With conviction and enlightenment in the soul, prayer in the heart, a pen in hand, and a willingness to be used as God directs, you need not question that God is in the work.

What is the Church?—Next to God and His Word, His Church should be the object of our closest attentions and would be appreciated more if people would give it more serious attention. It is with the desire of encouraging serious thought that we submit the above questions.

What is the Church? It is the body of God's people—people who have accepted Christ as their Savior, who have been born again, and who from their hearts obey that form of doctrine which Christ delivered to us. God has wisely provided for the organization of His people into a visible body where in blessed fellowship they may strengthen one another and unite their forces in winning the lost for Him.

What is the Church? All members constitute the body. The Gospel of Christ is its creed. Church disciplines, conference decisions, and the concensus of opinion and doctrine on the part of the powers that be in the churches determine the faith of the several denominations. Because some members differ from the position which their church takes on certain questions does not affect the standing or faith of that church, unless there is a revolution in that church sufficiently large to alter its discipline or confession of faith.

What is the Church? It is the body of God's people, who make an earnest effort to put into practice the Gospel of Christ. Every faithful member stands loyally by this standard and every faithful minister speaks with no uncertain sound in defence of the doctrines espoused by his church.

What is the Church? It is the organization which ought to be strengthened by a loyal support of every official and every institution that renders loyal service to the Church. The more cheerfully and heartily we sustain the efforts of those who have the rule over us the more efficient will be their work and the greater the work accomplished for the Lord.

Do you call this discussion "churchy?" Perhaps it is; but let us not forget that the more faithful our service in the visible Church the larger will be the Church triumphant whose blessed lot it will be to share the riches and glory of God in eternity.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

BE A SOLDIER FOR CHRIST

By A. L. Huber.

For the Gospel Herald.

To my brother, bold and true
There is a fight for me and you:
So let's do our very best
And I am sure that we'll be blest.

Carnal weapons we'll not want,
The keenest ones are all too blunt;
But we will take the sharpest sword
The powerful Word of Christ our Lord.

Our Captain is the one that knows
The very act of all our foes;
He ever watches from the skies
His soldiers are not taken by surprise.

Now if we're in our Shepherd's fold,
Then let us be as Paul of old,
A soldier that doth never fear
When time of trial draweth near.

So let us stand both firm and true
For Him that died for me and you;
And it will bring us joy and peace
Yes, joy that never more shall cease.

Then after all our toil and strife
We'll receive a crown of life;
Oh, then we shall forever rest
Safely within our Father's breast.

Hesston, Kans.

THE TENANT FOR LIFE

The one great compensation which our Lord offered to his people for his departure from their midst was the presence of the Holy Spirit. It is their complete consolation, which is to last until his return.

And yet it is too much to say that the great proportion of our church-members never think of the Holy Spirit? This is not the fault of our professed creed, for we all say "I believe in the Holy Ghost." But is that statement real to us, is the belief it declares fruitful? For we cannot live as Christians without the Comforter.

The "Man Christ Jesus" consented to be dependent on the Spirit's power throughout his earthly ministry. This dependence, true of his whole earthly life, was maintained even after the resurrection. After the ascension the Divine Receiver becomes the great Transmitter (Acts 2:33). And it is the agency of the Spirit alone which makes Christ's astounding statement possible, "Greater works than these shall the believer do" (Jno. 14:12).

Even the great work of winning the world stood aside until the words had become true of the servants as of their Master—"They were all filled with the Holy Spirit" (Acts 1:4; 2:4).

How real a Person was the Holy Spirit to the first Christians! If there is a need for foreign work to be undertaken, it is the Holy Spirit who separates and calls the missionaries (Acts 13:2). And if churches are built up and multiply it is by the "sustaining companionship of the Holy Spirit" (Acts 9:31). If church-officers are to be chosen, they must not be simply men of business capacity. Are they full of the Holy Spirit? For this is reckoned indispensable, even for the keeping of the church's accounts and the distribution of her offertories (Acts 6:3).

Our church life as a whole falls far short of the Apostolic pattern, which was nevertheless lived out by men of like passion with ourselves. When we set on foot some new project we form committees and display much laudable energy; but do we usually wait on God in the matter that we may be enabled by the Spirit to carry it out?

We often are tempted to think time spent in prayer an encroachment upon business. If church-membership declines, it is to new "attractions" rather than to the reinforcement of the Holy Spirit that we look for the desired improvement.

By infinite labor we push the locomotive ourselves; but, if the true motive power were within, we should progress twice as fast with half the expenditure of strain.

The main purpose of Pentecost was not so much the working of wonders as it was the miraculous witness of transfigured lives and testifying lips.

Have we not missed this power because we are content to believe that the Holy Spirit is present in the Church as a whole, without realizing his personal relationship to each one? The New Testament teaches that the individual is the temple of the Holy Spirit, and the church is an aggregate of such units knit together and possessed by the Spirit (I Cor. 3:16; 6:19; Eph. 2:21, 22). The humblest member, no less than the highest archbishop, may be full of the Holy Spirit; the Church cannot be full if her members are empty—and many of them are. The Satanic tenant who when ejected threatens, "I will return into my house," can only be kept from the door by our obtaining a permanent occupier.

Five conditions appear to be laid down as steps into power.

1. **Repentance and Remission of Sins** (Acts 2:38, 39), that break with the past, and entrance into divine relationship—the death unto sin and the new birth unto righteousness—the living gift which is, to every believing soul, the fulfillment of the covenant made in Christian baptism—a conversion which repents, believes, and confesses Christ.

2. **Earnest Prayer** (Acts 4:31; Luke 11:13). "When they had prayed, they were all filled with the Holy Spirit." The Heavenly Father gives the Holy Spirit to them that ask Him.

3. **A Cleansed Heart** (Acts 15:9; Jas. 3:11; Phil. 4:7). "He gave them the Holy Spirit, having purified their hearts by faith." The state of heart purity is not merely pardon for past sins, but a present provision, whereby the inner source from which the evil deeds have sprung is divinely purified and kept from defilement by maintenance of a trustful attitude; so that the fountain sends forth "sweet water" instead of "bitter." Christ can and will transform the tastes and desires, and garrison both hearts and thoughts. So that while there is no arrogant assumption of sinlessness, which stands automatically condemned as self-deceit, yet there is a real joy and a clearer vision, a new experience of victory in temptation.

4. **An Obedient Walk** (Acts 5:32). Where the deliberate choice has been made to transgress willingly no known law of God, to be honest in baring the heart to the Lord's gaze, there the Comforter broods and finds full admission. Obedience at all costs to God is the best welcome to the Holy Spirit.

5. **Claiming Our Possession** (Acts 8:17; 19:2; Jno. 7:39). The Christian is meant to "receive the Holy Spirit." Failure to understand this is fatal. Now "receive" means far more than willingness on God's part, it implies the active grasping on man's part (same word as "take," Rev. 22:17). And only too often men go on asking, instead of "taking," the gift which is offered. To rise from the knees and without emotion to reckon the promise fulfilled; and, stepping out, actually to find it is true—this is the receiving the fulness of the Holy Spirit. The transaction once accomplished is to be daily maintained. We draw upon the Holy Spirit every time when our needs press.

The Christian is not meant to be unnatural, but he is hardly a Christian at all unless his life be supernatural.

The enemy of the soul may indeed, as Bunyan pictured him, cast the cold water of temptation or discouragement upon the upward-leaping flame of life; but the unseen Master is ready to pour continually the holy oil of the Spirit on the soul, so that, in spite of all, the fire may burn in daily victory. If the output is greater, then the inflow shall be proportionately increased. Every emergency, with its cry for help, may bring an abundant answer to meet the special need.

The soul which seeks and finds this promised gift, does pass, whether consciously or not, from weakness to power. The apostles failed when they attempted to imitate Christ in their own strength, even when the living

Example was before them. They found the secret of success only when the power to reproduce was implanted within them.

The Holy Spirit's power is not limited. It cannot be too strongly insisted upon, that while we can do by ourselves what we can do, He is given to make us do what we cannot do —to give power in our work, and guidance in our walk, to impart a secret that will paralyze sin and sloth and worldliness in our lives and transfigure them into the Apostolic Pattern.

He breathed on them and said, "Receive ye the Holy Ghost."—H. C. Lees in S. S. Times.

EXEMPTION FROM SIN

By R. D. Becker.

For the Gospel Herald.

The young men in the denominations who are exempted from military service should rejoice in the Lord that our government has passed such laws as to exempt them from military service. We can easily believe that many a father's (or son's) prayer was answered in the passing of such a law.

Great as our joy may be for this, the joy that our dear Lord Jesus came into the world to exempt us from sin should far exceed it. Then too the Lord did not come into the world only to exempt His people between 21 and 31 in a few denominations from Satan; but He exempts people of all ages (women too) in all kinds of conditions physically (above the accountability age) from sin.

We should all accept (register) Christ who will be so glad to exempt us from the military service of Satan who is always ready to draft people no matter in what condition physically, just so He catches them outside the military service of Christ.

Satan enjoys "slackers" in doing good, if that term may be used.

There was surely a lot of interest shown towards the young men that they should register and register just right, that they may be exempted from draft. Should not likewise our interest be raised to the highest pitch possible to get all people to register on God's Record that they may be exempt from all sin?

The young men who did not register are liable to punishment according to the law; likewise, according to the Word God's punishment will be throughout all eternity if our names are not found in the Lamb's Book of Life.

Another important point is that we register on God's Record before the day of registration is past—and we are not saved! It is also important that we study the Word and examine ourselves that we may know our name is recorded in heaven.

When the Book of Life is opened, will your name be found therein?

Praise the Lord for exemption from sin.

Millersburg, Ohio.

BIBLE TEACHINGS

III. On Riches

Sel. by Joseph Metzler.

Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwell therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied; then thine heart be lifted up, and thou forget the Lord thy God.—Deut. 8:11-14.

A little that a righteous man hath is better than the riches of many wicked. —Psa. 27:16.

Riches profit not in the day of wrath: but righteousness delivereth from death.—Prov. 11:4.

There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches.—Prov. 18:7.

Labor not to be rich: . . . Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings: they fly away as an eagle toward heaven.—Prov. 23:4, 5.

Give me neither poverty nor riches; . . . . Lest I be full, and deny thee and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain.—Prov. 30:48.

The sleep of a labouring man is sweet, ... but the abundance of the rich will not suffer him to sleep. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour, this is the gift of God.—Eccl. 5:12, 13, 19.

As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.—Jer. 17:11.

He also that receiveth seed among the thorns is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.—Matt. 13:22.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: . . . But thou, O man of God, flee these things. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate..—I Tim. 6:9-11, 17, 18.

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—I Jno. 3:17.

North Lima, Ohio.

THE WAY OF LIFE

By Cora Tracy.

For the Gospel Herald.

Walk in the Spirit.—Gal. 5:16.

Live in the Spirit.—Gal. 5:25.

And while you are walking in the Spirit, and are led by the Spirit, the Spirit will make you real to your reckoning of death.

You need not therefore worry at the death side. Do not live looking at a corpse but live looking at the Holy Ghost. As you trust Him every moment, as you breathe in the Spirit moment by moment, in the depth of your heart He will draw you away from the flesh—self, the world, the devil—and lead you in the way everlasting.

Lewistown, Mich.

LAUNCH OUT

Launch out into the deep,
The awful depths of a world's despair;
Hearts that are breaking and eyes that weep,
Sorrow and ruin and death are there.
And the sea is wide, and the pitiless tide
Bears on his bosom away—away,
Beauty and truth in relentless ruth
To its dark abyss for aye—for aye.

But the Master's voice comes over the sea,
"Let down your nets for a draught" for me;
He stands in our midst on our wreck-strewn strand,
And sweet and royal is His command.
His pleading call
Is teach—to all!

And wherever the royal call is heard,
There hang the nets of the royal word.
Trust to the nets and not to your skill,
Trust to the royal Master's will;
Let down your nets each day, each hour,
For the word of a king is a word of power,
And the King's own voice comes over the sea,
"Let down your nets for a draught," for me!

—Selected.

In performing small duties well, the way is paved for greater usefulness in life, and greater joy in service.—S.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.
Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.
Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lima, Ohio
(825 N. Jefferson St.)

Communion services were held here yesterday, the 3rd, Bro. John Blosser officiating; also 5 taken into church fellowship, 3 by water baptism and 2 on confession of faith. Will the readers join with us in prayers in behalf of the new converts? B. B. S.
June 4, 1917.

Kansas City, Kans.
(200 S. 7th St.)

Thursday, the 24th, Sister Minnie Kenagy left for her home in Pennsylvania, after spending nearly two weeks here assisting in the work. Her presence and help was very much appreciated.

Wednesday evening, the 13th, we had the pleasure of having with us Bro. Isaac O. Lehman and two of his friends for a pleasant visit. Bro. Lehman is a missionary at home on a furlough from South Africa. He is a representative of the River Brethren Church.

Sister Martha Buckwalter returned lately from a short stay at her home near Newton, Kans., whither she had gone on account of illness in the family.

Sunday, the 10th the missions were favored with a helpful visit by Bro. and Sister Abraham Eby of Lancaster, Pa.

Bro. and Sister Ezra Bowman who have been among our devoted working members, for a number of years, are back from a few weeks' visit among the brotherhood in Camden Co., Mo. They are now arranging to spend the summer months in that vicinity.

Sister Margaret Baird is the new worker at the Argentine Mission and is taking a hold of the work nicely.

Among recent visitors to the Mission have been brethren T. M. Erb, J. A. Heatwole, Joe C. Driver, Sanford C. Yoder, M. M. Buch, Olathe, and Walter Buch, Le Loup, Kans., also Sister Etta Brubaker from Chicago, accompanied by her mother from Canada.

Among the visible results of last Sunday's work here, was that one man who has been the victim of delerium tremens confessed his need of the Savior and promised to follow Him by His grace.

Sunday, the 3rd, the funeral of a poor mother was held in the Argentine district, by the workers.

'Twas a pitiful sight to see five motherless children in the care of the poor father. The children were under the care of the Children's Home for a short while. In His name,
June 15, 1917. J. D. Mininger.

Canton, Ohio
(1935 3rd St., S. E.)

We were recently favored with a sermon by Bro. E. M. Detweiler of Calla, O., also a much appreciated and helpful talk on our Sunday school and church by Bro. I. W. Royer.
June 16, 1917. C. K. B.

FRAZER

By John W. Weaver.

For the Gospel Herald.

Frazer is the name of a village and station along the P. R. R. about twenty miles west of Philadelphia and familiar to many of the brethren of Eastern Pennsylvania. Many years ago there was a congregation of our people in those parts, the house of worship being about seven miles to the northeast of Frazer, known as Diamond Rock. The services were discontinued about sixty years ago, but the old house still stands tho is somewhat pitiful to behold. It makes one feel as though we should have more Nehemiahs.

Some years ago the writer, in company with Bro. M. G. Weaver (representing the Weaverland Mission Committee) visited this old land mark. We began at once to make arrangements to have our ministers go and preach every two weeks. But the few members living in those parts were too far away and we failed to get much interest from the immediate neighborhood. Some one suggested that we ask for the use of an old abandoned school house at Frazer, near the main line of the P. R. R.

The school board very kindly gave us permission to use same, for which kindness we feel very grateful.

On May 10, 1910, we held our services in the school house at Frazer instead of at Diamond Rock. We then had six members, now there are some twenty, with very good interest. Later a Sunday school was organized. Preaching services are conducted every two weeks in the afternoon by ministers sent from Lancaster and Franconia conferences. The work is in charge of the Weaverland Mission Committee under whose faithful support and directions, by the rich blessings of our kind Father in heaven the work has steadily grown. Some of the most spiritual meetings the writer has ever attended were with our "happy band at Frazer."

We believe the time has come when our people ought to help them to a new meeting house. The matter was considered at the last annual meeting of the Eastern Board, a committee of three was appointed to confer with the Weaverland Mission Committee, visit the field, and take such steps as may seem proper and right. After hearing what our members had to say, as well as some who gave expression to the sentiment of the community, ground was secured at once and a building committee was afterward appointed to proceed with the work. Should any one feel moved to send in an offering towards the building of the house of worship you can send either to Eli G. Reist, Mt. Joy, Pa., or any one of the members of the Eastern Board (who will likely remind you of it) or, as the Franconia Conference has just lately organized a Mission Board, if you are in that district you can send your contributions to your Board, stating, "For Frazer Meeting House."

This phase of aggressive mission work should be no longer neglected by our people. Let us all "help a little" and let the work of building up the Church of Jesus Christ continue. "God loveth a cheerful giver."

I feel that there are many brethren and sisters in Eastern Pennsylvania who are represented by the ministers who preach at Frazer regularly every two weeks who are very willing to do their part in this place of God's vineyard if they are only informed of the needs of the field; hence this bit of history and appeal. Can we depend on you? and how much?
Union Grove, Pa.

A TRIP TO OZARK COUNTY

By J. M. Kreider.

For the Gospel Herald.

Judge, Mo., June 12, 1917.

Dear Herald Readers, Greeting in Jesus' Name:—I left home the morning of the seventh. My first stop was at one of our state asylums where there are over a thousand weak-minded people. They need our prayers. Paul says we should remember the feeble-minded.

The State Asylum is located at Fulton, Mo.—a most beautiful place. The state owns several hundred acres of land in connection with the asylum where those who are able to work find employment.

With the farm they have a dairy of about sixty Holstein which are under the oversight of an experienced man while the work generally is done by the weak-minded.

The milk from the cows is all used at the institution.

The gardens are cared for by the patients, as is the laundry work. When we watched those poor people do washing and ironing, with the peculiar look or their faces, our hearts were made to beat with sympathy in

their behalf.

After spending several hours at the asylum, we boarded the train for Jefferson City, where the state prison is located. Having several hours to wait we decided to visit the state prison. Here we found ourselves received with all courtesy and soon were shown around the institution.

We were almost shocked when told that there were over twenty-six hundred prisoners in the pen, and nearly all from the cities. Of the twenty-six hundred there are only five hundred from the rural districts.

While waiting in the office we were in conversation with the janitor, a young Negro who seemed to be quite happy and had considerable liberty about the building, yet he said he is here for life and innocent at that. A little later on an old man came into the office inquiring for the warden. When told where he was he sat down beside me. Soon we were ushered into another part of the building where we had the privilege of visiting with those with whom we were acquainted. A most touching scene was when the old man's son appeared weeping, and his father wept with him. That boy has been there three years and his father told me he had ninety-six more to serve—another innocent man, he said.

The man whom I visited is serving a term of fifteen years and is innocent too, he says. Oh, the sin in the world. And how loath men are to confess it.

When I was told that it took a ton and a half of meat per day, twenty-one hundred lbs of flour, and forty bushels of potatoes to feed those people I had to think again of the result of sin.

At 2:45 P. M. we boarded the train for Linn, the county seat of Osage Co. Linn is a town of about one thousand, located twelve miles from the R. R. As far as we could learn the people of Linn are mostly Catholic. They have a large church, also a school where the children are educated and brought up in their faith. How true the words of Solomon, "Train up a child in the way he should go, and when he is old he will not depart from it." Is it not equally true a child taught in the way he should not go will not depart from it either? Children brought up in Catholic homes and schools are hard to change.

We arrived at Linn at 4 P. M. Before us was a walk of five miles out in the Ozark hills. Without much thought we started out with a suit case in each hand. After walking about a mile a boy who is attending the Catholic school overtook me and spoke about my heavy load. My request then was that he help me out if he could. My request was granted. We soon had the halter off of his horse and the suitcases placed behind the boy and we went on our way together, the boy on his horse, I walking by his side. After my destination was in sight I began to inquire about my bill, but the boy hardly knew just what it would be. So I said I would give him a quarter. Then I asked him what he would do with it. "Get me candy," he said. "Well now," I said, "you had better get something that will do you more good." So he said he believed he would get a tie. "Well," we said, "can't you think of something that would be of more value to you?" So we left him that way.

Friday we put most of the day in in building a booth to hold our meetings in. Since the meetings have began there are two applicants for baptism and one to be reclaimed. Dear brethren, how shall these people be taken care of? There are six resident members here, three applicants, and there may be more ere the meetings close. Will all pray the Lord of the harvest to send forth more workers? How about you, brother, is the Lord calling you to give your life in the Ozark hills?

Palmyra, Mo.

OUR DUTY AS CHRISTIANS

By Homer Kauffman.

For the Gospel Herald.

> Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world. —Matt. 28:19, 20.

Here is our command. How many of us are obeying the call? You know that for every tick of the clock one soul passes into eternity. Isn't it terrible to think that most of these souls are going, not to the land of eternal glory but to the lake of torment! Are not these souls worth saving?

> "Far, far away, in heathen darkness dwelling,
> Millions of souls forever may be lost;
> Who, who will go, salvation's story telling,
> Looking to Jesus, heeding not the cost?"

I am making one earnest plea because of the great war that is now raging. Everything about us seems to be fulfilling prophecy. When God's great judgment sweeps over the earth, where shall the heathen be! Who will go? Were I older I would go. I believe the Lord is telling me to prepare for work in later life. The heathen are inclined to worship and worship their idols. This shows that they are more loyal to their gods than we often are to ours. Who will go? May the Lord direct some one to go and tell the heathen of His love. There can not be too many to carry the message of salvation to the lost in heathen nations. "The harvest truly is plenteous, but the labourers are few."

Scottdale, Pa.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

XXII. Interesting the Children in Business Affairs

Children wonder how things are going around the place, in a financial way as well as in other ways. The boy that helps to do the work on the farm or in the shop wonders if ends are being met or if there are some payments that should be met that just can't be.

Parents wonder sometimes why it is that their boys don't take more interest in the work. Is it not true that it may be because they know nothing about the business? When papa talks about the horses he refers to them as "my" horses. When he speaks of the cows he calls them his cows. When any of the crops are talked about they are "my" crops, leaving the boys out entirely, except when the horses are to be worked, the cows milked, and the crops gathered. Then the boys are to do the work and go at it with a will, but I often think it is rather discouraging for the boys if everything but the work belongs to papa. Would it not be a good plan to refer to the things as "ours," thus giving the boys to understand that they not only have a hand in the work but that everything about the place belongs to all of us? We are doing a partnership business here. When an article is disposed of the children wonder what it brought. That is no more than natural. They helped to take care of the stock, they cultivated the crops and helped gather them, so they want to know.

Well, some people think they should not know such things until they get to doing business for themselves then let them go ahead. As we teach the children to work we should teach them to manage. Good managers never come amiss. I should think one who has acquired the ability of managing business affairs well would have advantage in the mission field over one who has not learned it.

We have known young people who knew nothing whatever about the business in the home until they learned that papa had failed in business. They felt bad when it was made known to them that their supposed

home was to be sold and they were now expected to leave the parental roof and go work for strangers, something that they had never thought they would be expected to do. Again, we wonder if Papa would have been more confidential with the boys regarding the business, if the boys would not have worked more to papa's interest and helped more to save the home.

How may we interest the children in the business affairs? Well, here are some ways that worked quite well in some homes. Give the children an interest in the stock. Give each one a calf that he and she can really call their own. Or give them a few chickens. By them having a calf a piece or a few chickens see if they don't take more interest in the other calves and chickens. A calf looks larger to many a boy than several cows look to many a man. The same is true with the girls if they have three hens that they can call their own, they look larger than mamma's whole flock.

I think of Jesus who is referred to as the carpenter's son. It may be that He worked at carpentering quite young the fact that He was subject to His parents and His father a carpenter causes to me to think that He was interested in carpentering and His father did what he could to interest Him. Paul was a tent-maker. Just what his parents were I don't know; but it is possible that they were tent-makers too and got their boy interested. The apostles were mostly fishermen and no doubt quite efficient. It may be again that the fathers took them into their confidence about their business affairs and the boys became interested.

Another thing that will keep the children interested is to give them encouragement once in awhile. There are few people who don't appreciate encouragement. When children are growing up and doing the best they can, they then make many mistakes, but not everything that they do are mistakes. So they should be commended for what they do well, at least. Some parents do much commending, but it is usually to some of the neighbors or when visitors come. We have noticed that when we commend the children that it is best to give it direct to them with the understanding that they become all the more humble. We believe it not out of order to let the children do some of the buying sometimes, also some of the selling. These things are helpful.

Put some responsibility on the children. Teach that after all everything that we have about us belongs to the Lord; that we are only His servants, and that God will hold us accountable for the way we take care of the things He entrusted to us. We should teach that God wants us to be busy, and as we are busy about our work we should be busy about the business affairs. The apostle says, "Not slothful in business, fervent in Spirit, serving the Lord." It is possible that the children may become careless in their business affairs. The apostle says, business affairs because we parents are not as punctual as we should be. When an obligation is to be met we should be sure to give satisfaction. God help us to interest the children in the business.

Palmyra, Mo.

WHY NOT PLAY CARDS?

Many people argue loud and long that it is all right to play cards, that there is no harm in it, and so on. They argue so plausibly that sometimes they seem to make themselves believe that conscience does not protest and that all is well.

The story is told of H. Clay Trumbull, the great preacher, that when he was a boy he was in the habit of playing cards with the other young fellows in his town. One evening, however, while a game was in progress a terrific thunder storm came up. As the tumult overhead increased one of the players dropped his cards with the remark:

"I guess we had better quit until the storm is over. I wouldn't want to be struck by lightning while playing cards."

"Why not?" asked Trumbull in astonishment. "If card-playing is all right, I'd just as soon be struck playing cards as at any other time."

The frightened player looked confused and replied lamely, but neither he nor his companions were willing to go on with the game until the storm was over. But Trumbull played no more cards. If other fellows whose moral standards he did not especially fancy believed that card playing was an unworthy death-hour occupation, how could he justify his own continuance in that form of amusement?

A party of young people in a suburban community were invited in by one of their friends to spend the evening playing cards. On their return home some inquiries were made as to who had been present at the card party. The inquirer noticed that the names of several young ministerial students were omitted, though he knew that they were intimate friends of these young people, and he asked further:

"But were not So-and-So and So-and-So present? They are of your set, aren't they?"

"Certainly they were not there. Do you suppose ministerial students would go to a card party?" was the surprised reply.

It is pretty certain that they would not and it is just as certain that had they been invited and had they gone and taken part in the game, they would have fallen many degrees in the estimation of everybody in the community, Christians and non-Christians alike.

Well, if card playing is all right why should not ministerial students and ministers and their wives and children play it? Does it seem fair for Christian people—to say nothing of the people of the world—to criticise and condemn in their minister the things they practice themselves?

Wouldn't the fairer and more sensible and really Christian thing be to say in all such matters as this:

"Well, it may be that there is no more wrong in card playing in itself than in any other game, but if it is wrong for my minister it is wrong for me; if it would injure his influence as a preacher of the Gospel it would injure my influence as a Christian; therefore I will not do it."

Every young Christian is compelled to face such questions as this and fight the battle out. Every plausible excuse the devil and some mighty good people who are his innocent allies can put up will be brought to bear to persuade you that "there is nothing wrong about it."

Notwithstanding all these arguments and persuasions the fact remains that for one reason and another a great big question mark has been written after certain amusements (dancing and card playing among them) and when you see that question mark it is safe to conclude that there is some pretty substantial reason for it's being there. You should at least make an honest inquiry into its meaning and then if you are still not thoroughly and conscientiously satisfied that it is out of place, the wise course will be to shun the thing. The Master's cause and your influence will never be hurt by your letting it alone; both might be grievously hurt by your indulgence. The pleasure you might get out of it would never compensate for the harm you might do some other soul.—Sel. by Sadie Rhodes.

SELF DENIAL

The law that governs the question of personal liberty is the law of self-denial. It is not to do as I believe or as I think. If that were the law, there would be as many rights, as many liberties, and as many laws, as there are individuals. Every individual has a certain right, a certain liberty, and certain opinions, and we are to respect each one to a certain extent, none, however, is allowed to assert his personal rights and liberties to the exclusion of others. If we do, we are not following the law of self-denial.—John Thut.

Sunday School

For the Gospel Herald.

Lesson for July 1, 1917.—Isa. 6:1-13

ISAIAH'S CALL TO HEROIC SERVICE

Golden Text.—Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.—Isa. 6:8.

Introductory.—After devoting a year and a half to the study of the New Testament our Sunday schools are taking up the line of thought where we left off at the close of 1915. It is well that we alternate in the study of Old and New Testament truth, as each has a peculiar way of impressing truth that is not found in such marked way in the other. The lesson before us is a simple narrative of facts, at the same time typical of present day Christian duty which ought to press this teaching home to every one who wants to know the will of God concerning his or her life and labors.

The Vision.—It was in the year that King Uzziah died that Isaiah had a vision which transformed his entire life. Listen to his story: "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke."

Isaiah Convicted.—The vision made a profound impression upon Isaiah. For once he saw himself as he was. When man comes to the place where he compares himself with the glory, power, purity, and holiness of God he then only begins to realize what a poor, weak, mortal he is. We are not surprised that he should cry out saying, "Woe is me! for I am undone; because I am a man of unclean lips." And what brought about the realization of this sad fact? "For mine eyes have seen the King, the Lord of hosts." We get the impression that before this he had formed a fairly good impression of himself by comparing himself with other people. People who are in the habit of comparing themselves with the lives of others invariably get too exalted an opinion of themselves; for while they are not necessarily better than others it is the fault of the self-opinionated man to get that impression. But now Isaiah found that the people with whom he was living were also "of unclean lips." But now we see the beloved Isaiah prostrate before God, recognizing his lost and undone condition, filled with love to God who had so wonderfully revealed Himself to him, in the best kind of an attitude to receive the highest kind of divine blessings. It is in the valley of humility, not on the mount of self exaltation, that people get their blessings from the Lord.

The Cleansing.—Isaiah had not long to wait until the blessing came. He had acknowledged his guilt and the Lord was prompt in responding to this acknowledgment. There came one of the seraphim, laid a live coal upon his lips, and said, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Isaiah could now stand before the Lord, pure and cleansed and holy, the eloquent prophet of God, receiving his commission from the Almighty.

The Call to Service.—But cleansing was not all. No sooner had Isaiah been cleansed than he heard the message, "Whom shall I send, and who will go for us? Isaiah was ready. "Here am I," said he, "send me." It is the attitude of every saved, cleansed child of God. We are ready, by the grace of God and the direction of the Holy Spirit, to do what we can in whatsoever place, position, and way that God sees fit to use us. Notice also, the command came after, not before, the cleansing. Before you get your call from the Almighty, you are, like Isaiah, cleansed from sin, consecrated to God, obedient to His Word, ready to do His bidding. Many who are like Isaiah was before his cleansing are making claims as to what great work the Lord has called them to. They need to look heavenward, get the live coal upon their lips, the fire of God's cleansing power into their souls, and a will to do the will of God whatever that may be.

The Commission.—The willing volunteer got this message from the Lord, "Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes," etc. In other words: Isaiah, you have a hard job; you are called upon to fight the hosts of sin, and the work will be surrounded with great and many discouragements. But I want you to keep on until the end, or as long as you have a human soul with which to work. The picture is dark, but true to life. You will notice also that there was a blessing coupled with the commission. So is there with our work. Let us take a good look at the work which confronted Isaiah, and then with prayer to God let us go forth to our own work. We are commissioned to "preach the Gospel to every creature." Let us accept the call, do our work faithfully, and look to God for results.—K.

Our Young People

CHRISTIAN CITIZENSHIP.—Phil. 3:20, 21; Rom. 13:1-7

Topic for July 1

MOTTO

"With well doing ye may put to silence the ignorance of foolish men."

THE STUDY HOUR

I. **Our Topic.**—With the mind of the world upon national affairs at the season when the people of the United States celebrate the event that marked the step leading to independence from other nations, it behooves the Christian to take a look at his relations to his own country, to the world and to God. Can we as God's children enter into the celebration of a day that marks earthly divisions and consequent strife and bloodshed? Can we enter into the common spirit that is usually named patriotism when it implies the spirit of war and self defense with carnal weapons?

With a knowledge of our Master's teaching, that because His kingdom is not of this world therefore his servants do not fight (Jno. 18:36), it behooves us to inquire how we shall truly bless the country in which we live without being partaker in her strife and bloodshed in times of national danger. We are citizens of this nation because we live here with those who enjoy the privileges that the government affords. The government recognizes us as citizens and offers us the rights of citizens wherever we go. We have access to the public institutions and enjoy the blessings that this brings with it. Truly every one of the children of God are ready to show respect to the laws of the government as far as it is possible for them to do so and not disobey God. They are submissive to the powers that be in heeding the commands of the rulers and in not resisting their authority. But we are first of all citizens of a heavenly country and owe first allegiance there. As such, we are pilgrims and strangers in the earth. Like our Master we have a mission of love to fulfil to the lost of earth regardless of nationality. In the real sense we are citizens of the world with our first allegiance in heaven, and particular duties to the country in which we live on the earth of doing well and showing our respect to the rulers as long as they do not ask of us anything that would militate against our mission from our King, the Lord Jesus Christ.

II. **The Text.—Phil. 3:20, 21.**—In contrast to those who mind earthly things the children of God have their conversation (citizenship or politics) in heaven. If we belong to the country of heaven, we are sure to be loyal to the place and its government in all things. The things of earth will have no attraction to the loyal citizen of heaven, save only as they will advance the progress of the heavenly kingdom. We are looking for our King to appear to bring in the great change that will complete our bliss in the atmosphere of heaven.

Rom. 13:1-7.—These verses show the attitude of the Christian toward the earthly powers and their rulers. It is one of submission. Never of resistance. It is possible to be submissive to a power in the sense of not resisting even when we cannot do the thing that the power demands of us.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JUNE 21, 1917

Field Notes

Bro. J. S. Mast of Elverson, Pa., preached at the Altoona Mission last Sunday evening.

Bro. Aaron Loucks of this office filled the regular appointments at Rockton, Pa., last Sunday.

Bro. C. D. Esch, missionary on furlough from India, was one of the attendants at the Ohio Conference last week. He gave a helpful talk at the Sunday School Conference.

The brethren, Hiram Weaver and E. J. Varns of Hollsopple, Pa., were pleasant callers at the Mennonite Publishing House one day last week.

Bro. C. A. Graybill of Schellburg, Pa., attended the Sunday school meetings at Port Trevorton, Pa., June 15 and 16, and at Martinsburg, Pa., June 17.

Last Sunday was communion day at Duchess, Alta. Bro. N. B. Stauffer of Aldersyde, Alta., was expected to be with the brotherhood there at that time and conduct the services.

Bro. Amos Nusbaum of Middlebury, Ind., spent Sunday, June 10, with the Bowne Mennonite congregation near Elmdale, Mich., filling appointments morning and evening.—S.

Bro. J. E. Hartzler of Goshen, Ind., filled the regular appointments at the Scottdale Mennonite Church last Sunday, preaching both morning and evening. He left Monday for Springs, Pa.

"A very good conference," is the report from the Eastern A. M. Conference held at Walnut Creek, Ohio, last week. There was a large attendance, good interest, and members are hopeful of good results.

A very interesting Sunday school meeting was held at Martinsburg, Pa., last Sunday. The home congregations turned out enmasse, and there were those in attendance from several of the adjoining counties.

Bro. Abram Metzler of Martinsburg, Pa., spent last week among the brotherhood in Juniata and Snyder counties, Pa., filling appointments at all the Mennonite Churches in those two counties.

An inspiring mission and Sunday day school meeting is reported from Port Trevorton, Pa., on Friday and Saturday of last week. There was a good attendance and good interest from beginning to end.

Bro. Levi Mumaw of the Publishing House spent a day at home after a few weeks' absence in Ohio and Illinois. He and Bro. Aaron Loucks left on Tuesday of last week to attend the Eastern A. M. Conference at Walnut Creek, Ohio.

Change of Address.—Bro. J. B. Smith and family, from Hesston, Kans., to Elida, Ohio. Bro. Smith has changed his occupation, for the time being, from teaching school to potato raising. He has retained his interest in the Kingdom, however, and his voice will continue to be heard in defence of the Gospel.

The Sugarcreek congregation near Wayland, Iowa, has planned for a Bible conference to be held Oct. 16-18.

Bro. J. M. Kreider of Palmyra, Mo., is spending some time with the little flocks in Osage and Shannon counties, Mo., holding meetings and conducting communion services.

The York Co., Pa., brethren expect to have Bro. S. G. Shetler and wife of Johnstown, Pa., with them on Sunday, June 4. Bho. Shetler is to preach at Stony Brook in the morning and in York in the evening.

Bro. Noah Bowman and wife of Kansas City, Mo., are spending some time in Morgan and Camden counties, Mo. They are much impressed with the work in that field and the brotherhood there appreciate their visit.

Sister Marion Charlton of Hesston, Kans., spent a few days with friends at Scottdale last week. With her came Sister Elizabeth Horsch, one of the workers at the Publishing House but who has been a student at Hesston for several years.

We enjoyed a brief but pleasant visit, one day last week, from Bro. J. H. Hershey of Palmyra, Mo. He had been on an extended visit to his former home in Lancaster Co., Pa., and left for his present home on Tuesday evening of last week.

Correspondence

Frazer, Pa.

Dear Herald Readers:—On Ascension day, May 17, the committee appointed by the Eastern Mission Board met in the Old school house at this place as previously announced in the Gospel Herald. They considered a church building from all points of view and after quite a little discussion it was decided that a church building be erected at the best suitable place as near Frazer station as possible. A building lot was secured and a committee appointed to accept subscriptions in this community and any other place they wished to work in. Bro. C. R. Halderman, Malvern, Pa., and the writer, were appointed on this committee. There will be others appointed for some other localities. Those wishing to help in a financial way and do not know of any brother taking subscriptions in their respective neighborhoods can forward same to the above named committee.

The interest and attendance in the work at this place are good. There were six members when the work started several years ago. Meetings were held every two weeks for a few years and then a Sunday school

was organized by Bro. John Senger. Interest continued to increase not only in this community but by the brethren from the surrounding districts who so kindly helped us by being present to give us a word of encouragement from time to time in the Lord's work.

We give an invitation to all to visit us whenever possible. Brethren who are blessed with modern conveyance can do good work by visiting places of this kind. An automobile ride on a Sunday afternoon with the Master's work in view at the other end, am sure, will bring more and greater blessing to all, than the ordinary run-around spins which do not accomplish any good purpose and very often—yes, entirely too often—result in chilling of one's spiritual welfare.

On June 3 Bro. Kraybill of Mount Joy, Pa., will be with us.

Sunday school at 2 P. M., Preaching services at 3 P. M. Sunday school every Sunday afternoon, preaching services every other Sunday.

June 17, a brother from Franconia Conference. July 1, John W. Weaver, Union Grove, Pa.

Remember us by personal attendance when possible and by your prayers for His work at this place and all other places of this kind where His Word is taught in truth and sincerity.

Harry G. Brackbill.

May 17, 1917.

La Junta, Colo.

Greeting to all Herald Readers:—Bro. J. M. Nunemaker of the Holbrook congregation preached an interesting sermon here on Sunday evening, May 27.

Bro. Jacob A. Heatwole is spending a week or more with the congregation at Brandon, Colo.

Bro. Allen H. Erb is spending a week at Hesston, Kans.

Programs are out for an all-day Sunday school meeting, June 10, at the East Holbrook Church. Much interest is being taken and all Sunday school workers will appreciate the blessings derived from such meetings.

May 30, 1917. Cor.

Kokomo, Ind.

Greetings of love to all Herald Readers:—The people at this place have many reasons to be thankful to our heavenly Father for the bountiful blessings which He is bestowing upon His people. There is not much sickness through here at present.

On April 22, 1917, six young people were taken into church fellowship by water baptism. May God ever bless their new relationship with God the Father.

On Tuesday evening, May 15, we held our council and preparatory meeting which was attended by a large number of brethren and sisters. Peace and harmony prevailed throughout the meeting.

On Sunday, May 27, we had our communion meeting. Communion was observed and the ordinance of feet washing practiced by a large number of brethren and sisters.

Our Sunday school attendance is good and good interest is manifested. The attendance at the Y. P. Bible meeting is better than it used to be. Our prayer meetings are well attended.

Yours in His service,

May 31, 1917. G. W. North.

Beemer, Nebr.

Dear Herald Readers, Greeting in Jesus' Name:—We have many reasons to praise God for the many blessings that are daily showered upon us. At present there are ten young people receiving instruction for baptism. May they prove to be faithful followers of Jesus, and we hope that others also will make the wise choice of serving the Lord.

In His name,

June 1, 1917. D. Z. Birky.

Middlebury, Ind.

Dear Herald Readers:—I will again send a few lines from the Middlebury congregation. We had no church services at this place for four weeks on account of an epidemic of small pox in this community. There are no cases at present, and we again had our regular services last Sunday

On May 28 we hold our council meeting. Bro. D. D. Miller was present and conducted the meeting. The Lord willing, communion services will be held June 10.

It is sometimes hard to live up to our profession as Christians among people who do not respect the Word of God. It is still harder when we are with those who profess to be followers of the meek and lowly lamb, and yet do nearly anything that a non-professor would do. They will tell us that they see no harm in this or that, perhaps make sport of us if we refuse to do as they do. But we should not permit ourselves to be led astray. We need to be watchful and prayerful in this present age of lukewarmness.

If we feel that there are those among us who are not seemingly engaged in the right thing, we should not be discouraged but look unto Jesus our example, seating Himself at the table in the upper room. He did not say, "If Judas comes, I will not go," nor did He ask him to remain away. He knew Judas much better than we know one another. Shall we examine our brother and sister and stay away, or examine ourselves and so eat. He tells us which He would have us do. Anna Keyser.

June 1, 1917.

Salunga, Pa.

Dear Herald Readers, Greeting:—The Landisville and Salunga Sunday school workers' meeting will be held at the Landisville Mennonite Church on Wednesday evening, June 27 at 7 o'clock. Program as follows:

Lesson for July 1, Bro. Jacob G. Habecker.

Lesson for July 8, Bro. Amos G. Kauffman.

Lesson for July 15, Bro. Abe Brenneman.

Lesson for July 22, Bro. John H. Mosemann. Sec.

June 10, 1917.

Dalton, Ohio
(Swiss Mennonite congregation)

A friendly greeting to all Gospel Herald Readers:—On May 27 Bro. David Yoder of Smithville preached us a very impressive sermon using Acts 2 as a text.

Bro. Simon W. Sommer of Fairview, Mich. (who attended conference at Elida, Ohio, and came past here to visit his mother, brothers, and sisters) also preached for us in the evening, May 27 (from Luke 14:18) to an attentive and well-filled house. It certainly did us good to once again shake hands with our old time friend. We were also glad to see that he is still true to his faith and presents the true Gospel. May God bless him in his labor.

June 10 votes were taken for a new deacon. One of the ten brethren that were nominated will be chosen by lot on June 24. May the one whom the Lord chooses be true, faithful and firm like our former deacon had been, who now served for 48 years. A great burden lies upon the one in the future which no one knows except the ones who have experience. But Jesus said, "My yoke is easy, and my burden is light." Paul also wrote (Gal. 6:2) "Bear ye one another's burdens, and so fulfill the law of Christ."

Our prayer is that God may grant it, that he may be one who seeks the welfare of the church and loves to work in the Lord's vineyard.

June 11, 1917. Cor.

Aurora, Ohio
(Plainview congregation)

Greetings in the Master's Name:—We certainly feel grateful towards the Lord for His bountiful blessings. If the Lord be willing, a Sunday school conference will be held at the Plainview Church, Portage Co., Ohio, July 4. This will be an excellent opportunity for all of us to enjoy a spiritual feast on the 4th instead of attending worldly and sinful amusements so prevalent throughout our land on that day.

A hearty invitation is extended to others from other congregations to attend. Cor.

(Continued on page 220)

Miscellaneous

THE NEW JERUSALEM

(Rev. 21)

By Barbara Birky.

For the Gospel Herald.

There is a home beyond the skies
Whose beauty far exceeds
The grandest home earth can supply
With all her temporal means.

I read of it within the Book
That is inspired of God,
And as I through its pages look,
I view the home beyond.

It is the city built of God,
The New Jerusalem,
Where Jesus dwells and angels trod
The golden streets of heaven.

The city lieth full four squre,
Enormous is its size,
Twelve thousand furlongs every where—
In length and breadth and height.

Its walls are great, its walls are high,
And twelve gates do I see;
And at each gate an angel nigh—
'Tis beautiful to me.

Upon each gate a name I see
Which is to represent
The tribes of Israel, twelve they be,
That into Canaan went.

Foundations twelve this wall does have,
And each one claims a name
Of the apostles of the Lamb—
Who heard His teachings plain.

The city is of purest gold,
And clear it is as glass;
Its walls are jasper, and behold,
The foundations it has:

Emerald, sapphire, chalcedom,
Amethyst, jacinth and beryl,
And six others of like beauty,
While each gate is one pearl."

This gold-paved city knows no night,
For darkness is unknown;
The Lord of glory is the Light
Of this celstial home.

There is no pain or sorrow here,
All sighing flees away;
But all is love and peace and cheer
Through one eternal day.

Nothing wicked, abominable,
And naught that can defile,
Can enter in and be able
To vex us or beguile.

"Alleluia! Alleluia!"
I hear a glad new song—
'Tis sung in sweetest tones by the
Redeemed and heavenly throng.

"Savation, glory and honour
Unto the Lord our God,
And power to Him; for righteous are
The judgments of our Lord."

Oh, who will share this happy home,
And who can it attain?
Those who through Jesus' blood alone
Are cleansed from every stain.

"Keep my commandments," saith the Lord,
Trust in Him day by day;
Search and proclaim His holy Word,
Then dwell with Him alway.

Delavan, Ill.

THE CONSECRATION OF FRIENDSHIP

Selected by Martha D. Moyer.

Many books have been written on friendship. Most of these books, however, treat friendship as a purely ethical or social power. The Christian loves to think of it as born of God, and so drawing from Him alike its power and its purity. One can study the history of humanity and find various forms of friendship, like that of Damon and Pythias, for instance, which are interesting and suggestive. Men are naturally drawn to each other when they find in themselves those qualities which lie at the root of friendship and mutual helpfulness. But no study of humanity can be exact which does not go back of the evident human characteristics to the unseen source of all power whence good characteristics come. The history of Christianity does not begin with man, but with God. The first words of our dear Bible, which is God's revelation to us, "In the beginning God created," seem to draw us immediately to the right and only source of human reasoning. To begin with ourselves seems to be like dealing with the water of a stream whose source we do not know and whose entrance into a larger body of water is hidden. We may dabble in the water flowing at our feet, but intelligence bids us find out whence it came and whither it is going. So it is with the stream of human life. To take things as they are in the simple present of our existence, without seeking the origin of life and the end which awaits it after the few years have gone by, would hardly seem to be worthy of our intelligence or helpful in our struggle.

God is the beginning and the ending, the Alpha and Omega of all things. Therefore we can understand our relationship one to another only as we understand and believe in and worship God.

"God is love," says the Book of books. "In Him is life, and the life is the light of men," we are told again. All that is excellent in us, therefore; all that pleases and cheers and comforts, all that brings us nearer to each other and makes us helpful one to another, comes from the God of Love and is the reflection of His life which leads us into light. At once we see how this eaxlts friendship. It is a glorious thing. I look at my friend and realize that I regard him not merely as a chance creature who has crossed my path, not as a mere moving organism with power to speak and feel, but as a child of God; and I love him because God loves him and because he is my brother. Friendship, therefore, is a very sacred thing, not to be lightly regarded or carelessly treated. It is a reflection on earth of the glory of God in heaven.

And this being true, we at once learn how we ought to treat our friends, and how friendship ought to lift us up rather than depress us. And first, we learn that while there may be varieties of friendship, we must love all men and try to be friendly to all with whom we come in contact. I am glad that you have that dear friend who loves you and whom you love. I congratulate you on your blessedness. But I wish to tell you that your friendship will endure only as you both love God, and only as you feel your hearts going out to all men because of your confidence in each other.

An essential of friendship is sacrifice. Where true love exists such sacrifice is instinctive, and does not pride itself because of its denials. It is a joy to give up anything and everything for the sake of the one whom I love. "Greater love hath no man than this, that a man lay down his life for his friends." But sometimes we have to sacrifice ourselves thoughtfully and with planning, in order that we may best help those dear to us. Sometmes it brings extreme suffering, of which no one knows but the one who suffers. Sometimes there is even a little bit of rebellion in the heart that such sacrifice should be necessary; and yet it is an essential truth that the more we do sacrifice the deeper our love grows; and soon or late, when he understands the case, the one for whom we sacrifice finds his love deepened. It is a wonderful study, and well worth pursuing. But we want to keep it simple, and understand that if we have true friendship pain is inevitably a companion of it.

Friendship also implies an ability to understand, or at least an effort to comprehend, the needs and thoughts of others. If I have a friend, and if my friendship is deep, I will grow to anticipate his wants and to realize his emotions without any word from him. It is this mutual understanding that constitutes one of the glories of friendship. Just as God understands us, not only because He is infinite but because He loves us, so friends understand each other more and more as they serve one another and stand heart to heart in the life they are called upon to live on earth.

From this suggestion we gain an idea of the consecration of friendship. Born of God, and universal in its application, and ready to sacrifice itself gladly, friendship becomes a holy thing. Think then how God blesses those who love one another. If you ever feel lonely or depressed, or even think that no one loves you, remember that there are those waiting for your help and cheer to whom God bids you go and bring light into their lives. It is not for you to wait for somebody to come to you, but it is for

you to go out and approach some one else. And when you do this then there comes flooding into your heart not only a love for the one whom you are serving, but a consciousness that life is a beautiful thing after all.

Notice, too, that this friendship has to be knitted to God by unceasing thought and prayer. I doubt whether my love for my friend would continue if I did not pray for him. It is when I whisper his name before God and ask God to help him that I feel the birth of love, and so treat it with reverence. Never let us forget to pray for our friends, and to bring them into association with ourselves when we worship.

And lastly, let us guard against selfishness. It is not what my friend does for me, nor is it it altogether what I can do for him, but it is what we can both do for God that constitutes the real glory of our love. Side by side we work for Him. Heart to heart we try to do His will. And so we are joined together by that most holy bond which, coming down from heaven and holding us near to God, also holds us near to each other in a friendship which not even death can break.

"Blest be the tie that binds
Our hearts in Jesus' love;
The fellowship of Christian minds
Is like to that above.

"Before our Father's throne
We pour united prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares."

A CALL TO SERVICE

By John Harnish.

For the Gospel Herald.

While there is going throughout our land today a call for young men to go to the bloody field of war, it seems to me very fitting that we should appeal to our Christian young men and young women to become more active in the warfare in which our God commands us to fight, which is against the power of Satan in this world. But the weapons of ou r warfare are not swords and gun, but the Word of the Almighty God; "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world and against spiritual wickedness in high places."

Oh! For an awakening among the young men and young women of our church today. How many there are who seem to think that they have fulfilled their mission when they join church and have their name on the church roll. But our work as a Christian is just then begun. God says, "Woe to them that are at ease in Zion." I believe with others that, every young man and young woman who loves the Lord Jesus Christ must **wake up** to the fact that he or she has a mission in the world, in the work of reaching the lost. In all ages God has used those who were in earnest. Satan always calls idle men into his service. When we are thoroughly aroused and ready for God's work then he will take us up and use us.

I pity the young man or young woman who professes to be a Christian in this day, and who says he or she can find no opportunity of doing any work for Christ. Surely there must be some mistake somewhere. The idea of anyone knowing the Lord Jesus in this twentieth century and saying he has no opportunity of testifying for Him. No one need look far to find plenty of opportunities for speaking and working for the Master if he only has the desire to do it.

Oh! young Christian friends, how can you be at ease doing nothing to promote the cause of Christ while there are thousands going down every year to Christless graves? Oh! take your thoughts away from the world with its wealth and pleasures, which last but for a season, and fix them upon our Savior Jesus Christ, who died the cruel death of the cross that you and I might have life everlasting. Are you not willing to do a little in return for such great love? "Lift up your eyes, and look on the fields: for they are white already to harvest." If you cannot do some great thing for Christ you can do some little thing.

Why is it that so many young men and women who profess to be followers of Christ are so little concerned about Christ's cause here on earth? The only reason I can give is because they have not considered the value of a human soul. Christ said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or, what shall a man give in exchange for his soul?" So we see that even one soul is worth more than the wealth of the whole world, and if we win just one soul for Christ we accomplish far more than if we should gain the whole world. And who knows but that one soul we win may be the means of winning many more? Oh! may we be burdened for lost souls!

One reason we as young people do not have the zeal to work for Christ as we should is because we do not spend enough time studying His Word and talking with Him in prayer. Do you say you haven't time? Oh! but you have. Surely you can find a little time each day to commune with Christ. Oh! for more prayerful lives among the young people.

Let me say to any Christian (?) young man or young woman who is holding on to the world: Get into the Lord's work, and the world will soon leave you. You will not leave it, you will have something better. Oh! If there were only more of ns young men and young women submissive to God and the Church in keeping ourselves unspotted from the world, what a power we could have for God as a Church and as individuals!

While so many of the young men of our nation are so willing and eager to give their lives for the nation, let us as God's people stand aloof from partaking in the terrible slaughter of human life, but let us as Christian young men and young women be as willing and eager to give our lives for service to our Lord Jesus Christ in the harvest of souls. **Awake! Awake!** Young Christian friends, the Lord needs **YOU.**

A SUGGESTION

By John W. Kolb.

For the Gospel Herald.

We are living in an age in which false teaching is very prevalent. Many have no doubt noticed lately the prominent place that newspapers have given to sermons preached by men who would be better qualified for recruiting officers than ministers of The Prince of Peace. The admonition of Paul to Timothy, "PREACH THE WORD" is largely lost sight of and instead we hear of patriotic sermons; flag raisings at churches, etc.

Some one might ask the cause of all this in a time of boasted culture and enlightenment. We need only to turn to the infallible Word for the answer: "having itching ears" (II Tim. 4:3). Jeremiah many years ago prophesied of a time when "prophets prophesy falsely . . . . and my people love **to have it so**" (Jer. 5:31).

Now for the suggestion: A few days ago, while visiting at the home of a brother, a neighbor came in (a member of another denomination) who had borrowed the Gospel Herald of May 17, 1917, containing the editorial, "War Problems for Nonresistant People." Replying to the question of what he thought of the article he said, "It is all right." Have we not often seen articles in our church paper which would make profitable reading matter for those living around us? We believe that passing along sound literature is a work that the least of believers can engage in. The results may not be apparent at once but the promise remains, "My word shall **not** return unto me void." Some one has aptly said that the largest room in the world is the room for opportunity. "As we have therefore opportunity let us do good."

Spring City, Pa.

I have a list of over three hundred names applied to Jesus Christ—and Jesus Christ is everything which each title implies.—J. D. Mininger.

CORRESPONDENCE

(Continued from page 217)

Chambersburg, Pa.

(Pleasant View congregation)

Dear Herald Readers:—We had the privilege of having Bro. Simon Landis of Elizabethtown, Pa., and Bro. and Sister S. G. Shetler, Johnstown, Pa., with us at our regular morning services June 10. Bro. Landis made the opening, and Bro. Shetler preached to us a very helpful sermon, taking for his subject the Sunday school lesson, "Jesus Crucified." May God's richest blessings rest upon them as they go from place to place. We are always glad to have visiting brethren come. We ask an interest in the prayers of God's people. In His name,

June 11, 1917. Ada M. Shetter.

Protection, Kans.

Dear Herald Readers, Greeting:—On June 2 Bro. C. Reiff of Newton, came and preached three very impressive sermons.

On June 8 Bro. Peter Unzicker came here and remained until Tuesday. He preached four sermons, for which we were very glad.

These brethren preached the Word in its purity, showing that God is no respecter of persons. Many go only half way. Such persons can not have the full blessing of God. If God is able to cleanse us, He is able to keep us clean. John Schrock.

June 11, 1917.

Hubbard, Oreg.

(Hopewell congregation)

On May 22 Bro. C. D. Esch and family on their return from India spent a few hours with us. Bro. Esch gave a very interesting talk on the conditions of India.

On June 1 Bro. and Sister A. B. Wideman of Mayton, Alta., gave their son, Ed, and daughter, Mrs. J. K. Lehman, a surprising visit which was very much appreciated.

Our spring was late but crops look fine and promising.

In His service,

June 11, 1917. J. K. L.

Marion, Pa.

Dear Herald Readers, Greeting:—We surely have many things to be thankful for. Recently we enjoyed a spiritual feast as we held our twelfth annual Sunday school meeting at Marion June 8 and 9. We had many deep truths in God's Word impressed upon our minds, and were warned of the perilous times we are living in. May the warnings be remembered and lived out, is my prayer. Bros. S. G. Shetler, Noah Mack and Simon Landis were with us. The house was filled to overflowing. The meeting house is just one mile from our little village, Marion, where we live. Many of our brethren and sisters and friends know that husband and I sold our farm in Maryland near Hagerstown in September, 1914, because of poor health and God directed us to this little village. Our home ministers are Bro. George Ernst and Bro. W. W. Hege. Bro. Jacob Martin, Sr., is our deacon. We have preaching services every two weeks, an evergreen Sunday school, an annual Sunday school meeting, a series of meetings every fall, teachers' meeting every week in the home. Our flock is small, but we are encouraged by Jesus' promise (Luke 12:2): "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

We have a pleasant little village to live in, having about all the modern conveniences, there are quite a number of aged citizens, and during the past year some have left our little village on that journey from which no traveler returns. They have left some very desirable homes which are for sale in near future. Our flock is small and we greatly desire brethren and sisters of the same faith to move in and help us along in the Master's work. Should any contemplate buying a home in near future, we believe they will do well to investigate our little village before buying. Any one desiring information can write to Bro. E. S. Hykes, Marion, Pa. We can say with David, "The Lord hath done great things for us whereof we are glad." Yours in His service,

June 12, 1917. Emma L. Hykes.

Marshallville, Ohio

Greetings to all:—We give God all the praise and honor for the series of meetings which were held by our ministering brother, J. B. Zook, of Belleville, Pa., which caused a reviving and a spiritual refreshing in the Crown Hill congregation. He gave himself as a living sacrifice unto God, and was willing to be used as an instrument in His service. May the Lord richly and abundantly bless our brother, and reward him in heaven, for imparting to us such spiritual feasts, for over two weeks, which was the means of saving nine precious souls. There are others counting the cost, and hope the seed sown by the Lord through our brother will find lodging in the hearts of many and bear fruit unto everlasting life. Bro. Zook preached two very impressive sermons at Easton, also one at the Old People's Home, June 10, in the afternoon. The Meetings were well attended, with the exception of a few nights on account of rain, and closed June 11.

Bro. E. F. Hartzler filled his regular appointment at the Easton church June 10. He gave a sermon which caused people to wonder and want to know more about God's eternal truth, especially by those who did not get to hear the whole Gospel declared to them in other churches. We are made glad to see them take such an interest and are hungering and thirsting after righteousness.

Sister Clara Steiner, who so faithfully labored for lost souls at the Altoona Mission for a year, has come home on a vacation. We welcome her in our midst, and appreciate her presence and her help in the church, Sunday school and workers' meeting.

In Jesus' name,

June 12, 1917. Cor.

Sterling, Ohio

(Salem congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We feel thankful to God for the blessings we again enjoyed at this place. The meetings held at our church closed Monday evening with good interest during the meetings. The eternal truth was held before us. There were five confessions and the church much revived. Bro. S. E. Allgyer had charge of the meetings. Our prayers are that the Lord may bless the brother as he goes forth in other fields of labor.

Yours in love,

June 14, 1917. Cor.

Elizabethtown, Pa.

For the Gospel Herald:—Following is the program of the Sunday school workers' meeting to be held June 28, 1917, at the Elizabethtown Mennonite Church at 7:15 P. M.:

Lesson for July 1, Bro. Jacob C. Miller.

Lesson for July 8, Bro. Samuel S. Kraybill.

Lesson for July 15, Bro. Simon Heistand.

Lesson for July 22, Bro. Samuel Z. Miller. Committee.

June 14, 1917.

Ayr, Nebr.

(Roseland congregation)

Dear Herald Readers, Greeting:—On Sunday, June 3, Bro. Fred Gingerich of Beaver Crossing visited this congregation and preached for us in the evening. On Sunday, June 10, we were again favored with a visit by Bro. Joe Zimmerman and family of Wood River. Bro. Zimmerman preached for us both morning and evening. We feel thankful to God and the brethren for their visits and messages we received from God through them. Mary Gingerich.

June 14, 1917.

It is only the faith "that worketh by love" (Gal. 6:5), that avails anything.—R. J. Heatwole.

REPORT

Of the Second Annual Meeting of the Mennonite Board of Rural Missions of Ontaria, Held in the First Mennonite Church, Kitchener, Ont., May 29 and 30, 1917

For the Gospel Herald.

After the close of the business session the following subjects were discussed:

The Aim of the Rural Mission Work, by S. F. Coffman.

Rural Mission Board is organized not to do a new work, but to carry out successfully a certain specified work. The aim is for the stronger congregations to help weak outlying and isolated congregations, without shepherds, that they may enjoy the spiritual blessings of the stronger ones, also to start work in new communities.

The Relation of Rural Congregations to City Missions, by A. B. Snyder.

Rural missions have the same object in view as city missions; viz., the saving of souls. Sympathy necessary between the two for their mutual benefit.

The Appeal of the Rural Mission to the Minister or Servant of God, by Howard Stevanus.

For an effective appeal to the servant of God he must have a Spirit-filled heart, a perceptive mind, an open ear, and eyes open to spiritual things.

Heaven prepared men and women are needed who will preach a full Gospel, who are prepared to stand against the onrushing current of worldliness, and who know the worth of a soul.

The Cause of Decline in Outlying Church Districts by Noah Stauffer.

Ministers not heavenly minded enough. Strife, petty quarrels, church divisions. Members not interested enough in their children. Fault-finding about the minister in the presence of children. Lack of strong ministers in weak congregations. Members not doing their duty towards their ministers.

Sermon by S. M. Kanagy. Text, I Cor. 11:3.

Elements of Success in Rural Church Work, by Enoch S. Bauman.

Prayer, parents' duty to children, Sabbath schools, young people's Bible meetings, house-to-house visitation, preaching Christ and Him alone.

A Full Gospel and a Little Church, by Jonas Snider.

God's power as great as ever. We are not expecting enough. Aimless work is unsuccessful. God uses weak vessels to accomplish His work. Small congregations have a smaller percentage of idlers.

A Fund for the Support of Needy Missionary Students, by Oscar Burkholder.

Training necessary for successful work. Audiences are better educated now than a decade ago. Some eager to train but have no encouragement and can't see through to a successful end.

The Relation of Rural Congregations to Rural Missions, by Moses Brubacher.

Rural congregations should be instructed and the missionary spirit instilled into them so that greater efforts will be put forth.

An Appeal for the Rural Mission Field, by L. J. Burkholder.

"The largest room in the world is the room for improvement." Much talk and little work will not do much good. Weak, isolated congregations are treated too much as a hopeless, dying person is treated. Should the Church act as a funeral director or as a hospital? We should not be satisfied just to hold our own. Lack of men, due to lack of conviction.

Relative Standing of City and Rural Missions to the Church, by Oliver Snider and Jacob Woolner.

The church is the original and independent foundation. The different church organizations are offsprings or sidelines of the Church which are calculated to meet different conditions. The Church is the body Christ is the Head. The dependent organizations have a right to expect something from the Church as a child from its parents. They are as a household knit together.

Why, How, Where and When Engage in Rural Mission Work? by Melvin Shuh, Angus Weber, Ada Cressman, Allan Weber.

We should engage in rural mission work because conditions demand it. It is a duty. We are in a position to help. Money invested goes farther in rural than other missions. Evils are not as great in the country as in the cities and because Satan is busy and is ever adopting new methods to lead people astray. The salvation of rural people depends on the rural churches. If you have money to invest, give the young man on the farm a fair chance. Do not pitch your tent toward Sodom. Get the people on the right way by the right way.

Will Rural Mission Work Pay? by Mabel Groh.

It did not pay to neglect them in the first place. It pays to do God's will.

In the Highways and Hedges, by Leonard Hoover.

Jesus desires a full table. Give the worker the best advantage. A soul in the outlying districts is just as precious as a soul in a more favored place. Shall we go or shall we resist?

Geo. A. Weber, Secretary.

REPORT

Of Sunday School Meeting Held at Gingerich's, Lebanon Co., Pa.

For the Gospel Herald.

Sermon by W. F. Charlton. Text, I Cor. 1:30, 31.

Results following a Lack of Interest in Sunday School Work by Church Members. J. F. Bressler.

Results depend very much upon the degree of enthusiasm. If interest lacks, results are bad.

The Necessity of Teaching the "All Things." A. B. Lutz.

The brother brought out very strongly that all God commands in His Word should be diligently taught and backed up by a life that accords with the same.

Effects of Sunday School Teaching on the Future Church. Simon B. Landis.

He brought out very forcibly that if members teach God's Word as God directs they shall, it will show increased membership and men and women alive to God.

The Power of Habit and Its Influence. J. F. Bressler.

He made clear that habits grow from first we get a thought and keep on thinking and next we act and act again, and next it becomes a habit; so good habits will influence for good.

Does it Pay to be a Sunday School Worker? W. F. Charlton.

He proved that it both pays and does not pay. He brought out plainly that for those who are lazy, indifferent, and unprepared it does not pay, but for the prayerful, Spirit-filled, consecrated, earnest worker it pays. And the pay is joy, peace and everlasting life as the crowning reward.

Childhood, Its Possibilities and Demands. S. B. Landis.

Sermon by J. F. Bressler. Text, II Cor. 5.

Secretaries.

ILLINOIS CONFERENCE

For the Gospel Herald.

Report of the Illinois Mennonite Conference held at Sterling, Ill., June 1, 1917.

The conference was called to order by J. S. Shoemaker, after which the devotional exercises were conducted by Samuel Garber who read Jno. 15 and led in prayer. Organization was then effected which resulted as follows: Mod., J. S. Shoemaker; Asst. Mod., Samuel Garber; Resolution Committee, John Nice, I. R. Detwiler, Levi Mumaw.

The conference sermon was delivered by J. M. Kreider, using as a text Jude 24 and 25.

The epistle of Jude was in part a benediction to the early Church. He dwells much on keeping ourselves in love indicating that love is a very essential element in Christian service. This is as necessary in our day as it was when this epistle was written.

We can not stand alone but we are kept from falling by the power of Christ. This is done by stirring up our pure minds by way of remembrance.

At other times we are purged so that we become more fruitful in the vineyard of the Lord. This is done at times through the Lord permitting suffering to come upon us, or trials of various kinds. The Lord brings upon us just the things we need.

We should be careful so that we do not err in discernment. We should try the spirits so that we do not mistake error for truth.

We should be careful that we do not fall into idleness and error of doctrine. Some may say there is no need of teaching doctrines, but it is impossible to preach the Gospel of Jesus Christ without preaching doctrine. Paul's advice to Timothy was, "Take heed unto thyself and unto the doctrine."

We must keep under our bodies, as did Paul.

Ministers should preach doctrine, both by precept and example. The doctrine of separation from the world should be plainly taught and expected to be practiced by both our brethren and our sisters.

This outward work is a protection to our life from the floods of temptation constantly coming upon us.

The following bishops, ministers and deacons were present each giving short testimonies of approval expressing their willingness to teach God's Word faithfully. The laity present gave expression of approval of the conference sermon by standing.

Bishops

J. S. Shoemaker, Freeport, Ill.
John Nice, Morrison, Ill.
Samuel Garber, Pekin, Ill.
J. M. Kreider, Palmyra, Mo.

Ministers

A. C. Good, Sterling, Ill.
John McCulloh, Cullom, Ill.
S. E. Graybill, Freeport, Ill.
Perry Blosser, South English, Iowa.
C. J. Garber, Alpha, Minn.
H. R. Buckwalter, Palmyra, Mo.
A. M. Eash, Chicago, Ill.
T. K. Hershey, Bluffton, Ohio.
A. H. Leaman, Chicago, Ill.
A. E. Kreider, Evanston, Ill.
I. R. Detwiler, Goshen, Ind.
Wm. McCulloh, Morrison, Ill.
A. L. Buzzard, Metamora, Ill.

Deacons

Henry Nice, Morrison, Ill.
Daniel Deeter, Morrison, Ill.
Eli Christophel, Cullom, Ill.
Daniel Ebersole, Sterling, Ill.
Abram Burkhart, Sterling, Ill.

By unanimous vote the visiting brethren

were given full privilege of conference.

The minutes of the previous conference were then read and approved. After the reading of the questions to be considered by conference the forenoon session closed with prayer.

Afternoon Session

Devotional exercises were conducted by C. J. Garber.

Ques. I. **How may we develop a life that tells for Christ?**

Answer. Whereas, We recognize a regeneration by God, and,

Whereas, The Scriptures teach that there shall be a development in a regenerated life, be it

Resolved, That our ministers and teachers develop more fully their ability to teach the principles of the Gospel concerning this development and that the laity devote more time to the studying of the Word, to prayer, to meditation and enter submission to the Holy Spirit as exemplified by the early church leaders. II Tim. 2:15; Jno. 6:63.

Ques. II. **What advice has this conference to give to our young brethren who are affected by the conscription bill?**

Answer. Whereas, our Nation has become seriously involved in the present conflict between nations, which adds materially to the already great responsibility of our President and chief magistrates, and

Whereas, some of the basic principles of the Mennonite Church are vitally affected on points relating to the doctrine of nonresistance as set forth in the confession of faith adopted at Dortrecht, Holland, in 1632, later ratified in France, and ever since existing in their creed, and

Whereas, our forefathers suffered persecution because of these principles and came to this country leaving homes and native land in order to obtain the blessings, liberty of conscience which had been promised them here, and therefore, we, the Illinois Mennonite Church Conference, in session at the Mennonite Church, near Sterling, Ill., June 1, 1917, hereby resolve to submit the following to our young brethren on the Conscription Bill:

1. That we ask all brethren who are subject to draft, to register as provided for in the Conscription Bill, and proclaimed by the President, and that they simply affirm instead of taking the oath at the time of registering.

2. That all such brethren procure from their respective bishop and minister a certificate of membership showing their standing in the Church, the same to be presented to the proper authorities when necessary.

3. That they inform themselves upon the leading principles relative to the existing Mennonite creed, the same being based on the following scriptures:

"Love your enemies" (Matt. 5:44).

"Do good to them that hate you" (Luke 6:27.

"Pray for them that despitefully use you" (Luke 6:28).

"If my kingdom were of this world, then would my servants fight" (Jno. 18:36).

"The weapons of our warfare are not carnal, but mighty through God" (I Cor. 10:4).

4. That they answer all questions frankly and honestly, and manifest a submissive, law-abiding disposition, as becometh a quiet, peaceable follower of Christ.

5. That they respect the national emblem in accordance with our faith and practice as favoring militarism.

6. That they bear in mind that they are to be subject to the higher powers, and to obey magistrates, and uncomplainingly submit themselves to every ordinance of man for the Lord's sake, so long as it is not in violation to the fundamental teaching of Christ as interpreted and accepted by the Mennonite Church.

7. That they show true appreciation for the degree of immunity we have enjoyed hitherto and for the promise of future exemption. That opposition to war is not founded upon disloyalty to our government, but upon the conviction that the Gospel of Christ is the Gospel of Peace. We shall ever pray for our rulers and that we may lead a quiet and peaceable life in all Godliness and honesty. I Tim. 2:1, 2.

Ques. III. **Should we not have a better method to arrange for our conference work?**

Answer. Since the method by which the work and programme of our conference session has not been satisfactory, be it

Resolved, that the executive committee for the following conference be appointed at the close of each conference session, and that the secretary of conference send out notice to all members of conference two months before the time of conference soliciting questions for discussion at conference and that the executive committee shall arrange a program in accordance with the questions sent in.

Ques. IV. **What method should we adopt to bring our conference reports to our congregations?**

Answer. Resolved that the secretary be instructed to have the report printed in pamphlet form for distribution in the congregations of the district.

Miscellaneous Business

Church treasurer reported 66 cents on hand. Report was accepted.

The State Sunday School Conference Constitution Committee reported. Report was accepted and committee dismissed.

The committee appointed to draw up constitution for the District Mission Board presented copy and was accepted.

The bishops and secretary were appointed as Church Conference Executive Committee.

J. S. Shoemaker was appointed as moderator of the next conference.

The brethren, John McCulloh and John Conrad, were appointed as members of the District Mission Board.

It was decided that the office of the Sunday school field worker be discontinued.

The former Sunday school school executive committee was reapointed.

A. L. Buzzard was appointed as secretary of the Sunday School Executive Committee.

Bro. S. R. Good was reappointed as a member of the General Mission Board.

Bro. J. S. Shoemaker was reappointed as a member of the Mennonite Publication Board.

Bro. John McCulloh was reappointed as a member of the Local Mission Board for the Gospel Mission.

Bro. Wm. Brubaker was reappointed as a member on the Local Mission Board for the Home Mission.

The brethren, A. C. Good, A. H. Leaman, were appointed as delegates to General Conference.

Bro. J. S. Shoemaker was appointed on the committee of arrangements for General Conference.

A. L. Buzzard was reappointed as conference treasurer.

The place for holding the next Church Conference to be decided by the executive committee.

Conference closed with a few appropriate remarks by the moderator.

A. L. Buzzard, Secy.

We . . . . worship God in the spirit, and rejoice in Christ Jesus.—Phil. 3:3.

Married

Bast—Schmidt.—On June 5, 1917, Bro. Solomon Bast and Sister Emma Schmidt, both of Wellesley, Ont., were united in marriage by Bro. C. S. Zehr. May God's richest blessing attend them through life.

Leis—Kropf.—On April 25, 1917, Bro. Moses B. Leis and Sister Lydia Kropf, both of Wellesley, Ont., were united in marriage by Bro. C. S. Zehr. May God's richest blessings attend them through life.

Kolb—Greaser.—At the home of the officiating bishop, Bro. I. J. Buchwalter, Dalton, Ohio, on Sunday, June 10, 1917, Bro. William Kolb of the Kolb congregation near Dundee, Ohio, to Sister Ida Greaser of the Oak Grove congregation near Smithville, Ohio.

Martin—Martin.—On June 5, 1917, at the home of the officiating bishop, Bro. J. S. Burkholder, Chambersburg, Pa., Bro. Clarence D. Martin of Smithburg, Md., to Sister Esther H. Martin of Chambersburg, Pa. May the blessings of God accompany them through life.

Gehman—Beideman.—On Saturday, June 2, 1917, at the home of the bride, Line Lexington, Pa., Bro. Allen R. Gehman of the Doylestown congregation, was married to Sister Alice S. Beideman of the Line Lexington congregation, by Bro. I. Frank Swartz of Blooming Glen, Pa. May the blessings of God attend them through life.

Moyer—Stover.—On Saturday, June 2, 1917, at the home of the bride's parents, Edwin F. Stover, Blooming Glen, Pa., Bro. Erwin G. Moyer of the Line Lexington congregation and Sister Katie B. Stover of Blooming Glen congregation were united in the holy bonds of wedlock by Bro. I. Frank Swartz of Blooming Glen, Pa. May God's blessings attend them through their future lives.

Obituary

Snyder.—Gerald, son of Bro. and Sister William Snyder, was born Nov. 9, 1910; died May 10, 1917. Funeral was held at the Mennonite Church at Ft. Wayne and conducted by Ben B. King.

Bender.—Katie Bender, nee Honderich, died June 7, 1916, at Wellesley, Ont.; aged 88 y. 2 m. 4 d. A great number of descendants mourned her departure, but not as those who have no hope. Her desire being to go to the Great Beyond.

A great-grandchild.

Weaver.—Francis B. Weaver of East Earl Tp., Lancaster Co., Pa., died on Sunday, May 27, 1917, after a lingering illness of several weeks; aged 82 y. 3 m. He was twice married. His first wife died 14 years ago. He is survived by a widow, 1 son, Harry M. Weaver, and 1 daughter, Mrs. John H. Weaver, and 1 brother, Henry B. Weaver. He will be missed in the family circle, in the church and in the community. He was a good neighbor and of a kind and loving disposition. He was a member of the Mennonite Church. His funeral services were held in their church at Weaverland on the 30th conducted by Bish. Moses Horning and Pre. Frank Hurst. His remains were laid to rest in the Old Weaver burial ground nearby where lay the remains of his ancestors who were the first to settle in this community.

Kauffman.—Sister Hettie Kauffman died very suddenly at her home near Scotland, Pa., on May 15. She has been in feeble health for sometime but at the time her end was not expected. She is survived by 4 step-children and 1 daughter (Nancy) who was with her at home. Funeral on Friday with services and burial at Chambersburg Mennonite M. H., in charge of Daniel E. Kuhns and John S. Burkholder. Text, Psa. 116:15.

Shoup.—Della A. Detrow was born in Mahoning Co., Ohio, Aug. 10, 1869; died in the People's Hospital, Akron, Ohio, June 1, 1917; aged 47 y. 9 m. 21 d. She was united in matrimony with Bro. V. B. Shoup May 14, 1891. To this union were born 5 sons and 3 daughters, 6 of whom are living. Five of the children were present at the funeral. Husband, 6 children, 2 grandchildren, mother, 5 brothers, and 3 sisters survive her.

Funeral held at Longenecker Church, Holmes Co., Ohio, June 4, 1917, conducted by E. F. Hartzler and others.

Hostetter.—Alverta Grace, wife of Daniel Hostetter, was born March 19, 1888, in Littletown, Pa.; died near Harpersville, Va., May 21, 1917; aged 29 y. 2 m. 2 d. She leaves a husband and 1 son, 3 brothers, and 2 sisters to mourn her early departure. A little upward of a year ago, she with her husband gave her heart to God, was baptized and received into the Mennonite Church, and remained a faithful member until death. She was buried May 23 in the Mennonite cemetery of the Warwick River Church where funeral services were held by Daniel Shenk and Geo. R. Brunk.

Schweitzer.—Raymond, son of Bro. Dan and Sister Anna Schweitzer, was born Dec. 5, 1906; died May 20, 1917, near Beaver Crossing, Nebr.; aged 10 y. 5 m. 14 d. He leaves to mourn his early departure father, mother, 3 brothers and 6 sisters. One sister preceded him into the great beyond. Funeral services in the West Fairview Church by Bro. Peter Kennel of Shickley, asisted by Bro. Fred Gingerich and Wm. Eicher, of the home congregation.

"God needed one more angel child
Amidst His shining band,
And so He bent with loving smile,
To clasp dear Raymond's hand."

Detweiler.—Joseph B. Detweiler was born March 20, 1842, in Bucks Co., Pa.; died June 1, 1917, at home of his son, Eli R., near Penrose, Ill.; aged 75 y. 2 m. 11 d. He was united in marriage with Hettie Rutt Nov. 26, 1868. To this union were born 5 sons and 2 daughters. The children are as follows: Jacob, Eli., Irvin, Henry, Mrs. T. M. Kilhefner, Reuben, and Mrs. Oscar Book. The deceased was a lifelong member of the Mennonite Church, having united with that body when but a young man, and has always maintained a steadfast faith in his Christ. Funeral services were conducted at the Science Ridge Mennonite Church on June 5, by J. S. Shoemaker and A. C. Good, where a large number of relatives and friends gathered to pay a last tribute of respect.

Tweedy.—Daniel D. Tweedy was born April 16, 1831, in Rice Co., Ind.; died June 4, 1917, near Oronogo, Mo., at the home of his son, Bro. William Tweedy; aged 86 y. 1 m. 18 d. He was married in 1854. He leaves 1 son and 2 daughters. He served in the Civil War, was a member of the Masonic lodge, also of the G. A. R. In early life he professed religion but lived a life unsatisfactory to himself till about 3 years ago, when he realized his need of real salvation and accepted the true religion. He withdrew from the G. A. R. and the Masonic lodge, changed his position regarding war, and lived and died in the faith once delivered to the saints. Funeral services were conducted at White Hall Church by Bro. Andrew Shenk. Burial in Carl Junction Cemetery.

Martin.—Clara R., daughter of Elmer K. and Fannie E. Martin of near Maugansville, Md., was born Jan. 3, 1915; died May 29, 1917; aged 1 y. 4 m. 26 d. Death was due to pneumonia and whooping cough. Though she only had whooping cough about three weeks, on Monday evening she took spasms and the Savior came and called her to Himself, "for of such is the kingdom of heaven" She is survived by her parents and one brother, Abner.

Funeral services were held May 31 at Reiff's Mennonite Church, conducted by Bros. C. R. Strite and D. R. Lesher. Text, Luke 8:52.

"We loved this tender little one,
We wished to have her stay;
Our heavenly Father's will be done;
She shines in endless day."

Yaut.—Hannah Yaut was born in Tuscarawas Co., Ohio, Mar. 21, 1842; died in Putnam Co., Ohio, near Continental, at the home of her sister, Maggie Shenk, June 5, 1917; aged 75 y. 2 m. 14 d. She had her home with her sister for many years. She leaves to mourn 1 sister, 2 brothers, and many relatives and friends. Over 30 years ago she accepted Christ as her Savior and united with the Mennonite Church, remaining steadfast unto the end. Four brothers and 2 sisters preceded her to the spirit world. She was widely known in her community and loved by all. She left good evidence that all was well with her. Just a few days before she died she sang "Home Sweet Home," "Jesus Lover of My Soul," "Nearer My God to Thee." Buried in the Myers graveyard near her home the 7th. Funeral services conducted at the Blanchard River Mennonite Church by Moses Brenneman, assisted by George Ross. Text, Psa. 116:15.

Strite.—Catharine Lesher Strite, widow of the late Joseph Strite, was born Aug. 30, 1839; died at her home near Leitersburg, Md., May 28, 1917; aged 77 y. 8 m. 28 d. She was a faithful member of the Mennonite Church for many years. She leaves 3 children, 16 grandchildren, 17 great-grandchildren, 1 sister, 1 brother, to mourn the loss of a dear loving mother and sister. Four grandsons were at the home which she was especially fond of. She was a great sufferer for seven months. She expressed her desire many times to leave this world and to be at rest. Husband and 2 daughters preceded her to the spirit world many years ago.

"We miss the vacant chair,
Miss her in the silent home;
She has reached the end of her journey,
And laid life's burdens down.
She is relieved of all her suffering,
And has taken up the crown."
Her daughter.

Raab.—Francis F., son of Francis and Sophia Raab, was born near Doylestown, Pa., Feb. 26, 1888; died May 29, 1917, at the Jefferson Hospital, Philadelphia, where an operation was performed for a tumor of the brain from which results he died 3 days later; aged 29 y. 3 m. 3 d. He suffered severe pains at times, but bore it all patiently. He was a member of the Doylestown Mennonite Church for nearly 6 years. He leaves to mourn his loss parents, 2 sisters, 2 stepbrothers, 3 nieces, 4 nephews. Funeral services were held in the Doylestown Mennonite Church in charge of Bros. D. L. Gehman and A. O. Histand. Text, Psa. 92:13. His remains were laid to rest in the adjoining cemetery.

"We miss thee, dear Francis,
But thy pain and sufferings are o'er
Yet again we hope to meet thee,
When the day of life is fled,
And in heaven with joy to greet thee,
Where no farewell tears are shed."

Spertzel.—Sister Catharine (Wenger) Spertzel was born in Lancaster Co., Pa., April 7, 1853; died at the home of her son near Intercourse, Pa., April 17, 1917; aged 64 y. 10 d. She was a member of the Mennonite Church for many years and lived a consistent life. She was married to John S. Clymer in 1873. To this union were born 8 children, 4 of whom, with her husband, preceded her to the spirit world. In 1907 she was married again to George Spertzel. They spent four happy years together, then he was called home. She was ailing over a year with Bright's disease and a complication of other diseases. She was very sick for a few weeks and at last answered God's call to the better world. She was patient in her sufferings, being resigned to go when the Lord saw fit. Funeral services at her son's home by Bro. John B. Senger with further services at Old Road Church by Bros. Benjamin Weaver and C. M. Brackbill. Text, first part of John 14. Interment in cemetery nearby. The family.

Yost.—Susan Eash Yost was born Dec. 23, 1841, in Somerset Co., Pa.; died May 10, 1917, at her home in Intercourse, Pa.; aged 75 y. 4 m. 17 d. Funeral on the 14th at Millwood A. M. Church with interment in the adjoining cemetery. Funeral services were conducted by Bro. Christian King, assisted by Bro. John A. Stoltzfus and Amos Stoltzfus. In childhood she moved with her parents to Holmes Co., Ohio, and later on to La Grange Co., Ind. In early life she united with the Amish Church and was a faithful member until her death. She was married Jan. 7, 1865, at Middlebury, Ind., to John L. Yost of Lancaster Co., Pa., by Bishop Joseph Miller. She is survived by her husband, and the following children: Annie Lohr, Christian, John, Levi, Susie, Mary Blank, Amos, and Elizabeth. One infant son (Elias) preceded her in death. Also 6 grandchildren preceded her in death. There are seven grandchildren living. She was a loving wife and mother, and was loved by all who knew her.

"We miss thee from our home dear mother,
We miss thee from thy place,
A shadow o'er our life is cast,
We miss the sunshine of thy face."

Garber.—Fanny Garber was born in Cumberland Co., Pa., July 8, 1827; died at the home of her youngest daughter, Lizzie Smeltzer, in Nappanee, Ind., April 30, 1917; aged 89 y. 9 m. 22 d. There survives her one brother, C. Martin of Elkhart, Ind. She was the mother of 7 sons and 6 daughters, 9 of whom survive her: (Jacob M., C. G. Garber, Fanny Shrock, Nancy Shrock, A. M. Garber, Anna Lehman, Lizzie Smeltzer, Bishop John Garber, and Bishop David Garber), 53 grandchildren of whom 41 survive, 65 great-grandchildren of whom 61 survive; 6 great-great-grandchildren all of whom survive. She was a faithful wife, a compassionate mother and a faithful sister in the Mennonite Church. Her place was seldom va-

cant in the church. In her private devotions she was heard to name her children one by one before the throne of mercy. Short services were held at the home by David Burkholder after which the body was taken to the Clinton (Brick) Mennonite Church for burial. Services by Ezra Mullet and Amos Nussbaum. Thus closes the earthly scene of a faithful mother in Israel, but her memory lingers still.

"Mother, thou wast mild and lovely,
Gentle as a summer breeze,
Pleasant as the air of evening,
When it floats among the trees."

Brenneman.—John G. Brenneman was born near Fremen, Ohio, April 21, 1857; died peacefully at the late home four miles west of Elida, Ohio, June 5, 1917; aged 80 y. 1 m. 14 d. He moved to Allen Co., Ohio, with his parents when a mere youth, and settled on a farm near Elida, where he grew to manhood. He was united in marriage with Mary Ann Lehman, Sept. 21, 1860, thus sharing each other's burdens for almost 57 years. To this union were born 8 sons and 3 daughters. Three children preceded him to the spirit world. He leaves to mourn his departure a wife, 3 brothers (Martin, Henry, and George), a sister (Nancy Culp), and a host of relatives and friends. The names of the children are John F., Bennoni S., George W., Daniel L., Samuel S., James A., Mrs. Delbert McBride, Mrs. Charles Plikard, Charles, Henry, and Margaret. There were also 26 grandchildren of whom 19 are living, and 10 great-grandchildren of whom 8 are living. His earthly life was long, but nothing compared with the life eternal which we sincerely believe he now enjoys. All through his nine months of affliction he was very patient, never complaining. He lived a moral life until shortly before his affliction he felt the great need of preparation for the future life, accepted Christ as his personal Savior, and was baptized and received into the Mennonite Church. Funeral on the 7th was largely attended. Services conducted by Daniel Brenneman and the home ministers.

CONFERENCE ANNOUNCEMENT

Alberta—Saskatchewan

The Lord willing, the Alta-Sask. Conference will be held with the Salem congregation near Tofield, Alta., June 26, 1917. Sunday school and Bible conference same week. A. H. Wambold, Secy.

Western A. M.

The Lord willing, the Western District A. M. Conference will be held with the Manson, Iowa, congregation on Thursday, Sept. 27, 1917. The Sunday School Conference will be held on Friday the 28th. Ministers' meeting on Wednesday preceding for arrangement of conference work. Those desiring to be met at trains may address D. D. Zehr, Manson, Iowa.
C. A. Hartzler, Sec.

Southwestern Pa.

The annual Mennonite Church Conference of the Southwestern Penna. Conference District will meet at the Thomas Meeting House, Johnstown District, Aug. 16 and 17, 1917.

The Bishops and the Executive Committee will meet at 2 o'clock, P. M., Aug. 13; members of conference 9 o'clock, A. M., Aug. 14; meeting of Local Mission Board, 1:30 P. M., Aug. 14.

The annual Sunday School Conference will also convene at the same place as the preceding meetings; Sunday School Conference begins Tuesday evening, Aug. 14 and continues all day Wednesday, Aug 15.

Those coming on the B. & O. R. R. will stop at Holsopple, Pa.; those coming on the P. R. R. take Windber trolley at Johnstown and come to the Round House. Be sure to tell the conductor where you want off.

Please inform Bro. James Saylor, R. D. 2, Hollsopple, Pa., of your coming so arrangements can be made for your transportation from above named points to the church some distance away.

We urge all members of conference to be present and extend a cordial invitation to others as well.
Sec. of Conference,
Wm. C. Hershberger.

ITEMS AND COMMENTS

20,000 people are homeless as a result of the recent earthquake in the republic of Salvador.

What is said to be the largest appropriation in history is embodied in a bill recently passed by Congress. It carries a total of $3,281,000,000, and is intended not merely to defray war expenses but to impress the world with the thought that America has the resources with which to win the war.

In a recent daily paper we noticed two conspicuous headlines on the same page. The first read, "America in Need of more Oil to Win the War;" the second, "Mexico Places Prohibitive Tax on Oil to Allied Ships." That means either a perplexing war problem for the allies or that somebody is trying to boost the price of oil.

Albert Vogel, a German Methodist minister of Pittsburg, Pa., has the distinction of being the oldest active minister in America. He was born in Germany June 19, 1817, and on last Sunday preached a sermon one hour long. Bible students will probably recall the case of Noah and draw a comparison between the length of life then and now.

At the recent annual meeting of the National Christian Association D. S. Warner, a member of the International Sunday School Committee, was reelected president. The past year is said to have been the most prosperous in the history of the Association and the members are resolved to redouble their energies in the work of turning on the searchlight of truth on the great curse of organized secretism.

The war situation as it appears at this writing (Monday, June 18) is as follows:

The United States announces success in floating a loan of "liberty bonds" amounting it about $2,800,000,000.

A nation-wide campaign is on for contributions to the Red Cross Society, a very important aid to the military machine at the present time.

The Russian Duma has passed a resolution favoring an immediate offensive on the part of the Russian armies.

China is in a state of uncertainty, there being too much politics in that unhappy country.

Japan announces a policy which looks to outside nations like an attempt to take virtual possession of China.

Spain is in danger of being harassed with a revolution.

Portugal has finally contributed a little to the war news and announces success over the Germans in a minor engagement.

The allies are still reporting gains on the western front in Europe, although no extensive engagement has been reported since the capture of Messines ridge.

As one of the results of the war, France is facing a huge tuberculosis plague, a scourge which threatens other nations as well. It is estimated that there are about 500,000 cases of tuberculosis in that unhappy country.

The U. S. is planning to spend $600,000,000 to build up the world's greatest fleet of air ships.

It is officially reported that in 1916 there were in the United States 27,000 cases of infantile paralysis, and of this number 6000 died.

COMING EVENTS

Important Meetings to be Held during the Remainder of this Year

Conferences

Meeting	Place	Time
Western A. M.	Manson, Iowa	Sept. 27
Mennonite Gen'l Conf.	Harrisonburg, Va.	Aug. 29
Franconia		Oct. 4
Lancaster	Lancaster, Pa. (Mellinger's Ch.)	Oct. 5
Washington Co., Md. & Franklin Co., Pa.	Maugansville, Md. (Reiff's Ch.)	Oct. 12
Virginia	Harrisonburg, Va. (Weaver Ch.)	Oct. 12
Southwestern Pa.	Johnstown, Pa. (Thomas Ch.)	Aug. 14 Aug. 14
Western A. M.		
Missouri-Iowa	Alpha, Minn.	Oct. 9
Kansas-Nebraska	Protection, Kans.	Sept. 7
Alberta-Saskatchewan	Tofield, Alta. (Salem Ch.)	June 26
Pacific Coast		Oct. 25

Board Meetings

Mennonite Publication Board
Mennonite Board of Education

Other Meetings

Sunday School Meeting	Springs, Pa.	July 4
Sunday School Meeting	Metamora, Ill.	July 4
Bible Conference	Wayland, Iowa	Oct. 16-18

Now, is the best time for you to accept Christ because it is God's time. Any other time is your own time.—Allen H. Erb.

Would it not be better to have the Bible as our only book rather than have many books and be tainted with unsound literature?—. J. J.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JUNE 28, 1917 (Gospel Witness Established 1905) No. 13

EDITORIAL

"Search the scriptures."

"O come, let us sing unto the Lord: let us make a joyful noise unto the rock of our salvation."

Farmers in America can serve humanity to a good purpose by holding at least part of their crops to distribute among the needy at reasonable prices whenever food gamblers manifest a disposition to force prices beyond the reach of the ordinary consumer. This is one place where the admonition found in Gal. :10 can be applied in a very practical way.

India Supplement.—This week the greater part of this paper is allotted to the annual report from our missionaries in India. We are quite sure that this report will be read with interest by many whose heart is set on the enlightenment and salvation of the millions in that distant land who know not God. May our prayers continue to ascend in behalf of the work in that field, and as opportunity affords let us strengthen the work. The report this year is longer than usual, and for this reason some of the space usually devoted to general reading matter is given over to this annual report and some of the things which ought to have appeared this week are held over for the next. God bless and prosper the work at Dhamtari.

Not many years ago, in talking with a friend concerning the sacredness of the marriage vow, we were led to consider the case of a brother who had become tired of his fiancee, assumed such a cold attitude toward her that she was virtually compelled to dismiss him, and then soon after he married another one whom he had learned to love before he was released from the one whom he had betrayed. We agreed that that was a weak and vacillating but cruel and selfish affair, a stain on that young man's life, a load on his reputation, a sin to be repented of, a hindrance to his work the rest of his days. Unfaithfulness to the betrothal betrays a weakness of character quite as serious as that of unfaithfulness to the marriage vow.

The Principal Thing.—What is the principal thing in the making of a strong teacher? Some say, intelligence; others, adaptability; others, diligent application; others, native born endowment; others, training for service—all good in their place, but the principal thing is yet unnamed.

In this day of materialism we are apt to forget such things as sound conversion, a burden for souls, a prayer life, a triumphant faith, loyal devotion to God and the Church, prevailing prayer. Unless these things are kept to the fore, we invariably capitalize the intellect at the expense of the soul.

The first class of things are helps: the latter class, essentials. "These things ought ye to have done, and not to have left the other undone."

A warm discussion was going on before a Sunday school conference. The absorbing theme which called forth the discussion was "the gap between the old and the young." Almost frantically some of them turned to a young brother of between 25 and 30 summers who happened to be visiting at that place at the time and asked him for a solution of the problem. He spoke, in substance, as follows: "I must confess that I can not sympathize with all that has been done here this afternoon, for my experience has been different from what others say they have had. From the time I united with the Church I have had all that I could do. I made up my mind from the start that I would be the servant of the Church, submit to its regulations, be obedient to and defend its doctrines, and follow the leadership of those who have been bearing 'the burden and heat of the day.' My older brethren seemed to appreciate this attitude and I have never had any occasion to complain that I had nothing to do, but on the other hand I have not been able to respond to all the requests that have come to me for service." What do you think of the solution?

Food Conservation.—People are of one accord in pronouncing this a very important issue. Our papers are full of advice. Never before has there been such an urgent demand that every lot and every fence corner be farmed, and farmed to full capacity. The government at Washington has designated Sunday, July 1, as a day when all ministers are urged to preach on the importance of this subject. There are all sorts of plans for food production and conservation, but the covetousness of man stands in the way of efficient conservation.

Millions of bushels of grain are wasted weekly because brewers and distillers insist on their "right" to get rich at the expense of the highest welfare of the people. Millions of pounds of strawberries are rotting in the field because the men who stand between the producer and the consumer insist on such enormous profits that there is nothing left for the producer while the consumer must pay exorbitant prices for what he buys. Other crops are coming on, with prospects of a similar waste. These facts reveal the presence of the same cause which brought on the terrible war—COVETOUSNESS. The solution of the food problem may be effected in part through legislation, but not fully until covetousness has been dethroned and the Golden Rule restored to its rightful place.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

XXIII. Giving the Children Time to Play

Children are playful beings. God created them such. They very often are but a few months old until we notice them playing with their hands or something that has been given them for that purpose. Some children, after they are almost in their teens, still enjoy playing just a little more than work. Here is a place that we parents must use judgment. All play will not do; neither will all work do—there must be time for work, and time for play. All work and no play will make a dull child. All play and no work will make a worthless child.

It is possible that we think that if they have plenty of work they will get all the physical exercise they need. That may be true; after all, they need a change. And since it is true that children naturally are playful they should have time for it. Some children like to play horse. Any broomstick will furnish a fine steed for them, and how they enjoy prancing around the yard. Others like to play building houses or barns. Every bright-minded child likes to play something. Parents are made to wonder sometimes when one of the children does not play; they think at once that something is wrong, the child must be sick.

We should have the oversight of their playing, as we have of their work, not all games are the things for the children to play. We fear sometimes that some of the professional gamblers learned to play cards and dominoes and such like things in the home. They only played for pastime then but after becoming efficient players began to gamble and drinking. The two usually go together. Base ball is a very popular game. We question sometimes if our young people are using their energy to the best advantage in doing so much of it. We find this most frequently at our schools. We have known young people to be led away because of base ball and learned it at school. Oh the gambling that is done at many of the ball games. How anxious many people are to get the daily paper because there is to be a game played in some large town maybe some thousand miles away.

Then we think again of basket ball, another popular game, and the energy used in playing it. Young people become so interested that they sometimes have their bodies injured during the game.

Then foot ball is another game that it seems like every nerve in the body is strained sometimes in order to win a point.

We mention these things because of the danger we see in them. It is true we face danger all the time, but the question is with us, Is it glorifying God to engage in things of this kind?

Paul says when he was a child he thought as a child, and we suppose he did as a child too; but he says when he became a man he put away childish things. There is not so much danger of children getting hurt while engaged in the play just mentioned, but it is those who have become men and women and have not put away childish things. What would we think of Paul going down to Corinth and being engaged in a ball game there? or Peter at Jerusalem in a similar game?

Checkers is a game that we have seen in some homes. People play for pass-time, they say. Is it not true that there is no better place to become skilful players than just in the home? There was a time that the checker board was found in the tobacco store and similar places where the boys could play for the cigars.

Children should have time to play, but it is yours and mine to select the plays for them. Croquet is another game that is found in many of our homes. Sometimes on Sunday you can hear the mallets strike the balls, and very often a little quarrel is the result.

Palmyra, Mo.

INBORN FAULTS

By Susan Hostetler.

For the Gospel Herald.

Inborn faults are hardest to overcome. This should be principled into the minds of all parents, guardians, and foster parents. The last two named is on account of raising children who have inborn faults, to be considerate and patient, and use discretion in correcting them.

Inborn faults are often caused by sore temptations on the parents' part. Temptations are often due to inconsiderate treatment by one or the other of the parents. The wife is not always as careful in meeting the husband with a smile and pleasant welcome as might be expected, when he enters the house. By due consideration on both sides many hard struggles could be avoided in families. The wife should show full confidence in the husband. Thus many times he may change the subject in mind to a sweet conversation. The husband should never enter the house with a scary frown which might mar her confidence in him, nor should he habitually leave the home, and be gone for hours, when the wife has no idea where he is spending the time. This mars confidence.

No one's company is more pleasant than the company of one's own companion, if married in the Lord. If people would keep full confidence in each other there would be little chance for the trying temptations which Satan is scattering so abundantly and filling the hearts of newly married people.

The many marriage notices which are weekly found in the columns of the Gospel Herald, brought this subject to our mind. Dear young people, I speak from observation more than from experience, but I can speak from both. From the time I was thirteen years old I worked among strangers and for many different families. Sometimes it was with families, a few days, or weeks, or months; and in a few cases I staid, once two years and another home three years. Nearly all these homes were Christian homes; yet in some of them it was easily noticed that Satan was trying to overthrow their pleasures, which he got accomplished in a few cases, by the inconsistent and inconsiderate way of counseling self on a stranger instead of the companion concerning home affairs.

Entire union alone is pleasing to God, and He will help those through life who trust Him. If both parties try to live pure lives, trusting God for guidance, there will be little chance for inborn faults among the children. Quite a number of those names which I referred to being published in the Gospel Herald, are children or grandchildren of folks I worked for. My sympathy runs deep for them. God made us, with feet to walk, hands to work, and a tongue to talk. All must be trained to act right. So He gave us a mind, which must be trained (cultivated) to love God and eschew evil. So must our lives be trained to love each other, to bless, to forgive wrongs, to live together in peace, for God says they shall be "one flesh" (Gen. 2:34). Above all, cultivate the mind to love God, and all matrimonial troubles will cease.

Weilsersville, Ohio.

There is no such a thing as fellowshiping Jesus Christ and continuing in sin.—J. D. M.

"Christianity is something to be enjoyed, not to be endured."

Sunday School

For the Gospel Herald.

Lesson for July 8, 1917.—II Cor. 28:1-27

AHAZ, THE FAITHLESS KING

Golden Text.—Without faith it is impossible to please him.—Heb. 11:6.

Introductory.—Last week we had an impressive lesson on character study. This lesson is no less impressive and, if we take it right, no less profitable, though the character held up in last lesson was one of the best while in this lesson we have a view of one of the worst. Ahaz, the eleventh king of Judah, was one of the worst among the wicked kings. Human nature is vividly portrayed in his life, and through him we have an eloquent and impressive illustration of the fact that "the way of the transgressor is hard."

Description of Ahaz's Life.—The prominent feature in the career of Ahaz was his wickedness. We are not told what may have been the cause of his wayward career as his father, Jotham, and his son, Hezekiah, were both good men. It may have been the blood of old Jezebel, an ancestor, that was boiling and spoiling in his veins. At any rate his life is portrayed to us as one unbroken record of wickedness. He was as wicked as he was shortsighted, and his record was one unbroken record of blunders. "He walked in the ways of the kings of Israel," is another way of saying that there was nothing good about his record. He reveled in idolatry, made his children to pass through the fire, profaned the temple of God, and because he saw that the idolatrous king of Assyria prospered he sacrificed to his gods and gave great bribes hoping that he might have some help from this powerful king. But all in vain. The Lord delivered him into the hands of other kings, but, unlike that of other kings in similar circumstances, he kept on in his wickedness until the end. "In the time of distress did he trespass yet more against the Lord.

Tribulations.—God has decreed that "the way of the transgressor is hard." This was especially true of Ahaz. Because of his grievous sins he was delivered by the Lord into the hands of the king of Syria. It was not that the king of Syria was especially favored of the Lord, but it was because the king who was supposed to be the servant of the Lord turned traitor. It is no evidence that a man is a child of God because he prospers so far as the affairs of this world are concerned. Some of the richest and most powerful of the world's great men have also been among those most grossly wicked. But when the steward of the Lord proves unfaithful there is almost invariably some form of affliction in store for him, even in this world, to remind him of the consequences of his awful course. This was especially true of Ahaz. He was stripped of a large portion of his wealth, many of his people were taken captive; and we see the wicked king doing sacrifice to the gods of his oppressors, vainly hoping that since the "gods of the kings of the Syrians help them, they may also help me." But his troubles increased. The gods whom he worshiped were but dumb idols and the idolaters who oppressed him were not disposed to show mercy to a king who was too weak to resist. At his death he was so greatly discredited that he was even refused burial in the sepulchre of his fathers. Vain are they who forsake the religion of the living God that they may share in the pleasures and honors of a sinful world. In this connection it is well to bear in mind that Judah invariably prospered under the reign of kings who had respect unto the Almighty while under wicked kings the nation suffered. "Righteousness exalteth a nation; but sin is a reproach unto any people."

More Wickedness.—Affliction has one of two effects: it either brings people to repentance or it hardens them. Manasseh's reverses had the effect of causing him to repent of his wickedness, but Ahaz got harder the longer he lived. He "gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem, and in every several city of Judah he made high places to burn incense unto other gods." But all this desperation availed him nothing. He gained neither respect of heathen kings nor the favor of their dumb idols. On the other hand the wrath of the Almighty was enkindled against him and his life stands as a solemn warning to all who are minded to travel in the same course. Ahaz was refused burial in the sepulchres of his fathers, and he will be refused a place in the beautiful, blissful mansions in the sky. With a hardness of heart and reprobacy of mind he set his face like flint against the way of light, plunged headlong into the grossest sins, and his life was but a feeble foretaste of the awful judgment and eternity of torment to follow. Shall we imitate his example!!!

In strong and pleasant contrast with the lesson just studied is the lesson on the life of Hezekiah, son of Ahaz.—K.

The one mission that many professed Christians live out is a life of omission, even in many things revealed in the Word.—J. S. S.

Our Young People

CONSECRATION OF OUR MONEY

Luke 16:1-13

Topic for July 8

MOTTO

"I am thine and all that I have."

THE STUDY HOUR

I. **The Topic.**—We have said in the topic **"our money,"** only for convenience in expressing who is responsible for the way it is used. What we call "our money" is in reality the **Lord's money.** The consecration, then, of what the Lord has given into our hands, means to put that money in its full capacity of service in the work of the Lord. A consecrated person is one whose hands are filled with the objects of devotion to God and thus becoming an acceptable worshiper. So with a consecrated dollar. It is simply a part of the **hand** God has endowed man with, by which he holds the various enterprises and services up before God, bringing honor to His name. Our money is not really consecrated unless its use is made, in all things, to magnify Jesus and His atoning work. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him" (Col. 3:17). When our money is used in the motive of selfish desire for our own pleasure and lust, even when we give it for missions and worthy causes, if self honor or advantage is in our motive, it is not consecrated money because it is not for Jesus only. On the other hand money that is used for the support of our bodies, to feed and clothe the hungry and naked, may be consecrated in that the service is to His glory with the motive that thru this His kingdom and name might be extended. Right here at this point is where consecration becomes manifest. When the cause of the Lord is so loved that men can discern the difference between sufficient supply and luxury, and gladly turn the remainder of their substance into channels that bring glory to the Lord; and when they discern a cause that is thus bringing honor to His cause in spreading the Gospel to all the world, turning their means into these channels, makes it a consecrated instrument in the Lord's service.

II. **The Text, Luke 16:1-13.**—The parable of the unjust steward here gives a vivid picture of the relation we as God's children should bear to the money in our possession. The Lord's "goods" should always be regarded as such, and so used, as in His sight. This steward displayed wisdom in his unjustness and gained an earthly sustenance. We should be wiser in that we seek higher ends which cannot be gained by deceit. By a consecration of the money which the Lord has placed in our hands, we may enlarge our heavenly treasures and make the entrance into everlasting habitations a welcome one.

PERSONAL THOUGHT

Everything in my hand is as much for the service of God as I myself am. The great question is, Have I given myself to the Lord?

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSION NOTES

On Wednesday evening, June 20, baptismal services were held at the Ft. Wayne Mission, Bro. J. K. Bixler officiating. The sight of seeing heads of families start together to serve the Lord brought joy to the hearts of the workers.

Sister Melinda King, accompanied by her children, of the Ft. Wayne Mission, is spending some time with friends and relatives at Elkhart, Ind.

Bro. Claud Lininger of Elkhart, Ind., worshiped with the workers at Ft. Wayne mission on Sunday, June 10.

Bro. William Long of Elkhart Co., Ind., and wife spent Sunday, June 17, with the workers at Ft. Wayne Mission. They gladdened the hearts of the workers there by bringing with them a box of provisions from the Clinton Church.

MENNONITE CHILDREN'S HOME

By Levi Sauder.

For the Gospel Herald.

Our experiences are new and varied. During the month of May a mother of a ten-tear old girl, who had been placed into our care over four years ago, went to the home where the child had been placed by the authorities of the Home and took her to her own home. She had employed an attorney who she claimed had advised her to act in this way and consequently would not give up the child. In a few days the case was heard by the judge and the child again placed into the care of the Children's Home.

A few weeks ago lightning struck the kitchen chimney, damaging the roof and a few light fixtures. The continued rains have washed our truck patches and many strawberries are rotting on the vines. We are thankful for enough berries for our own use. The children are getting their share daily and are enjoying them. We placed several children recently and have a few applications for boys about nine years of age. Two girl babies are awaiting permanent homes; also a number of boys between the ages of four and seven years. Will you remember the work at this place? May He show definitely what He wants YOU to do.

Millersville, Pa., June 21, 1917.

CHILDREN'S WELFARE WORK

By Bernice Devitt.

For the Gospel Herald.

A few lines from the Children's Home in Kansas City may be of interest to lovers of children. "As the twig is bent so the tree inclines," is a statement we have found to be true in the work here. Our hearts ache when we allow our minds to turn to the future of some of the children of the city.

Fathers of children, can you imagine the child you love think of you only as a man to be feared and avoided? So many of the children we have cared for here know nothing, practically, of a father's loving care. Sixteen of the thirty-seven children assisted have been deserted by their fathers. The mother then placed the children into our care, while she struggled to make a living for herself. Six have had fathers who did not support them on account of drunkenness.

One little fellow and his sister, thirteen and eleven years of age, earned the living for the family; both parents and two other children. They did what is known as "junking;" gathering scraps and selling them to the junk man. Sometimes, of course, it was not only scrap they gathered, the temptation being more than they of immoral character could withstand. Just let me say these two are now in homes in the country and giving excellent reports.

In our work we frequently help those in need by keeping the children for a short time. For instance, a home where the mother was down with consumption, there were four children to be cared for, and only a woman of eighty years to do the work. You can readily see how glad the father was for a place to have his children cared for, a place where they were fed, clothed and kept clean. He had no money, but the children were cared for, and now come to the Sunday school. After the mother was laid away the father again was able to provide for his little ones.

We want to express our gratitude to the many in the country who, because they love children, have made this work possible. After all, dear people, it is only with your cooperation that these helpless ones are assisted. As you no doubt know, this work is being supported by free will offerings. We ask you that in these strenuous times you do not forget the little ones of the city who are not only unfortunate, but helpless to alter their condition.

Christ loves the children and it was He who said, "Suffer the children to come unto me." But how can they come to Him, when there is no one to tell them?

Two boys heard (for the first time while in our home) of Christ. They went to their mother and told her of God, prayer, and Christ as new discoveries; told her of the Sunday school and what it is. These two are now in Christian homes.

Will you do your share to bring these little ones to a larger vision of life? Will you do what you can to give them a chance? Homes are waiting for children, children are waiting for homes. Will you help us to bring them together?

Kansas City, Kans., June 19, 1917.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

Four mothers have recently abandoned their children and left them in our care to be placed into Christian families until of age because they are unable to support them. Two of these are lonely boys a little over two years old. Two others are brother and sister aged respectively 10 and 7 years, bright and healthy. Another family consists of three boys and one girl, the boys ranging in age from 3 to 10 years, and the girl 8 years old, all of them very desirable children. We prefer to place the girl with at least one of her brothers into the same family. Besides we have many others, especially boys, ranging in age from 4 to 11 years, who we believe would be a blessing to any childless Christian family and can be had on a three months' trial. The number of inmates is again gaining on us and if a number of these lonely, bright boys and girls who are thrown upon the mercy of the world would be received into your families until of age it would be a blessed relief to the Orphans' Home and our workers and at the same time would solve for us the serious problem of how to pull through the present period of high cost of living.

Today, since the above was written, there were again brought into the Home a brother and sister aged 15 months and 5 years, respectively, and surrendered until of age. These two we also wish to place together into the same home if it is possible for us to keep them from being separated. Come and see these needy, abandoned, homeless sweet little ones and we feel convinced it will melt your heart in sympathy that you cannot help but feel it your duty to give one or more of them a place in your own home, especially you who have no children of your own. You cannot help but love and pity them if you get acquainted with them, and the true mission spirit and Christ life is shown by giving them a Christian home.

We have 75 inmates and all are well. We are in need of workers, especially since Sister Martha Garber has left for her own home.

West Liberty, O., June 21, 1917.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JUNE 28, 1917

Field Notes

Arrangements are made for an all-day local Sunday school conference to be held at Springs, Pa., July 4.—M.

Bro. Peter D. Shank of Hanover, Pa., spent some time in Lancaster Co., Pa., recently, filling appointments at a number of places.

Bro. C. F. Derstine of Eureka, Ill., spent about 10 days recently in a meeting at Flanagan, Ill. He expects, D. V., to be at Eureka, Ill., July 2-5, at Foosland, Ill., July 6-8, after which he expects to spend some time in Pennsylvania and Virginia.

Bro. H. F. Reist of this office is spending some time with his family in Lancaster Co., Pa., visiting with friends and relatives and filling appointments as opportunity affords.

Bro. David Westenberger of Lebanon, Pa., worshiped with the brotherhood in Lancaster Co., Pa., over Sunday, June 17, filling appointments at Erisman's, Kauffman's, and several other places.

An all day meeting has been arranged for the following Mennonite churches in Illinois to be held July 4: Freeport, Metamora, Cullom. Such meetings, when properly conducted, may be made a means in strengthening the cause.

Name of Mission Changed.—The name of the "Mennonite Gospel Mission," Chicago, has been changed recently to that of "26th Street Mennonite Mission." It is simply a change in official titles, as it has for some time been called by the latter name quite as frequently as by the former.

The Lesson Picture Cards for the third quarter have again been delayed in reaching us from the lithographers They were shipped in due time but have been delayed enroute. We are keeping our presses in readiness to take care of our part of the work as soon as they arrive and they will be forwarded at the earliest date possible. We ask pardon for the delay.

A Correction.—A very serious omission was made in one paragraph of the Illinois Conference report as published last week. In giving advice to young men with reference to military service, the conference was represented as saying, among other things: "That they respect the national emblem in accordance with our faith and practice as favoring militarism."

What Conference did say was this: "That they respect the national emblem in accordance with our faith and practice, but that they avoid any display which might be interpreted as favoring militarism."

Bro. C. D. Esch, returned missionary from India, after attending the Church and Sunday School Conference at Walnut Creek, Ohio, went to West Liberty, Ohio, to visit his sisters. He preached an interesting sermon at the Oak Grove Church on Sunday morning, June 17, and the same evening spoke at the South Union Church. On Monday evening a large audience met at the Bethel Church, when Bro. Esch spoke of his experience among the lepers in India.

Friends of Bro. Geo. R. Brunk, knowing of his sickness from heart trouble during the past few weeks, will be pleased at receiving the following news from Denbigh, Va., under late of June 19: "It gives me pleasure to inform you that Bro. George R. Brunk is decidedly better and hopes to be out in a few days. Let us hope that we may not be disappointed, as we have been a number of times." This wish is shared by many whose prayers are going up to God that Bro. Brunk may soon be restored to normal health and his former active service for the Master.

Correspondence

Coalridge, Mont.

Greetings to Readers of the Herald: —We rejoice to be among those who have been favored with a spiritual meeting, a feast of good things, sitting together in heavenly places.

Bro. I. S. Mast of Minot, N. Dak., came into our midst on June 2 and remained until June 11, preaching each evening, also giving a Bible lesson each evening during the week beginning June 4. While no one was made willing to accept the great gift of salvation, we are glad for the interest manifested and encouragement received by the preaching of the Word.

Bro. L. S. Glick and wife, and Bro. Henry Glick and family of Minot, stopped with us on Monday evening, June 4, and remained until Thursday morning. Bro. L. S. preached two sermons.

On Friday evening, June 8, Bro. L. C. Kauffman and wife, four children and aged mother, Sister Martha Kauffman, of Kenmare, N. Dak., came here and remained over Sunday. We were very glad for these visitors and invite others who can to stop with us. Thanking God for all favors and giving Him all the praise for all the good done, we are trusting Him to give increase to the seed sown. Remember the work here. L. A. Kauffman.

Frazer, Pa.

On Ascension Day, May 17, the committee appointed by the Eastern Mission Board met in the old school house at this place to consider the building of a church at Frazer. The matter has been talked about for some time. It was considered from all points of view and after some little discussion it was decided that a church building be erected at the best suitable place near Frazer station. A building lot was secured and a committee appointed to accept subscriptions in this community and any other

place where others are not appointed. Bro. C. R. Haldeman of Malvern, Pa., and the writer being on the above committee. Those wishing to help in a financial way and having no one in their neighborhood to see after this matter can forward same to either Bro. Haldeman or the writer.

The interest and attendance at this place are good. When the first meetings were started several years ago there were six members. Meetings were held every two weeks for a few years, and later on a Sunday school was organized by Bro. John B. Senger. Interest kept increasing not only in this community but by the brethren from the surrounding districts who so kindly helped us by being present to give us encouragement from time to time in His work. Results of efforts put forth was the increase in membership from 6 to 23 members, and spiritual life and more active service brought about in those who attended.

Brethren who are blessed with modern conveyances can do good work by being with us or any other small flock of this kind on Sunday afternoons. It will greatly strengthen the brotherhood at the place you attend as well as yourself.

An auto ride on a Sunday afternoon with the Master's work in view at the other end, I am sure, will bring more and greater blessings to all than the ordinary runaround spins which do not accomplish any good, but entirely too often result in the chilling of one's spiritual life.

On July 1, Bro. John W. Weaver, Union Grove, Pa., will be with us. Sunday school at 2 P. M. every Sunday afternoon. Preaching services at 3 P. M. every two weeks.

On July 15 a brother from Franconia Conference district will fill the appointment.

Contributions for the church building will be gladly received. Any further information desired we will be glad to give you.

Remember us by personal attendance when possible, and by your prayers in His work at this place.

June 16, 1917. Harry G. Brackbill.

Kouts, Ind.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. J. C. Birky of Hopedale, Ill., came here May 13 and held communion and feet washing with the small congregation here, which we appreciated very much.

On June 10 Bro. Dan Nafziger of Hopedale, Ill., preached for us, both morning and evening. We understand that we are to be visited by one of our ministers every four weeks, for which we are very thankful.

Bro. Aaron Rosehardt of Meadows, Ill., preached for us Thursday evening, June 7.

We have Sunday school every Sunday at 10 A. M. Wish some of our neighboring churches in Indiana would visit us occasionally.

Spring has ben very backward here, same as in other places, and therefore crops are not as far along as they should be. We are glad to note that a few more families have bought here. Hope more will follow. Pray for the work at this place.

Lizzie A. Reinhardt.

June 18, 1917.

Johnstown, Pa.
(Stahl congregation)

Dear Herald Readers, Greeting:—On June 2 we held our preparatory meeting which was well attended. Four were baptized and received into the Church. Three renewed their vow with God and five were received by letter. May God bless them all.

On June 3 we held our communion services. A large number communed and had a part in the ordinance of feet washing.

On June 10 our Sunday school was reorganized with the following officers: Supts., S. K. Yoder, Lorenza Kauffman; Secys., Roy C. Fleck, Katie Weaver; Treas., John Sala, John Stahl. May God bless these officers, that they may be faithful stewards of God.

Cor.

June 18, 1917.

Judge, Mo.

To all Herald Readers, Greeting:—We have been greatly encouraged in having Bro. J. M. Kreider with us a week. He preached a number of interesting sermons for us. On June 13 we held our communion services and all members partook of the sacred emblems. While the brother was with us two precious young souls were received into the Church by water baptism and one was reclaimed. May the Lord continue to bless us here in this part of His moral vineyard.

We held our meetings in the woods, but for all that we had a real spiritual feast. We are looking forward to the time when we may have a minister located with us at this place. We are thankful that we had Bro. Kreider with us and feel greatly encouraged. May God's grace abide with him. Pray for the work at this place.

June 18, 1917. A Sister.

Minot, N. Dak.

On Sunday, the 17th, there were four precious souls received into church fellowship by water baptism at Bloomfield, Mont., and one received upon confession, making five more additions to the little flock at that place. A series of meetings and Bible conference are to be held at the same place, beginning Aug. 1, Brethren L. S. Glick and L. A. Kauffman to serve as instructors.

A Sunday school and Bible conference is to be held at Kenmare, N. Dak., June 25-29.

A series of meetings is planned for Wolford, N. Dak., and a Bible conference to be held there July 3-6.

A series of meetings is to begin at the McKinley school house June 30, to be conducted by Bro. L. A. Kauffman.

Pray for the work in the Northwest.

In His name,

June 18, 1917. I. S. Mast.

Bay Port, Mich.
(Berne congregation)

Dear Herald Readers, Greeting:—We feel to thank and praise our heavenly Father for His bountiful blessings.

On June 15 Bro. Menno Esch came into our midst and delivered four very instructive sermons. He held council meeting Friday evening. Sunday forenoon we had communion service. All members present took part.

Sunday afternoon communion was given to two of our sisters who could not be with us in the forenoon. The one was an aged sister, the other a crippled one. The latter was baptized in her home Saturday afternoon. May she with us be a shining light in Christ's Kingdom.

On Sunday morning Bro. John Schrock and wife were received into church by letter. We are always glad to have others come and join in with us. June 3 three of our young brethren were also received by confession.

In His name,

June 19, 1917. Amanda Ropp.

Nampa, Idaho

Dear Herald Readers, Greeting in the Master's Name:—Bro. J. P. Bontrager of Albany, Oreg., was with the congregation at this place June 3. He broke the bread of life to us, both in the morning and evening services, which was greatly appreciated. At this time one precious young soul took a stand for the Master. May he be faithful, loyal, and true.

June 17 Bro. Bontrager was with us again and expounded words of encouragement to us. In the afternoon Bro. Bontrager and a committee of four met and prepared a program for the Nampa-Filer Christian Workers' Meeting which is to be held at this place July 8, the Lord willing. Quite a few of the members from the Filer congregation expect to be with us at that time. It will be an all day meeting and promises to be very beneficial as well as interesting. We extend a hearty invitation to all who can be with us and share the blessings.

Pray for the work in the western field that it may prosper and that more souls may be gathered for the kingdom of God. Vertie Hostetler.

June 19, 1917.

Miscellaneous

MURMUR NOT—FEAR NOT

They shall perish: but thou remainest.—Heb. 1:11.

You murmur that your lot is cast
Where doubt rough handles holy things,
And plucks away the timid hand
That constant to God's altar clings.
Yet murmur not—'neath every change
God's truth and kindness still abide;
Rest thou on Him; no mortal force
Can thrust you forth from His dear side.

You murmur that your lot is cast
'Mid rival creeds that scorn all doubt,
And think to settle—shallow sure—
The truth by numbers' noisy shout;
Yet heed not their discordant notes;
Be Christ your life, be Christ your creed,
He revives the smoking flax
Breathes music through the bruised reed.

You murmur that your lot is cast
Where wealth is counted more than worth
Fear not, these perish in the use
With all that have not heavenly birth;
But every deed of simple love,
And every step of duty trod,
Are songs to cheer the pilgrim feet
That go through sorrow unto God.

—Sel. by John F. Funk.

KNOWING THE CHILD AND SUPPLYING ITS NEEDS

By Anna Eash.

For the Gospel Herald.

Our subject implies that there ought to be a knowledge of the child before its needs can properly be supplied. We know that in the medical world much time has been devoted to the study of diseases, and the treatment prescribed by the physician is always determined by the peculiar physical condition of the patient. The trained physician would not think of giving the tubercular patient the same treatment as the cancer patient. Since the majority of Sunday school teachers deal with the child mind in its various stages and periods of development it becomes the teacher's duty to study carefully the special characteristics of each pupil. The Sunday school teacher must therefore have acquaintance with the child mind, with the child nature, and with the laws of mental operation, so as to enable him to guide the activities of the child into the proper channel. We are well aware of the fact that this can not be done in a moment's time. But when we consider the great importance of life it behooves us to put forth every effort to help to develop it for Him who said, "Life is more than meat" and is worth more than the whole world. Why should the teacher study the pupil?

1. The needs of the pupil require it. Does not the gardener study how best to care for his various plants? To some, he gives much water; to others, little; some require much sunshine, others none. Must not the dressmaker adjust her patterns to fit the peculiarities of the individual body? So the teacher must know the child for he plants his seed and then by careful teaching seeks to so lead the thought of the child that the word sown will help him to develop into a man after God's own heart.

2. The nature of teaching requires it. The teacher is not a clay modeler. Clay is passive and makes no resistance. Nor is he a sculptor, to hammer and chisel off unnecessary corners until a beautiful result appears. Nor is he merely a friend filling the pupil's mind with good things. Teaching is not simply telling the lesson or hearing it, these are but parts of the process. The word education comes from a word meaning to lead out—to lead a child out to meet the experiences of life in a way that will bear him Godward—to lead the child to feel, to think, and to do right to himself, to his fellowmen, and his God. This is the privilege of every teacher. Teaching then is causing another to know and to feel the right in order to do it. Through our study of the child we learn the general characteristics of the pupils in the various stages of development, and realize that pupils of various ages require different treatment. And not until then can there be given proper help toward supplying its needs. In the development of the child from infancy every few years marks a distinctive change in his physical and mental nature. Not to recognize these changes or know how to adapt the teaching to these different stages of development makes the teaching of the Sunday school a mere hit or miss matter and therefore incapable of the best results. So it is important to know those whom he is to teach. And where could we find a better example anywhere than in our Master. Oh, that we had the ability to know and supply the need of the pupil as the Savior did. He always knew His pupils and followed the principle of mental development. He always led His pupil to the point of comprehension, by appealing to the best that was in the pupil he would get that best to develop. How beautifully is that illustrated in the conversation with the woman at the well with the splendid after results. What glowing examples of concrete illustrations and definite teaching we see in the Savior's examples. The sheep and the shepherd, the vine and the vineyard, the sand and the rock, the mustard seed and many others. But the most effective definite teaching by the Savior was His living example. This is most important of all because the pupil can put no confidence in the teacher to supply his proper needs unless he sees an example of the great teacher in the one who is trying to help him to live and grow for God. How can the teacher study the pupil? There have been written many books which are of special help and ought to be read and studied, and through the attendance at the teachers' meetings where these different pupils' needs are discussed and studied and yet we need to take a personal interest in each scholar. Watch your pupil, visit his home, note the things that appeal to him most, whether he obeys from love or fear, note his home atmosphere, have him visit you socially, know his companions, his work, his life plans for the future. Study the things which he knows about and try and connect it with your lessons. With these things know the Monday and Saturday pupil as well as the Sunday pupil. Last but not least, lift him up continually in prayer to Him who will give us wisdom and power to give that human touch aright. The greatest thing in the world is a human life and the greatest work in the world is the helpful touch upon that life. Marble and granite are perishable monuments, and their inscription may be seldom read. Carve your name on human hearts; they alone are immortal.

Chicago, Ill.

COST OF INDIFFERENCE

By Matilda M. Schertz.

For the Gospel Herald.

Why should we as Christians be indifferent and unconcerned? Can we afford to waste our time not caring if we can help any or not? The aim of the Christian should be for the cause of Christ and betterment of this world?

In the first place, what does indifference do for ourselves? We are simply missing the blessings we might enjoy if we were faithful and doing the best we could. Or it might cost us more; gradually drifting away and perhaps later lose sight of God's Word. What does it cost the Sunday school? A lack of interest, power, and all that which tends to awaken within your heart a desire of usefulness. It may be discouragement which causes us to be indifferent. Yes, many times we feel as though there is nothing or little we can accomplish, but we can only put our trust in Him who will help us if we but ask Him.

"If God be for us, who can be against us?" Life is full of vexing problems which we can not comprehend. Our life is not merely plastic clay to be remodeled, or a block of marble to be hewn according to the will of the sculptor, but it is a "bundle of possibilities" and self activity.

There are only two ways. We are either indifferent or loyal to the cause

of Christ. Have you ever faced seriously the fact that God must have a plan especially for your life? There can be no real plan for the whole that does not include a plan for all the parts. There can be no will of God for the whole that does not include a will for your life. Some men, like captains on oceans liners, know that there is a course marked out particularly for them and they are trying not to miss it. Some, like pleasure sailors out for pleasure, go any way as chance suggests. Which sort of life are you leading?

Does it pay us to be indifferent? Jesus said (Matt. 17:47) that only those who do God's will can belong to His family. Do we not wish to be His children? Of course, it will cost us faithfulness and endurance to be loyal to the cause of Christ, but it may cost those who are unconcerned more than that—probably not in this world, but in the life to come. We must keep in mind the promise, "Be thou faithful unto death, and I will give thee a crown of life."

I Pet. 20:24: "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but, if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps. Who his own self bare our sins in his own body on the tree that we, being dead to sin, should live unto righteousness; by whose stripes ye were healed."

Jesus knew how to endure. As Peter looks back, this seems to him one of the eminent marvels of his Lord's character. As we study Jesus' power of endurance, consider the need of patience and courage in our own lives. For example, we all are placed at disadvantages, some by broken health, some by bereavement or by some hindering environment and sooner or later the man who lives up to his ideals has to pay the price of hostility against the customs of his day. We are all called upon to live our lives in situations that require patience, courage, persistent faith to deal with; but does it not pay us better to do what we know to be God's will than to be unconcerned and enjoy the pleasure this world gives and lose our reward in heaven?

Every Christian—Sunday school worker and teacher—can the Lord depend on you?

Metamora, Ill.

THE SIN OF INDIFFERENCE

By Olivia G. Honderich.

For the Gospel Herald.

The live question of the hour to us seems to be, How can I best obey the Bible injunction, "Love your enemies, do good to them that hate you?" Some say to be strictly nonresistant we must do this, others say we must do that. Is not the question rather one of the motive, in this instance, than of the deed? To be strictly out of all work that lends aid to our armies, we must either be helpless invalids or else engaged in some mental or moral occupation and hopeless paupers. Our tax money helps, our farm produce is a big factor in the proposition; in fact, we can scarcely live a normal, active life and not be a factor in the war proposition, even though we do not so intend to be.

Jesus said offenses must needs come, but woe unto him by whom they come. In so far as we have failed to live the Christ life and to teach others also to do so, we are responsible for the terrible state of affairs the world is in. Now we too are literally in the strife and what are we going to do about it? A few things are perfectly clear: We cannot do injury, neither can we organize into any relief band whose purpose obviously is to propogate the war by lending aid to the sufferers. But Jesus said, give relief to the suffering, help the needy, do good to all men. We know there is now terrible suffering and awful destitution. More than that, moral forces are weakening, mission work has been retrenched, the need of the world for Christian workers has never been more serious. What can we do about it?

Our government sends our young men into danger, death, and awful suffering. She calls for unlimited treasures of blood and money. No sacrifice of any kind is too great to gain the points at issue in this mortal conflict of the world powers.

Yet Jesus instituted a kingdom of which there is no end. He has accepted us members of that Kingdom. Its rapidity of advance depends upon our efforts. We sit at ease in our comfortable niches and refuse to be much concerned. Neither do we contribute as much money to the furtherance of the Kingdom of God as we pay to our earthly government in the form of taxes. When the Mission Board calls for workers, we let it call largely in vain. The **sacrifice** looks so big to us.

It seems to me, we are traitors if we accept the military exemption our government so honorably offers us, **unless we are mind, body,** and **soul** devoted to our Master's service furthering the interests of the Kingdom of God. What right have we to take our ease in Zion when earthly governments are so deadly in earnest in furthering the cause for which they stand? Shame on the socalled Christian professing to live the life taught by the Prince of Peace and yet so indifferent, so unconcerned to the cries of the unsaved, dying world!

Very true, not all soldiers are needed in the trenches. Neither are all Christians needed on the mission fields. But every citizen of the U. S is called to do his part, and must do it, in support of our armies at the front. Not one of us can escape war service in some form or another. We must work to live and so we pay our tithes to the government whether we mean to do so or not. And should the war be carried to our very doors, very few of us would refuse shelter and aid to the unfortunates within our reach. Yet—our next door neighbor is at death's door, stricken by his mortal enemy, sin. His children are dying from hunger—lack of the bread and water of life. We have the means to save these dying souls. We have been taught the truth, we know the way of salvation, we hold the key to treasure houses—the Bible. Why so unconcerned, why so indifferent?

How dare I furnish a luxuriant table when my neighbor's child is starving for lack of bread? How dare I spend money for things that feed neither body, mind, nor soul when there are souls dying the endless death for lack of Bibles and teachers to interpret them.

Our government says it is the duty of her citizens to economize, even the poorest should save so as to have $50 to lend to the government. Yet we Christians sit down daily to tables loaded with luxuries, we possess changes of raiment innumerable, but we have only a few pennies or at the most a few dollars to give to save the lost souls of the world.

I repeat again, it seems to me that man is a traitor—not to his government, but to his God—who accepts military exemption for conscience' sake, yet lives so unconcerned about the affairs of the Kingdom of God. "Arise, shine, for thy light has come."

Filer, Idaho.

SUNDAY SCHOOLS

By R. J. Heatwole.

For the Gospel Herald.

A brother recently remarked that when Sunday schools are doing their work they are a great power for God in the way of winning souls to Him. He invited us to read John 1 and see the worthy examples there for us to imitate. Andrew found his brother Peter, Philip found his friend Nathanael, and they brought them to Christ. John the Baptist used his great influence for Christ, saying, "Behold the Lamb of God, which taketh away the sin of the world." All of us should use our personal influence in bringing souls to Christ.

Windom, Kans.

"The greatest time-saver known to man is prayer."

American Mennonite Mission

Seventeenth Annual Report of the

American Mennonite Mission

DHAMTARI, C. P. INDIA

From April 1, 1916 to March 31, 1917

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FOREWORD

By M. C. Lapp.

"All things are yours; ye are Christ's; and Christ is God's" (I Cor. 3:21-23).

"He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5).

"Blessed be the Lord, who daily loadeth us with benefits" (Psa. 68:19).

"Blessed be God, who comforteth us in all our tribulation" (II Cor. 1:3, 4).

Another year has gone by, and as we reflect on the past 12 months we are almost made to wonder if it is possible that the year is gone never to return. We had expected to accomplish so much for the Lord, and when we see in our own lives the many imperfections, and the apparent failures in our undertakings, we are led to confess that we might have accomplished much more had we depended more fully on Jesus Christ and less on ourselves. God has done His part—we hope to accomplish more in the future.

Confessing the many failures on our part, nevertheless we have much to be thankful for. We are so glad for the good work Dr. Esch has done in his line. Thousands of people who were suffering from painful illness have been relieved, and we have reason to believe that the Word of God has found an abiding place in their hearts. Many poor unfortunate lepers have been comfortably sheltered, fed, and taught the way of life, and have accepted Christ. Sister Esch has given out the Bread of Life to many women in the Leper Asylum and villages having had the assistance of several Bible women. Bro. Lehman has, we believe, accomplished much good in the High School, notwithstanding the many difficulties that one meets in managing an institution such as the High School is, with most of the students Hindoos and Mohammedans. The Gospel is taught daily in the school. The work of pastor of the Sundarganj Congregation is heavy and takes much care and concern. Sister Lehman has her hands full with her part of the Boys' Orphanage and Boarding School, Bible women to superintend, and being the pastor's wife, has a large number of Christian women to look after. Bro. and Sister Brunk have been busy in looking after the Vernacular School work of the Mission, consisting of five village schools and the Boys' Primary and Middle Vernacular schools at Sundarganj. In connection with this work they have done touring in many of the villages from which children attend these schools. God's Word is taught in all the schools. Bro. Shank is working hard in the Industrial Shop getting it on a good working basis. He is separating the educational part from the commercial, making two departments, which will be greatly to the advantage of the shop.

The Honorable The Chief Commissioner, Sir Benjamin Robertson, visited Dhamtari in the month of December, and we had the pleasure of having him visit the Educational and Industrial Institutions of our Mission. He expressed his great pleasure with the organization of the Mission, and stated, "I am greatly pleased with the example you, as a Mission and Missionaries, are setting before the people of these parts." As a result of his visit, Government will spend Rupees 900 in the Industrial Shop to equip a training class for 12 apprentices, for which they will furnish a special instructor and pay his salary, also give several scholarships.

Sister Shank is busy with the language as well as Bro. Shank, and has done some Evangelistic work accompanying several Bible women in their work. Bro. and Sister Friesen have succeeded in doing considerable touring, visiting many villages and preaching the Gospel to thousands of people. Since his having been ordained to the office of Bishop, he has found that a great deal of his time is required in looking after the duties which the office requires. Bro. and Sister G. J. Lapp have been busy at the new station at Ghatula with building work, Bible School, Evangelistic work. Very good interest is manifested by the village people. Sister Hershey is busy studying the language and teaching in the Bible School, as well as accompanying the Bible women to the villages whenever possible. The missionaries at Ghatula have been very unfortunate in having a great deal of jungle fever. We trust they may be fully seasoned to the place and may not suffer so much the ensuing year. Sister Schertz has worked hard, and found the Evangelistic work about Balodgahan very interesting, and through her efforts and by the assistance of the Bible women many thousands have heard the Way of Salvation. Sister Stalter has managed the Girls' Orphanage, and Boarding School well, the work accomplished among the girls shows on their characters. The health of the girls has been good as a whole.

Sister Cooprider has been spending much time on the language and is making good progress, she feels very keenly that the responsibility of all the medical work of the Mission is going to be very heavy, having been only so short a time in the country. The writer and wife have been busy with the farm, medical, Church, and evangelistic work, as well as attending to the many duties which belong to the Superintendent of the Mission. Mrs. Lapp has also been busy looking after the needs of the widows. We trust through the pages of this report the readers may gain such information that will give a real insight into the mission's work.

GHATULA STATION

Geo. J. Lapp.

The first year at a station is generally spent getting established, getting acquainted with the people, and becoming accustomed to the changes. Excepting the spells of fever which were rather severe at times and several accidents of a more or less severe nature, we have thoroughly enjoyed the work of the year and believe God's richest blessings have rested upon us.

Last January we moved. From descriptions you have already read in the papers you have come to know how we with our train of two wheeled ox carts, seventeen of them, slowly wormed our way along the forest road to the new station which we hoped would be our mission home for many years to come. The new temporary house was ready; the foundation for the new Bible School building was laid; the forty foot well was finished and furnishing water for the new garden and the people who had lived there previous to our coming; our Indian workmen and a few servants were living in temporary huts, some of them costing as little as three dollars. These little huts were lined up facing "Main Street," as we called the path running in front of them. The working people had playfully named nearly every spot on our seven acre plot according to its looks and location.

By June the Bible School building was occupiable but not

finished. Two rows of students' quarters and two houses for two teachers were finished. We had also put up permanent living quarters for the servants and the masons and carpenters had also made themselves more permanent houses on land granted to us by the malguzar of Ghatula. Of the one hundred fifty trees and innumerable stumps and bushes scattered over our plot of ground, quite a number were cut and grubbed up and the wood used either for fire-wood or for burning bricks.

During the year thirty-eight members of the church moved in from the different stations. They formed a nucleus for organizing a congregation and for various evangelistic activities among the village people. It was real joy to us to meet each Sabbath morning under the spreading mohua tree for Sunday school and church services during the first part of the year. On Sabbath evenings we would either meet near a favorite great rock on the hillside or go in a body to some village for an evangelistic service.

Soon after we moved, we sent out invitations to the surrounding villages asking the owners and other prominent people to gather at our place for an hour for the purpose of getting acquainted and expressing our mutual good will. Accordingly about seventy came together. Besides the singing of hymns and the rendering of a simple religious program by some of our workers, Bro. M. C. Lapp, who was present, was asked to take charge of the meeting and turn it into an informal social hour.



Untainted Boys and Quarters at Leper Asylum

In the conversations which followed, the guests showed their good will in every respect and among the requests they made were these: That we open Hindi schools, an English school, a medical dispensary, and several village owners volunteered land for building houses for colporters, thus opening the way for establishing out-stations. When they left they heartily invited us to visit their villages and stay "at least a day" and be their guests. They also volunteered financial help for the educational work we might establish for them and appointed a committee for encouraging the giving of any offerings by the village people. We frankly told them our purpose of moving among them that they might not mistake our motives but this did not change their cordial attitude in the least.

The primary Hindi school was soon opened in the village of Ghatula on the long verandah of the malguzar's (village owner's) granary. Children from eight different villages are in attendance and the verses they repeated and the hymns they sang at our Christmas day exercises show that they are receptive to Bible teaching. Preparations have been made for the erection of a school house, the material for which has been kindly donated by the patrons of the school.

Building operations hindered extensive evangelistic work. The sixty to seventy-five people who worked on the buildings had the Gospel preached to them every day at roll-call time and as a result several have become inquirers. Two colporters regularly visited the surrounding villages and, as we occasionally accompanied them, we found the people ready listeners. In the out-station, Gatasilli, the brethren Yusaf and Shimeon with their wives labored faithfully. It is a sacrifice for our Indian workers to live isolated in the out-stations, but those who are willing to make the sacrifice, have their labors blessed as they visit in the homes, preach in the bazaars, and do personal work. They need all the encouragement we can give them. We thank God for their efforts and believe they will bear much fruit for the Master.

But in this short time we have not been able to reach nearly all the fifty villages within a radius of eight miles from this station. A few interested ones have been sought out and taught often. We believe they are coming to realize their need of a Savior.

Among the interesting and encouraging features of the work during the year was a donation of a considerable amount of building timber by a village owner living five miles west of here. He showed his interest in the work from the beginning, and when we learned that he had wood to sell, we went to him. After looking over the lot, we agreed as to the price and had it hauled. When we went to pay the money he said, "You are in the Lord's work and I want you to take the wood as a gift from one who believes you are seeking the welfare of us poor jungle people." He visits us often and gladly listens to the messages we give him. Another village owner is a widow. She donated a small amount of land to the church as an expression of appreciation for help she had received from the Mission. She so deeded the land that the proceeds go toward the support of the church. Another well-to-do farmer living two miles south said when he first heard the message, "This is entirely new to us, but it sounds good, and we people have long been looking for some one to teach us the true way, and we believe this is it." About three months ago his only son was taken from him by death. He was given medicine from our dispensary but yet the father yielded to the advice of the village medicine-man, observed some heathen rites, and fed the boy some unnameable concoctions. After the boy was buried, the father, his brother, their families, and the old grandmother took their idols and broke them to pieces and declared that they would serve the gods no more. The fetters of caste are still holding them but we believe they are about at the turning point.

Bro. Mukut and the writer each shot a panther, thus ridding the near villages of two objectionable beasts of prey. Wild hogs, deer, pea-fowl and other wild animals abound in the forests. The poor villagers always rejoice when we happen to get a hog or a deer and furnish them with some of the meat. Such game is only bagged very occasionally. We generally satisfy our hunger on goat meat and chicken.

With the open doors we realize that the responsibilities are great. Now being the time to bring these people the message, we need your prayers and hearty support in order that our little force may be mightily used of God for the salvation of the lost.

THE HOME, MEDICAL WORK, AND WORK AMONG WOMEN

Esther E. Lapp.

A missionary wife and mother's duties lie in the home. The right and proper division of one's time is a problem we have to decide prayerfully and carefully daily. Many people think that because we have servants our work is very light, but just here our greatest difficulties confront us. To divide the work that one woman at home could do, among three or four untrained men and women is no light task, and yet because of the severities of the climate, the learning of a new language, and the many opportunities to work among the Indian women, it is imperative that we employ servants.

Our first duties in the morning are in getting the household machinery in running order. This consists in giving out food to the cook, seeing after the boiling of the drinking-water, looking after the children's needs, and writing an occasional order for food, clothing, and furnishings, either to Calcutta or Bombay where European supplies are available. Then accounts must be kept, letters written, sewing done, and clothing mended.

During the year we had the extra work of getting settled in a new place as we moved from Sundarganj to Ghatula on Jan. 19th. It is no small work to move in India and especially to a place where buildings are very incomplete.

No sooner had we settled than our medical work began. We first dispensed medicine from our bungalow, but this is dangerous as it brings disease directly into one's home. Soon we built a temporary hut for the dispensary which served very well until the heavy rains came. We, however, continued to use it until the mud got ankle deep, when we again brought the medicines to the bungalow. Our patients often come for many miles through the jungles. The simple remedies we dispense sometimes work miracles from the simple fact that in place of covering open wounds with every vile filth imaginable we apply soap and sugar poultice or some other antiseptic preparation and the cure seems to them miraculous. One interesting case was a farmer who came to us with an infected finger. It had swollen many times its natural size and it seemed impossible to us that the finger could be saved. We advised amputation but he absolutely refused. We began treatment. He came regularly, and faithfully obeyed the orders we gave him, and the finger healed. Aside from the absence of a nail and a stiff first joint, his finger will probably serve him the rest of his life. But the story does not end here. Aside from the finger being saved ,we had the



Bro. Peter and his Wife—Deacon at Sundarganj

splendid opportunity of teaching him the Gospel. With different cases come different problems, as in the following instance. A boy of five years was brought to us who had epilepsy. He responded to the treatment given and up to date has had no return of the disease. The parents being grateful for this, tell their friends of the cure. The news has spread far and wide and has brought people who are in all stages of epilepsy to our door daily. But the disappointment to many is pitiful because those of long standing could not be helped.

Not all patients however obey the advice given to them and often at the critical period they get impatient and stop coming and our work of weeks is lost. Such was the case with a boy of nine years of age. He had a discharge from his ear so long that an opening was formed at the back of his ear. When he came to us he looked hopeless as he was a mere skeleton. The father brought him faithfully for a month, the sore was healing and the boy was gaining in flesh daily. But the heavy rains came, rice weeding began, and they stopped coming, saying they would bring him again after harvest, which they did, but the boy is in a much worse condition now than he was at first and it requires considerable patience to begin the work all over again.

The first convert at Ghatula was a man who came to the dispensary bringing his little boy for treatment. The boy had a very large sore on his head. He is a man from the north of India and, having wandered here and there in search of peace to quiet his heart that had been wounded by the death of his beloved wife, finally came to the dispensary where he received treatment for his boy and heard again the Gospel story that had been told him before by an English official. Bro. Mukut, our deacon, taught him faithfully for several months, after which he renounced all and was baptized.

A neat white dispensary with equipment and money to support a compounder and Indian nurse are needs for which we are earnestly praying. We have faith that God in His own good time will supply our every need.

The work in the Christian community, taking care of the sick women and children has taken much of our time and energy this year. There were very many cases of malaria and sore eyes. We are thankful that through all the trying days God was with us and that the lives of all were spared.

The Bible-women have been faithfully going to the nearby villages and always received a warm reception; and when, because of sickness, the Bible-women did not come at the regular time, the women of the homes would inquire why they did not come. Our deacon's wife seems to have in a special manner gained influence and a warm place in the hearts of the women of both high and low castes and we have been brought to realize as never before the value of faithful effort on the part of our Christian women to bring their sisters to Christ. Much time and effort have been spent in training our Bible women and we are now realizing the fruit. During the year at Ghatula two women have been at work all of the time. They were working in ten of the surrounding villages. During the rainy season a number of the villages could not be reached because of the deep streams that had to be crossed. During the first six months of the year the two women of the families stationed at Gatasilli worked in the villages about, and during the last six months attended the Bible School with their husbands. Gatasilli is located on the road to Dhamtari, fifteen miles from Ghatula. From there only five villages can be reached, yet the opportunities for service is in no way lessened.

This first year in our jungle home has been fraught with much sickness and hardship but not any more than we as soldiers of the Cross must expect to endure if India is to be won for Christianity. The work has many encouraging features, and we desire to make Christ known to many more during the coming year.

Note.—Since this report left India, word has come to America that Sister Esther E. Lapp has gone to her eternal home. Remembering this, how pathetic is the closing paragraph of her report!

The writer has for many years been associated with this publication—first as Superintendent of the Mission in India, and later as publishers' editor in America—and he never tried a more touching task than that of editing the manuscript of the above report. He desires to add his tribute of sincere respect for the departed one and an offer of condolence to the bereft husband and children.—J. A. R.

EXPERIENCES

Fannie H. Hershey.

In the beginning of the year I was living in Dhamtari. I accompanied Bro. and Sister Geo. J. Lapp to Ghatula when they moved, and spent several days with them. After returning to Dhamtari, I went with the Bible women to the homes in Dhamtari and to the villages round about.

The work with the Bible women was very interesting. We were well received everywhere except in that part of Dhamtari where the wealthier class of people live. At those places the men of the house were generally sitting on the verandah, and when we asked for permission to see the women, they always had some excuse. Either the women were cooking or else were not at home. Sometimes they simply said that we could not enter. There were some exceptions however, for in a few of the homes they were glad to have us call and sing for them.

One day we went into that section of Dhamtari where the lower classes of people live and got to a home where there was a wedding in progress. The bride was six months old and the

groom was five. I held them both on my lap at one time. They were nice fat babies, but how unfair to the children to marry them at such an age. If the boy should die, the little girl would always be a widow and would never be allowed to marry again.

In April, when the hot winds commenced to blow, I went to Balodgahan, and during the month of May, had charge of the Girls' Orphanage while Sister Stalter took a short vacation in the hills.

Then the first week in June, with all my belongings, I moved to Ghatula. The rains commenced early, so I arrived here just in time. Bible School opened July 3, with an enrollment of twenty-four. We had school all this year in an unfinished building. When school opened, there were neither doors nor windows on the building and we had only dirt floors. But the Bible School felt now that it had a home of its own. Up until this year the classes were held in whatever buildings were available. It has been located in Rudri, Dhamtari, and Balodgahan prior to coming to Ghatula. We had a very profitable school year, and the students did very good work. Some of them were hindered for some weeks by being sick with malaria, but even then they studied in their houses as soon as they were able to be up. Because of shortage in teachers, we had only two classes this past year—second and third year. Next year we will have a class graduating and we expect to have at least one teacher from among them. The teachers this year were, Bro. Lapp, Bro. Mukut, and myself. Sister Lapp also taught part of the time, and during Bro. Lapp's illness, Sister Schertz came and helped us out for several weeks. Her help was very much appreciated. We have a four-year course of Bible study and when the students have finished that we feel that they are well grounded in the Scriptures.

The Indians are very good in memory work, while in the studies in which they have to think for themselves, they are rather weak. There is no Bible Concordance in the Hindi language, but our students say they do not care for any as they are able to find the references they want without a concordance. They would prefer a topical Bible. We are glad that efforts are being made to print a Hindi Bible with the marginal references. It will be a boon to all Hindi Bible students.

School is in session six months of the year, during the rainy season and the beginning of the cool season. Then during the remainder of the cool season and all of the hot season they are engaged in evangelistic work and can put to use what they have learned in Bible School.

School closed Dec. 14. Dr. Esch and family and Dr. Coop-rider came down for the closing exercises, and Dr. Esch gave the closing address. Two days later the students gave a tea to the missionaries in the station. We all sat on the ground together and drank tea and ate native bread.

We have had a fair attendance of village children in Sunday school. They are interesting children and seem to get a great deal out of the Sunday School lessons. The attendance of the older people is not so regular, some Sundays a large number of them come and other times there is not a village person in Sunday school. But the children have been quite regular in their attendance and we hope that what they are learning now will mean much in their lives in the years to come.

On Christmas Day we had Christmas exercises for the Sunday school. We felt that our little chapel, which measures 30 by 15 feet, would not be large enough to accommodate the crowd, so we had our experiences out of doors. We spread rugs and matting on the ground, on which the people sat, and used the verandah for the platform. There were a number of songs and a few short talks on the birth of Christ and some of the children recited Bible verses. At the close of the meeting every child received some candy. We had an attendance of about 300, counting children and all. It was the first Christmas celebrated at Ghatula, and we trust that some impression was made on the village people.

There was a great deal of sickness during the rainy season. The rains lasted very long this year. Because of the impassable roads, Sister Lapp and I did not get to leave the station for over five months. It was quite a treat to be able to get out of the jungle and meet with the other missionaries again.

We feel that we have a great opportunity in witnessing for the Lord at this place and pray that our efforts may be crowned with many saved souls.

SOME EXPERIENCES IN MEDICAL WORK

M. C. Lapp.

It is impossible for any missionary living in India, who is stationed out in rural districts away from large cities, to not come in contact with many sick people. Missionaries may try their best to not make a practice of dispensing medicine, but before they are aware of it, they will be getting a few simple remedies to help in emergencies. They cannot make the Indian believe that they know nothing about medicine as they think that all people with white faces know how to treat sick people, cattle, horses, etc. So the lot of nearly every missionary is to get acquainted with ordinary remedies, as people are sure to come for bodily help. Therefore it is necessary, if living in rural districts, to spend some time each day in dispensing some medicine. There are many Indian doctors who pretend to be able to help the people, but in many cases they only care for the money they



Bro. and Sister Geo. Lapp, Sister Hershey, and Christian Workers

can get from the people. Failing to get aid, the patients come to the missionaries for help.

During this year we have on our register the number of patients treated 4350. This does not include the patients into whose homes we were called nor any who came outside of the regular dispensing hours of whom there are a few every day. Many come long distances for treatment. To the south, the nearest dispensary is 35 miles from here, and to the west about 20 miles, to the southeast 47 miles, and northeast (Dhamtari) 7 miles. In all these dispensaries there are Indian men who were trained in Government Medical Schools and are quite good, but for some reason many will go past these dispensaries and come to the missionary instead.

Dispensing medicine at the stations is a pleasure when the missionary has time to devote to it, but when so many other duties take his or her time and attention, it is a nervous strain on them. Being called out long distances in the hot or rainy

season, is very hard on the missionary. Last rainy season a few men came one day to have me come and see a young man in a village in Kanker State, a distance of 16 miles south of here. He had been sick a few months and they had tried many of their village doctors but received no help. At first I could not see my way clear to go, but they kept insisting so finally I consented to go. By horse back was the only way I could get to the village. For several miles we had only a narrow path to follow on rice field banks. We had the Mahanadi River to cross. We got a small boat, and Bob, the pony, swam along side. After crossing several creeks, and marshes, we arrived at the village of Telgura, and I was taken into the landlord's house, and found the young man in a critical condition with high fever, vitality gone, yet the father and uncles were sure he would recover if only we would give him treatment. Prayer was offered, treatment was begun. We worked over him the whole night. Next morning he had no fever, and was feeling quite well. I remained there till 4 P. M. when I again returned home, tired in body but glad that the man was much better when I left him. In one village which we passed through a man came out, bowed at my feet begging me to come and see his wife who was very ill. But the men who were taking me insisted on my going on and then seeing the woman on my return. But before I returned the woman had passed into eternity. She perhaps had never heard of the Gospel of Christ.

In the month of August, Bro. G. J. Lapp sent a special messenger to Dr. Esch asking him to come to Ghatula as Sister Hershey was very ill with fever, Baby Harriet had very sore eyes, Sister Lapp also had sore eyes, and Bro. George had fever. On account of sickness in Dr. Esch's own family at the same time, he could not go. It was decided that I go. Bro. Esch loaned me his horse and cart. when we arrived at Banerrod, 11 miles from Dhamtari, it was night. The horseman cooked the rice and we ate together. I retired for the night, but had only the hard cement floor for a bed. I reached Ghatasilli, 15 miles farther on, at noon. Here I found a large horse which Bro. George had sent for me to ride from this place to Ghatula, which was 15 miles beyond. The horseman and I started in a pouring rain at 1:00 P. M. The first creek we came to had quite a bit of water in it, and when we reached the deepest place, my horse fell and I dismounted in the water to my hips. There was no use to think of dry clothes, so we continued our journey through heavy rain, strong wind, and very heavy, muddy roads. I arrived at the Ghatula house at about 5:00 P. M., wet and hungry, finding them all ill, one sick in one room, and the others in another room. In a few days' time all were improving some, so I again returned home.

Again I had some bad road experiences. In the rainy season the roads between here and there are almost impassable, except on horse back. These are some of the experiences a missionary may expect to have in this country.

EVANGELISTIC

M. C. Lapp.

In the early part of the year, Sister Schertz, Sister Lapp and myself, made a tour from Balodgahan to Ghatula via Kanker State. On the way, there were some very pleasant experiences, and some that were not so pleasant. The first camping place was Chickli, where Bro. Mohan and wife Bhangin and Bro. Joseph (Bisamber) and wife are stationed. The distance from Balodgahan is about 15 miles. We had two ox carts and a small pony, and started in good time so we could reach Chickli before night. When we came to the Mahanadi River and the oxen saw what was ahead, they showed their stubbornness, and we walked through the sand, and what little water there was. All the men in the party helped the cartmen, and with all the pushing and pulling and shouting it took about two hours to cross the river which was a distance of about one half mile. We arrived in Chickli after 8 P. M., tired and hungry.

The next camp was in the village of Kariya, Kanker State. The landlord of this village had been very ill, and came to Balodgahan for treatment, and it was found that an operation was necessary. Dr. Esch was called out and did the operation, the man remained in our care for six weeks. On having recovered he returned to his village and family, being very grateful for what had been done for him. On arriving in his village he and his sons met us, and as a token of welcome he pressed two silver coins into our hands, then took us to his residence where he gave two rooms for our accomodation, and all was done for us that any one could ask for, so that we might be comfortable. After our evening meal we had a meeting which was well attended. Next morning we had another meeting, gave medicine to the sick, sold religious books to those who had a desire to know more about Christ. On leaving, the landlady, to show her appreciation for our visit, gave rice, pulse, clarified butter, sweet oil, wheat flour, rice flour, vegetables, etc. Our whole party of Indian Christian workers, the cartmen and horseman were fed free of charge. Jodhan, the man who is responsible for the horse, is like some other people I know of in this world. Because he was getting food without paying for it, he ate so heartily that the result was he had severe pain in his stomach all day, and with great difficulty cared for the horse and kept along with the party. In one village in which we camped, where there was a large Government primary school, the headmaster's wife was well acquainted with the old Christian woman (Jebarbi) who was one of our party. She was quite delighted to know this young woman lived in this village. She took her bedding and food to this friend's house and was well entertained for the night.



Medical Dispensary at Dhamtari

However in the morning when the Headmaster returned from a neighboring village where he had gone the previous night to watch a heathen dance, the pleasant visit was soon turned into bitterness, as he ordered Jeberbi to vacate the place at once, and scolded his wife for allowing Christians to enter their house. We met him in the school an hour later and after he had all his arguments rebutted which he had put up against Christianity, he was quite meek, and allowed us to sell books to the pupils, who purchased quite a number.

Sukdoo, a young man belonging to the Gond tribe, was convinced by one of our Indian Christians that Christianity is the only religion that can give salvation, was very happy and all preparations were made to baptize him. However, while I was asking him the usual questions asked before administering baptism, his parents and friends came into the church and took him away. We are still praying for him, the Christian men talk with him when they have an opportunity, and we are hopeful for his return. Keju another young man of the same tribe as Sukdoo who was watching the commotion through the door made up his mind that he would accept Christ. In a few months later his heart's desire was made known to the pastor of the congregation. Some instructions were given him, and later he was baptized in a Sunday morning service. His mother was notified before his baptism. After he was received into Church fellowship, she cried very hard, saying that her son had died, etc. But he now is allowed to come home and his mother cooks food for him and he

is very happy. There are many people who acknowledge that Christ is the Son of God, and that the Christian religion is the only true religion. The one great reason why not more step out from their false religion is on account of family ties. This point is held up by the devil and so magnified that many who are convinced in their minds, are going down to perdition against their better knowledge.

THE VILLAGE OF BALODGAHAN

The village is located on the border of the large Government reserved forest, seven miles from Dhamtari. The Village is located on the southeast portion of the estate, the inhabitants including children now number 535. The land under cultivation lies north and west of the village, the forest belonging to the estate lies south and west of the village. To the south a distance of about one furlong from the outskirts of the village is an artificial lake called a tank. This is filled in the rainy season. The water is used by the villagers for domestic purposes and for the stock of the village.

To the north of the village is another artificial lake, used largely by the orphan and boarding girls, for bathing purposes. There are many large fish in this tank.

The population consists of eleven different castes, of which the Gonds (Aboriginal Tribe) and Telis (Oil makers) are in the majority. These castes are all independent of each other as far as domestic relations are concerned, and there is but one medium through which they will become one, and that is through Christ.

When the village was purchased by the Mission about 9 years ago, the people were all very poor with the exception of



Christian Children at the Jalsa

four or five families. The rest of the cultivators were in debt not knowing how they would be able to meet their obligations. Many became involved through the failure of crops in 1898 and 1900. The former landlord charged such a high rate of interest that the debt was greatly increased. Consequently they could not cultivate their fields, and these grew up with grass and became fallow ground. Others were working at odd jobs earning small wages, and managing to pay a small bit of the high interest on the debt which their fathers who were dead or too old to work, had incurred on account of the son's wedding. It was thought in former years, that it was a useless task for a westerner to waste his time in giving advice to these poor ignorant villagers, but it is gratifying to know that at present there are very few people in this village who are in debt at the present time. They have taken advice, worked hard, saved their money, paid their debts, bought well-bred young buffaloes, kept them one and two years, sold them and in many cases doubled their money. They again invested well, quite often asked for advice, and at the present time because the cultivators are able to cultivate their fields properly, there is such a demand for laborers that daily wages have been raised, and at certain times of the year it is necessary to call laborers from neighboring villages in order that we may weed the rice fields. I think in the poorest family in the village brass water pots, and *brass plates can be found. The health conditions of the village have been greatly improved by better drainage, closer observation regarding filthy alleys and backyards. Less children die in infancy, as mothers have learned better how to care for their little ones, seeing that the cause of death of their babies is not as they were taught, the evil eye, or the result of a neighbor's curse, but largely due to neglect. There are many little children now playing about the houses of nearly every house in the village.

The moral standard of the villagers has become much higher. They may not realize the cause of all this, but we know that it is the result of the continual teaching of the Gospel of Jesus Christ, and holding him up as their example.

*Very poor people cannot afford brass-ware.

WIDOWS' HOME

Sarah Lapp.

I suppose many of the readers of this Annual Mission Report have heard and read that there are many widows and deserted wives in India. The Missionaries had looked upon them with pity for a number of years and were longing to help some, but there were no funds from which we could draw to support them, so we made no efforts to help. But in Dec., 1911, a young widow with two small children came to Rudri when the Girls' Orphanage was still located there, and wanted to be admitted into the Orphanage. Of course the mother could not be taken in, but the oldest of the two children was admitted. But what was the mother to do, and her little boy? After consultation it was decided to send her to Balodgahan and let her work in the fields when there is work, so she came here with her baby. A little house was given her to live in and work was given her. She stayed on. When here a few months another woman from this village came whose life was much like that of the woman mentioned in the 7th Chap. of Luke, who was a great sinner, but to whom Jesus said, "Thy sins be forgiven thee." She wanted to leave off her former sins, but to live right in the midst of her temptations was not safe for her, so we also took her in. A few weeks later a young woman who was from a village about 10 miles from here but who was married to a young man of this village, came to us in her extremity. Her mother-in-law having treated her so badly, would not give her anything to eat, etc., and finally persuaded her son to put her out. She had no one to go to, so came here. We having heard of her hardships could not refuse her. So one by one others came. In 1912 when Rudri station was taken over by the Canal Company and the Christian community moved away, there were three Christian widows with four children living there who had no place to go to, so they also came here. The same year, in December, two young women from Kanker State, about 14 miles south of here, came. One on account of a cruel mother-in-law left her husband and his parents, and the other one was to be married to a man (arrangements being made by her parents) whom she did not want to marry. Therefore she ran away from home.

A few days after the women came here, the father-in-law and parents came to take them both back to their homes, but they absolutely refused to go along. We tried to persuade them to go back but without avail. They said they want to stay here and become Christians. The parents and father-in-law seeing that they could not persuade them to go back, left off and returned home. They both were baptized soon after. The one who left her husband is still here, while the one who did not want to marry the man whom her parents wanted her to, was married to a young Christian man of our village a year and a half ago and both are getting along well.

Pulkuar was another young widow in the Home, who was in the Orphanage since the famine. When of marriageable age she was married to a young man of the Boys' Orphanage, but was only married one month when her husband took sick and died. It was thought best for her to come into the Home as it was not

safe for her to live alone. After being here for some time a young convert wanted her for his wife, so she was married to him, and both seem happy.

Jheriyarin was a poor widow who with her little girl came here for treatment from a neighboring village. She had a swollen foot of enormous size, and was full of deep sores. As she could not come from her village every day she stayed here and found some work sifting sand for mortar and in that way she earned enough to keep herself and child. But instead of her foot getting better, it became wrose, so finally she consented to have it amputated. Dr. Esch performed the operation. When it was healed she wanted to become a Christian and be admitted into the home. Her health is much better since the operation. Her daughter was placed into the Girls' Orphanage.

Dulaurin is another young widow with four children, who came here sick and weak bringing her children. Her husband having died about six months before. She had no one to help her but a poor old mother. They surely were pitiful to look at, only had rags on their bodies, having walked about 14 miles through rain to come here. The oldest about ten years old and the youngest one year. The two oldest boys were taken to Dhamtari to the Boys' Orphanage, and the mother and two younger children are in the Home. Her health is good now, she has become a Christian, and is contented and happy.

In all 23 women have been in the home, of whom 7 have married, 3 have become dissatisfied and left, and 1 died, so at present there are 12 inmates in the Home. Among these, two are entirely blind, 3 are nearly blind, one has a foot amputated, one has a club foot, but is able to do work which does not require much walking. The remaining five are able to do ordinary work, as it is done in this country. When there is field work such as weeding and cutting rice these five can earn 4c. a day, but that is only enough for their rice. Then they need fuel, salt, vegetables, oil, and clothing, so we have to get the means from somewhere for the extra support. We have an oil press and have two women making sweet oil and we sell the oil. The profit of this is enough to support one woman. One blind woman is supported by the Sundarganj congregation, one does housework, so is self-supporting. It takes $16.00 to keep one woman a year, not counting in living quarters and repairs, and about half of this amount will support a child one year, unless it is a little baby and needs to be fed with milk. Then it will be as much as for a grown person. During 1916 we have drawn from the General Mission Fund for the home $8.50 a month which helps towards their support, but we have to put in from private funds to help the Home along. If we had the means and buildings many more could be sheltered. Do the needy widows and deserted wives and children appeal to you? If they do, my prayer is that the Lord may use you as a means to help them in their afflictions. "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isa. 1:17).

GLIMPSES OF OUR NEIGHBORS

L. Ellen Schertz.

The year has had its usual variations—may we recount a few of them.

In one of the homes visited regularly we met a blind woman. She seemed so unusually gentle and happy and interested. She said she had never before heard our story nor the story of Jesus. We asked her the cause of her blindness and this is the story she told. It happened when she was still a child, so young that she remembers little of it. She was the only child of a well-to-do landowner. The parents, she thought, loved her as though she had been a son, and one of the marks of it was that her father bought her a pony and taught her to ride with him.

One day she strangely disappeared and they sought her in the surrounding villages, in the tanks and in the forest. After two days of searching, she was found lying unconscious in a field, her body burning with fever. By her was a cup of water and some bread. She says a woman who came along called her to follow her, and gave her this bread and water, then left her alone in the field. At any rate when she began to revive they discovered that she was blind. So now they know that that woman was a witch and that the bread and water she gave caused this woman's blindness. Has she ever heard of this woman since? we asked. "Oh, no," she had gone on her way to injure others. The veracity of her story had doubtless never been questioned, so when we remarked that lying facing the hot sun for two days with such a fever was enough to cause blindness, she smiled her pity at our ignorance.

There is the blind woman who heard of a doctor a few miles away, who could cure all diseases, blindness included. Her neighbors told great tales of his powers, so although she was a poor widow she somehow collected the five rupees, which was the necessary fee, and gave it to him with great hopes. He took the rupees and brushing her aside, told her that she should not expect to be healed for that price at any rate. Now the neighbors laughed at her, but her pride forbids acknowledging defeat. She has concluded that doctors are all alike, and that no one knows anything about eyes.

The other day we met a young woman whose lower front teeth are missing, so we asked what had happened. She half timidly, half amusedly told us her story. A few years ago, one day in the bazaar a trader told her to go and live with him. And so being a widow (although she was not) she followed him. But when she got home, there was already a wife there, and she did not welcome a second. The usually heated discussion followed, but the man had asked her to stay, and she stayed. The wife objected, but was helpless, so she feigned friendship. After a few days she offered her rival a dental stick and she unsuspectingly accepted it. She put it into her mouth at once and began brushing her teeth. In a short time the lower teeth loosened, and finally fell out. The rival at once concluded that her trader's wife was a witch, and departed in haste.

Then there is the mother of the village watchman. She is old and bent, her face is hard and cold and unfriendly. Her family is not kind to her. Perhaps in times past she did not try to win their affection and now she has a hard life. Beaten by her son and cursed by her grandchildren she never wants us to come to visit her, nor to teach nor to sing. She used to say she had no time for our teachings, still we have gone regularly. She goes on with her work—if she can find any—meanwhile making as much noise as she can. Her granddaughter screams and scolds at her to no avail. One day we did get her to sit down by telling her that our own grandmother was bent over like that too, and that she had suffered much because of it, but that she was a dear old grandmother anyway. And then as she sat, the tears welled up and coursed down her hardened cheeks. But still she sat at a distance. No, thanks, she would not come near, she could hear enough from where she sat. When the pictures were being shown and the crowd, as usual, gathered around, adding meanwhile their own interpretations, we noticed she yelled at a boy to stand aside so that she could see, and her eyes strained for a glimpse. The she began to move forward, slowly at first, but at last she had forgotten us and the others and her avowal not to be interested, and she came up close, letting the tears fall fast as she looked and listened. Yes, she knew her days were numbered, and she would pray to our Jesus. She knew now that he was the true God and she would not forget the lesson nor scold us again for coming.

Then there is the big woman who is afraid to die. Morning, noon, and night she says she thinks of it and is afraid. What will happen when the body and spirit separate, where will the spirit go? The thought of the body decaying distresses her. So she worships intently all the gods she knows. Her courtyard has altars, shrines, idols, and sacred vessels. She gives much to the poor and more to the priests, yet she feels afraid. Did she, we ask, know of Jesus the resurrected and the Resurrector? Oh, that was very good, she would pray to Him too. We told her to worship only Him, but that was contrary to knowledge and teaching and custom and observation as well as her religion. Nevertheless, she would pray to Him too. But as for giving up all the others "What could one do?"

The three great gods in the Hindu triad are, Brahma the

creator. Vishnu the preserver and life giver, and Shiv the destroyer. "Vishnu," they say "must be worshiped or he will not bless our harvests and homes and work. Shiv must be worshiped or he will destroy us, but Brahma, the creator, his work is finished. Brahma is a good god, he harms no one—who worships Brahma?"

It remains for the Christian religion to teach that, the absence of rightness is wrong, and that it is sin to be at enmity with God. To teach that He loves us and wants our love and devotion in return. It is our task to so interpret such truths that they can understand. Past efforts are telling, we have greater hope for the future.

THE GIRLS' SCHOOL

Anna Stalter.

School opened at the beginning of the year with an enrollment of 80 pupils. Several times during the year it went as high as 91. At the end of December we had 86 enrolled, 49 of whom were Christians and the remaining 37 were Hindus. They come from Balodgahan and three other villages. Nearly all of the Christian pupils are from the Orphanage and Boarding School. A few come from Christian families living in Balodgahan.



Sister Stalter and Eight Small Girls

Education for girls has many hindrances to overcome, especially among the Hindus as they think it is no advantage to have their girls educated since it seldom is any material gain to them. A great deal of effort is required on the part of managers and teachers to get the girls into school and to keep the attendance up to what it should be. Three women are employed all the time for bringing the girls from the villages to our school. The youngest girls are accompanied to their homes again after school closes. We believe that if we can get the girls into the school where a portion of God's word is taught daily much will be accomplished towards bringing India to Christ.

Mutana, a Gond girl about 14 years old from Balodgahan, has been in our school for some years, has passed fourth, and is reading in fifth grade. She has been in school on a scholarship the past two years. She is a nice quiet girl and we hope she will do some teaching later on. We also hope she with her family may become Christians. She is married and her husband can neither read nor write. All her people are ignorant and staunch Hindus so her position is not an easy one. She is the only child of her parents so will remain with them. It is always difficult to keep girls in school after they have passed fourth class as by that time they are old enough to go to their husbands' home to live.

The Assistant Inspectress of Schools visited our school in August. She is expected to come in January to give the annual examinations for promotion. Her visits are helpful because she points out wherein the school is weak and suggests methods for improvement in teaching.

Recently Government has sanctioned a Grant-in-Aid for the school. In aided schools the Government pays one third of the running expenses of the school; the amount which the Government gives is fifty dollars in our school.

During the monsoon we had cemented blackboards put into our school house, which are a great improvement over the portable wooden ones we had before. Much of the wall space to a convenient height is covered with them. They still need a coat of liquid slating or something similar.

Three teachers are employed in the school all of the time. One woman was sent to the Bible School this year with the object of having her teach the Bible classes in the school when she has completed the Bible School course. The Mission pays her expenses as Government pays nothing towards any religious teaching in the schools. We consider Bible teaching the most important part of our school work.

School is in session ten months of the year, six days in a week, five hours a day. None of the teachers have special support. All are Christian teachers and either at present or formerly from the Girls' Orphanage. From three to five dollars a month would support either of the teachers we have at present. When one more grade will be added to the school an additional teacher will be required who will also be one who will receive higher wages.

Punai Bai, our Head Mistress, was very sick in the beginning of December so she was given a month's vacation. It is the rule of the country that teachers are paid twelve months in the year if they are regular teachers. And certainly their salary is low enough without denying them of it while they have vacation.

THE GIRLS' ORPHANAGE AND BOARDING SCHOOL

Anna Stalter.

During the year five girls were admitted into the Orphanage. Their names are Lydia, Sarah, Birja, Gracie, and Mary Christiana. I should like to tell you something about each one of them as each one has an interesting history.

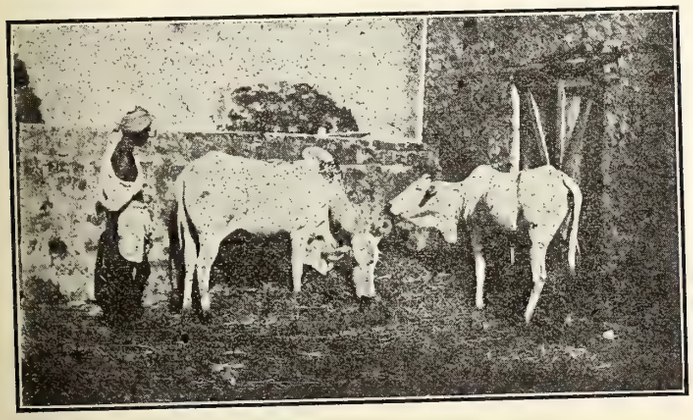
Lydia came first. She is a bright cheerful girl about ten years old. In the month of February Sister Schertz and Garjan Bai with others were returning home from a Christian mela. As they got on the train in Raipur for Dhamtari the girl dressed in Mohammedan garb came to Garjan Bai and said, "I am going with you wherever you go." She said she had been a Hindu girl but had lived with a Mohammedan family and that they were unkind to her and had beaten her very much. Sister Schertz said to her "But if you go with Bai won't she beat you?" She took a good look at Bai's face and said "No never." No imploring could persuade her to remain behind. They had quite forgotten the child but when they arrived in Dhamtari she too got off the train and insisted on coming home with them. She was so eager to get to Balodgahan and was so glad when they arrived. When I saw her I was a bit doubtful as to the advisability of admitting her into the institution fearing she might run away or cause us trouble but decided to give her a trial. We know of her only what she tells and what we have learned from her conduct since she is here. She says her parents have been dead for several years. Since then she was kept by Mohammedan people. She is a nice, obedient girl, goes to school every day, and has caused us no trouble whatever since here.

She has learned to love Jesus and wishes to be baptized and received into the church.

A few days ago some people came hunting a run-away Mohammedan girl. Having heard of this girl they wished to see her to see if she was the girl they were hunting. When she was told about it she said "I will not go with them." Much to ours and her pleasure she proved not to be the girl they were looking for. Whether or not she will ever be found and claimed we do not know but we are sure she has received something by being here that can not be taken from her.

The next one to come was Sarah, she too is a real orphan. Two of her brothers, Ruhela and Jutel, came into the boys' orphanage in famine time. Both have been married for a long time. At that time their mother was a widow. She married again and had three daughters. In 1915 her husband and she brought the two oldest ones and asked us to take them into the orphanage but kept the youngest one with her. After that the mother lived with her oldest son at Dhamtari part of the time and part of the time in her former village. She was baptized and united with the church. In the early part of the year she took consumption and in April succumbed to the disease. Then one of the brothers brought Sarah and wished us to take her also. She is a nice bright playful girl about seven years old.

Then in the monsoon Birja came. She is ten or eleven years old. Her mother is dead and her father has another woman who was not kind to the girl and did not want her. When she came to us she had a sore on the back of her head about the size of a silver dollar which she said was caused by her step-mother striking her. The sore had worms in it which would outcaste any



Some of the Stock of the Balodgahan Farm

Hindu family not wishing to pay the price of again getting into caste. They drove the girl away from home to avoid being outcasted. She found her way to the dispensary at Dhamtari where her sore was dressed and the Doctor sent her to the orphanage. We investigated and found her story to be true. Her people say they never want her back again. She is not very bright but a good girl. She too wishes to unite with the church.

Gracie's parents both are dead. She is about five years old. She has a sister about thirteen and a brother nine years old. Their father left them some land when he died. The farmers of their village advised them to bring the little girl to the orphanage as they could not take proper care of her but that the older children could get on and should not come. No doubt both are married and it would have been a loss to some one. The child seemed half starved when she came and would not play or scarcely move about but is improving and becoming quite playful.

Mary Christiana came last. She was born Dec. 22. The following day her mother died. Father and grandmother could not take care of the wee one as they are very poor and besides would not know what to do for such a tiny baby. On Christmas day they brought her to us. She is being well taken care of but is a frail little mite and has rather a poor chance of growing up.

At the beginning of August the two girls taking nurses' training in Ludhiana, having completed their course, returned to us. They have been staying here since their return. Sonai Bai is working in the orphanage and boarding school and has had much opportunity of displaying her ability as a nurse for we have much sickness in the institution since her return. Asra Bai lives here and works at the dispensary for our patients here at Balodgahan under the supervision of Bro. and Sister M. C. Lapp. Both are doing excellent work and we will be sorry to lose them from this station when the Hospital at Dhamtari will be ready for their service.

At the end of November Umthi Bai and Rajkuar Bai from the orphanage went to a hospital in Nagpur to take training as nurses. We are not certain about them as their term of probation is not yet over.

Sumitra, Kurman's daughter from Sankra Station died here in the boarding school. Her health had not been good for more than a year. The last week of her life she suffered much from peritonitis and peacefully passed away at noon on the 18th of November. She had been to Sankra to attend communion meeting at which she was baptized. Many times while she was sick she expressed a desire to depart and be with Christ. She was fourteen years old. When well had a bright cheery disposition and when sick was very appreciative of all that was done for her.

For the Christmas holidays twenty-nine girls left from the boarding school to spend this best time of all the year with parents and friends. Forty who are permanent dwellers in the institution remained and enjoyed a very pleasant Christmas time.

The work with the girls has been a great pleasure altho at times the burdens have been heavy especially so because funds are limited for the work. We have no desire for luxuries but we do like to see the children comfortable altho we are not always able to make them so.

SANKARA

P. A. & Helena Friesen.

Another fleeting year has passed, and personally and in general we feel that we have very much to praise the Lord for. During the whole year our health in the family was most excellent, compared to what we have experienced in former years. Trials and disappointments, of course, were many, but God who is faithful suffered us not to be tempted above that we were able to bear. His helping hand was always near, and we know that he who has helped and blessed in the past, has also promised to be with us in the future, "and he that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

The Church

The Church at this place now has 32 members. During the year 4 were admitted by letter, 1 by confession and 5 by baptism. One of those who were baptized soon afterwards was taken away by his relatives and former caste people, and since then we have not been able to get in touch with him, only once we heard where he was but when we went to the place we could find nothing of him. We still hope and pray that he may come back again. One young sister who attended school at Balodgahan was called to her home in heaven.

In the meetings we have made very little changes. The Sunday morning preaching service was generally well attended, both by Christians and non-Christians. The preaching was mostly done by the missionary, but the Sunday afternoon Christian Workers' meetings and the weekly prayer-meetings were conducted by the Christian workers or by some of the other lay-members.

For two years this congregation was without a deacon, and for some time the need of one was not much felt, but the growth of the congregation and some other circumstances that came up suddenly urged the matter, and after much prayer and consultation Bro. Saduram was chosen and ordained to the office of deacon on the 12 of November. Other special blessings were enjoyed on Thanksgiving Day. The Thanksgiving offering amounted to Rs. 16-0-0. This is the largest offering that was ever received in this congregation.

The Lord's Supper was observed twice during the year and at both times the Lord's presence was manifested. During the Christmas Holidays all the members of this congregation but two, enjoyed the Jalsa meetings, S. S. Convention, and annual Conference. In short we feel safe to tell our readers and supporters that the Church here at Sankra has not only increased in members but also increased in the knowledge of our Lord and Savior Jesus Christ. To Him be all the glory both now and for ever.

Evangelistic Work

In the evangelistic work, we are glad to say, we have with God's help also been able to accomplish more than ever heretofore. The forepart of the year up till April 1 I spent most of my time out on tour. Sister Friesen did not go along with me on account of the small baby, but she worked in the near by villages as much as possible. During the whole year we have done evangelistic work in 77 villages. This covers just about one fourth of the Sankra district, and the total population of these 77 villages is about 20,000. From January to April 5, Christian workers besides the missionaries were employed, but the rest of the year there were 11. Out of these eleven, 7 were Bible-women and 4 were colporters and preachers. Bazar preaching was done twice a week. The total number of listeners preached to during the year is 12,764 and the number of converts is 4. The evangelistic work is beginning to get real interesting. So far very little opposition was ever manifested, but during this last year we have faced considerable already and especially so, in the villages where we have worked the most. The people are beginning to realize what it means for them to take a definite stand either for or against Christianity. Places for out-stations have been offered to us again and again but on account of financial difficulties we have not been able to open up any yet, but we commit ourselves and the work into the hands of the Lord and where and how He leads we shall be willing to follow Him in the new year.

The Sunday School

The Sankra and Kainawara Sunday schools do not quite come up to the American standard, but still the boys and girls like to come and we enjoy working in them. In order not to cause too much suspicion among the Hindu parents we frequently have to change our methods and ways just a little. The Hindu parents are very much afraid their children will become Christians. After their children are above 12 years of age they do not allow them to come to Sunday school any more. The average attendance of the Sankra S. S. is about 60 and that of Kainawara is about 30. At present we are very much crowded in our church, we need more room. The collection during the year was enough to pay for the lesson helps and for the big picture roll. We also had some left for the Belgian children.

Medical

In reviewing the medical work of the year, we feel very sad over the many cases that we could not help. Some days about all we get done is with the sick people. It is very hard for one who knows so little about medicine but it surely is a blessed work. We have not kept a very accurate tabulated account of the patients treated but approximately the total no doubt would amount to about 2000. In a few very bad cases we called Dr. Esch to help. Several Mulguzars have promised us that they will give us some help in building a small dispensary. We need one very much. At present we keep the medicine in the bungalow but on account of our children we would like to get the dispensary a little further away from the bungalow.

WORK AT THE MEDICAL STATION

C. D. Esch.

Several weeks during the first part of the year were spent in camp doing both medical and evangelistic work. I visited all the three out-stations which are in our charge, viz. Bijnapuri, Mahodi, and Siodi. The work at all these places was more or less interesting and a general good will and response to the preaching was felt yet at times we felt that the interest might have been a little more practical. Two men who were resident of Bijnapuri have been baptized during the year which are the firstfruits of that promising field.

Another village where we had camp for a week near Bijnapuri is Bagdai. This is a large village. The surveyor who lives in that village had been suffering with a chronic trouble for some time and came to see me at the hospital a number of times and when I spoke of putting my camp in his village for a few days he was very much pleased. When we got there there was an abundance to be done. There were a number of very sick people in the village at the time whom I visited and did all I could for them. Every morning I went out with the evangelists to the villages in the neighborhood and in the afternoon attended the bazaars that were near or staid in the camp and attended to the sick that came. One day I attended to over fifty patients in the afternoon. In the evening meetings were held in the village where the camp was. There was always a large crowd present.

One evening they were numbered at a little over 350 souls. I went to the village on Monday and left on Saturday pretty well worn out with a week of the most strenuous work I ever put in in camp. But I feel that efforts were not in vain as there were many talks with sincere people that wanted to know the truth about Christianity and the missionaries and when the things were explained it was evident that there was a hunger for more truth. Some time ago I met the surveyor and he said everybody in the village was wondering if I wasn't coming back again. And when he was told that it would be impossible this year he was very sad.

I am sorry to say that there was some very serious trouble among the workers at Bijnapuri which caused much discouragement and was some detriment to the work. But the trouble is all righted now and the people are all hard at work again. The Indian who has just lately been removed from a life of heathenism has not the moral stamina or strength to resist temptation which is necessary to overcome at times. He needs much help and encouragement.

Another place I had my camp for a week which was very interesting was a place near Mahodi named Omledi. The people in all the neighborhood were very much interested in the missionary and his message. But the most striking feature of the whole neighborhood was the number of lepers that were found there. I found one village in which there were 23 lepers reported. This is the most I have ever heard of being in one village. I don't think we found one village in that neighborhood that didn't have some lepers in it. I tried my best to get especially the worst cases to come to the Asylum in Dhamtari. But none came though there were a number that promised.

At Mahodi a site was chosen and bargained for for the erection of a bungalow and a mission station for a Missionary to live. The building site is the most beautiful and ideal of any in the Mission and we trust there may be some one to take up the work permanently there soon.

The work around Dhamtari has been that of a continual grind of building work and attending the sick as they came and went, often under great difficulties. We were very glad that the bungalow has been finished during the year and now there is a permanent place for those in charge of the work here to live in. Also the main building of the hospital has been finished and a line of rooms begun for patients to live in while at the hospital. These rooms are called family wards, that is, where a man may bring his wife or child and stay with them while they are sick and help in caring for them. This kind of hospital ward is very popular in India, as it is so hard for a man to leave his family, or a woman either, for that matter, especially if they are very sick. If they are not allowed to be with them they would not allow them to go at all. The work of building these wards had to be stopped on account of not having bricks on hand, but it will be finished soon.

During the year there were a number of people who came to stay at the hospital and even tho there was no place but a porch and a small room to live in, yet there were people that got well and were happy over it. Some even were happy to stay under the trees by the hospital. We have had as many as six patients

at one time staying on the verandas and under the trees. Though they seemed happy and contented and many got well, yet there were some that had diseases of the eyes that should have had dark rooms to stay in that were not healed as we would like to have seen them because of not being able to keep them in the dark.

Visits in the homes have been as a rule satisfactory and some new homes were opened and some where they would not under any circumstances let a man see any of the females of the family have gained confidence enough to allow the mission doctor (though he is a man) see the sick female members of the homes. One is at times very much handicapped in treating some of these, especially those that are elderly and are of the most wealthy class. They are not used to obeying anyone's orders and if they have the idea that a certain medicine will not do them any good or cause any trouble they will die rather than take it. Thus there was one patient, a wealthy lady who had chronic dysentery and she took my treament for some days. She was improving as fast as one could expect in the condition. But to have a permanent cure she needed a cathartic to clean away the fermenting material and stimulate the bowel to action. But she decided that that kind of medicine would make her trouble worse, and she would not under any circumstances take it. So I had to leave her. For there was only one way to recovery to my knowledge. They called another man from Allahabad who charged an exorbitant fee and staid a few days and did as she wanted but she died shortly.

The work among the women will be greatly helped by the coming of Dr. Cooprider, and we believe the work here will mean much for the community when once it is carried on right. New equipment, and two trained nurses, finished wards, and a well trained consecrated lady doctor will mean much for the cause here.

Daniel, the boy we are sending to college for his medical education, was home during the two months vacation and I never saw an Indian that was as wide awake and really earnest in his work and devoted to it as he is. He is now in his second year and has two more to finish. If he continues as he has done thus far he will some day be a power for God among the sick and suffering in this neighborhood. He is attending school at Miraj, a strong missionary medical center, and is under the instruction of men not only of medical skill but men of great devotion and zeal for God and his kingdom in India.

During the last twelve months I have been at the post of duty practically every day and the medical missionary has very few holidays when he is at his station. Not even Sunday can be spent without having to care for some sick. I feel very much the need of a change. Though I have been well and in spite of great exposure and deprivation, at times, the Lord has blessed with good health. And many other blessings as well.

There have been a few inquired at the hospital and we believe that the many books sold and the talks given will bear fruit in due season.

THE LEPER ASYLUM

C. D. Esch.

The year 1916 has been in many respects a year of blessing for the lepers and the institution. During this year we have had the happy privilege of entering our new medical dispensary building that has been so sorely needed for many years. Now we are in a position to do medical work a little more satisfactorily than we have ever done before. A list of instruments for surgical work has also been added with an instrument case and sterilizer and other furniture that has been needed in that line.

In April we began treating a number of inmates with a preparation of Choulmogra Oil that has been recommended by the Rockefeller Foundation as a treatment of leprosy that has been used with considerable success in the Philippine Islands. We started in with nine persons, selected cases representing all the different forms of the disease. These were given hypodermic injections every week according to the system recommended. The result of this has been that some of the worst cases seemed to get worse. In some there seemed to be no change at all and in others there seemed to be decided improvement. The latter number includes Margamma a young lady who came here from Sironcha from the M. E. Mission. She was suffering with wounds on the toes and fingers and one arm was partly paralyzed. The wounds have all healed and the paralysis has almost disappeared. Needless to say we are all very happy over the results. Margamma is a very devoted Christian and is doing much good for the women and the little girls in the Asylum. She is interested very much in the Bible and especially is looking with a longing heart for the return of her Lord, which event will mean much to her.

Jeriarin is another young lady whom we had taken into the asylum from the girls' orphanage in Balodgahan a few years ago, and was doing nicely in the asylum, and was improving in health. She has caused us very much sadness. She got dissatisfied with her condition and left the Asylum. We have not been able to find out where she is but there are rumors that she is living with a man in a village some 15 miles from here. She has some relations that we think helped her along in the matter. We are helpless in it, all we can do is to pray that the teaching she has received may still help her to overcome and return to the Christ who is able to save all those who call upon Him.

A number of others also left for the reason that they wanted to live together as man and wife. The rules of the Asylum are that the sexes are segregated. And we do all we can to help them realise that they should not live like others and I think they realize the need of being separate in most cases, but at times they are not able to resist temptation and fall.

One of those who fell in this way was Bikam one of the Matrons who left the Asylum in August. After living in sin with a man (who also had been an inmate of the Asylum at one time) for about two months she came back to her old home and wanted to be taken in. She seemed to be very sorry for what she had done and asked to be forgiven. She was forgiven and with a little punishment was again taken into the Asylum. She was also informed that if she did such a thing again she would not get off so easy. It was only a short time, however, till she was gone again and was living with another man. This time she got very sick and the man she was with after a short time went off and left her. She came back to the Asylum just a few days before Christmas and wanted to be taken in. She was in a desperate condition. But was reminded that she had been told that she would not get in as easy as she had before this time. So she was turned away for a day or two longer. The weather was cold and she had little to wear and when she came the second time and I was sure that she was really sorry for what she had done and we believed she had really repented of her sin was again taken into the home. She never regained her health. And in a few days was numbered among the dead. The whole affair was very sad indeed, but we trust she has truly repented of her sins and that she has obtained forgiveness of God who is merciful. They all say her death and suffering was the result of her sin and that she "ate punishment in abundance."

One afternoon during the month of August, while I was at the Asylum making a regular visit, the man who has the oversight of the men's quarters came to me and said there was a man who had lately come in and was in a desperate condition. I had him called to the dispensary and examined him. I found that he had a wound on his nose and that it had gotten infected and was full of maggots. His face (what was left of it) was badly swollen. His nose was practically gone, his upper lip was almost severed. His whole face was a mass of living maggots and his general condition was that of extreme depression. When I first saw him I thought there is little that could be done for him. He could hardly see nor hear. And he was so weak that he could hardly stand.

I got some disinfecting fluid and the syringe and began the ordeal of cleaning out the worms. This was a very nauseating operation and had it not been for the smell of the disinfectant and a determination to do for the man what I thought Christ would do in a similar case, I would not have been able to do anything for him. After working with him for some time I found

he was not able to stand it any longer so I quit for that day after applying the disinfectant freely. The next day I came to see him and found his general condition better. I also found that about a pint of worms had died and fallen out and there were still a few live ones there. The cleaning process was again repeated this time more hopefully. After I had finished this time a large part of the bones of the face were exposed and I could see through his nose into his throat. When he tried to swallow water or food much of it would come out of his nose. He was now entirely blind. And I thought he would never recover. But he did and that more rapidly than I had ever expected. His sight and hearing are normal and the flesh in his face has largely filled in, but his nose is gone as you will notice in the picture.

He entered the class of inquirers and by his testimony one has the right to believe that he has been saved spiritually as well as physically. And when I saw his beaming face and the joy he expressed in his newfound Savior the unpleasantness of caring for his decaying body was not worth mentioning. When a man has a wound and it gets infected with maggots the Hindu will shun him and put him out of caste because he thinks this is the sure sign of divine punishment. When he sees the missionary take that man and save him with his own hands, realizing the offensiveness of it all, he says, "Sahib how can you do that for that poor outcast?" The missionary says "My Savior has done more than that for me and He loves that man as much as He does me and, moreover, He is my brother, why should I not serve him and do all I can to save him?" Then he is made to realize the real impelling power in Christianity—LOVE.

We are also happy to say that our longfelt need of a more permanent and useful place of worship is being met, partly by private subscription locally and partly by a larger gift from the Leper Mission. The walls of the building are going up and we trust that the next two months will see the building complete.

There are only five boys in the home for untainted boys now. One was sent to work on the farm at Balodgahan during the year. One was sent to the regular boys' orphanage and another died of malarial fever. One little boy who we thought was untainted was taken from his leprous mother and also put into the regular boys' orphanage. But later he showed signs of the disease and was returned to the Asylum.

In all, the year has been a year of great blessing both temporally and spiritually. We have been made to realize that the "Lord is not slack concerning His promises."

The Holiday meetings began with a baptismal service when a class of 25 were added to the church by baptism. And the rest of the Christmas meetings were the best we ever attended in the Asylum.

WOMEN'S WORK AT THE MEDICAL STATION AND LEPER ASYLUM

Mina Esch.

As I look back over the year 1916 I can truly say that the Lord has been good. I have not been able to get out into the work as much as was my desire but I have tried to keep in touch with my women in other ways and have felt that we in this way have worked together. At the beginning of the year I had 5 Biblewomen doing village work around Dhamtari with 6 women out in the outstations and one woman at the Leper Asylum.

The women in the work here at the station come each morning for prayer then visit in the villages in the forenoon and come to the bungalow in the afternoon for study and other work, as knitting, etc. They keep a daily record of their work, which shows what village was visited, how many homes visited, and what subject taught, number of listeners and caste of home visited.

I visited quite a number of the villages with the women. And we always had to come away with many others begging for just a few minutes at their home. So you can see the work is not dull or uninteresting and were it not for my family and household duties that hold me back I would enjoy nothing better than spending each day with them. In March I spent a few days in camp at Siodi, one of our outstations, and visited with the Biblewomen in the village, and felt there were some who were really thoughtful about the teaching that was being given them.

There have been some discouragements and some disadvantages in the work. At our oldest outstation the workers allowed Satan to get a place in their hearts which caused a quarrel among them necessitating the suspending of all for three months, and dismissal of one woman from the work. But we praise the Lord that they all repented and showed themselves worthy of being again taken on in the work, and also that their attitude in the matter, and being able to place a very strong spiritual man and his wife in their place, the work at that station has not been greatly hindered.

The workers at the other two outstations, having to leave for the Bible School in July, left those places without workers for six months, or rather, the station Siodi, for in September we were able to put one family at the Mohodi Station. While it was a disadvantage to the work at the stations, yet we feel that the benefits received by the workers in those six months of Bible study far outweigh the disadvantages to the work. In July, when Sister Shank took up village work around Dhamtari, I transferred two of my women to her, with two of the villages we were working, leaving my three women with nine villages to visit.

The Christian worker's normal was held in July and was attended by all the women, and I taught two subjects daily. All the women passed, and some with good marks.

The Bible woman Rachel Bai at the Leper Asylum has taken very good interest among the leper women this year and she told me just a short time ago that she has never had a work that she enjoyed more. She has a meeting with the women every day except Saturday. She also visits the women in their wards, looks into their difficulties, superintends the teaching of the three little leper girls in their school, and also teaches all the women that are at all able to memorize a Scripture verse. I take the Friday meeting every week when it is possible for me to be present, and I can say like Rachel Bai that it is a work that one enjoys. For those poor, suffering, ignorant sisters, if we don't teach them it means that they will never be taught, and though their verses are at times quite badly mixed, yet the very effort brings a joy to one's heart and leaves an impression that is not easily erased. Don't think that this work with these women is without its discouragements! Oh, no; for words will not explain the pain it gives when one in whom we had placed some confidence leaves the institution for a life of sin. And this year has taken away a number who were dear to our hearts, but we still pray for them. How I would like to take you to see Margamma, a true, sincere, Christian young girl, who has been with us now for nearly two years and shall never be able to enjoy a life of freedom. But listen to her testimony as she gave it at our Thanksgiving Meeting:

"I am so thankful to the Lord that when there was no place for me among my own people, He brought me here where I am well cared for and can work for Him."

And indeed she does work. She teaches the little girls in their school, teaches the women from the Bible, teaches a Sunday school class each Sunday and many are the new songs they have learned since Margamma has come to them. Just last week in our prayer meeting when I asked for verses she with Sirvantin, Sirjouti, and Pawara, arose and repeated in concert Matt. 5:1-12, and it was through her efforts that the Christmas program this year was one of the best ever given at the Leper Asylum in our time.

One word about our old Matron Janki whose head is now snowy white. I verily believe she is a true saint. Her sight is failing fast and her body is weakening but she is one of the first to give her verse or testimony when opportunity is given, and how often has she come to me asking for answers to questions that her heathen friends or relatives have put to her concerning her religion. If space would permit I would like to tell about Dasri one of our most disfigured women, but one of the brightest in learning what is taught her. Also about Baby Dan-

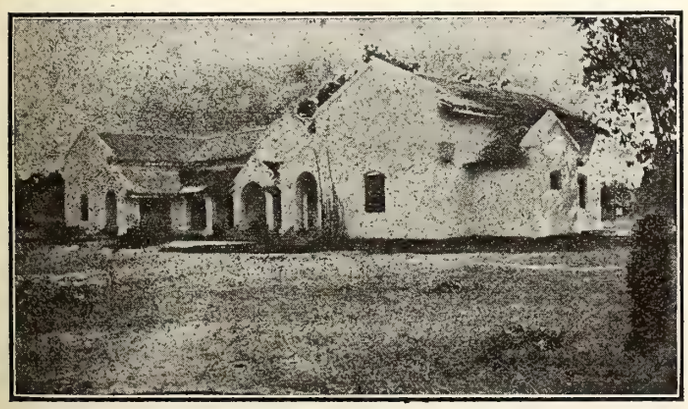
iel, and little Darbari, whom we had taken away from his mother and put into the orphanage, hoping to save him but, sad day, when we discovered that he too is a leper. The buying and superintending of the making of the lepers clothing is also a part of our work. But we are grateful that even during this time of high prices and want in many places we have not had to skimp the leper family. I can truly say that the thought of leaving the work among the leper women and children is painful. In these five years we have learned to love one another and to love our Savior more too.

As such a large part of a missionary mother's time must be given to her family I feel that it should share a part in our report. We are indeed very grateful that the Lord has spared us an unbroken family through another year. For we have had some severe sickness especially with our baby Mary who had a very hard seige of pneumonia and we feel was spared in answer to prayer. I spent two months of the hot season at Darjeeling with the children, where David started in the kindergarten. But owing to much sickness in the school was not able to attend. Preparing for a journey to America with three children has also meant that much time be spent in sewing, etc. For with the continual rise in price of foodstuff and clothing we find it very difficult to make our living allowance reach and must therefore do much that we might have done otherwise, but we praise the Lord for even a small share in the great harvest field.

FIRST IMPRESSIONS

Florence Cooprider.

Day after day as I see the oxen of this land under the yoke and pulling the heavy loads, I am often reminded of the words of Christ when He said, "My yoke is easy and my burden is light." There are multitudes in India who are under the yoke of Satan



Bible School Building at Ghatula

and are carrying the heavy burden of sin. They are calling upon their gods but they will not hear. The countenance is that of a slave under a hard master. But it is a joy to see those who have cast their burdens upon Him and are enjoying the peace and happiness that comes only to those who serve Him. Their countenances change.

It have been impressed from the beginning with the earnestness of the Christian men and women. In their homes and in their daily life they are trying to be true to the Christian faith, in the church services they are attentive, in the Sunday school they are happy to do their part and in the evening meetings they are always ready to respond if asked to speak. In the Dispensary the Word is taught and Scripture portions sold so that the spiritual life may be helped as well as the physical. In the school room even those who are from heathen families and have not embraced the Christian faith study the Word as part of their school work and one visit to the class convinced me that they were not only there because it was compulsory but they were all interested. Those who are Christians are concerned about their friends and relatives and they are doing personal work.

From the view point of one who has just entered the field the work looks encouraging. There are many problems confronting the workers but God is blessing the work and souls are being born into the Kingdom. Those who are in are growing stronger. We thank God for what he has done in the past and we trust Him for the future.

PRIMARY SCHOOLS AND EVANGELISTIC WORK

A. C. Brunk.

In the primary boy's schools in my charge nothing very spectacular has taken place during the past year. However steady progress has been made in some phases of the school work. We have endeavored to hold quarterly Bible examinations in all the schools. These examinations were more thorough than any thing they had had before, and for this reason the pupils were generally timid and frightened when they were called on individually to answer questions orally. The examination in the first three classes was oral as writing would be difficult for them. In the other classes the examination was written. We are sure that this will be a great help to our Bible teaching in our schools. We offered prizes to the Hindu boys who make the best grades in the examinations for the year. In this way we encourage them to study the Bible, and it helps us get good literature into their hands, as we always give them a Bible or testament or some other Christian book.

During the year the teachers in our schools did their work quite satisfactorily. In most of the schools the percentage who passed the annual examination was good. One of our head masters was relied in order to permit him to continue his course in high school. We employed another master in his stead. We also transferred several masters. We opened one new school during this year at Ghatula. Thus we now have seven boys' schools with an enrolment of about five hundred and seventy pupils. These seven schools serve a population of approximately fifteen thousand. From these figures it will be seen that even education for boys is not very general in this part of the country as a population of that size should have many more children in primary school. It may be of interest to the reader to know in what kind of buildings these seven schools are housed. Four of these are in good brick buildings, two are in mud houses, and one is held in a building given temporarily by the owner of the village. We have had some trouble with one of the mud houses, in the hot season the walls cracked so badly that we feared we would have to rebuild it. Our school building at Dhamtari is a brick building but the school has grown until the house is by far too small to accomodate the school. We have already moved two classes of this school into another building, but to divide a school in this way is very unsatisfactory. Besides, the Dhamtari Municipality is about to hand over to us their Middle Vernacular school, this will still greatly enlarge our school here at Dhamtari. We welcome this change from an evangelistic point of view, as it will enable us to bring the Gospel to those who are the prospective primary school teachers in our district, and in this way will greatly enlarge our sphere of influence. But with this enlarged opportunity comes enlarged responsibility. First, responsibility for efficient teaching of the Bible in the school. Second, responsibility for an efficient teaching staff in the school so as to meet the demands of Government. Then, too, we will be responsible for getting a larger building for this school. But we believe that the Church at home will help us to meet these needs both by prayers and means.

This year my time has not been given exclusively to these seven schools. The evangelistic work about Dhamtari and Meradeo has also claimed part of my time. At each of these stations we have three colporter evangelists. One of these brethren has been in the Bible School half of the year. The other half of the year he spent in active work. During the latter half of November to the twenty first of December I spent in touring. I was accompanied by several Hindustani brethren. We went south of Dhamtari into the Kankar state. We made our camp at five different places. From these places as centers, we went to as many villages as were within walking distance,

usually we visited all villages within a five mile radius. Our farthest camp from Dhamtari was about thirty miles. On this tour we reached seventy different villages. In some of these we preached several times. In general we were well received, and the people listened well to what we had to say, and we succeeded in selling a large number of scripture portions.

In one village we visited we were much surprised. After singing the first song one of the company said to the people: "I suppose you have heard such bhajans before." But the people claimed that they had never heard the like before, as no one had visited their village to sing and preach for them. We were surprised because the villages in the vicinity had been visited a number of times by different ones of our missionaries. This one may have been visited some years ago and the visit forgotten. However this village could have been easily missed as it is in a very out of the way place. In this village the people were rather slow on collecting for our meeting. They stood for a long time and looked at us around the corners of the houses. After assuring them a number of times that we had come on a peaceful errand they gathered around us one by one. They were assured that we had not come to beg money nor to take forced labor. After several short talks we tried book selling. At first, like in many other villages, they declared that there was no one in the village who could read. But we soon discovered several who could read, they began to buy books and before we left that village we sold over a dozen scripture portions at a pice (half a cent) each. Some said that from these their children could learn to read. We hope they may learn to read, and that they may learn to know Jesus Christ as their Savior. After we had finished selling books, and were ready to leave the village they were rather insulted that we were going away without more singing. So we sang more songs. When we left we advised them to read and study the books they had bought. The women very characteristically replied, that they were unlearned, and what did they know?—they were just like cattle. One old woman called out that they would remember the God that we had preached to them. Our hearts went out for these simple unsophisticated people, and we pray that they will remember the God we preached to them, and accept Him. Thus this village could become a light house for Him in this dark land. We had had a hard time finding the village, but we went away feeling glad that we had been there.

SUNDARGANJ

M. C. Lehman.

Some weeks ago a Mohammedan business man from the town of Dhamtari remarked that that section of the city which was nearest the Mission compound was destined to become entirely Christian. The Church at this place is closely watched by the non-Christian community. Christianity is in the crucible and the number of souls to be won into the kingdom in the not distant future near Dhamtari, depends on how the Christian people conduct themselves now. Needless to say this makes the pastoral responsibility at this congregation very heavy.

By referring to the statistical table you will notice that a number have left this congregation and gone to Ghatula. These are all members who have gone to help start the new work at that place. This has taken a number of valuable workers from this place but the rule that a congregation generally does not lose by sending out its strong workers to start new work has again been proven true. We wish these workers success in God's work in their new field.

It was thought during the year that the work at this congregation was too much for the work of one deacon and so another, Bro. D. B. Peter, has been ordained. So far this has been shown to have been a wise step as the work of caring for the poor and attending to other work can be done much better in this way. A number of people are dependent on this congregation and it is quite a problem to know what to do in order to furnish means for a livelihood for so many dependent people.

The nature of the subjects that are discussed in Y. P. Meeting and the way in which they have been discussed shows that the people are getting the interests of the Church to be one of their own intimate interests. Said one brother recently, "I used to think that the Church was simply a union of Christian people and now it seems that it was started by God and that God will preserve it to the end and he who works against it is doing something that is contrary to God's will and desire, and very sinful." The same impression has been gained by others of late and this we count as a helpful sign.

Another brother recently wrote to one of the missionaries asking to be allowed to sever his connection with the Church for a period of two months saying that he would be a Christian altho not a Church member. When asked his reasons for this he replied that he found the restraint of the Church more than he desired to obey. More persuasion to convince him that he who found the restraint of the Church irksome would find the teachings of the Bible irksome if he tried to be a true Christian, did not convince him. He is one of a few in the congregation who do not understand the meaning of Christian liberty and need the teaching that some Christians needed who were in some of Paul's new congregations. People of this type need special care. They are not stubborn or insubordinate at heart but unused to Christian liberty.

An encouraging testimony of the year was that of an Indian official who has said that the Christian section of Dhamtari is more sanitary than any other section of the town. These are lines along which we find it necessary to teach our people. The relation of Christians to Government was not at all clear in the minds of many members of the Church and when recently a brother fell by stealing, a number of brethren thought it very wrong that the Church did not conceal the matter from Government and deal with the matter itself. They now understand that in criminal cases if a Church in India should take this course it would become an abettor of the crime concealed and so liable to prosecution.

The above are incidents to show some of the problems in connection with church work in India. The shepherding of new congregations of Christians in a non-Christian land where the congregations' life is an index as to the reputation Christianity will have among non-Christians, is a serious responsibility, and the missionaries ask God's people to pray for them that this work may be done so as to tell most for His Cause.

No work which we do in India bears so close a resemblance to Mission work in America as our Sunday school work. Our Sunday school is held in the morning before Church just as in most of our congregations at home. We are organized in the same way and conduct our classes in much the same way.

This year the Sunday school at this place has been divided into a primary and adult department. This has been a great advantage in this that it gives the opportunity to give teaching of the kind the little folks need. The primary department meets in the English School building which is near the Church and then comes into the adult Sunday school for closing exercises. The English School building is well adapted for the primary Sunday school because the classes can meet in separate rooms there.

During the year there has been an average attendance of 172 pupils each Sunday and in addition to this there have been 7 branch village Sunday schools carried on during the months from October to April. The daily Sunday attendance in all of these was 190. Just now we are following up this village Sunday school work by an evangelistic campaign. That these village Sunday schools pay is seen from the fact that the villages which have been found most impressionable in this campaign are those in which village Sunday schools have been held for the past number of years.

One man who is an inquirer and will become a Christian if his wife will also be willing, has said that he was most impressed by the Gospel message because he sees that the Christians are so eager to tell others what they have received, that they come in groups and sing and talk with the village people and this is not done by other religions.

Another phase of our Sunday school work which is most

encouraging is this that the Sunday school is preparing our Indian brethren for responsibility in the Church. This feature is most valuable because it comes on us with force that the responsibility of the Church must soon be assumed in large measure by our India brethren with the help and advisory counsel of the missionaries.

The work in the English School has been very interesting. The usual story of so many other things to do that the work could not receive the attention that it should, might be told again but this would be neither helpful or informing our friends at home about the school.

During the year a prize scholarship was offered to the boy who would learn the entire Sermon on the Mount and repeat it before the school in the best manner according to the opinion of three judges. A number of our non-Christian boys repeated this portion of scripture before the whole school in such a way as to show that at least intellectually they had learned to know the meaning of what they were repeating. One non-Christian father employed a colporter to come and teach his son for one hour every day how to repeat this portion of Christ's teaching so as to have his boy sure to win. When his boy did not get the scholarship he said, "The knowledge of God's Word which he has acquired is much more than would have been the prize if he had won it."

That the Bible teaching given in the school is making an impression on the boys and thru them on the homes from which they come, can be seen from the following incidents.

One of the boys who goes up for the matriculation examination this year remarked that he was ashamed to go. When questioned why he was ashamed he replied that there had been times when he had been dishonest and had cheated in his examinations and added that he did not think it right to appear in an examination from a Christian school after having done anything in that school which was so plainly against the teachings of Christ as cheating. Another replied that he was ashamed to go because when registering for the examination he would have to put down his name as a married man and he was only sixteen years old and the father of two children. We have a number of such boys.

Another boy was overheard to remark to another that there was little chance of making progress in the school because cheating was looked upon much more as a disgrace than in non-Christian schools. But says that there is this advantage the managers of the schools in Christian schools are personally interested in the progress of the boys and this is not the case in non-Christian schools.

Not long ago when the sending of money from America was disturbed because of the great world war and it seemed that the Mission would have to retrench in some of its work, the municipality of Dhamtari graciously offered to finance the school until money from America could be secured.

The Chief Commissioner of the Central Provinces recently visited a number of institutions of the Mission and among them the school. He has spoken well of our work and has promised to help us in every way possible.

The work of building the new dormitory for boys is going as fast as funds will allow. This will be a great help in the work because we can then have the non-Christian boys directly under Christian teaching and care, practically all hours of the day.

The need of the school just now is the whole time care of a missionary. It is hardly worth while spending so much money and work for a school unless it can be made a strong evangelistic agency and it is very much worth while if this can be done. The missionaries all believe that to do this it is necessary to let one missionary give all his time to this work.

EVANGELISTIC BIBLEWOMEN

Lydia Lehman.

"You know this morning when we left the bungalow after prayer we were impressed to go to that Mohammedan home where we have been going for some time. They are always anxious to have us sing and sing but do not care much about the Word of God because they are satisfied with the fact that they do not worship idols and also with the fact that part of our Bible is found in their Koran. And when we got there the trend of conversation was such that the Truth was revealed to them in a different way than before and they accepted it as never before. Then we went to the home of a low caste woman, leather dealers. We found she is the sister of one of the orphan boys who had been married and died. She is a widow. She was lamenting about her brother's death, etc., and we asked her if she hoped to meet her brother when she dies. She replied, "No; I can not have that hope unless I become a Christian.' After talking with her for some time she said, 'Yes; I will become a Christian.' How blessed that Christ came for all classes of men. He does not despise the poor and the low, but looks at the sincerety of their faith.

"From there we went to a Brahmin home. The women there said, 'We do not have time to listen today,' which meant we do not want to listen. So we went praying that their door might some day open. Before returning home we went to four more homes one of which was the home of a woman we have been visiting for several years. She was not well. She was so happy to have us come and asked for several songs. Then she wanted the stories of the woman at the well and the lost sheep. We could hardly leave her but we had to hurry on."

In the above fashion the Bible women went from day to day among the homes in Dhamtari teaching 5068 adults and 3612 children during the year. The fruit of their labors will be known some day. One of these women is over 70 years old and is more energetic about her Master's work than many young women. This is her testimony in her own words: "May God the father and Jesus Christ be praised that he has kept me alive for over 70 years. My Savior has bought me with his blood. The Evil one tempts me but he can not win in the fight because I am a servant of Christ and my witness is this, that so long as I live I will serve Him and praise Him because He has forgiven me much."

BOYS' ORPHANAGE

Lydia Lehman.

"One day I found a little book on the road in which were beautiful words, nice illustrative pictures, and a description of the road to heaven. I could read a very little then, so it took a while to get through the book. I gave it to others to read too. One night in my dreams I saw a white mountain and a white jungle and a man all dressed in white. He said 'Come with me.' I said 'No.' Then he took my arm and pulled me and I awoke. This made quite an impression on my mind and I asked my friends where I could learn about this road to heaven. They said 'You can never learn it here, you must go to the Mission bungalow, where there are people who know and live it, and can tell you.' So I went, leaving my home where I had plenty of good food, a 32 rupee gun, some fields and three sisters who are married to rich men. I went to the Mission bungalow to learn about Jesus and asked the Sahib (the missionary) to take me into the orphanage.

"The place called orphanage seemed like a new world to me. The boys and the missionaries all took me in kindly. I went in my village garb, viz. a loin cloth, but they soon gave me clothing to cover my body, cut my hair like the Christian boys do, and gave me a room in which to live where there were 10 other boys all Christians who came from different castes. I was like a child and had to learn every thing, for nothing was like at home. Morning and night the boys sang songs and prayed to this God about whom I had read. During the week one evening was a class in singing, another evening a Bible class, another a prayer meeting, then there was a day called Sunday, when all the Christians met in another building called church for Sunday school and Church services, etc. Here I learned that each boy must do some work every day he is well besides his school work. Four were learning carpentering in the shop near by; five were attending the Mennonite Mission High School near by; twenty-two were in Hindi school; one was in medical school at Miraj under

Dr. Wanless, and would come back to doctor us in 1919; one had received a scholarship in the Hindi Normal school at Raipur and was there, and then there were a few boys who had finished school and were here also. There was a Bible Class of 18 little boys whose parents are Christians, but were in the orphanage going to school. One of the mission women taught this class songs and Bible stories every Tuesday evening. I was much bigger than they but they knew more than I did so I went to their class until I could read and understand better. I took my turn in sweeping, in sewing, in the garden and wherever I was sent. These things all looked good to me and I decided to ally myself with those of my companions and was baptized and am happy.

"One day I asked how can a fellow get out of this institution. The boys said, "there are four ways, viz.: honorable dismissal, run off, get married, or die." I decided to take my chances of the three but would never run off, and when my relatives came to take me away, I just smiled and said, 'Never! I am happy here and will never go back to my old life again.' I am in school and learning other work besides, and am trying to make a man of myself."

THE INDUSTRIAL WORKSHOP

C. L. Shank.

The purpose of this institution is, first:—to train our Christian boys to make an honest living in a Christian atmosphere, and to bring Christian influence to bear upon heathen boys who may take advantage of the training; second:—to provide a wholesome place for work for a number of men in the Christian community as well as to do the necessary work of this kind required by the Mission.

When in the Mission's beginning necessity called for this work, the boys were taught many different trades. This would of course, be better if it were possible to carry it out well. But the dividing of resources available in so many different lines evidently was not satisfactory, for the field gradually narrowed to carpentry, blacksmithing, and their kindred trades. One principal reason for this may be, that in this section there is a greater demand for this kind of work, and the workmen of this class generally are poor artisans.

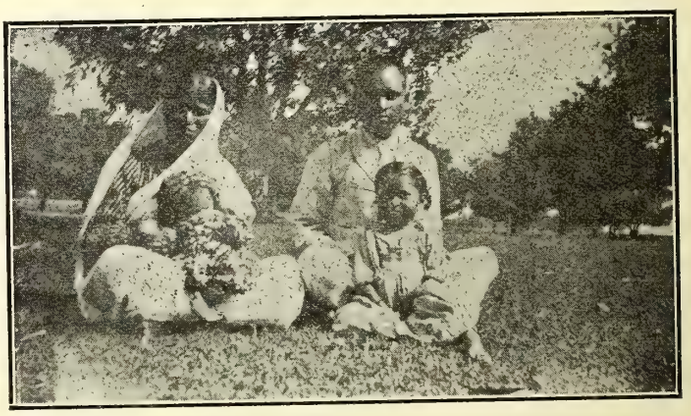
Because of the amount of time and effort put upon teaching boys, and various other causes, this work has never shown up as a paying proposition from the financial side; however, as all the missionaries could testify, it has been an indispensable aid to the mission in supplying essential furnishings of various kinds. So, as an assistant in the financial running of the Mission, we are convinced that it has been a financial success. As far as real success goes, you have only to know of the comfortable little homes the workmen are carving out for their growing families.

The work of the past year has been of rather variable fortune. In the first place, the money and stock on hand at the beginning of the year were both low, and the conditions of finances as affected by the war made the buying of raw materials on credit almost impossible. Logs, iron, steel, and hardware have also risen in price while the prices of the output of the shop was not raised in the same proportion or at the same rate. In the second place, the managership has been in three different hands, with the result of the shop having to do the work of schoolmaster at its own expense.

Imagine yourself learning an altogether new scale of prices, in a new system of coinage, of a new kind of commodity made of a new kind of material by workmen with new ways of thinking and who speak a new language and require a great deal of direction in their work because of inexperience. If you can imagine this you will be able to sympathize somewhat with the position of the present manager. To one who has grown up in a wooded country in America and received an ordinary knowledge of the commercial value of such woods as pine, maple, oak, walnut, chestnut, hickory, and ash, it is a bit bewildering to have to reclassify woods and their uses, or rather, to find substitutes such as salai, kalmi, teak, sissam, bija, dhaura, and senna. And the Indian contractor who has these woods to sell feels that he must have a chance to make his fortune before the new "sahib" has learned the "ins and the outs." These and other problems, largely financial, have occupied the mind of the manager for the last six months, and as a result the statistical showing has fallen off quite considerably.

The East India man who was foreman for some years was dismissed in September and one of our own men, brought up in the orphanage and trained is the shop, was given charge of the carpenters. Because of his inexperience, this arrangement makes more work for the manager, but seems to be successful so far.

Instruction in the technique of carpentry and drawing has been somewhat neglected for lack of time during the past year. The eight boys who are apprentices are helpers to the best carpenters who teach them fairly good methods of work. It is hoped that arrangements can be made for giving a more thorough course of this kind in the near future which will better fit the boys and men for their work. This will require more money than is on hand at present, as well as better trained instructors.



Bro. Sukhlel and Family—Deacon at Sundarganj

The needs of this work are largely financial. For an instance, it requires eight hand sawers to saw the lumber for the shop. These men are paid by the square foot of space sawn. They will saw in one month 4000 square feet for which they receive $40.00. This, and much more and better work could be done by two men with the kerosene eight horse power engine with a reciprocating saw. Such a machine would cost about $1200.00. A little calculation of costs will show that it would rapidly pay for itself. There are certain times of the year when logs are more easily gotten out of the jungles, and therefore at less cost. If these could be gotten in large supply at these times it would be a saving of money. Ready cash for this is not on hand.

We have been forced to give up some very good orders because the wood was not on hand, or, being on hand, was not sawed and the customers could not wait. However I understand the shop has never run short of orders as it has not this year. In fact there are usually orders on ahead for several months. Our greatest problem is to satisfy our customers with rapid work.

Our product has been largely school, office, and bungalow furniture; woodwork for buildings of various kinds; several tongas, several flatboats, and various kinds of repair work. When it is considered that our workmen must begin with the raw material from the jungle and work it up, with tools that are sometimes inferior, into the finished product, it must be admitted that they do pretty good work. Give an ordinary American carpenter a log and tell him to make a wagon wheel—he will first very likely ask "where is the sawmill?" then, "where is the turning lathe?" Our carpenters must be able to make their own sawmill and turning lathe and they do it remarkably well considering their opportunities. Our products of the past have made a reputation for their quality, and for this reason we ship

to other missions as well as to government officials in other cities.

In December when the Chief Commissioner of the Central Provinces and Berar visited us he seemed to be well pleased with the work done as well as with the purposes of the institution, and suggested that Government might help us with a grant for better equipment and instructors. In the event of receiving such help we will be able to realize better results as an industrial school.

WORK WITH THE WOMEN

Crissie Y. Shank.

To carry on a Bible Women's work successfully requires time and experience in the country and among the women of the country in which one is to work. There are peculiar customs and dialects to learn before one can intelligently direct the little talks of the Bible women, correct their mistakes, pray with them and for them, and help them as they need help; and more still is there to learn before one can helpfully come in direct contact with the ignorant, degraded women of the villages, who need so much to be reached and taught. Progress in this process of learning seems very slow indeed, one who has had such work for only six months finds it very interesting but somewhat difficult to write a report because of inexperience.

During these six months five Bible Women have been at



The Widows in the Home at Balodgahan

work with me teaching the Gospel in nine of the nearer villages west of Dhamtari, so that all of the villages between here and Balodgahan, seven miles away, are reached. They go out in two groups each group visiting from three to five homes a day and teaching an average of thirty-six women each day. The homes visited are generally very poor, and while some by industry and thrift keep themselves from actual want, most of them would be brought to starvation by a single season of scarcity. The women often work hard, have coarse food at the best, no comforts whatever as we think of comforts, and are harshly treated, but they go abroad more than the wives of the higher and richer. They have more freedom, they see and hear more and consequently become more self reliant as a rule.

In dealing with these village women the Hindi language is not very useful for it is not their language, and for one who has studied the Hindi language for only a year, but which must first be learned, to accomodate that language to their peculiar Chhattisgarhi dialect is very difficult. The best I can do is to accompany the Bible Women some and learn from and with them, as well as by study from books.

Set out with us some early morning after prayers together at the bungalow for a village three miles away. We turn into a narrow, uneven, winding roadway; along the edge of a large tank or pond where the women are filling their large earthenware waterpots or having lifted them easily on their heads are carrying them home with a grace and beauty of step; past a Hindu temple with its hideous idol; down the main street of Dhamtari lined with little shops of all sorts; along the dusty road; past a long line of bullock carts loaded with wood from the jungle, with the drivers fast asleep on their loads; through the midst of a large drove of cattle on their way to graze for the day. We pass shop keepers, rich money lenders, religious beggars, school boys, men off for work in the fields, women following in the tracks of cattle to gather material for the household fuel, and little children munching a raw cucumber or a sweet potato.

Reaching the village we find the housewives sweeping their houses with little grass brooms, and allowing the filth to gather at their neighbor's doorstep; grinding rice at the rude stone mill in one corner of the tiny verandah; making manure cakes for fuel; or scouring the brass cooking and eating vessels. On our arrival at a home the news quickly spreads that the Mem-sahib has come and usually in a few minutes a number of women gather. A charpoy or sort of short, rude, bedstead is brought to the verandah or to the little compound for us to sit on and the women sit on the ground in front of us. They are very shy in our presence and reserved until by personal contact their timidity is overcome when they greet one with smiles and are quite free to speak. They are pleased with little things and are delighted with pictures, even our wearing apparel is curious and they ask all sorts of questions about us and our clothing which the Bible women must answer before the lesson can begin.

Having sung a bhajan or native hymn which directs their attention they begin to tell some phase of the old, old story. It is very difficult to get behind the faces of these Indian women, to separate interest from curiosity, and to know their inmost thoughts; and it makes one somewhat discouraged when you think the words are sinking in good soil to have an earnest, interested looking young woman suddenly interrupt to ask, "What does the Mem-sahib eat?" or, "Who makes the Mem-sahib's clothing?" Some certainly are only curious and some seed falls by the wayside, it may be, but an interest creeps into the faces of many and when an intelligent looking woman bids her neighbor be quiet so she may hear more of this wonderful God of love, or an old, bent woman listens and gazes with real soul hunger in her eyes we believe the Spirit of God is working. Our work is a work of faith, we sow the seed prayerfully and leave the growing with God.

TABLE OF CURRENT EVENTS

Jan. 4—Annual Church Conference held at Dhamtari.
Jan. 4—Mr. and Mrs. P. A. Penner of Champa and Mr. and Mrs. Pankratz of South India, came to spend several days.
Jan. 19—Bro. Geo. J. Lapp and family move to Ghatula.
Jan. 17 to Feb. 17—Dr. Esch on Tour.
Jan. 28 to Feb. 8—Bro. and Sister M. C. Lapp and Sister Schertz on tour.
Jan. 17 to Feb. 15—Bro. and Sister Brunk on tour.
Feb. 5—Bro. Mukut ordained deacon at Ghatula.
Feb. 19—Mr. and Mrs. Hess, missionaries in Bengal, came and spent ten days in the mission.
Feb. 25—Ruth Yoder Shank born.
Mar. 8—Mrs. Sueger and Miss Ketler of the Evangelical Mission came and spent several days with the missionaries.
Mar. 8—Peter and Ida Friesen left for school.
Mar. 30—Lois Lapp left for school.
Apr. 2—Bro. Friesen ordained bishop.
July 3—Bible School opened with enrollment of 24.
July 11 to Aug. 4—Bible Normal for Christian Workers held at Dhamtari.
Oct. 1—First baptism at Ghatula.
Oct. 3—Waldo Jacob Lehman born.
Oct. 7—Rev. Burges, Sec'y of the I. S. S. U., and wife came to Dhamtari and spent ten days visiting the different mis-

sion stations in the interest of Sunday School work.
Nov. 20—Bro. Saduram ordained deacon at Sankra.
Nov. 23—Dr. Cooprider arrived in Dhamtari.
Nov. 27—Bro. Peter ordained deacon at Dhamtari.
Dec. 3—Lois Lapp returned from school.
Dec. 7 & 8—Chief Commissioner visited Dhamtari.
Dec. 17—Peter and Ida Friesen returned from school.
Dec. 27 to 30—Annual Jalsa held at Balodgahan.

MISSIONARY DIRECTORY FOR 1917
P. O., DHAMTARI, C. P., INDIA

Sundarganj

M. C. Lehman	1906
Lydia L. Lehman	1906
C. L. Shank	1915
Crissie Y. Shank	1915

Medical Station and Leper Asylum

A. C. Brunk	1912
Eva H. Brunk	1908
Florence Cooprider, M. D.	1916

Balodgahan Village

M. C. Lapp	1901
Sarah Lapp	1901
Anna Stalter, Secretary	1905
L. Ellen Schertz	1905

Sankra, P. O. Jamgaon, via Drug, C. P., India

P. A. Friesen, Supt.	1907
Helena Friesen	1907

Ghatula, P. O. Sihawa, via Dhamtari, C. P., India

G. J. Lapp, Assistant Supt.	1905
Esther Lapp	1905
Fannie Hershey	1913

On Furlough

C. D. Esch	1910
Mina B. Esch	1910
J. N. Kauffman	1905
Elsie Kauffman	1905

STATISTICS

The Work at Ghatula

Ghatula Congregation

Membership at beginning of year		0
Number moved away or died		1
Number admitted by baptism		1
Membership at present (moved in)		38
Amount of collection during year	Rs.	76 15 10

Sunday School

Number on roll	125
Number of teachers	11

Bible School

Number attending		23
Number of teachers and assistants		4
Amt. drawn from Mission Funds for expense	Rs.	66 0 6

Boys' School

Number enrolled (including kindergarten)		121
Number of teachers		3
Amount of school fees	Rs.	4 9 0
Amount drawn from Mission Funds	Rs.	252 15 6

Medical

Number of workers in dispensary		3
Number of patients treated, approximately		550
Money collected for medicine	Rs.	50
Amount drawn from Mission Funds	Rs.	246 15 9

Evangelistic

Number of colporters in station	2
Number of listeners	2000
Number of Bible women	3
Number of listeners	5061
Number of out-stations	1
Number of colporters	2
Number of listeners	2315
Number of Bible women	2
Number of listeners	1150

The Work at the Leper Asylum

Leper Asylum

Number of lepers at beginning of year	117
Number of lepers admitted during year	32
Number of lepers died during the year	10
Number of lepers left during the year	23
Number of lepers at end of year	116
Number of untainted children	12
Amount received from Mission to Lepers Rs.	3761 14
Amount received from Government Rs.	3186
Amount received from other sources Rs.	324 4 3

Leper Church

Membership at beginning of year	132
Number admitted by baptism	25
Number died	5
Number of members lost by letter	5
Number lost by leaving and expelling	20
Membership at present	127

The Work at Sankra

Zion Congregation

Membership at close of year	32
Admitted during year	10
Died during year	1
Amount of collections	
Sunday School attendance	90
Number of teachers	
Number of colporters	4
Number of Bible women	7
Number of listeners	12764
Number of patients treated, approximately	2000

The Work at Balodgahan

Bethel Congregation

Membership at beginning of year		111
Number received during year		6
Number inquirers		8
Amount of collections held during the year	Rs.	163 5 9
Number Sunday school teachers		16

Widows' Home

Number of adult inmates		12
Number of children		6
Amount of money made by inmates	Rs.	145 7 0
Money drawn from Mission for home support	Rs.	337 1 6
Money received for special support	Rs.	43 14 0
Personal Donation received	Rs.	29 2 6

Girls' Orphanage

Number in Orphanage at beginning of year		67
Number married during year		7
Number died during year		1
Number in Orphanage at present		69
Number of boarders supported by parents (16 are partly supported)		1
Amount drawn from Mission Funds for Orphanage per month	Rs.	250

Girls' School

Number on roll	86
Number of teachers	3

Boys' School

Number enrolled for the year		65
Number teachers		3
Amount of fees collected	Rs.	16 9
Amount drawn from Mission Funds	Rs.	360

Village

Number of people living in village		535
Number of farmers in village		43
Amount of money made on the farm	Rs.	2361 7 0

Medical

Number of workers		1
Number of patients treated, approximately		4350
Money collected for medicine	Rs.	330 6 0
Amount drawn from Mission Funds	Rs.	5 15 0

Evangelistic

Number of colporters in station	5
Number of listeners	7850
Number of Bible women	5
Number of listeners	4230
Number of out-stations	1
Number of colporters	2
Number of Bible women	2
Number of listeners	15312

The Work at Dhamtari

Sundarganj Church

Membership at beginning of year		276
Number moved away or died		34
Number admitted by baptism		8
Number reclaimed		3
Membership at present		250
Amount of collection during the year	Rs.	118 10 2

Sunday School

Number on roll	200
Number of teachers	15

Boys' Orphanage

Number at beginning of year		56
Number admitted		12
Number married		7
Number moved away or ran off		12
Number at present		51
Number of boarders supported by parents		15
Amount drawn from Mission Funds	Rs.	3559 4 0

English School

Enrollment for year		132
Number of teachers		12
Amount of school fees	Rs.	3201 0 0
Amount of Government grant	Rs.	2720

Dhamtari Middle School

Number enrolled for year		125
Number teachers		7
Amount of Government Grant	Rs.	300
Amount of school fees	Rs.	58 6 6
Amount drawn from Mission Funds	Rs.	996 0 0

Bhatgaon School

Number enrolled for year		83
Number of teachers		3
Amount drawn from Mission Funds	Rs.	360

Bagtarai School

Number enrolled for year		104
Number of teachers		3
Amount of school fees	Rs.	18 9 3
Amount drawn from Mission Funds	Rs.	360
Number of Bible women		2
Number of listeners		1315

Gopalpuri School

Number enrolled for year		92
Number of teachers		3
Amount of school fees	Rs.	15 8 0
Amount drawn from Mission funds	Rs.	360
Number of Bible women		2
Number of listeners		2419

Industrial Workshop

Number of men employed		37
Number of apprentices		8
Amount of income from work done in shop	Rs.	6080 13
Amount drawn from Mission Funds	Rs.	3000
Amount of expenses for year	Rs.	9076 5 0

Evangelistic

Number of colporters	3
Number of listeners	32335
Number of Bible women	9
Number of listeners	12900

The Work at Maradev

Maradev Church

Membership at beginning of year	25
Number of members at present	25
Number of colporters	3
Number of listeners	13107
Number of Bible women	3
Number of listeners	3491

Maradev School

Average attendance		55
Number of teachers		3
Amount of fees collected	Rs.	12
Amount drawn from Mission funds	Rs.	360

The Work at the Medical Station

Medical Work

Number of workers in Dispensary		3
Number of patients treated, approximately		13000
Money collected for medicine and calls	Rs.	883 5 3
Amount drawn from Mission Funds	Rs.	558 1 3
Number of operations		93

Evangelistic Work

Number of Bible women	3
Number of listeners	3428
Number of out-stations	3
Number of Bible women	6
Number of colporters	6

GHATULA FINANCIAL ACCOUNTS

Station Current Account

From Mission Fund	2460 0 0				
From Sundry Receipts	9 0 0				
Evangelistic			723	6	0
Village School			262	15	6
Bible School			66	0	6
Station Wages			182	7	0
Tonga Upkeep			173	2	0
Medical			246	15	9
Repairs			170	4	0
Stationery & Postage			32	12	0
Furnishings			156	4	0
Feed			60	2	0
Loans			76	10	3
Moving			155	8	0
Sundries			147	9	0
Cash Balance			14	0	0
	2469 0 0		2469	0	0

Station Building Account

Rec'd for Bible School Bldg.	5309 14 9				
Rec'd for Station Buildings	500 0 0				
Erection of Bible School Bldgs.			4884	10	6
Erection of Living Quarters			62	4	9
Erection of Out Bldgs.			200	0	0
Stock Material			250	0	0
Advances Paid			250	0	0
Cash Balance			162	15	6
	5809 14 9		5809	14	9

Signed, G. J. Lapp.

TREASURER'S FINANCIAL STATEMENT

Receipts

From Mennonite Board of Missions and Charities	74261	12	8
	Rs.	a.	p.
	Rs.	a.	p.
From Other Foreign Sources	138	2	3
From Local Sources	51	12	0
Debit Balance, Dec. 31, 1916	4176	5	3
	78628	0	2

Disbursements

Debit Balance from last Quarter	3687	12	8
To Sundarganj Station	13093	6	0
To Balodgahan Station	6664	0	0
To Zion (Sankra) Station	1394	0	0
To Medical Station	2799	8	0
To Ghatula	2203	0	0
To Dhamtari	5132	0	0
To Missionaries' Maintenance	22201	14	0
To Interest and Discount	69	8	0
To Expense	21382	15	6
	78628	0	2

Resources

By Cash Account	1817	15	7
By Industrial Building Fund	545	13	2
By International Banking Cor.	5	2	3
By Debit Balance	4176	5	3
	6545	4	3

Liabilities

To Children's Fund	125	4	0
To Loan Fund	3414	6	9
To Igatpuri Fund	603	4	6
To Hot Season Leave Fund	105	2	2
To English School Bldg. Fund	207	4	2
H. K. & Sh. B. Cor. Bom.	2089	14	8
	6545	4	3

Signed,
M. C. Lehman, Treas.

STATION FINANCIAL STATEMENTS

SUNDARGANJ, DHAMTARI

Receipts				Expenditures			
Cash Balance from last quarter	102	6	6	Evangelistic	383	5	0
From General Mission Fund	10491	14	0	English School	10005	11	0
School Fees	2389	8	6	Industrial	3871	2	9
Government Grant-in-aid	3041	6	9	Orphanage	3948	11	6
Farming	92	11	4	General Station Wages	431	15	0
Industrial	2605	6	9	Medical	186	3	9
Orphanage	404	4	9	Tonga Up Keep	53	5	1
Balance transfered from G. J. Lapp when he took over shop	32	1	0	Stationery and Postage	86	6	0
				Furnishings	30	9	3
Special School Donations	50	0	11	Transfer.ed shop balance to C. L. Shank	16	5	0
				Cash Balance, Dec. 31, 1916	196	2	2
	19209	12	6		19209	12	6

GHATULA

Receipts				Expenditures			
Cash Balance from last quarter		11	3	Motor Hire	3	0	0
From General Mission Fund	36	0	0	Hindi Books	3	9	0
				Stationery and Postage	5	8	6
				Furnishings	15	7	0
	36	11	3	Miscellaneous	1	15	6
				Cash Balance, Jan. 1, 1917	7	3	3
					36	11	3

BALODGAHAN

Maintenance Account

Receipts				Expenditures			
Cash Balance from last year	8	3	6	Evangelistic	874	15	0
From General Mission Fund	2235	0	0	Rudri Fields	7	0	0
Farming	2361	7	0	Farming	2145	0	6
Evangelistic	4	12	3	Cattle feed	61	7	6
Medical	330	6	0	Traveling	22	3	3
Sundries	2	8	0	Widows' Home	552	4	0
Other Sources	177	6	0	General Station Wages	738	3	6
Widows' Home	218	7	6	Tonga upkeep	76	0	0
To Station Gen. from Farm	167	0	0	Medical	336	5	0
				Repairs	111	10	6
				Stationery and Postage	65	13	9
				Furnishings	75	6	6
	5504	12	3	Miscellaneous	14	15	0
				Charity	28	1	0
				Horse Keep	148	14	0
				Cash Balance, Dec. 31, 1916	245	9	9
					5504	13	3

Building and Alterations

				Cash Balance from Last Year	35	2	0
				Alterations on buildings	35	2	0

BALODGAHAN

Receipts				Expenditures			
Cash Balance from last year	107	4	6	Vernacular Mission Schools	413	8	6
From General Mission Fund	3912	7	0	Cattle feed	52	5	6
Government Grant-in-aid School Supplies	1	7	0	Report Blanks	12	15	0
Industrial	102	15	6	Orphanage	3480	12	9
Medical Students Fund	161	0	0	General Station Wages	121	7	9
Mission to Lepers	75	0	0	Tonga upkeep	228	14	0
Miscellaneous	273	1	6	Medical Student	169	10	3
Board for School Children	159	11	0	Repairs & Building	265	2	3
Christmas present for children	30	10	11	Stationery and Postage	5	6	0
Sale of ox	35	0	0	Furnishings	33	14	0
				Miscellaneous	17	13	6
				Cash Balance, Dec. 31, 1916 in all Funds	56	11	11
	4858	9	5		4858	9	5

SANKRA

Receipts				Expenditures			
Cash Balance from last year	42	1	9	Evangelistic	701	5	0
From General Mission Fund	1821	3	0	General Station Wages	217	11	0
Medical	134	1	9	Tonga upkeep	296	8	0
Sundries	10	0	0	Medical	140	1	0
				Repairs	534	7	0
				Stationery and Postage	3	10	6
	2007	6	6	Furnishings	17	10	0
				Miscellaneous	46	6	0
				Cash Balance, Dec. 31, 1916	17	12	0
					2007	6	6

DHAMTARI

Receipts				Expenditures			
Cash Balance from last month	130	2	9	Evangelistic	1098	5	6
From General Mission Fund	5296	0	0	Vernacular Mission Schools	3252	5	3
School Fees	58	6	6	General Station Wages	354	0	0
Government Grant-in-aid	300	0	0	Tonga upkeep	225	8	9
Evangelistic	2	14	6	Medical	241	10	6
Sundries	4	0	0	Repairs	60	0	0
				Stationery and Postage	12	14	3
				Furnishings	65	1	3
	5791	7	9	Miscellaneous	9	4	3
				Rent	441	0	0
				Cash Balance	31	6	0
					5791	7	9

BALODGAHAN

Receipts				Expenditures			
Cash Balance from last year (Jan. 1, 1916)		2	0	Evangelistic	260	0	0
From General Mission Fund	569	0	0	Tonga upkeep	244	6	3
				Medical	3	0	0
				Repairs	6	5	6
	569	2	0	Stationery and Postage	4	6	0
				Furnishings	24	14	9
				Miscellaneous	4	3	3
				Books for Bible Women & Song Books	13	8	0
				Cash Balance, Dec. 31, 1916	8	6	3
					569	2	0

SUNDARGANJ

Receipts				Expenditures			
Cash Balance from last year	0	0	0	Evangelistic	87	11	0
From General Mission Fund	2303	12	0	Industrial	5101	11	3
Industrial	3679	14	3	General Station Wages	343	4	3
Cash balance from shop, July 1	16	5	0	Repairs	113	10	6
Cash balance and receipts from motor	152	10	11	Stationery and Postage	2	5	0
Other sources	16	9	6	Furnishings	181	7	0
				Miscellaneous	137	8	9
				Cash Balance, Dec. 31, 1916	111	9	11
	6169	3	8		6169	3	8

MEDICAL STATION, DHAMTARI

Maintenance Account

Receipts				Expenditures			
Cash Balance from last year	15	4	0	Evangelistic	1320	13	3
From General Mission Fund	2799	8	0	Cattle feed	40	6	0
Evangelistic	14	14	9	Motor Bike upkeep	97	1	6
Medical	838	5	3	General Station Wages	248	3	3
Sundries	21	0	0	Tonga upkeep	307	14	3
				Medical	1441	6	6
				Repairs	18	8	9
	3689	0	0	Stationery and Postage	23	0	6
				Furnishings	102	1	0
				Miscellaneous	84	15	6
				Charity	2	2	6
				Cash Balance	2	7	0
					3689	0	0

Building and Alterations

Cash Balance from last year	47	11	6	Debit Balance from last month	4134	2	3
Medical Building Fund	7367	12	9	Cash Balance	3393	13	0
Other Sources	112	7	0				
	7527	15	3		3393	13	0

LEPER ASYLUM, DHAMTARI

Maintenance Account

Receipts				Expenditures			
Balance from last year	273	11	3	Food	3426	4	9
From Mission to Lepers	3761	14	0	Clothing	679	5	6
From Government	2786	0	0	Medicines	495	2	6
From Municipality	400	0	0	Cash Payments	140	15	0
Foreign Subscriptions	118	13	0	Sundries, Fire, Lighting, etc.	410	9	6
Sundries	5	8	0	Stationery, Postage, etc.	12	11	0
				Furnishings	303	8	3
				Wages of Staff	1277	6	6
	7345	14	3	Cultivation	1	0	0
				Repairs	123	13	3
				Untainted Children	226	8	0
				Total Maintenance Expenditure	7097	4	3
				Credit Balance	248	10	0
					7345	14	3

Buildings, Alterations, and Repairs

Receipts				Expenditures			
Credit Balance from last year	553	15	9	On New Buildings	2469	14	3
From "Mission to Lepers"	2586	12	0	Credit Balance	746	5	6
From Sundries	75	8	0				
	3216	3	9		3216	3	9

INDIANA-MICHIGAN CONFERENCE

Report of Ind.-Mich. Mennonite Conference Held at Clinton Frame Church near Goshen, Ind., June 5-7, 1917

For the Gospel Herald.

Tuesday Afternoon

As there were so many things to be worked out on account of this being the first meeting of the united conference, the Executive Committee planned for two sessions of conference at which only the ministry would be present to work out details which would not be interesting to the public.

After several songs Bro. J. S. Hartzler led in prayer.

Roll call, reading of report of the Executive Committee.

The Moderator, Bro. D. D. Miller, appointed the brethren, D. A. Yoder, J. E. Hartzler, and S. S. Yoder, as a committee on resolutions.

Brethren D. J. Johns and D. A. Yoder were appointed representatives of conference on the District Mission Board, and Bro. J. K. Bixler was elected mission bishop for one year.

Since the District Mission Board meets the day before conference and members of the Board representing the confernce would not be elected until after the Board meeting, the moderator appointed Brethren Silas Yoder, B. B King, and S. L. Weldy a committee to suggest a plan for that election. Decided that the Executive Committee elect them.

Brethren S. S. Yoder, W. B. Weaver, and Aldus Brackbill were appointed a committee to present a plan for the election of officers, members on the various Boards (excepting the ones provided for above). The committee suggested that the Executive Committee appoint a nominating committee of three who shall nominate two brethren for each office and that the election be by ballot as suggested in the Rules and Discipline.

The Executive Committee was asked to make out a budget of expense of conference, and that the treasurer apportion the amount among the various congregations.

Wednesday Forenoon

Prayer by Bro. J. K. Bixler.

The following report of the Conference Union Committee was read and taken up item by item. Decided that the secretary of conference and the chairman of this meeting secure the blanks for ministers' certificates and bring them to the conference.

Inasmuch as a petition was sent in by the decons requesting a more careful definition of the deacon's work, it was moved that brethren Miller, Johns, and Garber prepare an answer for conference.

Decided that for the next year the conference continue its former arrangement of appointing two members on the District Mission Board.

Decided that the resolution on attire adopted by the Spring and Fall conference, with slight changes, be presented to the united conference for consideration. Resolution reads as follows: Worldliness in apparel is one of the sins which grows so stealthily that the individual is often not fully conscious of its progress. Regeneration changes the desires, and enlightenment will bar the encroachment of sin only on conditions that the Christian is watchful and the conscience is kept tender.

Modest apparel is a Bible requirement and God's grace enables us to carry this out regardless of time, place, or environment.

The position of the Mennonite Church in years past has been that of separation from, and nonconformity to the world in attire as well as along all other lines, but in late years there has been a gradual drift toward the world in dress.

As the minister is to be an example to the flock, and is to make his work as effective as possible, he should be first to show simplicity in dress so that he may the better lead others.

The position of this conference is that the ministry shall wear what is commonly called the regulation coat and shall otherwise keep in line of separation from the world avoiding offenses. All the members shall refrain from conforming to the world; the brethren in wearing gaudy dress, fashionable hats, caps, fobs, etc.; the sisters in wearing insufficient, transparent, or superfluous attire Further, our position on the sister's head-dress is that they wear only plain bonnets, hoods, or veils (for those who prefer such winter wear). Our interpretation of the plain bonnet or hood is, one of dimensions and proportions to properly cover the head, fastened with tie-ribbons and as a whole be such as will not destroy the symbol and purpose for which it is worn.

On questions which may hereafter arise on the interpretation of any point of this decision, the same shall be referred to the bishops of this conference district whose interpretation and method of carrying out this resolution shall be uniform.

Bishops, ministers, and deacons shall stand shoulder to shoulder in carrying out this decision and the interpretation of the bishops, and be responsible to conference for the same.

The moderator was asked to get information on the war situation as it affects our church and be ready to give information to those who inquire. Brethren J. K. Bixler and J. S. Hartzler were appointed.

The election of officers for conference resulted as follows: J. K. Bixler, moderator; D. D. Miller, assistant moderator; J. Y. Hooley, treasurer; other members of executive committee (exclusive of the secretary) D. J. Johns and D. A. Yoder. These were elected for one year. J. S. Hartzler was elected secretary for three years.

Ministers' meeting was closed with prayer by Bro. T. K. Hershey.

Conference Proper. Wednesday Afternoon

Bro. J. N. Kaufman read Phil. 2:1-16 and led in prayer.

Conference sermon was preached by Bro. J. K. Bixler. Text, "He that hath an ear, let him hear what the Spirit saith unto the churches." This text is found several times in Rev. 2 and 3, and the same thought was uttered several times by the Savior. We are members of the same body, so closely connected that when one does not do his duty the whole body suffers, hence the need of a director. One who would speak thus must certainly have authority. Notice that it is the Spirit which speaks, and it is He that gives gifts as designated in Eph. 4. We are His gift, hence our duty to the Church. The Holy Spirit directs in time as well as in place. He appeared differently to each of the seven churches. It is very important to know that the Spirit is still in the Church. These churches are representative, and somewhere in this teaching all of us may find our portion. All of them were where the trials of the world were upon them. It is so now. The Church is intended to stand despite the trials which Satan may bring upon her.

Balaam was to curse Israel but could not, but he got the children of Israel to marry these heathens and that was the down-fall of God's people. When the Spirit led they were united. We may have the name of a united conference, but we may lack the power. Power means harmony of forces. Notice the church of Laodicea. Christ stands on the outside and knocks. That is a sad picture, but no sadder than exists today.

Somewhere among these seven churches we ought to find our own Church and profit by the admonition given. This message was sent to the angels, and that doubtless means the bishops. This was with the intention that the bishops should convey it to the churches. The message usually comes through the ministry, and this means a wonderful responsibiity. Our messages should be so full of the Spirit that they would bring people to their knees. He who is in the hands of God will be ready to teach even though none would hear and obey. We need a revival of faith.

We ought to heed the warning note in reference to the doctrine of nonresistance and nonconformity to the world. We need to care for the Church. If we will not be true to this call, He will raise up others who will care for it.

The bishops, ministers, and deacons bore testimony to the sermon. There were present at the conference, 10 bishops, 39 ministers, and 18 deacons, out of the 76 conference members in the district.

The secretary read the report of the work done at the ministers' meeting. After a short discussion the report was approved and the secretary was asked to place the same on the minutes as a part of the conference work.

Bro. J. W. Christophel led in the closing prayer.

Wednesday Evening

This session was devoted principally to relations, the workers' meeting taking up the relations of our experiences, especially those that were helpful to us. Some stirring talks were given and the time seemed all too short. The later meeting took up the relation of the minister to the young people and the relation of the young people to the minister, Bro. O. S. Hostetler discussing the former and Bro. Ernest Stahley the latter.

After several others had added some thoughts, announcements, and prayer the evening session was dismissed.

Thursday Forenoon

Bro. J. S. Gerig of Smithville, Ohio, read Phil. 1:1-14 and led in prayer.

Bro. J. K. Bixler spoke with reference to the Berne congregation near Pigeon, Mich. Brethren Esch and Bixler met two brethren appointed by the Ontario conference and arrangements were completed so that thereafter said congregation was considered as a part of the Indiana-Michigan Conference. Report accepted and committee relieved.

At a recent deacon's meeting the Brethren: G. L. Bender, H. B. Weaver, and I. S. Johns, were appointed a committee to draw up a resolution and present it to the bishops regarding the work of the deacon. The following was presented:

Elkhart, Ind., May 13, 1917.

Whereas, we as deacons feel that our work is not definitely outlined in the discipline, and

Whereas, we believe that the bishops and ministers depend upon the deacons to do certain work and the deacons depend on the bishops and ministers to do the same work, and

Whereas, the Spring and Fall conferences have united, and since the work of the deacon was somewhat different in the two conferences, and

Whereas, we believe that there should be uniformity of work among us, therefore,

We respectfully request the bishops' counsel to more definitely outline our work,

The bishops appointed Brethren D. J. Johns, D. D. Miller and John Garber to write out the resolution and they presented the following:

Whereas, the deacons have expressed a desire to have their work more definitely outlined, and

Whereas, we realize that there is room for misunderstanding as to their work, and

Whereas, the word deacon in the original means a servant, a messenger, and the office was the first added to the Apostles as helpers when difficulties arise (Acts 6: 1-8), and

Whereas, at least some of these became evangelists without any record of further ordination (Acts 1:8), Therefore be it,

Resolved, That the duties of the deacon are to look after the poor in the church (taking care of the alms money); to endeavor to affect a reconciliation when difficulty arises between members; to assist in the administration of the ordinances, and in pastoral work; and as regularly ordained servants of the Church they have the right to preach whenever called on.

The committee appointed to investigate the signing of a certain church letter for George Lambert reported that they were unable to get the information desired. The committee was relieved and the matter referred back to the Elkhart congregation.

Bro. J. E. Hartzler opened the subject, **Our Attitude Towards Military Training,** after which the following answer was adopted:

We believe that civil governments are ordained of God (Rom. 13) and that in the exercise of their proper functions they should receive the support of all Christian people. We believe that as Christians we should be loyal to the Constitution of our land which is based on the principle of civil and religious liberty. We believe that we should have due regard for our national emblem in accordance with our faith and practice. We believe that we should render unto Caesar the things that belong to Caesar, and that we should be subject to the higher powers, obey magistrates, and uncomplainingly submit ourselves to every good work, to gladly serve our fellowmen, relieve the suffering and cheerfully sacrifice the comforts and conveniences of life in order to do service of mercy so long as this is not a violation of the fundamental teaching of Christ on the question of nonresistance. We believe and accept literally the teachings of Christ and the apostles on such statements as, "Love your enemies," "Do good to them that hate you," "Avenge not yourselvts," "The weapons of our warfare are not carnal," etc.

Inasmuch as we hold sacred and of vital importance the above teachings which are also principles set forth in our Confession of Faith adopted at Dortrecht, Holland, in the year 1632 and later ratified in France; inasmuch as our forefathers in Europe suffered because of this principle and were invited to this country on the promise of liberty of conscience and religious freedom; and inasmuch as the Mennonite Church today holds sacred and obligatory the same principles of nonresistance and conscientiously believes that we should continue to maintain said principles, whether in time of peace or war, therefore be it,

Resolved, That we, the Indiana-Michigan Mennonite Conference assembled this 7th day of June, 1917, reaffirm our position on the question of war and militarism, and that we humbly petition the proper authorities to duly recognize our religious convictions and that we be permitted to serve God and humanity in such capacity only as will not violate our conscientious obedience to the law of God as interpreted by Christ and exemplified in His life. To this end we plead exemption from all military service. We further plead that our College at Goshen, Ind., an institution under the control and ownership of the Mennonite Board of Education be exempt from introduction of military training. We further plead that our young men be exempt from military training who are in attendance in public schools or other state institutions.

Our opposition to war and militarism is not founded upon cowardice or disloyalty to our Government, but upon the conviction that the Gospel of Christ is a Gospel of peace. We appreciate the kind consideration which we as a Church have already received from those in authority and we shall ever pray for our rulers, that peace may soon be restored and become the joy of our country and the happy lot of nations and that we may continue to lead a quiet and peaceable life in all godliness and honesty. I Tim. 2:1, 2.

The forenoon session was closed with prayer by Bro. B. B. King.

Thursday Afternoon

Bro. Joseph Coffman of Harrisonburg, Va., read I Jno. 3:1-3 and led in prayer.

The Sunday school program was read and approved.

The committee appointed to investigate the marriage question reported as follows:

Whereas a committee has been gathering facts in reference to the conditions in the various congregations of this conference district in reference to the marriage question, and

Whereas, these investigations revealed facts more serious than were first anticipated, and which need careful consideration; because in some congregations there are very few young people, or a very large part of them are related, or there are many more of one sex than of the other, and opportunities to choose suitable life companions are very few, and

Whereas, even parents of young people are often inclined to treat the subject very lightly, notwithstanding the fact that marriage is so far-reaching in its influences on life tending to bring happiness and blessings, both spiritual and temporal, or sorrow, trials, and even timely and eternal woe, therefore we recommend,

First, that parents should consider the subject of proper association of their children as a matter of greater importance, never teasing them about the opposite sex, especially in the presence of others, but endeavoring to get their confidence so that they will discuss this question with as much freedom as they would a financial venture; that parents make special efforts to teach the importance and effect of choosing proper associates as well as proper life companions, and where conditions are unfavorable to proper matrimonial choosing, that efforts be made to have their young people attend church and Sunday school conferences, visit in other communities, etc., so that proper acquaintance may be made.

Second, since improper marriages have been a means of many being lost to the Church, leaders should prayerfully and conscientiously study this problem especially in their own community, and give such counsel and advice as may aid young people along these lines.

Third, that the ministry endeavor to work with greater uniformity, (1) in carrying out the suggestions on the subject of marriage as found in the Constitution, Rules and Discipline, (2) that they strive to deal the same way with those who violate said rules as far as practicable.

Report was accepted and the committee relieved.

The report of the District Mission Board was read and accepted.

We, the undersigned committee appointed by the Executive Committee of the District Mission Board to bring recommendations to the annual meeting of the Board and to the Conference as to what the requirements shall be for a congregation under the Board to be considered an independent congregation offer the following:

1. Membership of well indoctrinated brethren and sisters of representative age, a sufficient number of whom shall be real estate holders and satisfactorily located so as to insure permanency. The Executive Committee of Conference shall be the judge in each case as to the number of members and other necessary conditions mentioned in this paragraph.
2. The congregation shall be organized, having a minister, deacon (or visiting brethren), and a Board of trustees.
3. The congregation shall have a house of worship.
4. The congregation shall be financially able to pay all local running expenses of the congregation, incuding the traveling expenses of the bishop, and their proportionate share of conference expenses.
5. The congregation desiring to become an independent congregation shall petition the Executive Committee of the Mission Board who with its recommendations shall pass the petition on to the Executive Committee of the Conference, who when satisfied of the ability of the congregation to be self-sustaining shall make such recommendations to conference as will enable that body to take final action on the matter.

J. K. Bixler.
J. S. Hartzler.

Bro. Aldus Brackbill opened the discussion on **Sin of Presumption.** It was not the intention to have a resolution written on this subject but simply to have it discussed.

The question, **What should this united conference accomplish: (1) Within the next year,** discussed by Brethren John Garber and D. J. Johns, and (2) **Within the next decade,** discussed by Brethren J. M Yoder and Jonathan Kurtz, brought out some lively discussion.

Whereas, our heavenly Father has given grace and wisdom that the two sister conferences in Indiana and Michigan might be united in heart and hand, and

Whereas, we as members of this conference feel greatly indebted to our God for this union, therefore be it

Resolved, That we manifest our gratitude to Him by making very definite effort to win the lost for Christ, especially those who have fallen away from Christ and the Church; that we put forth efforts to become mode united in spirit and work as well as in body; that we have a good wholesome growth in missionary activities which should be manifested by mission volunteers and increased offerings, both for home and foreign fields; that we be a true light to the world and prove the reasonableness of our request for exemption from military service, Be it

Resolved further, that during the next decade we should have a complete blending of our forces; that we encourage the establishing of more home and foreign missions; that we be of service to the brotherhood in determining where the church stands on certain point of doctrines.

Bro. S. S. Yoder gave some excellent points on **How to Promote Practical Bible Study.**

The following brethren were elected to the positions connected with their names: Jonathan Kurtz, Mennonite Publication Board; I. R. Detweiler, Mennonite Board of Missions and Charities; D. A. Yoder,

Mennonite Board of Education; Amos Weldy and J. D. Zook, Local Mission Board of Fort Wayne Mission; B. B. King, J. H. McGowen, O. S. Hostetler, Silas Yoder, S. L. Weldy, and J. S. Hartzler, delegates to General Conference; D. D. Miller, Committee on arrangements, General Conference.

Bro. I. R. Detweiler gave a report of the work of the committee on **Minister's Course of Study.** Report accepted and committee retained.

Next Conference to be held at the Holdeman Church, Wakarusa, Ind.

Prayer by Bro. John Garber.

The first united conference of the two Indiana-Michigan Mennonite conferences has passed into history, and very many were the expressions of joy and praise at such a possibility.

J. S. Hartzler, Sec.

Married

Pellman—Lauver.—On April 26, 1917, Leroy Pellman of Richfield, Pa., was united in marriage with Elizabeth Lauver at Elizabethtown, Pa., by H. K. Ober. May God bless this union to the glory of His name and to their mutual happiness.

Moyer—Miller.—On June 12, 1917, at the Mennonite Church in Canton, Ohio, Bro. William C. Moyer of Elkhart, Ind., to Sister Lizzie Miller of Wellman, Iowa, Bro. C. K. Brenneman officiating. May their days be happy and prosperous in the Lord.

Swartzendruber—Maust.—On June 17, 1917, at the Pigeon River Church near Pigeon, Mich., Bro. Dan. D. Swartzendruber and Sister Mary Maust were united in marriage by Bro. S. J. Swartzendruber. May God's guiding Spirit attend them through the journey of life.

Nissley—Kraybill.—On June 16, 1917, at the home of the officiating bishop, Bro. John G. Ebersole, Lawn, Pa., Bro. Alvin E. Nissley, of Middletown, Pa., and Sister Fannie R. Kraybill of Elizabethtown, Pa. were united in holy matrimony. May they humbly walk with God in a happy journey.

Hershberger—Thomas.—On May 26, 1917, at the home of the officiating minister, Bro. L. A. Blough, Holsopple, Pa., Bro. Norman Hershberger of the Kaufman district, to Sister Linnie E. Thomas of the Thomas district were united in matrimony. May the rich blessings of God accompany them through life.

Obituary

Schrock.—Daniel D. Schrock was born in Somerset Co., Pa., Sept. 6, 1830; died June 3, 1917; aged 86 y. 8 m. 28 d. He is survived by 3 sons and 2 daughters, two daughters and his life companion having preceded him. He was a faithful member of the Mennonite Church for many years. Funeral services were conducted from the Clinton Brick Church near Goshen, Ind., June 5, by his home ministers, A. J. Hostetler and S. S. Yoder.

Horst.—Charles H., son of Bro. Daniel K. and Sister Maggie L. Horst, of Chambersburg, Pa., died June 9, 1917, of suppurrative anciphalitis, aged 5 m. 23 d. He leaves to mourn his departure father, mother, and the following brothers and sister: Harold F., Raymond E., Adah S., Norman L., and Leroy D. Funeral services at the Chambersburg Mennonite Church June 11, conducted by the brethren J. S. Burkholder and W. W. Hege. Text, II Kings 4:18-26. Interment in adjoining cemetery.

Buschert.—Wendel Buschert was born at Williamsburg, Ont., Sept. 13, 1847; passed away to his eternal rest at Breslau, Ont., on May 30, 1917; aged 69 y. 8 m. 28 d. His entire life was spent in Waterloo county.

Bro. Buschert was a member of the Mennonite Church for many years, keeping the faith unto the end.

He was married in 1871 to Sister Lydia Cressman, to which union were born 12 children, 2 of them dying in infancy.

There are left to mourn his departure a sorrowing wife, 7 sons, 3 daughters, 3 brothers, 2 sisters, and 23 grandchildren.

Funeral services were held at Breslau on Sunday afternoon, June 3, conducted by J. S. Woolner and Oscar Burkholder. Text, II Cor. 5:1.

King.—Joseph B. King was born near Denver, Ill., May 27, 1847; died near Barlow, Oreg., May 30, 1917; aged 70 y. 3 d. Bro. King united with the Mennonite Church in 1861 and was a faithful member until death. He was united in marriage to Catharine Wagler Feb. 8, 1871. To this union were born 3 sons and 3 daughters. One daughter died in infancy. He leaves to mourn his departure, wife, 3 sons, 2 daughters, 10 grandchildren. Deceased died of heart trouble, was sick only 24 hours. His remains were held over till June 3 on account of distant relatives. Services were held in Barlow in the forenoon by Bro. J. K. Lehman. From there the remains were taken to Hopewell Church near Hubbard, where services were held in the afternoon by Bros. Wm. Bond, Daniel Shenk, and J. D. Mishler.

Smoker.—Benjamin K. Smoker of Intercourse, Pa., died at the General Hospital in Lancaster City, from the effects of a very serious operation on Sunday, June 10. Besides his wife he leaves 1 daughter of Norfolk, Va., an adopted granddaughter (at home), also father and mother, 4 brothers, 3 sisters, and a host of friends. The funeral services were held at the Dunkard Church near Bird-in-Hand, Pa., by Bros. Christian King and Amos B. Stoltzfus. Text, Job 6:8. His age was 58 y. 9 m. 10 d. He was the oldest of eight children born to Michael and Barbara Smoker (who are now nearing their 82nd and 83rd birthdays) and the first to break the family circle on earth. In early life he united with the Amish Mennonite Church and died in the faith.

"Dearest father thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal."

—By wife, daughter, and granddaughter.

NOTICE

Announcement is hereby made that on June 20 the Home Mission will be removed from 639 W. 18th St. to 1957 Canalport Ave., near Ruble St. We expect to worship at the latter place until the new church, to be erected at 1907 So. Union Ave., will be completed. We desire to see all members and friends present at the opening service at our new location on Sunday, June 24th.

Very cordially yours,
A. H. Leaman, Supt.
Residence 1907 So. Union Ave.

ANNUAL COTALOGUE

The annual catalogue of Hesston Academy and Bible School is now ready for distribution. It tells of the history of the institution gives a description of the six departments and courses of study—Preparatory, Bible, Academy, Normal, Vocal Music, and College—and contains other information of importance to those interested in taking a course of study in this institution. For catalogue or further information address,

D. H. Bender, Principal,
Hesston, Kans.

GENERAL CONFERENCE

The annuoncements for the Mennonite General Conference of 1917 to be held at Harrisonburg, Va., will be as follows:

Monday, Aug. 27, meeting of the Committee of Arrangements.

Monday evening and Tuesday forenoon, Sunday school work under the auspices of the General Sunday School Committee.

Tuesday afternoon and evening, program, Mennonite Board of Missions and Charities.

Wednesday and Thursday, General Conference, forenoon, afternoon, and evening.

The Mennonite Publication Board will have a meeting some place near Harrisonburg, Va., the week previous, time and plac to be announced later.

Ordained ministers will be given half fare concessions on the Baltimore and Ohio Railroad from St. Louis, Mo., or Chicago, Ill., or any intermediate point on said road and Harrisonburg, Va., provided they take the Shenandoah Special from Harper's Ferry, W. Va. Those taking other trains from Harper's Ferry, W. Va., will be required to pay full fare from Strasburg, Va.

In order to obtain "Stop-over privileges" it will be necessary to purchase round trip tickets in which case stop-overs will be granted at a number of points in Pennsylvania and Ohio. (See late folder of Baltimore and Ohio, page 65).

Ministers desiring to go to New York can purchase their tickets to that point at half fare and stop over at Harper's Ferry, W. Va. No stop over is permitted for more than ten days at each stop over point, tickets good for 30 days.

All ministers should have their credentials with them to avoid trouble and delay. These will be furnished by applying to the Secretary of your Conference.

E. L. Frey, Mod., Wauseon, O.
J. S. Hartzler, Secy., Goshen, Ind.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 5, 1917 (Gospel Witness Established 1905) No. 14

EDITORIAL

"Christ in you the hope of glory."

"Great peace have they which love thy law."

As usual, a number of articles and reports are held over for want of room. But this is harvest time and the public meetings to be reported are about over. We hope to have more room in a few weeks.

For the first time in eighteen months the Sunday school world went to the Old Testament for its lesson last Sunday. And a most impressive lesson it is. Though about an Old Testament character it is full of burning truths for present day application.

"Workers Needed."—It is not necessary to say where, for it is not our purpose at this time to put in a plea for any particular place. Neither shall we undertake to say that God wants **you** here or there or elsewhere, for it may be that you are in the place where God wants you to be and doing the work that He wants you to do. It is not place, but attitude, that we want to think of at this time.

Have you, like the disciples, forsaken all to follow Christ? Are you so given up to Him that at the voice of God and the Church you are ready to give up any friends or occupation however near or dear? Whoever has made the sacrifice of giving his all to God and being completely upon the altar will not find it very hard to make the special sacrifice of giving his life to mission or charitable work.

The Church is in need of thousands of young men and women whose lives are upon the altar and whose service is at the command of God and the Church.

Nonresistance More than Abstinence from War.—A brother sends us a newpaper clipping describing a very enthusiastic patriotic meeting. Among other things we were impressed with the following:

"The convention went on record as to condemning the acts of certain sectarian religious bodies and others who at this time hide behind conscientious scruples to avoid serving their nation at a time when the country needs them but are always ready to accept public office where a monetary consideration is at stake."

If this refers to churches that actually uphold that kind of a standard, then we consider it a just rebuke. If you consider it your duty to mix in politics and help conduct the affairs of state, then be consistent and help defend the nation in time of trouble. But if this refers to churches which have a consistent testimony on nonresistance but are held up before the world in a wrong light through the actions of inconsistent members, then the rebuke ought to have been administered to the offenders and not to the churches which they misrepresent. This war situation is helping to clear up a few things which most people are unable to see in times of peace. Our prayer is that before this war is over it will be clear to every lover of peace that nonresistance includes more than mere abstinence from war.

The Serious Question.—Bro. A and Sister B are in trouble.. Their son has enlisted, and they are afraid he will get shot. That is a very serious thing, but in our humble judgment there are things about war that are more serious than the danger of being killed. When those Sunday school boys who served in the national guard on the Mexican border came back corrupted in morals their parents were made to realize that there were other things connected with army life, besides danger of getting killed, which ought to give concern to every one interested in the boys. Besides, death itself is but a minor thing connected with life. Of the saved in Christ it is written, "Blessed are the dead which die in the Lord." Even in the midst of the horrible slaughter now going on in Europe, it is probable that a majority of the boys engaged will return able-bodied men. But whether they will or will not is a small matter compared with the matter of the condition of their souls.

The most serious part of carnal warfare is the fact that its business is to destroy men's lives—in the face of the edict, "Thou shalt not kill." The thing which ought to give to Christian parents having soldier boys the greatest concern is that they should be engaged in this business. Not, What may happen to my body? but What am I doing to my fellow men and what will happen to my soul? is the serious question connected with carnal warfare.

"Prepare to Meet Thy God."—Years ago we read a touching eulogy which a minister had written in memory of a very dear friend of his who had died an unbeliever. Among other things he assured us that this friend of his had looked death squarely in the face and took comfort in the fact that he expressed the conviction that he was prepared to meet his God. This minister, either through weakness or unfaithfulness to God, made the same mistake that other ministers make when they preach the funeral of some unsaved friend and weakly hold out hopes that perhaps after all he has gone to glory, notwithstanding the fact that he had never publicly confessed Christ.

The Bible is positive in its teaching that there is no salvation save through Jesus Christ alone. Christ Himself says, "No man cometh unto the Father except by me." To this agrees the testimony of Peter: "There is no other name under heaven . . . . where-

by we must be saved." Again the words of Christ: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." To this may be added dozens of other scriptural testimonies, but we shall give only one: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

From this array of scripture testimony we can arrive at but one conclusion: Salvation is for those who believe in Jesus, accept Him as their Savior, and obey Him. Eph. 2:8-10. This of necessity means not only an acceptance of Him but also a confession, before men, of Christianity, for "with the mouth confession is made unto salvation." The way of the cross is the only way to glory.

This solemn fact ought not to be evaded in the delicate hour of funeral occasions. Sinners under conviction but not willing to yield will welcome this suggestion from the devil: "You can't believe what the preacher says, for he tries to make people believe they will never get to heaven unless they accept Christ but when somebody who has not done so dies the preacher will give him a safe passport to heaven anyway." Let it be remembered that while weak preachers sometimes make that mistake the Bible never does. When we shall stand before the judgment bar we will be judged, not by what some preacher says but by the Word. Christ says, "The words that I have spoken, the same shall judge him in the last day." Since the Bible holds out but one way of salvation, we should be true to this teaching, even at the expense of offending some people, by telling the truth about the folly of unsaved people hoping, without repentance and acceptance of Christ, to get to heaven. Better offend them here than to lull them to sleep with false hopes of salvation and have them hopelessly and eternally offended in the lake of fire!

We want to come before a lost world, especially those whose days are numbered through disease or old age, and assure them of the certainty of God's Word on this subject. We want to hold up before them the love of God who sent His Son to redeem the world, and the blessedness of walking in the fellowship of God and of saints. I Jno. 1:7. "Prepare to meet thy God," is as important and imperative as it was in the days of the prophet who by divine inspiration uttered this warning.

While warning the world to prepare to meet God let us not forget to do this in the highest sense: Prepare to meet Him and walk with Him in consecrated service, and you are prepared to meet Him and walk with Him in eternity.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

A SONG OF PEACE

Put off, put off, your mail, ye kings, and
beat your brands to dust;
A surer grasp your hands must know,
your heart a better trust.
Nay, bend aback your lance's point and
break the helmet bar.
Noise is in the morning winds, but not
the note of war.

Among the grassy mountain paths the
glittering troops increase.
They come! They come! How fair their
feet! They come that publish
peace—
Yea, victory, fair victory, our enemies are
ours,
And all the clouds are clasped in light, and
all the earth with flowers.

Ah, still depressed and dim with dew, but
wait a little while,
And radiant with the deathless rose the
wilderness shall smile,
And every tender, living thing shall feed
by streams of rest,
Nor lamb shall from the fold be lost, nor
nursling from the nest.

—Ruskin.

THE SHADOW FROM THE CROSS

Could not Jesus have escaped the cross? Yes, on the impossible supposition that He could have been false to His mission. If He had been willing to be the kind of Christ the people wanted, instead of the kind His Father had sent Him to be, then, of course, He might have been crowned with gold instead of thorns. But such a temptation He thrust from Him. In the presence of such an alternative, the cross could have no terrors.

But what was it that made the cross seem so bitter? He had physical nerves, of course, and shrank from physical agony, as anybody must, but it would be a great mistake to offer Him our sympathy mainly on that account. That His earnest efforts to win His people into His own and His Father's fellowship, as a hen gathers her chickens under her wings, should be spurned; that the state of the world was such that love and purity and goodness should be crucified, and hate and moral blackness enthroned instead—that is what was hard to bear. This is what broke His heart.

Why lament our personal disappointments and shattered worldly ambitions? These are not worth our tears. There is only one thing to be afraid of, only one thing that's really tragic in this world, and that is sin. As you see its awful blackness so sharply outlined by the shadow cast by the cross of Calvary, will you not hate it with increased intensity? And will you not fly for refuge from it to the infinite love of God which shines upon the cross, outlining and enveloping the shadow?—Gospel Messenger.

THINGS TEMPORAL AND THINGS ETERNAL

By O. D. Yoder.

For the Gospel Herald.

> While we look not at things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.—II Cor. 4:18.

The writer speaks of two kinds of things: things which are seen, things which are not seen. These seem like very common terms; but when the writer goes on and says that the things which are seen are temporal, and the things not seen are eternal; it shows to us that these two little lines unfold to us a wonderful truth; that the difference between "things which are temporal," and "things which are eternal" is so great that no one on earth need ever try to fully explain it. We will never fully know it until we are surrounded by those eternal things.

Temporal things are things which are only for a short time and which are all doomed to pass away. All the things which we see with our natural eyes will all pass away, because they are only temporal and last but for a short time. But eternal things are things which will not pass away, such as the Word of God which is "forever settled" in heaven—"Jesus Christ, **the same**, yesterday, today, and forever" —"We have a building of God, an house not made with hands, eternal in the heavens."

The things that Paul was speaking about when he spoke the words which we are considering was affliction. He realized that to take his eyes off of temporal things and look at eternal things, was much better than to look only at the perishing things about him, regardless of how much affliction it brought upon him. But oh, the many people of today who are professing to look upon the eternal things which Paul looked upon and who are totally blind to eternal things; who see only what they see with their natural eyes, the vain things of this earth. They do not look at that eternal home in heaven which God has prepared for those that love and obey Him, neither do they look at the eternal damnation that awaits those who will not obey Him, because "the god of this world hath blinded their eyes" to eternal things, hence all that they see or are concerned about are the vain things

about them. Many Christian professors go to church, but about all that they are concerned about is that they are dressed in the style of the world. Many are so busy getting rich that they do not often get to church, are putting their confidence in temporal things, but what will they do when these vain and deceitful things have once passed away? yes, what will they do who have looked only on temporal and not on eternal things?

As it was needful for Paul in his Christian service to look at "things which are not seen" and not to look at things which were seen, just so needful it is for us to do the same. We will have little or no desire for salvation in Christ Jesus, until we stop looking at the things which are seen and get to looking at the things which are not seen. The same is true of our service for Christ; we cannot be concerned about the eternal welfare of our neighbor who is not yet saved, if we are only looking at the things which we see and are not looking at the things which are eternal.

Paul, the great missionary, was not so much concerned about the temporal welfare of himself or of any one else as he was about his and their eternal welfare. He suffered many things and finally death that the salvation of Jesus Christ might be brought to many souls who were yet blind to eternal things. He knew also that his suffering would mean more to his own eternal welfare as well as to others.

Christian parents should be wide awake to the eternal welfare of their children. If they love to be with their children here on earth, let them also look on eternal things and make preparation for their being together in eternity. Let them keep them from evil and teach them the way of God, whether it be for their temporal welfare or not.

It matters not what kind of work God has given us to do, if this principle of not looking at the things which are seen and looking at the things which are not seen is not in us we will get little or nothing done in His service, because the plan of God's redemption is not to better our temporal welfare but that of our eternal welfare. Truly God has done all that He could have done, hence it remains with us to do our part. Lay not up treasures on earth, but lay up treasures in heaven, and as we ourselves must also pass from things temporal to things eternal, we must live for eternal gain or we will have no part in God's plan of redemption.

Mattawana, Pa.

We should not only seek to say the right thing at the right time and place, but avoid saying the wrong thing at any time and place.—S.

THE COMMUNION

By R. J. Heatwole.

For the Gospel Herald.

In reading what was said in a recent number of the Gospel Herald about open communion, I thought of what a great help Bro. J. S. Coffman was to me on this subject. He described the communion as "a common union." I could see at once how that the observance of open communion is inconsistent in that it is virtually acting a lie, presenting the appearance of being one in faith when there is no oneness there. Open communion permits men to commune when some are radically opposed to the lodge while others are members of it; men who believe in fighting, swearing, going to war, etc., and men who are directly opposed to these things. In form, it is a "common union;" in reality, it is anything but that.

Windom, Kans.

A PEACEMAKER

Sel. by S. R.

A story has been told of a little girl who said to her mother one evening, "I was a peacemaker today."

"How was that?" asked her mother.

"I knew something that I didn't tell," was the unexpected reply.

Do we not all of us have frequent opportunities to make peace in this way? Perhaps we have thought of the work of the peacemakers as the stopping of quarrels rather than their prevention, but comparatively few of us will have occasion actively to separate those who are quarreling and induce them to be friends, and how much better that they should not quarrel at all!

Let no one think that the negative virtue of a discreet silence is an easy matter. The bit of gossip that would fill an awkward pause in the conversation is on the tip of the tongue—the secret weighs heavily on our minds and it would be a relief to talk it over with some one—but is it going to make trouble for anybody? Is it possible that the words that we speak could be misunderstood and distorted and repeated where they would rankle? "Blessed are the peacemakers," even those peacemakers who work only by refraining from doing harm with their tongues.

And what is this blessing that the peacemakers receive? "They shall be called the sons of God." Yes, children of the great God, who knows and guards the secrets of all hearts—children who are like their Father.—New Guide.

The Christian home is the mould where the child's character is moulded for time and eternity.—J. S. S.

SELF CONTROL

By Ella Zook.

For the Gospel Herald.

I have often heard it said that the worst enemy a person has it self. I thought the people who said it were mistaken, but as we grow older we find this more true. It is self that gives the most trouble. It is self that it continually appearing and making demands which it often requires great will power to deny.

Whether you yield or resist will affect not only yourself but those with whom you are in contact. Your influence is bound to extend to others.

"There is one thing you cannot bury with a good man," says D. L. Moody, "his influence still lives. They have not buried Daniel yet. His influence is as great today as it ever was."

How about the influence of an evil life or deed? Will it be of shorter duration than a good influence?

Paul writes, "I keep under my body and bring it into subjection." The body is a convenient servant; but if we allow it, it becomes a hard master.

To be able to control one's self under any circumstances is a virtue worth striving for. When angry, are you able to curb your temper? When disappointed can you conceal it and not make others miserable because you happen to be? When hungry, are you able to control your appetite?

These are little things seemingly, but by them other folks will often judge us.

Days of evil seem to come to all of us when everything goes wrong. In such times the most we can expect to do is to withstand the evil.

It is a greater hardship for most soldiers to stand quietly under fire than it is to charge against the enemy with sword or bayonet. For most of us it is harder to resist seemingly harmless things as flattery, temptation to ease and self-indulgence than to overcome things that appear more sinful.

So often we are attacked at our weakest point, but not always; for sometimes we are caused to fall by means of our strongest point because we are not guarding as diligently as we are against those things that we know we have a weakness for.

Did you ever try to deny yourself of something you could have and wanted very much? If not, try it. The experience in itself is worth while.

"One is never a very good master of anything else until he is master of himself."

Manson, Iowa.

Blessed are they that hear the Word of God, and keep it.—Luke 11: 28.

Preachers' Page

"Lift up a standard for the people."

There are two ways of lifting up this standard: (1) preach it; (2) show by example how to live it.

The nearer you get in touch with your people in daily life the more liable you are to reach them where they live in your pulpit messages.

Should the standard be higher for preachers than for lay members? Yes; higher than that which the average lay man usually reaches. No; not higher than that which lay men ought to reach. The Bible holds out but one standard for both, but recognizing the spiritual leadership of the ministry it admonishes the overseers to be "ensamples to the flock."

The influence which others exert over you is liable to be reflected in the influence which you exert over others. Generally, a minister's sermon on Sunday reflects what he heard and read during the week. This fact emphasizes the importance of being in the best of associations, reading the most wholesome and helpful literature, being stirred with the most lofty impulses, keeping the mind centered upon things heavenly and uplifting. The nearer heaven the minister lives during the week, the more heaven-like will be his message on Sunday. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

One of the most paralyzing influences that can get into any church is the disposition to give false sympathy to an offender in opposition to the Church which tries to discipline him. Is it some member who has fallen into sin? The Church is criticised for the way it goes about the work of disciplining him, while the offender becomes confirmed in his sin because those who ought to set him right expend their energies in criticising the Church. Is it some minister who has fallen under censure of the Church? He is given assurance that he has plenty of sympathey in the unChristian way his church dealt with him and the church is severely censured for not dealing with him some other way. Is it organized insubordination to the Church that causes disturbance? Such members are encouraged in their disloyalty while the Church is berated for its unsuccessful way of dealing with its offenders.

The effect of such an attitude is to paralyze the church by destroying the discipline. The power of discipline gone, anarchy takes the place of order, God's Word is dishonored, His messengers discredited, rebellion is held at a premium, and the church passes into oblivion or (what is still worse) becomes a citadel of worldliness. There needs to be some faithful teaching done that all men may see that whoever is faithful to the Head of the Church is faithful to the Church itself? Dishonor the body, and you dishonor the Head and destroy the members.

Two men had a discussion with reference to sermon preparation. One said, "I rely upon the Lord for my message. God has promised that the Holy Ghost will give utterance to such as put their trust in Him, and the message which the Holy Ghost brings through men is a thousand times better than anything which man in his own strength could put up, though he studied a thousand years. I believe it is wrong to make preparation for the delivery of sermons." The other man says, "While it is true that the Holy Ghost gives utterance to those who put their trust in God, it is also true that God intends for us to use the talents He gave us. God gave me a Bible to read, a mind to comprehend, a voice to use and cultivate, a congregation to feed and a command to feed it. I can expect God to bless only as I prove myself worthy of those blessings. The Holy Ghost will not give me utterance when I am unfaithful in not improving my opportunities in the way of studying God's Word, in learning the needs of my flock, and in prayerful meditation concerning the message they need. I believe it is wrong to try to preach without first having studied out the sermon and written it down so as to be able to deliver it properly." Both men are right in their statement of facts, but wrong in their conclusions. The first man should know that God never honors neglect of duty and opportunity, while the second should remember that the reading of essays or the delivery of memorized orations is no substitute for real Holy Ghost messages in the form of heart-searching sermons.

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.—Matt. 5:13.

"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

IS THE WORLD GETTING BETTER?

One of our exchanges prints the following:

The World is Getting Better

So say most of the ministers of the day. And yet they are almost frantic in their outcry against the politicians, the capitalists, the family disintegration, the immorality and almost everything. Yet they say the world is growing better!—Sel.

And besides these there are many evils—such as pride, conformity to the world, liberalism, popular amusements, the secret lodge, etc., etc., etc. —concerning which the ministry is becoming increasingly silent.

PREACH THE WORD

It is said that a young preacher who had his own notions as to how men can be saved was called to the bedside of a man dying with the dreaded cholera. The preacher, knowing that whoever contracted the dreaded disease would surely die, became concerned about his own welfare. However, he decided to see the man, but what would be his message? His idea about working out salvation would not work in this case. There was no time to build up a righteousness layer upon layer. He looked to God and like a flash came the message from the skies, "Believe on the Lord Jesus Christ, and thou shalt be saved." He went and as he came to the bedside the poor man threw his arms about him and cried: "Save me, save me!" The preacher replied, "I can not save you; only God can save you. Believe on the Lord Jesus Christ and thou shalt be saved." "Away with your Jesus!" shouted the man, "I hate Him. If He were here I would spit in His face!" The preacher replied, "Believe on the Lord Jesus Christ and thou shalt be saved." Again the dying man cried: "I hate Him, I will have nothing to do with your Jesus." But the preacher, faithful to the message, told the man once more in tones that could not be misunderstood, that he must believe on Jesus or in a few hours be lost in hell. The man seemed to rally and realized his condition. The preacher quoted more Scripture promises to which he attentively listened. In a little while the man shouted, "I am saved, I can go home now. Glory, I can go home now!" Thus that night two men, a preacher and an infidel, were cured of their notions concerning the plan of salvation. Let us be true to the Word, for God has promised to honor His Word, not our preconceived notions.—Zion's Call.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matt. 5:48.

BILLY SUNDAY AND SHAKESPEARE

The noted evangelist, William A. Sunday, is quoted as making the following comparison between himself and Shakespeare:

"You will find lots of things in Shakespeare which are not fit to read in a mixed audience and call that literature. When you hear some truths here in the tabernacle you will call it vulgar. It makes all the difference in the world whether Bill Shakespeare or Bill Sunday said it."

What he says with reference to the character of much of Shakespeare's writings is probably true; but there are things which are not proper for either "Bill Shakespeare or Bill Sunday" to say. The cause of Christ suffers when the pulpit descends to the level of the stage.

SERMON OUTLINE

For the Gospel Herald.

"Speaking the truth in love."
Eph. 4:15

I. Two Essentials in Effective Service.

1. "Speaking the truth."
2. "In love."

This is one of the many well balanced teachings found in the Bible. Truth is an element of power; love is an element of power. The two combined are irresistible. Yet truth spoken without charity seems harsh and drives people away. "The letter killeth" when not accompanied by or spoken in love. "Club throwing" from the pulpit and elsewhere is, as a rule, speaking the truth without love. Love is the power that wins souls for God. Yet it is too often the case that men magnify the power of love to the extent that they lose sight of the power of truth. There is no man more dangerous than he whose strong affections take hold of the hearts of the people but whose disregard for the truth leads people away—"both fall into the ditch." Truth and love must go together if they are to fulfill their highest mission. When one is made to overshadow the other the cause of Christ suffers.

II. Truth.

1. Defined.
   a. God's Word.—Jno. 17:17.
   b. Christ.—Jno. 14:6.

Many things outside the Bible are true; but nothing outside the Bible that is not in accordance with what is on the inside of it can be accepted as truth. The failure to grasp this truth has caused many people to go wrong.

2. What it does.
   a. Sets men free.—Jno. 8:32.
   b. Is a lamp to the pilgrim's pathway.—Psa. 119:105.
3. Who should speak it?—Every one.—Zech. 8:16.
4. Should be rightly divided.—II Tim. 2: 15.
5. The erring should be won back to it.—Jas. 5:19.

III. Love.

1. "The bond of perfectness."—Col. 3:14.
2. The greatest of Christian attributes.—I Cor. 13:13.

The Bible makes a number of comparisons between love and other excellent Christian qualities and traits of character, and invariably love is listed as the greatest. The greatness of love becomes manifest as we meditate upon the fact that "God is love."

3. Is of God.—I Jno. 4:7.
4. Is an evidence of having been born again.—I Jno. 3:14.
5. Compels obedience.—Jno. 15: 14; 14:15.
6. The greatest commandment.—Matt. 22:36.
7. Iniquity cools off love.—Matt. 24:12.
8. Love your enemies.—Matt. 5: 44.
9. Love one another.—I Pet. 1:22.

Armed with the full armor of God, filled with love to God and man, "speaking the truth in love" every time you open your mouth, living and abiding in the truth, moved by love to God and man to spend your life in the service of Him whose boundless, matchless love prompted Him to give His life for you, your life will abound more and more in the love and power of God and souls will rejoice in eternity because you made it the business of your life to impart to others what God has so graciously given you.

TWO VIEWS

As It Was.—Acts 4:32-35

"And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need."

As It Is

And the multitude of them that professed were of hard heart and stony soul, and every one said that all the things which he possessed were his own; and they had all things in fashion. And with great power they gave witness to the attractions of this world and the love of money, and great selfishness was upon them all. And there were many among them that lacked love, for as many as were possessors of lands bought more, and sometimes gave a small part thereof for the public good, so their names were heralded in the newspapers, and distribution of praise was made to every one according as he desired.—Tract published by Bible Truth Depot.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is it right for our people to help in the American Red Cross work by paying a membership fee of $1.00 a year?

The Red Cross organization helps to relieve suffering in many ways besides in times of war, so it would seem that there should be no harm in helping the cause. In times of floods and fires their noble, self-sacrificing work has often been quite commendable. But at the present time the special effort that is being made for the supply of money for Red Cross work is directly intended for the purpose of helping win the European war against the Teutons. The funds and the workers are to be distributed and used under the direction of the military arm of the governments they are serving, and there is little room for any supposition other than that the work is in direct aid of the armies actively engaged in killing those whom Jesus told us to love. When one subscribes a definite amount a year and thereby becomes a member of the great Red Cross organization—becomes a part of the work itself—he shares in all its duties and responsibilities. To become one with a body that is responsible for active military operations we feel to be inconsistent with the teachings of our Savior.

To relieve suffering is commendable and Christ-like, no matter from what cause the suffering may have come. But in doing acts of mercy, we should be exceedingly careful that we do not involve ourselves in a cause which brings about the suffering.—J. A. R.

BOOK REVIEW

MENNONITE CHURCH HISTORY
Of
Howard and Miami Counties, Indiana

This is a carefully written book of 189 pages, by historical committee of young people of the congregation, giving a detailed account of the history of the Amish and Mennonites in Howard and Miami counties, Indiana, from the time of the earliest settlements near the middle of the nineteenth century to the present. It is an interesting narrative, giving much information of interest to those acquainted with the work in this field. It tells of the early history of the state, of the early struggles of the Church in those counties, of the growth of the church from its obscure beginning to its present membership, of the present organization and its work, closing with a list of names of members of church and Sunday school. To quote from the preface: "It is hoped that this book will be of interest and profit, not only to those in our home church, but to the many people who can trace their lineage to some of our early pioneers, and also to those who have lived here some time ago and have moved away."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

REGRETTING

By Clifford Orlo Stemen.

For the Gospel Herald.

Oh mother, dear mother, how can I repay,
For true, tender care thou hast shown me each day;
For many a tear shed in dismal dismay
For a way-faring son who is far, far away;
Oh mother, dear mother, how can I repay?

Oh mother, dear mother, how can I repair,
Your heart which is broken from sorrow and care
From many a night thou hast spent in true prayer,
Till down in your soul there was anguish despair;
Oh mother, dear mother, how can I repair?

Oh, mother, dear mother, in sorrow I pine,
And think of the love of a mother sublime;
Rejected, for folly—yes naught else but slime,
Which tended to lead from the path of DIVINE;
Oh mother, dear mother, in sorrow I pine.

Detroit, Mich.

PRIDE

By Edna C. Schlosser.

For the Gospel Herald.

Dear Sisters: How do we arrange our hair before we put on our prayer head coverings? Do we comb our hair modestly, or puff it up in front of the covering? Is the covering then a true sign? Oh, let our earnest desire be that the Holy Ghost may take full possession of our hearts. Then, and then only, will there be no room in our hearts for pride. When pride, be it ever so little, finds room in our hearts it will be sure to be manifested some way on the outside, whether it be on our bodies, or in our homes, or on our children.

Truly, a proud heart makes itself manifest in outward appearance. And of a truth the little children are a true reflection of the mother's heart. When we see a little child bedecked in gay clothing we are assured that there is still some pride in that mother's heart.

Dear mother, can we realize the two-fold sin we commit when we put something on our little child to satisfy the lust of the eye that we would not put on ourselves? We thus teach the child to become proud and vain and we practice hypocrisy ourselves, pretending by our own appearance to be humble when in reality we are proud in heart.

Lansdale, Pa.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

XXIV. Worldly Gatherings

Thou shalt not also go into the house of feasting, to sit with them, to eat and drink.—Jer. 16:8.

The Bible, all the way through, teaches separation from the world. Jesus says of His disciples that they are "in the world" but "not of the world." In our text the Prophet shows the Jews what would befall them if they continued in their sins. I think of the text as applying well to the modern tavern, where the sinner and the Christian are sometimes found together in feasting and drinking as well. Sad indeed, yet true.

If there ever was a time in the history of the world that efforts are made to get the Church and the world mixed it is now.

The cry at present is "the high cost of living." Is it not true, after all, if men and women everywhere would save the money that they spend to prepare for worldly gatherings and the cost of going they would have more than when it did not cost so much to live? Farmers are organizing in many places at present, and they who have some means are the ones who are getting the benefits, the ones who don't have any means can not pay the fees required to become a member so are barred out and the ones who are able to pay the price get the benefits. Does this look right, Brother? In other places stock men are organizing and it seems like every effort is being made to get in our dear people. Many of the other churches are not bothered about, because they will come in any way, but it is those that are separate from the world that they are after.

Young people must have their associations, but must they have them from among the world? The children of Israel were not to associate with the people in the heathen lands. As long as they obeyed the Lord His blessing rested upon them, but as soon as they disobeyed they suffered the consequences.

We may just as well look for the sun to rise in the west as to expect our children to get along in the Christian life and attend worldly gatherings, or to mingle with the ungodly. The Psalmist says, Blessed are they that do not walk in the counsel of the ungodly. Some say, "Just let the young people have a good time; we were young once too." True indeed, yet is it not true that we should profit by our own mistakes and do all we can to keep the rising generation from becoming entangled with the world?

We are in the day of picture shows, and a more misleading gathering we don't know of. Well, says some one, are there not some Biblical pictures? Yes. After all, is there anything shown that God does not make plain enough in His Word? And is it not true that a few good features are needed to keep these places from falling into disrepute as totally bad? Then how about our influence if found at a place of this kind? Again, would we want to meet Jesus at a picture show? Can we take the lowly Nazarene religion along with us to the picture show? Oh the traps set to catch the boys of this age!

How about the gatherings in our homes? Are they what God would have them at all times? Is it not true that it is impossible to have the kind of a meeting that will meet with God's approval, if we meet at a non-Christian home by their suggestion and the meeting under their control. But if we meet with the unsaved and have control of the meeting then there is a possibility of being a help to them.

A certain worldly man invited the Christian people of his neighborhood to a singing at his home. After singing for awhile the guests were served with lager beer, then followed a dance. While the Christian people did not take part in the dance yet the worldly man succeeded in getting the Christian there at least to look on. Our aim should ever be to do people good; to be able to say, "Come thou with us, and we will do thee good."

Palmyra, Mo.

A few years ago in India there was issued a leaflet with this significant title, "Have you caught the prayer passion?" That kindled a great awakening in India and many were added to the Church day by day. Of all the energies put forth by the Christian nothing is so potent in releasing the limitless resources of God and the bringing of heaven's blessings down upon the work and workers of the Kingdom in this world of sin as prayer, frequent prayer, prolonged prayer, growing out of a consciousness of the world's need and heaven's power. That passion prevails with God.—Outlook of Missions.

"When a boy takes his stand for Christ he becomes a soldier for Him in life's every day conflicts."

Sunday School

For the Gospel Herald.

Lesson for July 15, 1917—II Chron. 30:1-27

HEZEKIAH THE FAITHFUL KING

Golden Text.—He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. 11:6.

Introductory.—Hezekiah was the opposite of his father in loyalty to God, and during his reign the kingdom enjoyed the protection and blessing of the Almighty. Why should such a good son come from such a wicked father? The answer is found, in part at least, in the fact that his mother was the daughter of Zechariah, a man "who had understanding in the visions of God." Many a pious mother, being unfortunate in that her life is linked up with that of an ungodly husband can gather comfort and courage from this lesson in that she may be instrumental in bringing up her children for the Lord, even though the adverse influences of the father may make the task doubly hard. Hezekiah commenced the work of reform early in his reign and did what he could to bring his people back to God. Ahaz had closed the house of the Lord; Hezekiah reopened it and reestablished the worship of Jehovah. The lesson before us tells of the keeping of a notable passover.

The Invitation.—Having cleansed the temple and restored the worship of Jehovah, the king set his heart on the keeping of the ordinances. Naturally the passover should be one of the first to be obeyed. It is one of the incidents reminding us that he who is faithful to the Lord is faithful in keeping the Lord's commandments. Another thing worthy of note is the fact that in sending out invitations to this great passover feast he did not confine himself to Judah alone but invited the other tribes of Israel to have a part. This invitation is typical of the great invitation, at the present time, to all the world to have a part in the great Gospel feast. Of course, it was an understood matter that all who would come to the feast would be expected to repent of their sins and meet the conditions necessary to observe the feast. So at the present time, while the invitation is for all, it is upon condition of faithfulness to God and cleansing by the power of the blood.

The Preparation.—The faithful Hezekiah was not satisfied with a mere formal observance of the passover. He took the precaution of first counseling with the princes "and all the congregation in Jerusalem." He was not willing to have the feast without having the assurance that it would be entered into in faith. The first month was the regular time for observing it but they were not ready. The priests had not yet sanctified themselves and the people had not gathered at Jerusalem. So they put it off until the second month, according to a provision found in Num. 9:10, 11. The whole story makes profitable reading, especially for those who are not fully awake to the importance of being prepared when taking a part in the ordinances to be observed by the Christian Church.

The Proclamation.—Two things are to be kept in mind as we study this observance of the passover: (1) It was the privilege of all Israel to meet the conditions and partake of the feast. (2) The feast had to be legal. The proclamation was issued and published throughout all Israel, "from Beersheba even unto Dan, that they should come to keep the passover unto the Lord God of Israel at Jerusalem." To all Israel and Judah the invitation was given: "Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Jacob, and he will turn to the remnant of you . . . . and serve the Lord your God." Let us observe, that the great thing was not the observance of the feast but the matter of getting right with God. So it is at the present time. Obedience to the commandments is essential to right relationship with God, but without this right relationship the formal keeping of ordinances profits no one.

Scoffers.—The couriers found cold reception on the part of most of the men of Israel. "They laughed them to scorn, and mocked them." Nevertheless the effort was not without effect. "Divers of Asher and Manasseh and of Zebulun (why not Ephraim?) humbled themselves, and came to Jerusalem." We have these scorners on every hand today. But let not this discourage us: there are some who will hear. Press on.

The Feast.—"And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation." The success, in point of numbers, was most gratifying; but this was but a small part of the feast. There was a great cleansing in Jerusalem. Priest and people were careful that they observed the law of God acceptably. Those who, in their ignorance, violated the law were made a special object of prayer on the part of Hezekiah and the prayer was heard. It was a time of great rejoicing. The whole is typical of what we may expect by yielding to God our whole heart and service.—K.

People judge my sincerity and devotion on the Lord's Day by what they see and hear of me during the other six days in the week.—J. S. S.

Our Young People

WHAT DOES JESUS WANT US TO DO?—Jno. 15:12-16; Gal. 6:10.

(Junior)
Topic for July 15

MOTTO

"If ye love me, keep my commandments."

THE STUDY HOUR

I. **Give Your Heart to Jesus.**—When we say, "Give your heart to Jesus," we do not mean the heart of flesh that thumps against your ribs, altho that should be included in what you give. There is something in us that loves and hates, that wants or does not want, which makes us do good things or bad things. This something is what is called in Bible language, the heart

If we give our heart over to Jesus, it means that we want Him to make it be what He wants it to be. If it is a proud, stubborn, wicked, unclean sinful heart, always doing things for selfish ends and disobeying the words of Jesus, then Jesus will take possession of it and make it new. He will wash away all the sin and give us new things to think about, and many new and good things to do, oh so much better than doing just for our self. Then we will want to know all about what Jesus wants us to do. We always want to do something for those we love. We will then love Jesus better than anything else or anybody else in the world. We will be very happy in this world and when we die Jesus can take us to His heavenly home. Would you like to have Jesus take your heart for His own? Will you give it to Him?

II. **Try to Learn the Will of Jesus.**—If we are to keep Jesus' commandments and to do the things that are pleasing to Him, we must know what those things are. One good way to find out what Jesus wants us to do is to be diligent in studying the lessons from the Bible. There are many ways to get these lessons. We get a chance to learn in Sunday school, in the preaching service and in the Young People's meeting We can learn by giving heed to the conversation of good people who talk about the commandments of the Lord. We can learn by often taking the Bible and reading for ourself and asking God for help to understand His Word. Then when we try to obey Jesus there are many things, little things and large things, that the Bible does not name, but which we can understand from other things which the Bible has said, that it would please Jesus if we would do that way. Our mammas and papas do not have to tell us everything that pleases them everytime.

PERSONAL THOUGHT

Jesus wants all there is of us or He cannot accept us at all. Let us give our whole heart to Him that He may have a chance to bless us.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word. **Serve.**
2. Take up the topics as suggested in the Study Hour and assign one to a group of the boys and girls in some form which they can handle.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JULY 5, 1917

Field Notes

Bro. J. D. Charles of Hesston, Kans., is on a trip through Oklahoma, Texas and Colorado, in the interest of the Sunday schools.

Brethren Andrew Shenk and L. S. Glick are the instructors at the Bible conference to be held soon at Wolford, N. Dak.

Friends of the proposed Eastern school at Harrisonburg, Va., will be interested in the school announcement found on last page.

Bro. R. J. Heatwole of Windom, Kans., has recently gone to Brandon, Colo., to lend a helping hand to the cause at that place.

Sister Fannie Shank of Ronks, Pa., a former worker in the House, spent a few days with us recently. She is on an extended visit to the states in the middle west.

Bro. J. N. Kaufman, who is soon to return to the mission field in India, sends us a strong article on "The Missionary and His Task." His address until July 28 will be Davidsville, Pa. Box 15.

Bro. Frank Enck of Lancaster, Pa., is on an extended visit among friends in Ohio, western Pennsylvania, and Maryland. He spent a day with friends at Scottdale, leaving for Johnstown on Thursday morning of last week.

A recent letter from Minot, N. Dak., says: "Meetings began at Kenmare on the evening of June 21; from there to Wolford, thence to Minot. Bro. Andrew Shenk, Oronogo, Mo., evangelist." The Lord bless the efforts put forth.

Sisters Lydia Gross and Saloma Rickert of Doylestown, Pa., arrived home on Saturday, June 23, after an extended visit at Scottdale and in Lancaster Co., Pa. They speak quite well of the work at the Old People's Home near Lancaster.

Word reaches us that Bro. Abram B. Herr, for many years a faithful bishop in one of the Lancaster Co., Pa., districts, has been afflicted with heart trouble for some time. We are sorry to hear of his illness and hope soon to hear of his restoration to health.

Good interest is reported from the Sunday school conference at Kenmare, N. Dak., which was brought to a close June 26. A Bible conference commenced at that place the following morning. Bro. Andrew Shenk of Oronogo, Mo., was present, lending assistance.

The brethren, H. C. Fricke of Ithaca, Mich., D. B. Holdeman of Hesston, Kans., and Jacob Dirks of Halstead, Kans., members of the Holdeman Mennonite Church, spent a day at Scottdale last week. They were on their way to Washington, D. C., sent there by appointment of their conference to lay before the authorities at Washington the position of their church on the question of noncombatant military service. They were accompanied to Washington by Bro. Aaron Loucks.

A letter from Denbigh, Va., brings the good news that Bro. Geo. R. Brunk, who has been seriously ill from heart trouble, is much improved and able to be out again. A service was held at his home recently, at which time he was "anointed with oil in the name of the Lord."

Bro. A. S. Mack of Bally, Pa., whose protracted illness has been mentioned in these columns a number of times, is again able to be out, though very weak. We are pleased to hear of this improvement and trust that our aged brother may be spared to the Church a number of years longer.

The Lesson Picture Cards have been traced carefully by the freight authorities and according to the latest reports, we can expect their arrival within a few days. We will lose no time in performing our part of the work and sending them out as soon as they reach us. We regret very much that this delay has occurred.

Correspondence

Goshen, Ind.

(Clinton Brick congregation)

We greet you in Jesus' Name:—We realize that this is a very busy time of the year. The seed has been planted and we are expecting it to grow and bring forth fruit.

On June 9 we had our preparatory and baptismal services. In our previous writing we stated that there were three applicants for water baptism. We are glad to state that there were four more that expressed a desire to go with the three.

On Sunday, June 10, we had our communion services. Bro. Jacob Miller from the Shore congregation was with us and helped in the services.

In His service,
June 19, 1917. Emma Beachy.

Birch Tree, Mo.

Dear Herald Readers, Greeting:—On June 19 we met and elected Sunday school officers for the coming year as follows: Supts., Bros. J. L. Gindlesperger, C. Dester, Sec.-Treas., Lydia Driver, Ethel Faulkner; Chor., Mary Detwiler.

We rejoice that God's Spirit seems to be working among us. Not long ago a young man who was once a member here made confession and desires to be received into Church fellowship again.

We are expecting Bro. J. M. Kreider to be with us in the near future to hold a series of meetings. Pray for us that we as God's children may be built up in that most holy faith and

that many who are in sin and darkness may be brought to the True Light. Lizzie Driver.
June 20, 1017.

Terra Bella, Calif.

Greeting in Jesus' Name:—We still must rejoice and be thankful for health and other blessings in spite of hot weather. Officers for Sunday school were re-elected June 24 for another six months, with Chester Hartzler Supt., Jonas Horst Sec., Reuben Horst Treas., Clarence King Chor., Annie Telfer and Nannie Horst Libr.

Christian endeavor was also reorganized with the same officers that served the past six months.

We especially feel the need of a closer prayer life, with the preparation for the dreaded war going on all around us we should pray to the God of peace that men may not strive one with another, and we earnestly desire to be remembered at the throne of grace by all God's children that the work may prosper at this place.
June 25, 1917. Mollie Hartzler.

Fairview, Mich.

Dear Herald Readers, Greeting:—We thank God from whom all blessings flow. We were made to feel encouraged to listen to three edifying sermons by Bro. T. K. Hershey, who with his family were visiting their friends here. Texts, Jno. 3:7, Mark 11:24, and I Cor. 15:58. Our prayers ascend to the throne of grace in behalf of the dear brother and sister and children as they leave today for Bluffton, Ohio. In August they expect to sail for South America as missionaries. May we remember them, and all other missionaries who leave home and friends to bring the Gospel message to those who know not God. We should give our prayers and our means if they give their life. May God bless us and His children all over this wide world, that we may grow stronger in His service.

Yours in Christian love,
June 27, 1917. Mary M. Zook.

Newton, Kans.

Dear Herald Readers:—Many are the blessings we still enjoy as we go about in this war mad world. How long it shall be thus we know not; but sufficient is the grace and strong the promises of Him who knows it all.

On Sunday evening, June 17, Bro. R. M. Weaver of Harper, Kans., preached to us a very helpful sermon. The services received a large attendance. We are glad to have Bro. Weaver visit us occasionally, as he used to be a helpful Sunday school worker with us.

On Sunday morning, June 24, Bro. Sweigart of Pennsylvania spoke to us concerning the nonresistant believers and war. The message was very well received and very helpful. On Sunday evening of the same date, we had our regular quarterly Sunday school conference. The attendance was good as was also the meeting. The theme which nearly all the speakers emphasized was, the presence and indwelling of the Holy Spirit.

Our bishop, Bro. T. M. Erb, accompanied by his wife, left recently for a visit among their relatives and friends in Pennsylvania. As they will be gone for some time we shall miss Bro. Erb's voice in the services.

Yours in Christ's love,
June 28, 1917. S. J. H.

Hopedale, Ill.

Dear Herald Readers, Greeting in Jesus' Name:—"The Lord hath done great things for us, whereof we are glad."

On Sunday, June 24, a very interesting and profitable all day Sunday school meeting was held at the A. M. Church near Hopedale. Bro. A. E. Kreider of Evanston, Ill., and Bro. H. R. Schertz of the Metamora congregation were with us and faithfully delivered their respective topics. In the morning we had Sunday school as usual and a sermon by Bro. Schertz, having as a text I Cor. 1:13. First of all, after dinner, children's exercises were conducted by Sister Alma Yoder of Metamora, Ill. Then the following subjects were discussed:

Characteristics of a live Sunday school. A. E. Kreider, Barbara Birky.

Teen age scholar as an asset to the Sunday school. H. R. Schertz.

Promoting missionary interest in the Sunday school. Simon Litwiller.

In the evening Bro. J. C. Birky talked on God's blessing on faithful service, after which Bro. Kreider preached a sermon based on Josh. 13:1.

The attendance was good. Many visitors were present and to these we say, "Come again." Remember us in your prayers. Secretary.
June 28, 1917.

WHY IT IS DIFFICULT TO OBTAIN SUFFICIENT WORKERS

By Edna Hostetler.

For the Gospel Herald.

Perhaps one of the reasons why it is so difficult to get plenty of workers in the mission fields is on account of a lack of teaching. Surely every congregation ought to send out a worker occasionally. Perhaps if less time were spent on some other things and more time in teaching the injunction, "Go **ye** into all the world," definite results could be realized.

Surely we can expect that of the large number of children growing up in our Sunday schools and which will so soon be developed into young men and women. God will call out workers if only we do our duty in teaching them to that end.

Goshen, Ind.

SUMMARY OF THE EPISTLES OF PETER

By I. M. Zook.

For the Gospel Herald.

Peter begins with a greeting in Jesus' name, then blesses God for His many spiritual blessings, and asks us to be holy in our daily walk and conversation, because we have been redeemed by the precious blood of Christ.

In the second chapter he says we are built up a spiritual house, a royal priesthood, and exhorts us to be obedient to the rulers of the land, pointing us to Christ as an example.

In the third chapter he speaks of the duty of husband and wife, also of apparel and wearing of gold, and says we are not to be alarmed if we suffer for righteousness' sake.

In chapter four he exhorts us to cease from sin for Christ's sake, also points us to the fact that the end of all things is at hand, that we can expect fiery trials, but can find comfort in Christ.

In the next chapter he exhorts one and all to be subject one to another, casting all our care upon Christ, and to be willing to humble ourselves under the mighty hand of God so that God may exalt us in due time. He also counsels soberness, watchfulness, and steadfastness in the faith and to resist the cruel adversary the devil who is continually going about seeking whom he may devour.

Then in the first chapter of the second Epistle he gives us the addition table, adding to our faith such things as would make it fruitful. Virtue, knowledge, temperance, patience, godliness, brotherly kindness and (last but not least) charity; and also says we are to make our calling and election sure.

In the second chapter he tells of false teachers and the punishment of both them and their followers.

In the third chapter he assures us that the coming of Christ is sure and certain; that God is not slack concerning His promises, and closes with the admonition: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."

Harrisonville, Mo.

Miscellaneous

A VISIT TO WASHINGTON, D. C.

By Aaron Loucks.

For the Gospel Herald.

The unprecedented conditions confronting our nation through the United States entering the war in Europe brings to every citizen, and especially to the Churches which maintain the nonresistant principles of the Gospel as taught by Christ and His apostles, a responsibility such as they have never faced before.

We have much for which to thank God and the government for the consideration which it has made in behalf of the churches whose members are forbidden to take part in war in any form.

It has been a question in the minds of many of our people as to what the President would declare to be noncombatant service, and the attitude our members should take should it be decided that service in the various capacities, such as hospitals, quartermaster, etc., is noncombatant service.

The brethren, Jacob Dirks, Halstead, Kans., D. B. Holdeman, Hesston, Kans., and F. C. Fricke, Ithaca, Mich., were appointed a committee by a representative body of their (Holdeman Mennonite) people to carry a petition in person to the President at Washington. Having had correspondence with them relative to this matter they came to Scottdale on Monday, the 25th of June on their way to Washington. Holding views in common with them on the military question, it was thought expedient that some one accompany them on their mission.

We arrived at Washington, Tuesday, 8 a. m. and proceded to get in touch with the proper authority to whom to present our case. Congressman Ayers of Kansas received us very courteously and gave us such help as he could. We learned that the President could not take the matter up, and were advised to see Provost General Crowder, to whom such questions were referred. An appointment was made to meet him Thursday at 9 a. m. Through a change in the General's headquarters, we missed him; however we went into the matter with his assistant and found that since the President had not declared what should constitute noncombatant service, nothing definite was given. We shall endeavor to secure a written statement from Gen. Crowder as soon as possible covering this point.

We have observed the tendency of nonresistant churches to recognize the authority of government in deciding what constitutes nonresistance (or taking part in war in any form) is. We are facing a time when merely subscribing to the doctrines of Jesus Christ will not suffice, unless we are willing to bear the test of standing for them even though this may bring persecution and suffering. The apostles and early Christians considered it a privilege to be counted worthy to suffer for His sake.

May we not only appeal to our rulers but continually make intercession before God that He will preserve His people in the time of trial of men's faith, that they may keep true and loyal to King Jesus, at whatever cost to the flesh.

Scottdale, Pa.

AN OBSERVATION

By Oscar Burkholder.

For the Gospel Herald.

While driving along the road one day last week, thinking of some of the causes of indifference and inactivity in the Lord's vineyard, I beheld two men working in a field. This field had been sown with grain, and was now covered with green. A few thistles had been bold enough to take root among the grain, and these two men, with dangerous looking implements, were searching for them.

I watched the men, while passing and noticed that they walked as if they were real tired, although the work was not strenuous, because the thistles were few. They walked aimlessly, or at least appeared so to walk, swinging their weapons of destruction in a listless way, only occasionally using them for the purpose intended, thus wasting more energy in swinging to and fro than they used to perform the work assigned them.

Surely here was an illustration of the reason why God's people are inactive, why more souls are not being saved, why there is such a cry for laborers in God's harvest field. These two men were in a dull, spiritless mood. They dragged their feet, they yawned, they leaned on their implement handles frequently, to watch a passerby, because they hadn't enough to do. They were able men, they could accomplish more; but because of the nature of their task they were accomplishing but very little.

Can it be possible that in the ranks of the Lord's army there are men and women who have God-given gifts hidden away, talents that are buried because they have not enough work assigned them? They may have a task, but said task is only play in comparison to their stored-up ability. Thus many are found energetic in worldly affairs and indifferent to the Lord's work.

It is true that Jesus said, "Lift up your eyes and look on the fields; for they are white already to harvest." We each have the opportunity of seeing the work that is to be done, but many of us are timid, backward, feel our unworthiness so much, that we can hardly push ourselves forward to do, even a little, on our own initiative, in this great harvest field.

But if the Church would assign some definite work, and she does in many cases, so that each individual were made to feel his responsibility for such work, undoubtedly many would leave the ranks of those who are indifferent and careless and become very much alive in the Master's service.

If we want to be anxious to be at the house of worship each Sabbath morning a little ahead of starting time, if we want to feel responsible for the manner in which the service is conducted, if we want to feel burdened for the lost ones in our home community, if we want to be real full of interest in the Lord's work generally, may the Lord give us courage to exchange a listless, haphazard service for a wideawake, enthusiastic, definite work for God. As soon as we are ready and willing to be used the Lord will find the place for us.

Breslau, Ont.

A MEETING LONG TO BE REMEMBERED

By Levi Blauch.

For the Gospel Herald.

On June 2, 1917, the largest preparatory service ever held in this district was held at the Stahl Church. When the invitation was given we saw to our great pleasure that our Amish Mennonite brethren were a unit with us. Forty years ago they had quite a congregation here with two ministers, a deacon, and two houses of worship. But one after another was called home until they were left without a resident minister. So the remaining ones decided to cast their lot with us. When I think of these plain, unassuming, earnest people with their simple garb and unvarnished way of presenting the Gospel I can not help but wish that we had many more congregations like them.

Another touching feature of the meeting was to see the young brethren come forward to receive their membership certificates bearing our testimony in regard to war. Oh how thankful we should be to our heavenly Father for giving us the blessed doctrine of peace at all times, and that the government recognizes our religious convictions with reference to bearing arms. May heaven's blessings rest upon our young men that not one of them may be led astray.

Johnstown, Pa.

THE TWO GATES AND THE TWO WAYS

By Lydia S. Sensenig.

For the Gospel Herald.

The two gates are called the strait and wide gates. The two ways are called the narrow and the broad ways.

The strait gate opens into that narrow way which leads unto life. The wide gate opens into that broad way which leads to destruction.

Christ commands us all to enter in at the strait gate which leadeth unto life. The strait gate includes regeneration, conversion, and true holiness in heart and life, which prepares the soul for heaven. It opens into that narrow, holy way, although it is wide enough for us all to travel thereon.

We can not enter that narrow way and take the lusts and vanities of this world with us. It is also impossible for self-righteousness to pass through the strait gate. For all our righteousnesses which we may bring with us, when seeking salvation, "are as filthy rags," and the more we have of them the more impossible it will be for us to enter the strait gate. In order to be saved we feel our poverty.

Paul as a Pharisee had a large load of self-righteousness, but when he became a Christian he discarded it; he desired to be found in Christ, saying "not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

This narrow way is a way of holiness, a way of safety. Holiness within us consists in obedience to the divine commands, in loving God supremely, in loving our neighbor as ourselves.

Let us not think for a moment that this holy way is not a happy way, because it is a narrow way. Holiness and happiness are sisters, always seen together. We may visit the mansions of the rich, the castles of the powerful, the palaces of kings; yet if holiness be wanting, in vain do we search for happiness. It is not there. We may visit the abode of the poor, the cottage of the afflicted, the hovel of the dying. If we find the inmates in possession of holiness, there also we find happiness. Poverty does not expel her, affliction does not drive her away, death even cannot separate them. United are they in life, undivided in death, inseparable in eternity.

The narrow way is a happy way, although it is not free from temptation. But we will not be tempted above that which we are able to bear. It is a cross-bearing way.

All those that enter in at the strait gate and remain pilgrims on the narrow way till they reach the gates at the other end of the way, will enter through the golden gates into the holy city. The reward of such will be great. They will receive that welcome plaudit, "Well done, thou good and faithful servant, enter thou into the joy of thy lord."

Let us now take a look at the wide gate, which opens into the broad way, which leadeth to destruction. This gate is wide enough for this whole world to enter. Sin can enter with all its selfishness, vice, falsity, injustice, covetousness, passion, envy, wrath, malice, pride, revenge, and all which ends in crimes of deepest guilt. This broad way has a downward tendency. It is occupied by a vast multitude. It signifies the way of sin, which leads to eternal death. The wages of sin is death. Its downward tendency denotes that it is much easier to go wrong than to go right This way seems easy, smooth, and agreeable to man's corrupt nature. Were it not so, surely so many in all ages would not be found walking therein. The Creator Himself gives us the reason. "The thoughts of the imaginations of his heart are evil, only evil, and that continually." Hence man follows the bent of his inclinations. He goes with the stream, "every one in his own way." To do otherwise would require self-denial and vigorous, persevering effort. Time would fail to describe the various characters that throng the way of death.

All that are on this way are there of their own accord.

The sinner is threatened, admonished, warned. He is entreated and invited to turn and live. And yet some go on.

The antediluvians were faithfully warned. They persisted and perished in the flood.

The men of Sodom were warned. They persisted and perished in the rain of fire.

The Jews were warned also, even by the Son of God; and yet they went on in rebellion, until of their city not one stone was left standing upon another, and they themselves scattered among the nations.

But let us remember that the narrow pathway has many, many roads leading in other directions, besides the one that leadeth unto life eternal. They may look much nicer and smoother to travel on to the natural eye, than the narrow pathway. Let us not be deceived thereby. They all lead to that broad way which leadeth to destruction.

How then can we know that we are walking on the narrow pathway to glory? There will be many tempters along the way, telling us, "This is the right way;" "this is a much nicer way to travel." Without a compass and a light, we can not know which way to go; without that we are lost

How thankful we should be that each one of us may be presented with a compass and a light, that will guide us up that narrow pathway to eternal rest, if we will but ask for it.

The compass is the Holy Bible which will guide us on that way, and the Light the Holy Spirit which illuminates the way before us.

New Holland, Pa.

WATCH AND PRAY

By Cora Shetler.

For the Gospel Herald.

Why should we watch? "Watch and pray, that ye enter not into temptation." Here are three words—**watch, pray, temptation**—that mean something.

What are we to watch? Some people seem to be able to watch everybody but themselves. At church they watch everybody that comes in, indifferent concerning what the preacher says. They can tell you about every mistake their neighbors make. But Jesus did not have this kind of watching in mind when He commanded His disciples to watch.

Whom shall we watch? Let everybody watch himself, and then all will be watched. We should watch our minds, our motives, our thoughts. When prompted to do anything, let us first see whether it is to the glory of God. We should see that no evil thoughts are harbored in our minds. We may not be able to keep evil thoughts from flitting across our minds, but it is possible to keep our minds so well stored with good thoughts that evil ones have no room to lodge there.

But it requires more than mere watching to live a life pleasing to God—we must pray. Christ says, "Without me ye can do nothing." We dare not depend on ourselves. Peter tried it when he walked on the water, but how quickly he began to sink when he took his eyes off his Master. Then he prayed for help and received it.

We are to pray lest we enter into temptation. There are snares on every side, and unless we pray without ceasing we will fall victims to some of these temptations. God sometimes allows us to be tried, and in this sense He tempts: but "God can not be tempted of evil neither tempteth he any man." Let us be more careful—watch and pray, that we enter not into temptation.

Kalona, Iowa.

The man who has had one taste of the fountain of living water never wants to leave the fountain.—A. H. Erb.

The backslider in heart shall be filled with his own ways.—Prov. 14: 14.

IN ANSWER TO BRO. METZLER'S QUESTION

By Anna Hershey.

For the Gospel Herald.

What in my opinion is the reason so few seem willing to work at the different institutions of the Church?

Since having worked over six years at our Sanitarium near La Junta, Colo., and most of that time in the kitchen, the reader will hardly wonder that my health was becoming seriously affected and a move became necessary. But I am sure I can say as has Bro. Metzler in his work for the children. I loved the work and it was with real pleasure that I catered to the needs and wants of those under our care.

I think the greatest reason for a shortage of help there was, The work is too hard. One is too closely confined. I can get lighter work and more pay in town.

Those very reasons were given by some having friends there to be cared for, or who had at one time been benefited by the place.

Dare we sum it all up in the little sentence—lack of consecration?

Could there be more brethren and sisters willing for the work of the different institutions, there would no one have to overdo, as many of our workers have already done.

We all agree that the work is necessary, so let us be up and doing. Many hands make light work.

The work would not be so wearing could there always be help enough that one would not need go to about the limit of one's strength day after day.

May God make us **willing to be willing** to be used wherever needed.

Leaman Place, Pa.

WE NEED MORE PRAYER

By Edith Sommers.

For the Gospel Herald.

"Prayer is the soul's sincere desire,
Uttered or unexpressed."

"Men ought always pray and not to faint." We are taught in I Tim. 2:8 that we are to pray "everywhere;" and in I Thes. 5:17: "Pray without ceasing." Such are the advices which God gives us regarding prayer. If we neglect prayer we neglect our Christian duty. Spiritual life within the soul cannot long exist without prayer. We can see the effects of prayer by looking into Acts 4:31. Praying moments are the sweetest moments Christians can have. One who has the true love of God shed abroad in his heart will be praying constantly, even in the midst of everyday work. The first thing in the morning, the last thing at night, and frequently between times, the heart should go out to God in prayer. "The effectual fervent prayer of a righteous man availeth much."

Since prayer is so strong, brings so much joy into our souls, we ought to be praying no matter where we are. I believe in praying for our ministers, and the church, and our fellow-men. We will become more deeply interested in them, and will have more of that changeless love of Christ.

Belleville, Pa.

REPORT

Of Sunday School Meeting Held at Rohrerstown, Pa., June 12, 1917

For the Gospel Herald.

Devotional, by Bro. Chris Lehman.

Address of welcome by Bro. H. D. Charles.

Sermon, by Bro. Abram B. Herr. Text, I Pet. 3:15.

Fundamentals of the Christian life are faith, love, and obedience.

Fundamental principles of the Church, by Bro. J. H. Mosemann.

Matt. 16:18; I Cor. 3; I Tim. 3. First verse especially comforting in these trying times. Other principles: death and resurrection of Christ, repentance, justification, sanctification, etc.

The minimum of Christian service. Text, Mark 8:14.

Our aim should not be the minimum, but the maximum of service.

Afternoon Session

Devotional, by Bro. J. C. Habecker.

Faithfulness under trial, by Bro. J. F. Bressler. Text, Prov. 24:10.

Without trials we would remain weak in faith. We should be able to overcome all trials. The temptations that accompany or follow success are the hardest to overcome.

Finding the hidden talent and using it, by Bro. Noah H. Mack.

The brother gave us many ways in which we can find and use our talents

Thought gleaning: We should not try to reach the maximum of display and the minimum of service, but the reverse.

Evening Session

Devotional, led by Bro. Amos Kauffman.

Workers' meeting, conducted by Bro. Willis Kilheffer.

References, Jno. 18:36; Rom. 12:1, 2; I Cor. 3:16, 17; Eph. 2:19-22; I Pet. 2:5; I Pet. 2:9; I Jno. 3:1-3.

Consecration manifests itself in service, by Bro. D. N. Gish.

Consecration manifests itself in patience by Bro. Jacob Habecker.

Consecration in prayer, by Bro. Levi Sauder.

Sermon, by Bro. J. F. Bressler. Text, Jonah 1:2.

Guy M. Tweed, Sec.

REPORT

Of a Sunday School Meeting Held at Risser's Church, Lancaster Co., Pa., June 5, 1917

For the Gospel Herald.

Organization: Mod., Willis Kilheffer; Sec., Henry F. Garber; Chors., Elmer Strickler and Amos F. Eby.

The following program was carried out with a few of the thoughts gleaned:

Address of Welcome. Samuel Oberholtzer.

Sermon. Bishop John Ebersole.

Text, Gal. 2:2,0,21. Paul was crucified with Christ by crucifying his sinful nature. His sinful desires were then dead. We need to be crucified with Christ as was Paul.

Purpose of a Sunday School Meeting. John Mosemann.

What is not the purpose:

1. A social good time.
2. Starting controversy.

Its purpose:

1. Seeking for means for advancing the work.
2. Exalt Christ and His Holy Word.
3. Encourage the workers.

Power of United Effort. John W. Weaver.

Just as in song, when there is no harmony of voices there is discord. Just so in the church where there is not harmony among the members. Discord must follow and broken results. We are workers together with the Lord. Can He depend on us?

Sunday School as a Factor in the Missionary Cause. Noah Mack.

He plead for greater piety and earnestness and watchfulness that we be not led away by new fangled ways.

Evils arising from Non-attendance. John Mosemann.

It should be the duty of every member to attend Sunday school if possible.

1. Desecration of the Sabbath. 2. Destroys spirituality. "If ye live after the flesh ye shall die."

Our Responsibility to Friendless and Poor Orphans. John W. Weaver.

"As I have loved you, ye ought to love one another."

Our Children's Home gives us one opportunity of discharging our duty towards them.

Nonresistance. Noah Mack.

If we would be faithful to the doctrine in times of strife we must be faithful in times of peace. It is one of the great principles of the Bible.

Attiutde of Teachers towards Scholars in Sunday School and Outside. Martin E. Rutt.

1. Attitude of interest. 2. Attitude of preparedness. We should take our attitude from the attitude of Jesus towards the children.

Secretary.

REPORT

Of the Sunday School Meeting Held at Hanover, Pa., Mennonite Church, June 7, 1917

For the Gospel Herald.

Organization: Mod., Bro. Amos Myer; Secys., Annie M. Miller, Bertha M. Keagy; Chor., Amos Myer.

The following are the topics discussed with a few thoughts gleaned from each:

Devotional exercises, Bro. Daniel Stump.

Address of welcome. Bro. Elmer Herr.

Power and beauty of a pure life of a S. S. teacher. Bro. Sanford B. Landis.

The power and beauty of a Sunday school teacher is to be in order. Where there is power there is unity.

Home training and its benefits toward the Sunday school. Bro. J. C. Clemens.

The responsibility rests upon the father and mother for home training. We need the Christian homes. The mold is in the home.

Outline the essential sacrifice of a Sunday school worker. Bro. Simon B. Landis.

We must be a teacher in tactfulness. The teacher must have time to plan his work. We need an open Bible in our Sunday school. It is more important what we teach than how we teach it.

Sociability of the Sunday school workers and its effects. Bro. J. H. Mosemann.

Sociability means to mingle together. To be social we must have the right feeling in our heart and that feeling ought to be the feeling of love. We should have a friendly word for every one.

Literature in the Sunday school and

home. Bros. Sanford B. Landis and Simon B. Landis.

There should be good literature in the home. There is literature floating around that is not healthy to the soul. We should prize the Bible above all. There should be a proper library in the Sunday school so the children that have not the privilege to have the good literature can get it. Many are going to the lake of fire because of bad literature which is gotten today.

The opportunities and privileges of the laity in the Sunday school and the Church. There is one great opportunity and privilege—that of assembling ourselves together of coming to church and Sunday school. Always attentive and take part in service.

Talk to the children, Bro. D. H. Mosemann.

Sermon, **Self condemnation of those who corrupt the truth.** Bro. J. C. Clemens. Text, II Pet. 2:12-22.

Secretaries.

REPORT

Of the Sunday School Meeting Held at Marion, Pa., Mennonite Church, June 8 and 9, 1917

For the Gospel Herald.

Organizat,on: Mod., N. H. Mack; Chor., J. E. Martin; Secy., J. L. Horst.

Opening address. S. H. Horst.

Sermon by N. H. Mack.

Quit you like men. I Cor. 16:13. The discourse had largely to do with present world conditions and their relation to Christians.

Use and abuse of lesson helps. H. E. Sollenberger.

Lesson helps are an aid in helping people to help themselves. The Bible should be the first help. Teachers who use lesson helps as a crutch may never learn to walk.

Results of neglected invitations. B. E. Stouffer.

The world is full of invitations. The invitation to salvation is the greatest. Neglected invitations in the Sunday school can bring only sad results.

The Sunday school's greatest need. J. E. Martin.

More Holy Ghost leadership is the greatest need. We should adhere to the original. Deut. 31:12. Teachers' greatest need is consecration. Daily Bible study is essential.

Inconsistencies. S. G. Shetler.

Inconsistencies have existed in all ages among both the people of God and of Satan. They are found in homes in the conduct of both parents and children. Some inconsistencies in the Sunday school: The selection of unsuitable persons for teachers, discussion of worldly affairs, non-submissiveness to the Church.

Children's meeting. J. F. Grove.

By the use of some stalks of grain some beautiful object lessons were brought out.

The teacher's means of grace. N. H. Mack.

Everybody engaged in doing God's work must do it by means of grace. Christ prayed all night previous to His most important work. How can a teacher perform his or her work without a season of prayer? When we use God's grace properly He will give us more. We often waste God's grace.

Benefits of Y. P. B. M. J. I. Lehman.

Bridges the gap between old and young. The energy of youth and the experience of age are brought together. Stimulates Bible study. Spreads missionary information. Shows and develops individual talents. Teaches doctrines peculiar to our church which the Sunday school lessons do not give.

Sunday school and Matt. 28:18-20. S. G. Shetler.

Great Commission contains a mission. Jesus is our authority. Extent of our territory is without limit. Sunday school an evangelizing agent. Evangelization cannot be successfully carried without obedience to the Church. We should place full confidence in God.

Sabbath desecration and observance. N. H. Mack.

Desecration:

1. Sunday newspapers. Put people in wrong state of mind, leading away from the Spirit.
2. Excursions and joyriding are not upbuilding.
3. Sunday feasting is not what it should be.
4. Laziness on Sunday is desecration.

Observance:

1. Attend to worship.
2. Go to Sunday school.
3. Engage in silent devotion.
4. Read books that lead to spiritual development.

Sermon. S. G. Shetler.

"Where are thou" (Gen. 2:9)? The many places which people occupy with relation to God and each other were impressively stated.

J. L. Horst, Secy.

REPORT

Of the Sixth Annual Meeting of the Ind.-Mich. Mennonite Mission Board held with the Clinton Frame Church near Goshen, Ind., June 5

For the Gospel Herald.

The annual meeting this year consisted of a forenoon and an evening session. All but four of the congregations were represented either by their Board members or proxies. After devotional exercises the routine business of the Board was taken up. The secretary's report showed there were 168 members of the Church under the Board, a gain of 6 in last year. The Board owns real estate and personal property to the value of $2800.00 with an indebtedness on the District Board Home at Elkhart, Ind., of $1175.00. We spent in the Conference district $1784.17 during the year to carry on the work and make payment on Home. A number of Gospel Herald subscriptions to worthy poor of the Church and to non-church members were paid by Board and it was felt good to extend such work.

The treasurer's report showed that $6163.30 was received as offerings during the year. Of this $5557.83 was for funds included in the Budget adopted a year ago, being more than Budget called for. Besides this $605.47 was received for miscellaneous funds. The report showed a normal growth in offerings for year.

The survey committee reported having gotten out blanks and a few congregations have taken up the work but for different reasons the work was not completed. The committee was retained to complete work. The Missionary Education committee also reported and was retained. The executive committee had appointed a few of its members to draft recommendations to this meeting and to Conference as to what the requirements shall be for congregations under the Board to become independent congregations. Report was accepted and with a few slight changes was recommended to Conference. Conference later approved of the same.

Since the two Conferences in this district have united, it was desired to have Conference elect but one member on Board besides the mission bishop, but it was found that the articles of incorporation would not permit. It was therefore decided that the brethren J. S. Hartzler and Jacob K. Bixler compose a committee to see to the revision of the Articles of Incorporation and the Constitution of the Board to conform to our wishes on the matter.

The following Budget was adopted for the coming year:

India Missions (General)	$ 600.00
India Missionaries' Support	750.00
India Missionaries' Children's Support	270.00
India Native Workers' Support	360.00
India Bible Women's Support	360.00
Ft. Wayne Mission	900.00
Ft. Wayne Mission Workers' Home	1000.00
Chicago Missions	100.00
Old People's Home	150.00
Rural Missions	750.00
District Board Home Debt	500.00
Secretary's Support	400.00
Literature	60.00
General Fund	300.00
Total Budget	$6500.00

In the evening session after a few vacancies on the Board were filled, J. S. Hartzler was elected as member at large. The result of election of officers for the year was as follows: Pres., J. S. Hartzler; Vice Pres., D. A. Yoder; Sec., Jacob K. Bixler; Treas., G. L. Bender; fifth member on executive committee, D. J. Johns.

Before the subjects assigned were discussed a few minutes for open talks were given. Some of the suggestions for better work were as follows: (1) More time spent by the secretary in the field. (2) More visits by members of the executive committee to the independent congregations telling of the conditions and giving missionary talks. (3) The reporting of not only financial but also spiritual conditions. (4) The continuing or increasing of the sending of Church literature to the homes of non-church members in communities served by the Board. By His help we want to try to carry out the suggestions during the coming year.

How get the whole Church to take a personal interest in missions? was discussed by Silas L. Weldy. The four points made were: (1) Keep the mission question before the people continually. (2) Explain the conditions. (3) Lead out in the work. (4) Be ready to send out and support workers.

Our future mission finances was the subject of B. B. King. He urged more mission meetings and some of these especially for the brethren of the Church, the ones who foot the bills. He claimed that after all the Church was just as strong as the men that she had and urged taking the men into confidence and get them to see that financing the Lord's work is as much a part of our religion as a number of other things generally looked on as such. He also suggested that the executive committee of the Board get out suggestive missionary programs and also assist with such programs when called upon by congregations.

How may the District Boards better serve the General Board? a question in the minds of some members since the district boards are but auxiliary to the General Board was answered in part by J. S. Hartzler. He claimed that the District Board was better adapted for rural church work than the General Board as the work was brought nearer to the individual, the territory covered being much less. He urged that less of the ministry be placed on the Board. The district Boards may prepare men for the General Board.

After a few brief remarks by the retiring President, J. E. Hartzler, and prayer the meeting adjourned.

Jacob K. Bixler, Secretary.

REPORT

Of the Twenty-second Annual Mennonite Sunday School Conference for the State of Illinois, Held near Sterling, Ill., May 29-31, 1917

For the Gospel Herald.

Organization: Mods., A. H. Leaman, Samuel Garber; Secys., A. L. Buzzard, Lena Albrecht; Res. Com., Levi Mumaw, C. J. Garber, C. A. Hartzler.

The conference was opened by a song service led by Levi Mumaw, after which C. J. Garber led the devotional exercises. I. R. Detweiler then delivered a sermon. Text, Deut. 31:12. No new message, but simply the old story anew. In John's gospel we are told of three classes of people who followed Jesus. One class looked for signs, another followed because they were fed, the other followed because they really believed on Jesus. Today there are those who are professed followers of Christ because of the material benefits they expect to receive, but those who are real Christians follow Jesus because they love Him. The Jews in Christ's time were looking for deliverance from Roman oppression, therefore could not see the nature of His kingdom.

The standard of the Christian Church was misunderstood. They looked for numbers and prosperity instead of individual spiritual experience.

Some followed Jesus because they saw the miracles He did; but Jesus knew that class could not be trusted because they all the time had the material things in mind. God is performing many miracles in the Christian Church today. Our faith should be so simple and strong that we could not be influenced by material things, but that we may have great religious experiences. If we love Jesus because He first loved us we cannot keep silent. Come what will in life, we still have a deep sense of Christian fellowship. We talk of methods and principles; after all, love in the heart is the greatest thing.

Wednesday Forenoon

This session was opened by a devotional Bible study led by I. R. Detweiler, using as a theme the work of the Holy Spirit.

Knowing the child and supplying its needs. Essay by Anna Eash.

This article will be published later.

Distinctive characteristics of the teen age pupil. C. E. Martin.

This age is the transition period of the boy and girl. It is a great privilege for teachers to help teen age pupils develop in wisdom and stature and in favor with God and man. We should not hold up to them an individual as a model, but hold up to them an ideal. The teen age pupils may be divided into three classes: Early teens, intermediate age, and later teens. Early teen age—drop in deportment, fighting instinct, tendency of hero worship, daring.

Intermediate teen age—the social instinct awakens, many accept Christ, ambition soars highest.

Later teens—independent thinking, questioning period along religious lines, begin to realize responsibilities. We should constantly lead them on by encouragement and example.

The Adult Bible Class. By L. Pletcher.

Adults require deep spiritual food and a teacher adapted for such teaching. Our teaching should be simple yet full of spiritual truths. The teacher should yield himself to God and look to Him for guidance and try and impart this desire to others.

How cultivate the spirit of reverence? Ed Oyer.

Teach the child of God's greatness and holiness and the sinfulness and shame of sin. Teach that God is everywhere present. The place to begin to cultivate reverence is in the home by leading the child to know Christ and His mission to the world by teaching and through good literature. The Sunday school teacher should enter into his work in a reverential spirit.

The devotional period in the Sunday school should develop this spirit. The selection of songs, manner of conducting services, respect for the house of worship all have their influence.

Wednesday Afternoon

The teacher conscious of the importance of his work. By John McCulloh.

He should realize the importance of his particular privilege and opportunity as a Sunday school teacher. When a teacher realizes the value of a soul then he will be conscious of the importance of his work. Consciousness of the importance calls forth earnest and consecrated effort for the eternal welfare of those in his charge. Let your class know you are interested in them. Have heart to heart talks with them.

The Sunday school an aid in deepening the spiritual life of young Christians. By John Nice.

There are many blessings lost because we fail to get into the deep truths of God's Word. To deepen the spiritual life the spiritual part of the lesson must be held forth. The teacher should give the facts in a lesson, but not fail to make the spiritual application. The teacher and the pupils should cooperate in the preparation of the lesson.

The value of a trained mind for Christian service. By Andrew Nafsinger.

In Christian service everything is either vauable or useless.

Paul realized the value of study in giving his advice to Timothy, "Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." We should be trained in mind so that we may be more perfect.

Wednesday Evening

A very interesting workers' meeting was conducted in the first part of the evening.

Finding and developing of Christian leaders. By J. S. Shoemaker.

God calls leaders in Christian work. Real leaders are born, as in the case of Moses. We must commit ourselves into the hands of the Lord and become true, humble servants of the Lord Jesus Christ. God will make known to the truly Spirit-filled individual the place he should fill. The Holy Spirit used the early Chrurch through which church leaders were called. In order to develop as workers we should study the Word, men, and their needs. We should be tactful, considerate, prayerful, and seek to exemplify the life of Jesus Christ.

Life's greatest investment. By A. H. Leaman.

Our life is a part of the great plan of God. We should invest our lives in His service. All our talents and blessings we receive are given to us that we may invest them in the spreading of the Gospel. The death of our missionaries is a call, some one must fill the vacancy.

It costs something to invest our lives for God. Are we willing to pay the price? May the Lord depend on you?

Thursday Forenoon

Devotional Bible study by I. R. Detweiler. **The Testing of Peter.**

Field Worker's Report—A. M. Eash.

No. of schools, 16; officers, 92; teachers, 260; scholars, 3150; total enrollment, 3502; average attendance, 2189; received into church fellowship, 41; teacher training classes, 4; enrollment, 52; teachers' meeting, 1; 8 libraries with 489 volumes.

Compared with report of 1915: No. of schools, same; decrease in No. of classes, 5; decrease in average attendance, 142; decrease in accessions to church, 55; finances raised for Sunday school purposes, $823.38; finances raised for missions, $2,401.71.

Elements of a telling life. By A. E. Kreider.

The only life that tells is the life daily renewed in Christ. Each life has a silent influence radiating from it and this is sanctified in Christ. In Christ we find our duty. The Christian life is so full and complete we can not analyze it. The men of the Old Testament were noted for great faith. In the New we see Jesus through all suffering and sorrow remain faithful. The secret for us is, "For me to live is Christ." This purpose must be kept steadfast through daily prayer and communion with Christ. A telling life will be a growing life, with strong convictions and implicit trust in God. A telling life will touch and influence other lives.

The power of united forces. By C. A. Hartzler.

This mountain-top experience is simply a plateau from which we can see a ripening harvest field. We should be led to say, "Woe is me if I fill not my place." In the creation God said, "Let us make man." He also shows the need of union when he said, "It is not good for man to be alone." Man is not an independent being from either God or his fellowman. Every call for help in any line of work proves this fact. We must be united with a union that originates in heaven. Union should be accompanied by unity. We must be in daily touch with God, then we will see the need of being in touch with our fellow workers. The closer we get to Christ the closer we get together.

Thursday Afternoon

The call of the rural field. By John Roth.

Whereas, The statistics given by Bro Roth concerning the existing conditions of the rural field are of special interest and of vital importance in bringing the vision of the need of this work to our people. be it

Resolved, That the Executive Committee of the Sunday School Conference be authorized and instructed to have the same printed in pamphlet form and that each Sunday school of the state be supplied with a liberal quantity for distribution.

A challenge of a lost world. By I. R. Detwiler.

There are two sources from which come the challenge to the Christian Church: the material side of life and the spiritual. "The field is the world." We must face the facts about us there are conditions that must be met. The pastor should help solve the problems of home. He should help his people to adjust themselves to the commercial world in such a way that will not detract from their religious duties. Is the Mennonite Church Christ-like enough to face these problems?

A living message to dying men. By C. F. Derstine.

All men are under the death penalty. Christ is the message to the world. The Gospel of Jesus Christ is the power of God unto salvation.

Thursday Evening

Business.—A. H. Leaman appointed as delegate to the Ind.-Mich. Sunday School Conference.

Report of the treasurer of the Sunday School Executive Committee:

Expenditures

Printing programs for two years,	$ 7.00
Traveling expenses for field worker and program committee,	36.21
Debt of June 1, 1916,	22.54
Total	$ 65.75
Total receipts from 13 S. S.	$117.24
One-third sent to G. L. Bender for General S. S. Executive Com.	39.08
Balance on hand	$12.41

Our spiritual equipment for our task. By A. E. Kreider.

The task has been the same through all the ages, but the scope changes, is broadening, the task demands insight, spiritual guidance, leadership. The spiritual task of the Sunday school is to develop the hidden possibilities. We need spiritual power to pray for the needs of the world today. To be spiritually equipped we must commit our lives to Jesus Christ. We should not choose our path but we must consider ourselves as workers together with God.

The conference closed with an evangelistic appeal by Bro. Derstine.

A. L. Buzzard,
Lena Albrecht,
Secretaries.

Married

Hershberger—Kreider.—On May 3, 1917, Bro. John Hershberger and Sister Lila Kreider were united in marriage by Bro. S. J. Swartzendruber near Bay Port, Mich. May God's blessings attend them.

Stonerook—Snyder.—On June 21, 1917, Bro. David Irvin Stonerook and Sister Fannie Elizabeth Snyder, both of Martinsburg, Pa., were united in marriage by Bro. J. L. Stauffer. May the rich blessings of God be theirs along life's pathway.

Yoder—Zimmerman.—On Sunday, June 17, 1917, at the home of the bride's parents, Bro. and Sister Peter Zimmerman, near Inman, Kans., Bro. E. A. Yoder and Sister Cora Zimmerman, both of the West Liberty congregation, were united in holy matrimony by Bro. D. H. Bender.

Hershey—Eby.—June 12, 1917, at the home of the bride's sister, Mrs. M. S. Steiner, near Columbus Grove, Ohio, Bro. Charles O. Hershey, son of J. M. Hershey of La Junta, Colo., to Sister Emma L. Eby, daughter of Tobias S. Eby, Bro. T. K. Hershey officiating. May the blessing of heaven ever attend them.

Metzler—Hoover.—On Saturday, June 23, 1917, at the home of the officiating minister, Bro. Silas Weldy of Wakarusa, Ind., Bro. Ralph L. Metzler of the Holdeman congregation to Sister Viola May Hoover of the Yellow Creek congregation, were united in the bonds of wedlock. May God's blessings attend them through their future lives.

Aeschliman—Conrad.—On June 3, 1917, Bro. Benjamin Aeschliman of Wauseon, Ohio, and Sister Mary E. Conrad of Canton, Ohio, were united in marriage at the home of the bride's parents by Bro. J. A. Liechty. On June 12 they moved to Fulton Co., O., where they will make their home. May God's choicest blessings attend them is our sincere wish and prayer.

Gingerich—Snyder.—At the home of the officiating bishop, Bro. Manasseh Hallman, Petersburg, Ont., on Sunday, June 10, 1917, Bro. Abram S. Gingerich of the North Woolwich congregation, Elmira, Ont., to Sister Lauraetta R. Snyder of the Biehn congregation, New Hamburg, Ont. May God's choicest blessings attend them through their lives in the future.

Obituary

Lenhart.—Oliver H. Lenhart was born April 5, 1876; died near Baltic, Ohio, June 8, 1917; aged 41 y. 2 m. 3 d. He was married to Anna Miller March 27, 1904. To this union 4 daughters were born. He leaves a widow, 4 daughters, mother, a brother, and a host of relatives and friends. He died very suddenly of heart disease. He was a member of the Martins Creek A. M. Church. He was buried on June 8 at the Walnut Creek A. M. Church. Services by S. H. Miller (I Thes. 5:1, 2), assisted by Lester Hostetler.

McCann.—James H. McCann was born Aug. 2, 1888; died April 28, 1917; aged 28 y. 8 m. 26 d. At an early age he united with the Mennonite Church. In the last few months of his life he realized that he could have done more for the Lord and prayed that his health might be restored that he might be a more earnest worker in the vineyard of the Lord. He expressed his desire to meet the Lord and that all may meet him in that home above. A wife and 5 children (David Lloyd, William Henry, Mary Pauline, Elmer Wendell, and James Herbert) survive, also his mother, 2 brothers, and 3 sisters.

Ramer.—Lydia Ramer was born in Clinton Co., Pa., May 17, 1839; died of infirmities of old age, at the home of her nephew, David Benner, near Intercourse, Pa., May 28, 1917; aged 78 y. 11 d. There survives one brother (Jacob of Alberta, Canada) and one sister (Mary Kurtz of Juniata Co., Pa.) She was never married, but went about from place to place helping many families through. She was a lifelong member of the Mennonite Church. Funeral services were conducted by Bros. Benj. Weaver, Noah Mack, and William Seiber and was held at the Groffsdale Mennonite Church. Interment in the adjoining cemetery.

Miller.—Joseph H. Miller was born in Lancaster Co., Pa., April 2, 1856; died near Goshen, Ind., June 19, 1917; aged 61 y. 2 m. 17 d. He was married to Lydia Stauffer of Stark Co., Ohio, Feb. 5, 1880. To this union were born 9 children (William, Orrin, Amos, Franklin, Emma Hansly, Edith Lehman, Alpha and John). Daniel and Ida preceded him to the spirit world. He leaves to mourn his sorrowing companion, 5 sons, 2 daughters, and 10 grandchildren. He united with the Mennonite Church many years ago. The family loses a good father and the community a good neighbor. The funeral was held at the Yellow Creek Church by Jonas Loucks and Frank Krider. Texts, II Kings 20:1 (last clause), and Prov. 23:7 (first clause).

Moser.—Emanuel Moser was born in Wayne Co., Ohio, Dec. 10, 1848; died at his home near Goshen, Ind., June 18, 1917; ager 68 y. 6 m. 8 d. On March 18, 1873, he was united in marriage with Elizabeth Honderich. To this union were born 2 sons and no death occurred in this home for over 44 years, father being the first to depart this life. At the age of 22 he accepted Christ as his Savior, united with the Mennonite Church, and his seat in the church was seldom vacant. Shortly before his death he said he had not missed a communion service in his home congregation for about forty years. He bore his suffering patiently and seemingly fell peacefully alseep in Jesus to await the trumpet call. Funeral at the Clinton Frame M. H. by D. J. Johns, assisted by Ira S. Johns.

Denlinger.—Sister Annie W. Denlinger of East Lampeter Tp., Lancaster Co., Pa., was born Jan. 3, 1869; died June 15, 1917; aged 48 y. 5 m. 12 d. She leaves to mourn her departure, an aged mother, 1 sister, and 5 brothers who will deeply feel the loss of a loved one, but she has only gone before. Sister Annie was unmarried and lived all her life near Melinger's Church of which she was a faithful member until death, she united with the Church in her young years and whenever there was work of any kind to be done in behalf of the Church she was ever ready and willing to do her part without murmuring or complaining as long as she was able to do so. She also was secretary of the sewing circle for a number of years. Annie was stricken with paralysis and for nearly 13 weeks was confined to her room, she could not speak a word all that time, but she bore it all patiently, having her good mind. She had a smile for every one that came to see her. Gradually she grew weaker until she was so weak we could hardly see how she could hold out so long, until God said, "It is enough," and she calmly fell asleep. One by one our loved ones are being called from our side, teaching us that we too must soon follow. May we be ready as was our Sister Annie.

Services were held June 18 at Mellinger's Church by Bros. Sanford and David Landis. Text, John 14:3, 4. Remains were laid in cemetery near by.

"We miss thee, Annie dear,
From your old familiar place;
We do not hear your footsteps
Nor see your smiling face."

Lapp.—Esther E. Lapp, wife of George J. Lapp, was born June 26, 1880, in Whiteside Co., Ill., U. S. A.; died in Darjeeling, India, on May 7, 1917; aged 36 y. 10 m. 11 d. Sister Lapp had been suffering for nearly a year from malarial fever which culminated in a malignant form called black-water fever. She with her family had gone to Darjeeling with the hope of regaining her health. They arrived there on Wednesday, May 2, and Sunday, May 6, Sister Lapp became critically ill and was at once taken to the Eden Hospital where she died the following day.

Sister Lapp was married to George J. Lapp on June 26, 1905, to which union were born 3 children (Lois Esther, Pauline Georga, and Harriet Lee). Pauline preceded her mother to the spirit world.

Sister Lapp came to India as a missionary with her husband twelve years ago, and this period was spent in effective and strenuous missionary work and as the loving and faithful companion of her husband. She leaves to mourn her loss, a husband, 2 daughters, 4 brothers, 2 sisters, and many relatives and friends.

The funeral was held in the Union Church in Darjeeling May 9. It was conducted by Bro. Archbold of the Lee Memorial Mission, Calcutta, assisted by Bro. Moss, pastor of the Union Church. The passage of scripture used was Luke 24:13-35.

The remains were interred in the Government cemetery, Darjeeling.

Sister Lapp was a valued worker in our Mission and will be greatly missed by her husband, her two little girls, the missionaries with whom she has worked, and the Indian people for whom she has given her life, all of whom greatly mourn her early departure. However, we do not mourn as those who have no hope, for we believe that she was called by our heavenly Father into that higher and better realm, where we all hope to meet again.

A. C. Brunk.

ITEMS AND COMMENTS

"Peace Parade of Socialists Ends in Riot."—Newspaper headline. Now, as in times past, men cry "Peace, peace, when there is no peace."

The proposed donation of $100,000,000 to the American Red Cross has, like the liberty loan of a few weeks ago, been largely over-subscribed by the American people.

A belt line car on the Great Gorge line near Niagara Falls was derailed July 1 with the result of nine lives being lost. A washout on the line is given as the cause. Had the fourth commandment been observed as it should have been there would have been no railroad accident on Sunday.

A terrific struggle has been going on in Congress with the proposition to include a prohibition paragraph in the proposed Food Control bill as the bone of contention. The indications are that the bill will become a law leaving the beer and wine interests in control of their food-destroying monopolies.

This quotation from the **Pittsburgh Gazette Times**, an ardent defender of the present war against Germany, will help settle the minds of some who were questioning the propriety of nonresistant people becoming identified with the Red Cross in war times: "You fight for your country when you help the Red Cross."

In 1905 the thirteen major Protestant denominations of California had 1720 churches, with 194,524 members. In 1915 the same denominations had 2361 churches, with 310,778 members, and in 1916 they had 2509 churches and 318,332 members. In addition to these denominations there are ten other denominations, having 241 churches and 11,625 members.—Reformed Church Messenger.

The war situation has developed a few important features during the past week. Severe fighting continues on the western front with the advantage resting with the allies. Greece has finally broken off diplomatic relations with the Central Powers and is virtually in a state of war with them. Brazil likewise has renounced its stand of neutrality, and will likely be joined by others of the South American countries. U. S. soldiers are continuing to land on the shores of Europe and arrangements are being made to assign them a portion of the lines on the front. For the present the talk of peace is being overshadowed by the talk of more war.

CONFERENCE ANNOUNCEMENTS

Western A. M.

The Lord willing, the Western District A. M. Conference will be held with the Manson, Iowa, congregation on Thursday, Sept. 27, 1917. The Sunday School Conference will be held on Friday the 28th. Ministers' meeting on Wednesday preceding for arrangement of conference work. Those desiring to be met at trains may address D. D. Zehr, Manson, Iowa.

C. A. Hartzler, Sec.

Southwestern Pa.

The annual Mennonite Church Conference of the Southwestern Penna. Conference District will meet at the Thomas Meeting House, Johnstown District, Aug. 16 and 17, 1917.

The Bishops and the Executive Committee will meet at 2 o'clock, P. M., Aug. 13; members of conference 9 o'clock, A. M., Aug. 14; meeting of Local Mission Board, 1:30 P. M., Aug. 14.

The annual Sunday School Conference will also convene at the same place as the preceding meetings; Sunday School Conference begins Tuesday evening, Aug. 14 and continues all day Wednesday, Aug 15.

Those coming on the B. & O. R. R. will stop at Holsopple, Pa.; those coming on the P. R. R. take Windber trolley at Johnstown and come to the Round House. Be sure to tell the conductor where you want off.

Please inform Bro. James Saylor, R. D. 2, Hollsopple, Pa., of your coming so arrangements can be made for your transportation from above named points to the church some distance away.

We urge all members of conference to be present and extend a cordial invitation to others as well.

Sec. of Conference,
Wm. C. Hershberger.

ANNOUNCEMENT

The annual Sunday School Conference of the Indiana and Michigan District will meet with the Howard-Miami congregation July 24-26, 1917. It is the desire of the Executive Committee to have all the delegates of this district present and to have every school well represented. We also extend a cordial invitation to sister conferences. Bring your "Life Songs."

E. S. Mullet, Sec.

This church is located 6 miles southwest of Amboy, 12½ miles northeast of Kokomo, Ind.

Those coming by rail from the east or west will stop off at Amboy, Ind., and notify Delbert Myers of the same.

Those coming by rail from the north or south will stop off at Bennetts Switch, Ind., and notify Fred Klingman of Greentown, Ind., R. R. 2.

A cordial invitation is extended to all.

Noah W. King.

ANNOUNCEMENT

Since the Faculty Committee and the Executive officials of the proposed Eastern Mennonite School have so far not been able to secure a permanent head for the institution during the term of 1917 and 1918, and since in the mind of many of its promoters and well-wishers, it seems unwise to longer delay the opening of the school on this account, announcement is herewith made for the benefit of such of our young people who have for some time been looking forward for school accommodations under the supervision of the Church for the coming fall and winter term.

Teachers have been secured and arrangements made for school to begin Tuesday, Oct. 9, 1917, with the following courses of study:

First Year Academy Work
A Strong Preparatory Course
First Year Bible Course
Vocal Music

These first courses of study are especially intended for students who have not had the advantage of the graded work given in the public schools and are not in all respects equipped for entering upon high school work, and for those who desire to make up deficiencies in one or more of the public school branches.

Attention will be given to thoroughness rather than the scope of study that may be covered.

Earnest solicitation is made to the brotherhood at large for books as donations to the library for use of teachers and students. Of course, these should come within the general scope of pure and wholesome literature, but the most urgent need just now is for reference books, including dictionaries, encyclopaedias, concordances, commentaries, and Bible helps generally.

Any one desiring to favor the institution in this way should communicate with Bro. J. Early Suter, R. 4, Harrisonburg, Va., and those desiring further information regarding expenses and courses of study can apply to Bro. A. G. Heishman, Broadway, Va., for catalog by which also descriptive outline is given of the Short Bible Term to open Jan. 8, 1918, and end Feb. 15, and for which special and competent instructors have been provided.

L. J. Heatwole,
President of the Board.

ANNUAL COTALOGUE

The annual catalogue of Hesston Academy and Bible School is now ready for distribution. It tells of the history of the institution gives a description of the six departments and courses of study—Preparatory, Bible, Academy, Normal, Vocal Music, and College—and contains other information of importance to those interested in taking a course of study in this institution. For catalogue or further information address,

D. H. Bender, Principal,
Hesston, Kans.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

We are a unit in wanting that mission work be done, and we even want a part in it, but we are pretty apt to differ pretty widely when methods of doing that work are considered. It might be well for us to consider carefully whether the fault is entirely with the other fellow, or whether there might be a possibility that I am mistaken. This might apply to some other things as well as to mission work.

Think of any one presenting an argument like the following in this day and age of the world: "The religion of other peoples is as natural for them as ours is for us, and just suits their needs. We have no right to go out and disturb the beautiful faith and customs of such peoples as the cannibals, bring them Christianity which is, of course, purely an American invention and happens to suit us." True, the author of the above has given this with the "mask torn off," but a modified form of the above is frequently heard even today, impossible as it would seem.

One of our exchanges contains a picture of twenty-two "Veteran Missionaries in China," accompanied by the note, "At the time the picture was taken they had served an aggregate of one thousand years on the field." Books have been written eulogizing men for the wonderful deeds which they have done, but no eulogy greater than this has come from the pen of any author in our day. Think of it, nearly an average of forty-five and a half years of service away from home, among a people who because of conditions would be a constant drain on the missionary. Only the love of God in the soul could prompt such sacrifice.

Did you ever find yourself looking far away from you for something which you knew was somewhere at hand, and then be surprised to find that it was right before you and you did not see it? So it is with some people when looking out for a mission field. We look to China, India, or even South America and forget some of the unoccupied fields of North America. Salvador, Central America, has a greater population per square mile than the U. S., but notice the record as found in one of our exchanges: "There are in Salvador 220 cities and towns ranging from 100 to 75,000 inhabitants. One city of 75,000 with one missionary and one native helper; one city of 50,000 with one missionary and one native helper; five cities of 20,000 or more, and only one occupied ("occupied" means by an evangelical worker of any denomination); four cities of 150,000 or more and none occupied; fifteen cities of 10,000 or more and only three occupied; thirty-six cities of 5000 or more and none occupied; forty cities of 3000 or more and none occupied; fifty cities of 2000 or more and only one occupied; sixty-eight towns of 1000 or more and only one occupied." Shall this be the next field toward which we will turn our eyes? If so, will it take us as long to get that started as it did to start one in South America? If so, is there not a reason?

The demands of the present day seem to be far beyond the supply. This is true along nearly all lines as suggested by the prices demanded both for labor and commodities of life. There are reasons for all this: the opposition between capital and labor; personal greed which often results in restraint of trade; shortage in crops increased by war demands; the large number of men and even women, as well as the enormous amount of material demanded by those who are making immense fortunes at manufacturing instruments of death; one line of work lined up against another. All these tend to unbalance the law of demand and supply.

It is very peculiar how these things affect the lives of even the most devout Christians. The activities of life, the acreage of crops, the expenditure of money, the attitude toward the suffering, the sacrifice of time and money for the general needs of man—all these are having their effect upon the Christians of today. Is it possible that the Christian in times of peace will shudder on hearing of a mine explosion where one hundred men have been killed or injured, and in times of war will read of ten thousand falling on the field of battle and have a certain degree of satisfaction at the thought of such a loss of life and limb because it came to the enemy of his country? There is no denying it, conditions do have an effect upon us, and these in turn are large factors in affecting our attitude toward these various demands and supplies.

In very few lines of work is this felt more than in mission work (and this is the last place where it has any right to be felt). The government calls for soldiers, the employer calls for workmen, the mission calls for consecrated men and women. Which is receiving the most ready response, which the least? Whatever may be said of the first two as to which is best supplied, the last is in greater need at this time than it has been in the last two decades. Wanted, men and women, consecrated men and women, men and women who will say, "Here am I, send me," not only to India and South America, but to the Old People's Home, the Orphans' Home, the Sanitarium, the city missions, and the country church. Where are you? To which call are you responding most quickly? Which are you "turning down" first? A clear, honest answer is wanted at the throne of God.

But the lack of men and women is not the only test. The call for us to purchase liberty bonds; the time for payment of taxes is approaching, our clothes are not quite new and are out of style, we feel that we ought to

have new ones; we have had luxuries and have enjoyed them so long that we almost consider them as necessities; then we must have our "three square meals a day," often eating more than is good for us; with the higher tension on money matters it is becoming more difficult for us to give our full quota for the Lord's work. Times are close and we feel that we must economize more. Where shall we begin? Will our economy begin by decreasing the amount which we give to the Lord for mission purposes? That will be the easiest place to begin and will doubtless suggest itself first. Should it be heeded? Would the Lord have it so?

These things will not be so when we follow the plan of the Macedonian churches. They first gave themselves to the Lord, then they gave, not only what they seemed to be able to do, but beyond it. Consecrated fathers and mothers find it easier to give their sons and daughters to advance the cause of Him who gave up everything for us; consecrated Christians, whether old or young, rich or poor, would feel condemned to begin their economy by lessening their gifts to the Lord. Make this matter personal; not what is the position of others on these points, but how do they apply to me?

A VERY INTERESTING PEOPLE

By J. S. Hartzler.

For the Gospel Herald.

The Karens had a kind of legendary faith which was most remarkable. They numbered possibly one and a half millions and lived in Burma and Siam in the southeastern part of Asia. It is not clear where they got their ideas but they believed in one great God who was very different from the deities accepted by the other peoples of eastern and southern Asia. He was holy and not cruel to His people except that as sin had come into the world, He had turned away from them and would not hear them. They believed that some day the white man would come and tell them how they might again come into favor with God.

It is very easy to see that when missionaries began to work among them they soon thought of this as the long-looked-for plan, and in a very short time began to flock in for instruction and baptism. Appeals came from other villages and towns. The missionaries did their utmost. More workers came, but not enough of them. Churches were established which are now doing well. All available native workers were sent out but the calls were far in excess to the possibilities of the workers.

Not being able to get Christian instruction these people retained many of the Karen ideas and accepted the best from the teachings of the Buddhists. With this new faith well established they lost interest in Christianity. The Church in Christian countries finally became awakened to the conditions and sent new missionaries, but it was too late. The opportune time was gone. The Christians may get a hearing now and then, but the responses are so very few.

This is an exact picture of what can be expected in the Central Provinces of India, excepting the original beliefs of the people. What is more, it is very likely to happen within a day's travel from some of the present stations of the American Mennonite Mission. So certain is that that but one way to avert it seems possible and that is to send more missionaries. There are signs of the mass movement at present in the regions of our mission. This is not within the control of the missionaries. It will come whether they prefer it or not.

What would our missionaries do, if within the next month even only ten towns were to ask for teachers to come and teach them the Gospel? With the work which they now have they would be completely swamped. A month may be too soon, but the time is fast coming when not ten, but fifty or a hundred towns will plead for teachers and preachers. Not the missionaries on the field, but the Church in America can avoid a repetition of conditions in Burma and Siam. Young men and women are ready to go and carry the Gospel even if it might mean death, "the fields are white to harvest," the Mission Board is anxious to bring those young people and the "fields" together, but this is an impossibility if the funds are withheld.

What shall we do? Shall we wait until the now ready people of India shall become like adamant against the appeals of the missionaries or shall we act now? To save the situation at least ten new missionaries need to be sent within the next five years. The missionaries are calling, the fields are waiting, the young people are ready; where is the money?

Men who preach a bloodless and a Christless religion preach a perverted religion.—S. E. Allgyer.

When thou prayest rather let thy heart be without words than thy words without heart.—John Bunyan.

IN THE LAND OF INDIA

By Florence Cooprider.

For the Gospel Herald.

I. The Introduction

After being in this country a few weeks one can appreciate the words of Christ more when He said, "The harvest truly is great and the laborers are few." Someone has tried to picture more vividly the vast number of heathen in the world by calculating the length of time it would take for them to pass by one at a time, a certain number a minute, day and night until all have passed by. It almost seems like that supposition is being realized for there is a constant stream of heathen passing this way. Christ longs to save them just as much as He longs to save us for He said, "Pray ye therefore the Lord of the harvest, that he would send forth laborers into His harvest." In prayer there is power and some in this land have been saved, we believe, because someone has prayed. We rejoice when these are convinced that God is the true and the living God and they are willing to serve Him. It is for those who are convinced but are not yet willing to break away from their gross sins that our hearts are burdened.

Here where so few know Christ there are many opportunities for witnessing for Him. How I long to know the language so I can understand the people, their customs and their ways of thinking and then be able to tell them of the Savior who died for them. Every day I am spending a few hours in the dispensary and attending to their physical needs but I cannot talk with them. However I often see them listening attentively to the colporteur who sits on the verandah to preach the Gospel.

There are many conditions in this land that make one's heart ache but to me the most pitiful of all is the condition of the lepers. Some suffer much, and besides this they are outcasts and must leave their family and friends. Those who are in the asylum are well cared for but they are isolated and their lives are extremely lonely and sad. When you pray please do not forget the lepers and the work in this needy land.

Dhamtari, C. P., India.

ESTABLISHING A SOCIAL LIFE AFTER THE CHRISTIAN MODEL IN HOMES FORMERLY HEATHEN

By A. C. Brunk.

For the Gospel Herald.

The problem of establishing a Christian social life in the homes of those who have lately become Christians is by no means an easy task, as many of them have not even visited

in a Christian home, and therefore have a very meager conception of what a Christian home should be. But notwithstanding this lack of knowledge the development is very rapid in the homes where the individuals have made a complete consecration to our Lord and Savior. The quality of the social life depends on the quality of character of those who associate together, and this quality of character depends on their relation to Christ. Now, in order to enable us to grasp more clearly the weight and character of the problem before us, it is necessary first for us to look briefly at Hindu social life, so as to grasp the changes that must be made in the transition.

What I shall say does not apply to every Hindu or Mohammedan home. but it will apply as a rule. It is significant to notice that in the Hindi language there is no word for home which carries with it all the tender feelings usually associated with that word among Christians. They use in its stead the word "house." The home of a Hindu or Mohammedan is much less a public place or a social center than the Christian home. This is largely due to two things: (1) the idea that things become defiled by the touch or presence of law caste people; (2) the idea held by Mohammedans and high caste Hindus, that their women must be kept in seclusion and dare not be seen in public. However the typical heathen family is the communal family; that is, the sons with their families all live in the house with their father. Sometimes there live in one house four generations which number well up to half a hundred. In this household the oldest man is the head of the house and all the other members must obey his orders. He is almost absolute in power. The family estate is all written in his name and if any one disobeys his orders he may be disinherited if the head of the house so desires. When the father dies his oldest son becomes the head of the house and thus becomes the master of his widowed mother whom he may beat if he likes. The sons of a family are very important persons. They are not required to perform much manual labor, especially if the family has some wealth. They are usually given an education. But the case of the daughters is different. She is supposed to marry, and therefore will leave her family and enter another. Thus any money spent on her education will only be wasted as it will be of no benefit to her family. She is supposed to do any kind of work required of her. Even after she is married her position is usually not an enviable one. She must live in subjection to her husband, which means that she is to be his servant. There is no public opinion which would forbid him to beat his wife or even drag her through the street by her hair. If the wife proves unsatisfactory to her husband, he may throw her out, or take another wife and keep the first one only as a servant of the new comer. She suffers all this injustice without a complaint—she considers it as part of her fate. In view of all that has been said we must not conclude tha. the women of India are not influential. The women are the stronghold of Hinduism. This is due to the fact that they are seldom educated. The Indian woman by her own strength gains influence in spite of custom. Even in the best of heathen homes the woman never sits down and eats a meal with her husband. She first serves him, and after he has finished eating she will eat her meal. In case the woman is not kept in seclusion (the great mass of common women are not) if she goes with her husband anywhere, she usually carries the necessary things in a bundle on her head, and walks behind her husband, and never by his side.

But the position of the widow in the Hindu home is the most pitiable. She is left at the mercy of her children. She is supposed to have caused the death of her husband by some sin she had committed in this life or in some former existence, and for this reason she is looked down on or even despised. There is no one to sympathize with her in her grief. Her only hope is in Jesus Christ, which in many cases is recognized. The base of the social life in the Hindu home is the Hindu religion. Therefore there can be no real reform without a new base.

There is only one base which can possibly prove adequate to the need. That is found in Jesus Christ and His teachings, because He offers a new life to His followers, the very nature of which will demand new social standards in the home. But this change demanded by the new life is much greater for the person reared in a Hindu home, than for the one raised in a Christian home. Therefore more teaching, patience, and forbearance is required on behalf of those who work with them. First, the father must learn to use more love and persuasion in the government of his house, and especially in dealing with his wife, or other grown up members of the family. But in learning this lesson he is inclined to forget that to spare the rod may spoil the child. Another hard lesson for him to learn is that the object of punishment is not to give vent to anger, or to take revenge, but to bring about reform. He must learn that he can best teach purity, and keep his home pure by living a pure life himself. He must recognize that he has no more right or license than other members of his family with whom he would be very angry if they should go wrong. His home is now protected by him, and not by caste rules or by high walls, as is the case of those in purdah. Then, too, he must realize that his daughters are just as much a gift of God as a son, and therefore should be loved, trained, and educated the same as the son.

The mother too is raised to a new level of life nearer equal with her husband in the home. But she must learn not to go to extremes and thus abuse her new liberties, by trying to usurp absolute authority in the home, or by acting improperly in society. These are the kind of problems that Paul had to warn the early church against in some of his epistles. By reading some of them, one may get a very good idea of our problems in the mission field. The great problem in making such radical changes is to find the golden mien, and thus avoid abuses or extremes. The only extreme we do not fear is that which is extremely right. The attitude toward the widow is one that is difficult to correct, as it is such a glaring wrong and injustice. It is different with those things which are more closely related to national characteristics, and are not such glaring wrongs, and are considered more a matter of custom than of religion.—Take for instance the custom of the husband and wife eating separate, this is a very general custom—the evil of which is not so evident, in fact for many poor people whose supply of dishes is limited (as is often the case in this country) the custom has necessity on its side. As has been said the evil of this custom is not evident on the surface, however we all know that in the meetings around the common table in the home, the home ties are greatly strengthened and the unity of the family is preserved. In the home where the common meal is not the custom it is more difficult to have family prayer with all the members of the family present. The custom of the woman always walking behind her husband appears as a very innocent custom but the principle underlying it is that of inequality. or inferiority of the woman, which is contrary to the teaching of the Bible and to the spirit of Christianity. People are sometimes inclined to believe that we teach against these things simply because we observe a different custom, and fail to appreciate the customs of this country. This is only one instance among many where we are handicapped in the work simply because we are foreigners in this land. This I would say is the greatest difficulty we have in dealing with the social problem in the home, aside from the lack of a real change of heart in some individuals who have come into Church with hidden motives or misunderstandings. Of course, the reader will understand that when we speak of establishing a

social life after the Christian model, that does not necessarily mean after the American or European model, but according to the principles found in the Bible and such which we know to be in keeping with the Spirit of Jesus Christ.

We as missionaries do not claim that we have succeeded in a very great measure in establishing an ideal social life in the homes, because there is still such room for progress. However we are glad for the progress that has been made, and is being made along this line, as the people learn more of Jesus. Many of the best Christian homes, have successfully made the great transitions required, and have laid aside the injurious customs, and are what we call model Christian homes. There still remains much to be done. There are thousands of homes that have never experienced anything better than the hard Hindu law. In their behalf we request the prayers of those who are enjoying in their homes the blessings that Jesus brings when He becomes the Head of the family.

Dhamtari, C. P., India.

LETTER FROM A DEPARTED MISSIONARY

For the Gospel Herald.

(The folowing is a letter from Sister Esther Lapp (written just a few weeks before her death, and received today—June 18) which I hereby send for the readers of the Herald.—Mary Burkhard.)

Sihawa, India, April 22, 1917.

My dear Sister Mary:

We have just had an hour in which we wish you could have been with us. The money you and the children sent the Christians was divided and with our share at Ghatula we gave a meal consisting of chapatis (native bread) and tea. We had the meal out under a tree and it was a very pleasant affair. About seventy ate, and among them were three Hindu women who have broken their caste. One was Janki's mother. Sid Gopal's little girl Chemsli was baptized and also ate with us the first time. Today so many spoke of Jacob's influence over them the first years of their lives—the men who are now the pillars of the church. It has been a lesson to me, Jacob's life, as his service was short but the Indian people remember us not for our years of service as much as the spirit we have when we work with them. We sang at meal time what the people here thought were your and Jacob's favorite hymns: "Whiter than snow," and "Lakhon men ek mera priya," and no one among the crowd enjoyed the meal more than little Harriet (youngest child of Bro. and Sister Lapp). How she does love to sit with all the people and eat.

Today Mansingh's girl Bati and Lachhan's girl Hannah were baptized. (Parents of these girls, except mother of one were orphans). They are both developing into nice little women.

We enjoy this little church so much. We have always lived among the larger churches where we could not have these needful social affairs in order to get in touch with the people. Then we have this advantage: we have all our members sound in mind and body. All came down to work. We don't have any hangers on. It does make a great deal of difference, the material you have to work on, after all, and Mukat and Sid Gopal are good leaders.

We are going to Darjeeling next week to stay indefinitely, as neither of us are able to regain our health. We are loath to leave our work but it is hard, especially in the jungles, to work with sick bodies. Pray for us. The way seems dark, as we do not know what the outcome will be. But we are in God's hands. He knows best.

With love,
Esther.

OUR FIRST DONATION

For the Gospel Herald.

June 11, 1917, marks the date when the first donation for the Woman's Home and Foreign Missionary Fund was received.

It was not a large sum but we feel that it has been accompanied by a spirit similar to that of Mary of whom Christ said, "She hath done what she could."

It has come from one who for nine years has borne affliction to the extent that she has not been able to walk. She is deprived of many pleasures and privileges that most of us enjoy but she gladly gives her mite that others may be made happy.

Have you who have health and vigor, you who have been abundantly blessed with the bounties of earth, done as much? I trust that this little message may be the means of putting "you in remembrance" of the great privilege you have of contributing to the cause of Jesus Christ.

Yours for the cause of missions,
Ruth A. Yoder, Treas.,
Bellefontaine, Ohio.

Why not pray for these Home Mission Workers by name? Yes, God knows their names, it is true—knows them better, perhaps, than He knows yours or mine—or, at least, with great satisfaction—but ought not we to know them, too? If we knew their names and the character of their work and its particular difficulties, could not we plead more acceptably with God for their success in His name?—Home Missions.

LENA, BOOZY AND THEIR MOTHER

By Anna and Esther.

For the Gospel Herald.

A stranger passing through the street lined on either side by dilapidated houses which silently tell their own story of better days, would probably quicken his step. Then with a glance at the dirty children commonly known as "street waifs," he would hurry by each, with its cares, sorrow and misery.

But it is not so with the sisters of the Mission. They for years have wended their way through that selfsame street, have climbed a rickety flight of steps, have entered through a door so shattered that it will not stay shut without being bolted, and have found unspeakable joy in teaching the "old, old story," to the mother of the home.

It was Sister Lena Horst who first visited a certain mother in a typical drunkard's home. With such courage as only a deeply interested mission worker can have, she patiently labored, looking to God for an answer to her prayers. And God saw the sorrow, and heard the prayers. Ex. 3:7.

The first answer to prayer was made apparent in the weekly preparations in the home for the coming of "Sister Lena" who would teach the Sunday school lesson. The sweeping was cheerfully done. Light was gradually dawning; the load was being lifted.

Amid such anguish as is only known in a home made wretched by a cursing, brutal, drunken father, this brave little mother gradually recovered the desire to trust in God, as she had been taught in her childhood home—a trust which had long since been sorely tried, and well-nigh quenched by her unbelieving husband.

Week after week, month after month, year after year this home was visited. Many times over the mother poured into sympathetic ears her sorrows, and amid fresh tears whispered the woes of the days just passed.

Now it would be of the children being abused by the enraged brute whom they know as father. Again she would tell of vengeance taken by the smashing of furniture, or the stove, and again by threatening the lives of the family with an axe—all because of the grip of Satan and the home-wrecking demon, drink.

Such were the happenings during the years of Sister Lena's stay at the mission. The seed was sown and she saw it take root and grow. The children attended Sunday school, among them being little Lena, who was named after the "sister" whom the

mother loved so well, and "Boozy" the youngest of the family.

It might be well to explain that Boozy's real name is Lynn. Lena and her brothers, in their ignorant little minds formed the idea that "Boozy" would be a fiitting nickname for the little boy. How often had the father come home only as drunkards come. How often had they seen his jug of "booze." Is it any wonder that the word "Boozy" had become interwoven in their lives. That sorrow clouded place is the only home they know.

Reflect but for a moment on the environment of such waifs, and remember that it is almost marvelous that the number of idiots, of lawless characters and of criminals is not greater than statistics show.

Boozy and his sisters and brothers are not idiots, neither are they criminals. The love of God found a dwelling place in their mother's heart, and grew and grew, until each child felt comforted in the sunshine of loving words and tender care found in a home otherwise utterly stripped of all that is pure and holy.

Since it has been mentioned that little Lena is Sister Lena's namesake, it may be well to mention other children whose parents found pleasure in giving the name of a worker at the Mission. There are a Lydia, a Martha, an Alice, an Esther, and a Ruth. Among the little boys we find an Abner and a little three-months' old baby known as J. D. Mininger.

After Lena's departure, the sisters in turn spent many hours in reading from God's Word and in teaching the Sunday school lesson. Slowly but surely the mother gained a firmer hold on God's promises, thus revealing the wonderful opportunity found in the lowly, sorrow-stricken homes in a large and drink-sodden city.

It was a lovely, fresh autumn morning of last year, that we saw two tiny tots coming towards the Mission. Upon their approach we recognized them as being Lena and Boozy. Timidly they came up the steps, and as the door was opened, they entered. With throbbing hearts and beseeching eyes, much reminding us of two tiny birdies, captured and held in suspense, they with plaintive, childish voice told us that their mother did not know that they came but that bare-headed Boozy longed for a cap and coatless Lena wanted a coat.

The situation gave material for sympathy and love for the children, and added zeal for the work left us by our Savior, to go into the "highways and by-ways" and gather souls for Christ.

The regular visiting at the much abused but not God-forsaken home continued. Bro. Hess, who held our series of revival meetings, with one of the sisters called at the home, and had the pleasure of listening to the mother's story of how Jesus came into her heart, and helped her to bear her burdens.

We were all made to rejoice on the evening when the mother attended our meetings and confessed Christ. It was then that she fully realized the presence of the Holy Spirit within her, and the strength of His sustaining grace.

But it was also then that a fresh struggle began. The father, because of the mother's love for her children and for her God, wrecked vengence upon the whole family, and redoubled his satanic hatred and drunken cruelty.

Only those who have been eye-witnesses, or who have listened to the sad stories from the lips of heart-broken mothers of such homes; can fully understand the anguish of soul, and on the other hand the depth of simple trusting faith in God which this mother showed quite recently.

It was on Good Friday that a sister called at this home, and found the mother sad, because of the fresh sorrow that burdened her heart. But at the same time she was rejoicing because she had a God to whom she could go for comfort, and who would lift her burden and cause her to sing songs of faith, and trust and hope.

The listener soon won from the faltering lips of the poor little mother, the story of how she desired to unite with our church and of how her husband called her crazy. On the evening previous he came home with money, and in all probability with drink upon his person. Satan reigned supreme, and the brutality of the wretched father was fully shown on that morning, when he went to work; taking all the money which his wife was to have had.

Instead of brooding over her woes, the mother sat down and sang from the song book given her after her conversion. With tears of gratitude she again thanked the sister for all the mission had done for her. For teaching her to read, for the help received from the weekly Sunday school lesson and from the many answers to prayer. Not only does she alone pray, but the little children gather around her, and raise their childish voices to God. She does not forget the many times she has been supplied with clothing for herself and little ones; when she did not have the means with which to buy the necessary garments.

A dream which portrays the faith and trust of this "new born babe" was then related. It was at night that the mother went out into the kitchen. There seemed to be some one in the kitchen, but because of the darkness she could not see who it was. The person closed the door communicating with the inner room, thus shutting her off from her family, and leaving her alone with what seemed an enemy. But she felt no fear, and in a calm voice said, "I do not know who you are, but I am not afraid." It was her faith in God which kept her safe, and she loves to dwell upon the dream which seems so real to her; because she says it shows so plainly just what God will do for those who trust Him.

To this mother the mission has been as a light house. It showed her the way to the feet of Jesus where she confessed Him as her Savior. It was then that she found herself lifted up and out of the sordid, sinful world, and on to a higher plane where misery no longer hardens the heart; but where the Comforter soothes, softens the way, and speaks peace to the soul.

The following stanza is from one of the songs which the mother of this home loves very much.

"Anywhere with Jesus I can safely go,
Anywhere He leads me in this world below;
Anywhere without Him dearest joys would fade,
Anywhere with Jesus I am not afraid.
Anywhere; anywhere; Fear I cannot know,
Anywhere with Jesus I can safely go."

200 South 7th Street,
Kansas City, Kans.

EXPERIENCE IN BORNEO

Missionary experiences may be less exciting than some others, but they are no less interesting, as will be seen from the following which was found in the Missionary News some time ago:

"You can hardly appreciate the situation when we began to get scholars in school here in Bukit Lan, Borneo. Seven boys came straight from the jungle, and jungle life and customs, coming out into the open with barely clothing enough to make them presentable at a boy's swimming hole, and with hair which was long and bushy and knew not the use of a comb. These boys didn't know one word of English and knew less of American customs and the Christian religion. We, upon the other hand, were about as ignorant of the Dyak language and fully as ignorant of their beliefs and customs. You can quickly see that this made an interesting combination with which to begin what will one day be a great mission work among the jungle people.

"I taught these boys and others language studies, Bible, numbers, writing, spelling, drawing, wood-work and gardening. Every moment of

school has been a perfect delight to them, and everything we have suggested has found a glad response. The school has become the talk, not only of their tribe but of others as well, and now we are assured that many new boys will come as soon as we will take them.

"The last day of school we sent word to the parents and friends to come and see what the boys could do. Men, women, children, and dogs came until available space was about filled. There were boys up to six or seven years old who had forgotten to dress before they came; and women and girls with very little more clothing; and men, whose only article of attire was a scanty loin cloth; then there were others who were decently clothed. They gathered around as closely as they could and sat for two hours listening bewildered as their boys, who four months before had never seen a school, read, talked, wrote, and sang in English and Dyak. All these boys enjoy the daily worship hour and eagerly attend Sunday services."—H.

UNOCCUPIED FIELDS

Missionary statisticians have compiled the following as representing the populations of the great areas of the world untouched by the missionary:

Holungkiang (Manchuria)	1,500,000
Mongolia	2,000,000
Tibet	6,000,000
Bhutan and Nepaul	5,000,000
Afghanistan	4,000,000
Khiva and Bokhara	1,500,000
French Indo-China	21,500,000
Malaysia	1,000,000
Total for Asia	42,500,000
Tripoli and hinterland	9,000,000
Morocco and Algeria	5,000,000
Portuguese Africa	1,000,000
French Guiana	1,500,000
French Territory further south	8,000,000
Nigeria	4,000,000
Kamerun	3,000,000
French Congo	8,000,000
Belgian Congo	20,000,000
Portuguese Angola	2,000,000
Portuguese East Africa	2,500,000
British and German East Africa	,000,000
The Three Somalilands	700,000
Sudan (Wadai)	4,000,000
Total for Africa	72,700,000

—Echoes.

PERSONALS

Sister Sadie Speicher of Lawrence Co., Pa., arrived in Altoona, Pa., May 19 to assist in the work at the Mission.

Brethren G. L. Bender of Elkhart, Ind., and J. S. Hartzler of Goshen, Ind., aided in Mission Day program at the Yellow Creek Church, June 24.

Bro. P. R. Lantz of the Old People's Home near Marshallville, Ohio, needs the help of a young man. Who will go?

Bro. and Sister A. M. Eash want to take a much needed vacation for two months but will be compelled to stay in the city if no one can be found to take their places at the 26th St. Mission, Chicago.

Bro. W. B. Weaver of Elkhart, Ind., aided in a children's day service June 24 at a mission Sunday school at Union Chapel near Goshen, Ind.

NOTES FROM THE STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 S. 7th St.)

Bro. T. M. Erb and wife stopped at the Children's Home Thursday evening enroute to Pennsylvania.

The mission family are well pleased with the new linoleum which was purchased with contributions from our sewing circles. We take this way to again thank them.

Bro. Joe C. Driver and two of his children arrived at the Mission Friday evening. They expect to be with us over Sunday.

Bro. John B. Yoder and little daughter are in the city and also expect to spend Sunday with us.

Martha Buckwalter.

June 23, 1917.

Chicago, Ill.

(26th St. Mennonite Mission)

Bro. C. D. Esch favored us with two very interesting and helpful addresses on the evenings of the 19th and 20th.

The seven men who were received into church fellowship on May 28 are enjoying their new relationship and are proving a blessing to the work.

Sister Etta Brubacher returned from a four weeks' vacation on the 25th. All other workers' vacations will need to be canceled if no one will respond to the call for help.

A. M. Eash.

Marshallville, Ohio

(Old People's Home)

On May 20 a number of young people from the Martin's congregation visited the Home and conducted religious services which were much appreciated.

On June 3 Bro. S. E. Allgyer of West Liberty, O., and on the 10th Bro. Joshua Zook preached helpful sermons here at the Home.

On June 18 Bro. T. K. Hershey and family paid us a short visit. The brother talked a few minutes to our congregation before leaving for the train.

We have had quite a number of visitors this week from various parts of this state and Indiana.

Bro. Isaac Sommers, our hired man, took sick on June 5, and at this date he thinks he will not be able to do any work this summer. This leaves us in need of help.

A number of the brethren have been playing the good Samaritan. On the 20th C. Z. Yoder, J. S. Yoder, and Daniel Ramseyer were here; on the 21st, Joseph Ramseyer and Jonas Smucker; and on the 22nd, J. K. Hostetler and sons, Christian and Harry, and David Byler came and cultivated with cultivator and hoes, and as a result our truck patches and corn fields look much better. We are thankful.

We are now looking forward to have a number of the Oak Grove young people render a program here on the 24th. We feel sure it will be appreciated here, and trust it will prove helpful to the young people.

As many of our friends know that my health has not been so good I will state that I am able to be around most of the time if I go slowly enough. Am often cautioned to take it easy but the work calls loudly for some to be active.

Pray for us.

Yours in the Lord,

P. R. Lantz.

QUESTIONS AND ANSWERS

For the Gospel Herald.

How may the Church become better informed on the conditions and needs of the mission field?

There are several ways which would prove very inexpensive and at the same time very effective. Every congregation, whether large or small, should have Mission Day each year. There should be a forenoon, afternoon, and evening session. Some of the best posted brethren from the home congregation should be asked to prepare a talk or write a paper on some phase of the work. One or two others should be asked to come and take the larger part of the work (members of the Mission Board would be helpful where they can be had). By making arrangements ahead such outside help may generally be had. Write to Bro. J. S. Shoemaker,

Freeport, Ill., secretary of the Mission Board, and ask him to give you suggestions as to suitable topics, methods of conducting the meetings, additional speakers, etc. Many congregations have harvest meetings, Sunday school meetings, etc. Why not mission meetings? Some congregations have mission meetings annually and seem much disappointed if for any reason they are deprived of that privilege. Why not **your** congregation?

Another effective way is to organize a mission study class (this class need not be large) in which the needs of the field are studied. If there is no one in the congregation or near by who is prepared to teach, simply appoint a leader who will make assignments and study with the class and take part in the discussions when the class meets. Should questions arise which can not be determined and which are important, the leader of the class should correspond with Bro. S. E. Allgyer, West Liberty, Ohio, field worker of the Board, who will be glad to give any information which he has at hand. He will also be a good man with whom to correspond in reference to suitable books for class work, methods of procedure, etc. From this class missionary information will be infused into the remainder of the congregation.

Personal study is also very effective as well as interesting. Get a book treating the particular phase of mission work which you want to study and read it carefully. Do not read simply for passtime, but try to store up the information so that you can give it to others as occasions come. Appropriate books have been suggested in the Mission Letter and in the monthly mission annex to the Gospel Herald. If you do not have access to either of these, Bro. J. S. Hartzler, Goshen, Ind., will be glad to give suggestions along this line.

We have church conferences, and in many places there are Sunday school conferences. Why not mission conferences? Or why not have it Sunday school and mission conferences? The Executive Committee of the Mission Board will be glad to give any aid and encouragement to making mission conferences a success. Since the Mission Board meeting and the General Conference are both in the east this year will not some western congregation ask the Board to arrange for a mission conference in its midst? —H.

What doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God?—Micah 6:8.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

May, 1917

General Fund

East Union Cong., Ia.	22.11
Sonnenberg S. S., O.	$ 16.90
J. D. Birky	2.45
The Sisters, Philadelphia	8.00
William Reimer, Ill.	1.00
Midway S. S. O.	19.96
Salem S. S. Alta.	41.25
Amos R. Kurtz	5.00
Freeport Cong. Ill.	97.00
Lowe Estate	60.00
Pleasant Grove Cong. Ill	8.50
Sterling S. S. Ill.	11.27
Fulton Co. O. Congs.	161.00
Solicited by Ella Zook	79.43
Johnstown Dist. S. S. Conf.	41.40
Waldo Cong. Ill.	64.15
Union S. S. Ill.	12.53
East Union Cong. Ia.	42.28
A Bro. West Liberty O.	50.00
Annual Meeting Belleville Pa.	363.33
West Union Cong. Ia.	36.31
Total	$1143.87

India General

Royalty (Light and Shades)	$ 1.80
Salem S. S. Nebr.	30.80
John J. Gotwals	2.50
River Brethren S. S. Calif.	33.99
Metamora S. S. Ill.	25.85
S. L. Warye	15.00
Coalridge Cong., Mont.	5.80
Willow Springs Cong. Ill.	19.32
Daniel Buckwalter	5.00
Annual Meeting Belleville Pa.	5.00
Catharine King	3.00
Sycamore Grove Cong. Mo.	36.70
Ministerial Meeting Albany Ore.	17.00
Zion Cong. Ore.	10.00
East Fairview S. S. Neb.	115.12
Metamora Cong. Ill.	68.82
Midway S. S. O.	27.25
From Souderton Pa.	17.40
Metamora S. S. Ill.	35.13
Salem S. S. Wayne Co. O.	1.16
Mrs. J. H. Loucks	12.00
Sue Landis	15.00
Wood River S. S. Neb.	15.24
Collected by Ella Zook	53.00
Total	$571.88

Missionary Support (India)

South Union and Walnut Grove Y. P. M. West Liberty O.	$ 25.00

Missionary Children Support (India)

Silvia King	$ 1.50
Primary Dept. West Union S. S. Ia.	11.10
Total	$ 12.60

Native Workers Support (India)

Spring Valley Cong. N. D.	$ 5.00
Annual Meeting (A Bro. & Sister, O.)	60.00
Total	$ 65.00

Bible Women Support (India)

A. L. Eshleman	$ 24.00
Busy Workers Class Metamora S. S. Ill.	6.85
M. L. & Elizabeth Troyer	4.00
Sherman Swartz & wife	2.00
Mattie Miller	24.00
Sycamore Grove Sisters Mo.	14.50
H. C. Deffenbaugh	4.00
Nancy Fett's S. S. Class	4.00
Orie and Elta Miller	6.00
M. L. & Elizabeth Troyer	2.00
Lizzie Kurtz's S. S. Class	12.00
Eli D. Yoder and wife	2.00
Salem S. S. Wayne Co. O.	2.00
Jonas Wenger and wife	6.00
A Bro. and Sister Wooster O (at Annual Meeting)	24.00
Sisters Philadelphia Pa.	48.00
Oak Grove S. S. Old Sisters' Class	2.00
Total	$187.35

Leper Asylum (India)

Lizzie King	$ 1.00
Sue Landis	5.00
Total	$ 6.00

Personal for India Missionaries

Sisters Phila. for their Bible women	$ 3.00
Isaac Miller for G. J. Lapp	15.00
L. J. Guengerich for G. J. Lapp	5.00
Katie Kinsinger for G. J. Lapp	5.00
Katie Slabach for G. J. Lapp	5.00
C. J. Gingerich for G. J. Lapp	2.00
A. M. Cong. Ore. for Bible Women	16.00
Total	$ 51.00

Chicago Missions

Geo. I. Sommer	$ 25.00
Union S. S. Ill.	8.28
Ira Schertz	5.00
Abram Eby	10.00
Matilda Speicher	5.00
Baden Mission Ont.	26.10

Provisions

Home Mission—no name	7.80
Gospel Mission—no name	6.50
Total	$ 93.68

Chicago Church Building Fund

Rent	$ 10.00
Metamora Cong. Ill.	450.00
Pleasant Grove Cong. Ill.	336.50
Sterling Cong. Ill.	220.00
Total	$1016.50

Canton Mission

Arthur Wisler	$ 1.00
Henry Horst	12.96
Beech S. S. O.	20.00
A. N. Hostetler	3.00
Martin's Y. P. M.	6.50
Archibald Sewing Circle	7.50
Henry Bender	1.00
T. R. M. S.	2.00
Total	$ 53.96

Kansas City Missions

Sallie Moyer	$ 1.00
Sugar Creek Cong. Ia.	79.50
J. B. Yoder	1.00
M. M. Buch	1.00
J. H. Loucks	5.00
J. V. Fortner	2.00
D. S. Weaver	10.00
Abe Wenger	4.00
J. B. Yoder	1.00

Provisions

Harper Kans. Cong.	10.07
P. J. Shank	.25
B. F. Buchwalter	3.21
Henry Eberly	1.50
D. G. Lapp	.30
Daniel Graber	7.80
M. E. Hostetler	.85
Bro. Loucks Canton Kans.	.30
I. G. Hartzler	2.45
Milton Zook	.35
Sycamore Grove Cong.	15.95
Strang Cong. Nebr.	13.11
West Fairview Cong. Nebr.	24.95
Total	$185.59

Fort Wayne Mission

Friends Fairview Mich.	$ 20.00

Provisions

Salem Cong. Ind.	30.00
Total	$ 50.00

Youngstown Mission

H. H. Stambaugh	$100.00
John C. Wick	100.00
John Stambaugh	100.00
Youngstown Ice Co.	25.00
Strauss-Hirshberg Co.	20.00
Youngstown Mazda Lamp Division	10.00
Mahoning Valley R. R. Co.	5.00
Annas F. Sonnedecker	5.00
Charles Deibel	2.40
A Freer Mohican Provision Co.	2.48
J. P. O'Hara	1.90
Walnut Creek Y. P. M.	5.00
Mr. Tidd	5.00
Leetonia Cong.	7.72
North Lima Cong.	7.50
North Lima Cong. (Provisions)	77.00
House income	117.75
Day Nursery	19.35

Sunday Evening Offerings 3.01

Total $614.11

Lima Mission

Vernon Smucker	$ 1.00
J. Y. Smucker	6.00
Mrs. Barbara Smucker	10.00
Amos King	5.00
P. E. Brunk	1.00
Michael Kreider	4.00
Simon Good	5.00
Aaron Loucks	.50
Henry R. Newcomer	1.00
E. B. Snyder	5.00
Lizzie Stoltzfus	1.00
J. S. Shoemaker	1.00
West Liberty Congs.	10.20

Provisions

N. O. Blosser	$ 2.00
Amos King	1.50
J. Y. Smucker	1.00
E. B. Snyder	1.00
West Liberty Cong.	10.20
Nancy Umble & Lizzie Stoltzfus	1.75
Eva Kauffman	.60
Eli Troyer	.25

Total $ 69.00

Old People's Home

Catharine King	$ 1.00
North Lima S. S.	8.00
Lovina Bixler	2.00
Special Support	52.00
Sales	108.80
Labor	5.50

Total $177.30

Orphans' Home

Junior Girls Martin S. S. O.	$ 12.75
Catharine King	1.00
Margaret Stauffer	10.00
Special Support	330.00
H. C. Datzler	1.00
Unknown Alsask Sask.	7.00
Ruth Bickly	2.00
Simon Good	10.00
A Bro. Archbold O.	5.00
Unknown Millersburg O.	5.00
Farm Produce	22.96

Total $406.71

Sanitarium

Hospital Fees	$676.29
Martha Martin	1.00
Merchandise	6.88
Woodruff Endowment	14.00
J. B. Shank	.50
Litwiller Endowment	10.00

Total $708.67

South American Mission

Collected by Ella Zook $ 44.00

General S. S. Committee

State S. S. Conf. Ill. $ 39.08

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

E. G. Reist, Mt. Joy, Pa., Treas.

India General

Joseph Sensenig	$ 5.00
Mrs. Lizzie Kling	15.00
Kinzer Cong. and S. S.	11.76
J. G. Gingerich	10.00
Amanda Kindig Legacy	42.50

Total $ 84.26

India Orphans

Elizabethtown S. S. $ 15.00

Armenian Sufferers

J. G. Gingerich $ 5.00

Total for month $104.26

CANADIAN TREASURER

India General

Warner Cong.	$ 11.86
Waterloo Cong.	87.67
A Bro. Biehn Cong.	100.00

Total $199.53

Toronto Mission

Dr. Wright Estate and Legacy	$ 95.18
Warner Cong.	5.97
Wideman S. S.	15.05
Floradale Cong.	20.20
King St. Mennonite S. S. Special Children's Fund	27.20
Latchar Cong.	26.00
First Mennonite Cong. Kitchener	38.20
Hagey Cong.	10.00
Schantz Cong.	24.00
A rBo. Biehn Cong.	25.00

Total $286.80

Total for month $486.33

KANS.-NEBR. MISSION BOARD

India General

Pleasant Valley S. S.	$ 12.00
La Junta S. S.	28.61
Protection Cong.	1.00
Roseland S. S.	12.02

Total $ 53.63

Chicago Missions

Protection Cong. $ 1.00

Kansas City Missions

Penna. Cong.	$ 18.00
Protection Cong.	2.50
Spring Valley Cong.	20.25

Total $40.75

Invested Quarters

Roseland Cong. $57.35

La Junta Sanitarium

Protection Cong.	$ 2.50
Spring Valley Cong.	20.25

Total $ 22.75

Hesston Academy & Bible School

Roseland Cong. $ 10.05

Missionary Support (C. D. Esch)

Hesston Cong. $ 17.50

Arthur Holdeman Fire Loss

Penna. Cong.	$ 10.00
Protection Cong.	2.50

Total $ 12.50

Evangelistic Fund

Protection Cong. $ 2.72

General Fund

East Holbrook Cong.	$ .74
Protection Cong.	1.00

Total $ 1.74

Total for month $228.89

IND.-MICH. MISSION BOARD

India General

Simon D. Gnagey $ 50.00

India Missionary Support

Elkhart Cong. $ 17.50

India Native Workers Support

C. A. Shantz and wife	$ 5.00
J. I. Weldy and family	15.00
Olive Cong.	5.00

Total $ 25.00

India Bible Women Support

Chas. Graybill and wife	$ 1.00
Class No. 6 Howard-Miami S. S.	8.00
Clinton Frame S. S.	2.00
Helping Hand Class Elkhart	2.00
Willing Workers Class Elkhart	2.00
Ruthean Class Elkhart	2.00
Class No. 9 Olive S. S.	2.00
Goshen Sewing Circle	8.00

Total $ 27.00

Fort Wayne Mission

Yellow Creek Cong.	$ 20.00
A. R. Miller	1.00
Howard-Miami Cong.	15.39
Bro. and Sister New Paris	16.39

Total $ 52.78

Ft. Wayne Missions Workers Home

Elkhart-Olive-Holdeman S. S. Meeting	$ 34.68
Salem Cong.	34.59

Total $ 69.27

Chicago Missions

A. R. Miller $ 1.00

Chicago Church Building

J. S. Slabaugh $ 25.00

Rural Missions

Midland Cong.	$ 6.51
Yellow Creek Cong.	11.00

Total $ 17.51

Secretary Support

Fairview Cong.	$ 20.00
Olive Cong.	2.73
A Bro., Olive Cong.	3.00
Levi Mann	$ 1.00

Total $ 26.73

Literature Fund

Brethren Chief Mich. $ .50

General Fund

Clinton Frame Cong.	$ 36.36
Bowne Cong.	12.61

Total $ 48.97

Total for month $361.26

MISSOURI-IOWA MISSION BOARD

District Fund

Berea Cong.	$ .80
Coalridge Cong.	18.40
Palmyra Cong.	16.83
Liberty Cong.	1.50
Cherry Box Cong.	1.65
Mt. Zion Cong.	7.85
Oronogo Cong.	1.26
Alpha Cong.	8.97

Total $ 57.26

Kansas City Mission

Berea Cong.	$ 1.00
Liberty Cong.	1.40
Bethel Cong.	2.00
Cherry Box Cong.	1.10
Mt. Zion Cong.	6.35
Oronogo Cong.	1.10

Total $12.95

Children's Welfare Fund

Berea Cong.	$ .75
Liberty Cong.	.60
Bethel Cong.	1.50
Cherry Box Cong.	1.05
Mount Zion Cong.	3.40
Oronogo Cong.	.80

Total $ 8.10

Hesston Academy

Liberty Cong.	$ .10
Mt. Zion Cong.	.27
Oronogo Cong.	1.05

Total $ 1.42

General Fund (General Board)

Berea Cong.	$ .50
Liberty Cong.	.50
Bethel Cong.	2.50
Cherry Box Cong.	1.00
Mt. Zion Cong.	6.85

Total $ 11.35

India Mission General

Berea Cong.	$ 1.65
Liberty Cong.	3.60
Bethel Cong.	5.85
Spring Valley Cong.	6.00
Cherry Box Cong.	1.75
Mt. Zion Cong.	10.10
Oronogo Cong.	.84

Total $ 29.79

Sanitarium

Mt. Zion Cong. $ 1.50

Orphans' Home

Bethel Cong.	$ 1.00
Cherry Box Cong.	.25
Mt. Zion Cong.	2.35
Oronogo Cong.	.50

Total $ 4.10

Old People's Home

Berea Cong.	$ .50
Liberty Cong.	.10
Cherry Box Cong.	.25
Mt. Zion Cong.	2.05
Oronogo Cong.	.45

Total $ 3.35

Chicago Missions

Berea Cong. $ .50

Total for month $130.32

SOUTHWESTERN PENNA. MISSION BOARD

General Fund (General Board)

Altoona Mission	$ 4.19
Rockton Cong.	1.00
Stahl Cong.	15.40

Total $ 20.59

Home Missions

Martinsburg Cong.	$ 5.25
Elton Cong.	1.72

Total $ 6.97

India General

Elton Cong.	$ 2.32
Casselman Cong.	4.73
Glade Cong.	2.75
Thomas Cong.	25.32
Kauffman Cong.	20.15

Total $ 55.27

Altoona Mission

Masontown Cong.	$ 5.10
Blough Cong.	15.50
Altoona Mission	6.40

Total $ 27.00

Rural Missions

Stahl Cong.	$ 16.15
Weaver Cong.	10.52

Total $ 26.67

Total for month $136.50

Children's Welfare Board

Lydia Berkey	$ 1.00
East Holbrook Cong. Colo	7.97
Chappel Neb. Cong.	6.50
E. T. Yoder	3.00
Amelia Zook	1.00
Special Support	41.00

Total $ 60.47

Grand total for month $7027.23

G. L. Bender, Treas.,
Elkhart, Ind.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 12, 1917 (Gospel Witness Established 1905) No. 15

EDITORIAL

"And let us consider one another to provoke unto love and good works."

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory." It is the Christian's hope, the hope confirmed "by many infallible proofs" that the promises of God are sure and steadfast, the hope which prompts the child of God to spend his life to the end that others may share this hope with him.

Hezekiah, as a faithful son of a faithless and wicked father, is an inspiration to all faithful sons and daughters who are deprived of the privilege of having Christian parents. There rests upon parents the responsibility of giving their children a right start. There rests upon children the responsibility of making good in life, no matter what kind of a start they have had.

"Issues of Nonconformity."—The article on this subject, printed elsewhere in this issue, appeals to every thoughtful reader. It presents the underlying principles of this great Bible doctrine in a way that clearly shows that there is more than mere form in it. And this reminds us of the fact that there never was a "thus saith the Lord" but that it was prompted by the Spirit of wisdom, laden with truth which no man can afford to ignore.

When Christ warned His disciples to rejoice because their names were written in heaven rather than because of their great power He touched a weak spot in human nature. Too many, like Israel, when meditating upon what they have accomplished for the Master forget the important fact that it is the work of God through them, and they admire the works of their own hands. It is not what we do for the Lord but what God does for us and through us that counts. Give God the glory for all things, keep yourselves in an attitude of continual devotion and reverence and gratitude toward Him for what He has done for you, if you would continue in a healthy, growing condition spiritually.

The point has often been raised that in our conferences we sometimes make the mistake of imagining that we must settle each question then and there, no matter whether there has been sufficient investigation or not. The point is well taken. Hasty decisions, especially in the way of legislation, has done the cause much harm. On the other hand, we sometimes make the mistake of trying to settle things which have been settled long ago. For instance, when it is proposed to consider the question whether we shall continue obedient to the Lord's commandments and we try to settle that question we are in the same position that Balaam was when he asked the Lord to show him whether he should accept a bribe from the enemy of God's people.

Once in awhile a Sunday school worker gets enthusiastic and claims that four-fifths of the conversions for the Church are due to the work and influence of the Sunday school. Proof: four-fifths of the church converts are Sunday school scholars. Did you ever think that the same mode of reasoning would give the day school credit for an even larger percentage of the conversions? for it is a fact that you rarely ever see a convert to the Church who did not spend some time in school.

But what is the use in making such comparisons or claiming such credit? It is neither logical nor in accordance with the facts in the case. It is but just to the Sunday school to give it a large share of the credit for favorable results in the way of conversions; but who can tell whether, aside from the grace and power of God, the conversion of any one is due to Sunday school work, or home training, or the prayers of some devoted friend, or some touching song, or some impressive sermon, or associations, or to one or more of a dozen other factors that figure in the life of an individual?

Formalism.—Religion without form is like life without a body—neither of them possible in this world. Formalism without religion is like a body without life—a corpse. You may be exact in your observance of church rule, and still be without Christian experience; loud in your praises to God, and still be as "sounding brass or a tinkling cymbal;" go through the motion of being scrupulously nonresistant, and still have your heart full of hatred and envy; ready to pay your church dues and "do your bit" as a church member, and still be "in the gall of bitterness and bond of iniquity." The essential thing is the life, which comes only as a result of God's grace in response to our faith in and acceptance of Jesus Christ as our Savior and Lord. Without this there may be "dead works" but there can be no living service. This world is sending a terrible stench heavenward because there are too many "dead works" church members in it. It is one thing to go through the motion of being a Christian; it is quite another thing to be a born-again child of God, serving Him in the beauty of holiness. Shall we despise form? No; there can be no real Christian service without it. Form becomes formalism only when instead of making it a means to an end we make the end in itself.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE PRECIOUSNESS OF CHRIST

Though precious the diamond, the ruby and gold,
Rich the pearl from the ocean beneath,
There's a treasure more precious, of value untold
In Christ to those that believe.

A manger in Bethlehem His birthplace became,
What a place a king to receive!
Yet from near and far they rejoiced in His name
For He's precious to those that believe.

Though Satan did tempt Him, He still yielded not:
Our Savior no one could deceive.
Through Him we may conquer—oh, blessed the thought,
And precious to those that believe.

His life here below was all holy and true
Ever ready each woe to relieve;
A perfect example for me and for you
And precious to those that believe.

Though God, He is man in sympathy still
Doth His heart for humanity heave.
Every promise to aid He hastes to fulfill,
He loves and wants all to believe.

Though our pathway may lie through affliction's long glen,
Though He chastens us sore and bereaves:
Yet still 'mid our grief may we feel even then
That He's precious to those that believe.
He's preparing us mansions in heaven above,
More glorious than we can conceive.
Oh! there we shall know in the fulness of love
How precious it was to believe.

—Selected.

ISSUES OF NONCONFORMITY

By J. R. Shank.

For the Gospel Herald.

"Let us go forth therefore unto him without the camp, bearing his reproach."

We are living in times of enlightenment. Yet in this time there is still much that is hid from the eyes of men. There is much to cause men to fail to behold the whole truth—poor eyes, obstructed light, or shut out from light by closed houses or by burrowing in the earth. But when we receive light, it is but natural that we want others to rejoice in it with us.

The above subject has been resting upon our mind for some time. Our hearts have been made to burn within us to have others behold things as they have come to us as the light of day has come more and more perfect to our vision.

For some years we have been noting the trend of thought in different individuals on the subject of **nonconformity.** There are only two directions in which it is possible for these thoughts to drift. One is toward the world that stood and mocked Christ on the cross and the other is toward Christ and what He had in His heart for the sin-cursed world for whom He gave His life.

We wish, first of all, that we could so lay down prejudices against certain material things that come into the issue and for once let our mind look at the issue itself. Then as we look at that, the material things that are expressed through them, will become very distasteful to us if they help in any way to express disloyalty to our Master; unless indeed we are so wedded to the world that we despise and reject our Lord.

There were two classes of people at the cross and with Jesus in the hours of rejection. One hated Him and the other loved Him. We hope that in the discussion of this subject we may keep these two classes in view. But we must recall with some degree of pain that all the disciples fled when He was arrested, and Peter, being a little more bold went farther, and in trying to be neutral actually denied Him. So there are still those who pose as disciples who may through similar ignorance and weakness fall because of the eyes and ears of the world about us when we allow their views to affect us.

The friction comes, not between the people of varying customs and upbringing, as is quite generally supposed, but between the Spirit of Christ and the spirit of Satan, who is the enemy of God. It is as impossible for those possessed of the Spirit of Christ to agree with those possessed with the spirit of Satan as it is for truth to agree with falsehood, humility to agree with pride, love with hatred, selfishness with self-denial, and the worshipers of God with the worshipers of the devil. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols" (II Cor. 6:14-16)? The contention is not between gold and silver or brass, or iron or wood. It is not between silk and cotton, or wool. It cannot be between white and black, or other colors. It cannot be between a hat and a bonnet, a ribband or a string, a tie or no tie. Would that all might clearly see that the issue is not material at all. But before we let ourselves out to the full issue will you just hold from jumping to hasty conclusions?

If the contention is not between material things, why then do we hear so much material matter discussed? Almost every page of the Bible is filled with more or less of a touch with the material. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Here in the very beginning of the life of man we see material mingled with spirit. No wonder, then, that we must discuss material along with spiritual elements. However material the tree in the garden of Eden, of which Adam and Eve were forbidden to take, the issue did not rest in the material alone. It was in the fact that the devil came (in the embodiment of the serpent) and brought in a spirit of rebellion against the Creator. It was, Give heed to God, or Give heed to the voice of the tempter. Yet in doing this the material element was the thing that, being handled, turned the tide of man's destiny from innocence and blessing to guilt and a curse.

What in the life of Jesus brought such bitter hatred against Him? No man ever lived more kind and loving. He was a friend to the friendless and ready to do good to every one. Never did He commit sin or wrong His fellow men. Jesus gave the answer Himself, "Me it hateth, because I testify of it, that the works thereof are evil." If Jesus, the Perfect One, came into such strong antagonism as to be hated unto the death, should we today be surprised if we come in deadly conflict with the people of our age, religious in profession though they be when our lives are yielded as instruments of righteousness unto God as His was? So scornfully did they speak of the doctrines of Jesus, that He pointed out the fact that, while they justified themselves before men, it is God who knoweth the heart, and what is highly esteemed among men is abomination in the sight of God. Luke 16:15. While the world exults in having a strong following and gaining the popular assent, the Christian knows that the truth of God does not depend on popularity. The issues of godliness come from a source and deal with humanity in a way that makes the great mass of men consider its claims too narrow. Dear reader, will you then enter with us on the way that leadeth unto life? "For wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Matt. 7:13, 14). We cannot understand or follow Jesus unless we meet the conditions of this narrow way.

It is in meeting the conditions of the narrow way, where we come to the place where we must draw lines. Every normal person has the ability of making sounds by his voice. There is nothing in one sound above another save as it signifies a meaning from the spirit back of it. In dealing with this subject, Jesus said, "A good man out of the good treasure of the heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart the mouth speaketh." There is nothing in the voice, save as the real issue of good or evil proceeds from the heart. It will make a great difference in the judgment as to what kind of sounds we have made after all with our voice. Matt. 13:36, 37. No sound or color or material thing is evil of itself. It is the issue of life that proceeds from an evil spirit which shapes anything up for evil. Corn made into intoxicants becomes the servant of the devil. Clothes made to serve vanity become the instrument of destruction to men. Pride, lust, pleasure, can be satisfied by the manner in which the clothing are prepared and worn. Assemblies are right or wrong according to the spirit which brings them together. Metals are of great service to men but may become instruments of murder in the shape of swords and guns and other equipments that destroy life. But why multiply examples? We can understand the point. There are many things that when they have been shaped into a certain form are well known to be fitted to evil ends. Other things may be used for evil or good according to the hands into which they fall. It is no question where the line is drawn if we know a thing to be shaped for evil. It may make all the difference in the world in doing certain things one time or another, according to the motive of the heart which brings them forth. "God bless you," is a loving thing to say; but it may be verily a sin to say it to a man who is teaching heresy II Jno. 11.

The Church has certain responsibility in drawing lines. The individual must, if he would live in loyalty to Christ, draw lines for himself still closer than the Church well could. All lines must be drawn to meet the real issue that makes the separation between the Spirit of God and the spirit of the devil as he works in the world. The Bible names certain sins which God requires the Church to put from among them. It also gives room for the Church to apply principles that will enable her to name things in every age which are not to be tolerated in the congregation of the Lord. While we should recognize that the place to work is in the heart it should not require much reasoning to understand that some things plainly declare that **"they which do such things shall not inherit the kingdom of God"** (Gal. 5:21). It would plainly be a deception to leave such individuals in a place where they would be considered all right when they were on the way that leads to perdition and others with them.

Those who have earnestly considered the subject of Christian separation will feel that the regulations of the Church are not too hard when they see that they are a means of keeping the Church free from certain evils that come from the enemy of souls. It becomes another issue in our life of loyalty to Christ and His Church when these regulations come before us to be kept. It is impossible for one to have the Spirit of Christ who wilfully disobeys the counsels of the Church, whose leaders have prayerfully made such regulations in the light of the Word and Holy Spirit. (Cf. Acts 15; 16:4, 5). Dear reader, are you acquainted with the regulations of the Church where you labor for Jesus? Have you considered the purpose of them and are you meeting the purpose by the preparation of heart that will make them a blessing to you in your obedience?

But it should reach farther with us than simply what the Church requires. We feel the refreshing influence of the brother who is so wide awake for the welfare of Zion that he voluntarily meets certain questions of dress and amusement in distinct self-denial beyond anything that his leaders have ever asked. We are not surprised that such an one becomes a Spirit-called leader as he grows into the work of the Lord and His Church. On the other hand, we feel, with depressing disappointment, the effect of other young brethren who have faced the same issue and cast their influence on the side of less reproach and greater popularity with the world. After all is considered, it means, in the greaer or smaller things of life that do not come from the Spirit of the Master, that we who fail to take a stand on the side of self-denial and humility, of love and true worship, are failing to go forth unto our crucified and rejected Lord "without the camp, bearing his reproach."

Purvis, Mo.

Material riches are not necessary to the doing of many noble, helpful things. The poorest child can be rich in smiles, kind words, generous deeds, and noble purposes. And these riches are such as can be shared with others, and in the sharing of them one increases his own stock; for the giving of these things mean receiving, while the withholding means losing even that which one already has.—Sel.

SUBDUED

Before God can launch us out into the breadth and sweetness of His service, and entrust to us great things for Himself, we must be perfectly subdued in every part of our nature to His will, and the disposition of His mind. We must be subdued in our hearts, in our wills, in our words, in our tempers, in our manner, subdued through and through so thoroughly that we will be flexible to all His purposes and plans. We must be so subdued that harshness, severity, criticism, sluggishnes, laziness, impetuosity, and all wanting our own way even in religious matters must be subdued out of us. Conversion will not finish this work, and perhaps not one case in a thousand will the second work of grace produce this complete condition of teachable subjugation to God's Spirit. Being able to preach strong sermons on sanctification will not do it, or having charge of camp meetings or conventions, or Bible schools, or the writing of books, and editing papers on Christian holiness will not prove adequate for this grace.

We must be subdued, not merely in our own opinions, not merely think ourselves subdued, not only be subdued in the esteem of our friends and fellow-workers, but subdued so perfectly that the all-seeing eye of God can look us through, and the omniscient One know that we are subdued. God must conquer the man that He can trust with His great thoughts and plans.

The Holy Ghost must saturate us with a divine conquest before He can use us to conquer other souls. The Lord will begin to subdue us with gentle means, and if we sink lovingly and promptly into His mind, the work will be done; but if we have flint or iron in our nature, and it is necessary, He will use heroic means, and put us between the millstones and grind us to powder, until He can mould us without any resistance to His purpose. The greatest difficulty in the way of God's using His servants, even zealous and oftentimes sanctified servants, is that they are not perfectly, and universally, and constantly subdued under the power of God.

We must be so subdued as to stop meddling with other people's matters that God has not entrusted us with; so subdued as not to be calling God's servants hard names, and thrusting at Christians who are doing what they can in their various fields for the Master; so subdued that we can hold our tongue, and walk softly with God, and keep our eye upon Jesus, and attend to our own work, and do God's will promptly, lovingly, glad to have a place in His

kingdom, and do a little service for Him.

Oh! it is grand to be absolutely conquered by the Holy Ghost and swing out a thousand miles from everybody and everything into the ocean of God's presence, and work with Him in humility, without chafing, without fault-finding, without stumbling over others, without religious peevishness, and bend with every plan that God gives to us.

When we are subdued in the sight of God, He will work miracles in us and through us; miracles of mercy and power in experience, in healing, in finance, in opening doors, in widening the fields of service, in gentleness and sweetness of the inner heart life; miracles of grace that will astonish us and surprise our friends, and utterly amaze our enemies when they come to know the magnitude of what God has wrought. Let us get subdued in every way, in everything, so subdued that we can keep still in God, and see Him work out the great, bright thoughts of His eternal mind in our lives.—Sel. by May S. Gauger.

WHY CHRISTIANS SHOULD ABSTAIN FROM STRONG DRINK

By R. J. Heatwole.

For the Gospel Herald.

Every Christian has the love of God shed abroad in his heart by the Holy Ghost (Rom. 5:5) and is taught to be sober (Tit. 2), pure and peaceable (Jas. 3:17). Since no drunkard shall inherit the kingdom of heaven (I Cor. 6:10) we should abstain from that which makes us drunk and causes us to hate and abuse those whom we are to love and hold dear in our own families.

The only way to be safe is to abstain, totally abstain from strong drink. It is the moderate drinker that makes the drunkard. We should abstain from all appearance of evil, hence should totally avoid all places where strong drink is sold.

I know a man who is a day laborer. One evening he walked a mile and a half out of his way home because the main road led by a saloon and he felt unsafe to go near it, having been a drunkard once himself.

Some people uphold drinking wine because Christ made it. So do I—when it is made of water, like that which Jesus made. At the time Christ instituted the communion He used "the fruit of the vine." The medical name is "mentone." It is simply grape juice, and has never been fermented into anything intoxicating. Jesus therefore, in the communion services or other places, never taught His disciples to drink wine which causes people to "err in vision and stumble in judgment." We here in the west make it a specialty at communion services to use the fruit of the vine, just as we think Christ used it. The wine which Jesus made was not dangerous, like that described in Prov. 20:1. "Look not upon the wine when it is red," for "it biteth like a serpent and stingeth like an adder."

Windom, Kans.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE CALL OF AFRICA

Eastward, o'er the broad Atlantic,
In dark superstition drear
Are two hundred million people
Whom the Father's heart holds dear.
Looks his eyes in pity on them
In their sorrow, suffering, sin;
And he longs to send a message,
To invite them unto him.

'Tis the land of "darkest Africa,"
Where sin reigns in power supreme;
Where an awful gloom has settled,
Scarcely lit by one bright gleam
From the portals up in glory,
With the Savior waiting there:
Telling us to go and tell them
Of the place he doth prepare.

Oh, ye children of the Highest,
Can you idly take your ease,
While poor Afric's sons and daughters
Are upon their bended knees,
Serving wretched demon-spirits,
Seeking help, Oh, sad their lot!
Just because we still are waiting—
"Just because we love them not?"

Fathers, are earth's treasures dearer
Than those souls Christ died to save?
Mothers, have you a son or daughter,
With a heart that's true and brave?
One to lend unto thy Maker?
One to break life's living bread?
One to snatch the "brands" for Jesus?
One to rouse them from the dead?

Young men, are you truly manly
When just doing as you please,
Seeking pleasure, fun, and pastime,
Idly going at your ease?
Harvest-hands the Lord is calling,
Men of courage, purpose, might,
Men who hear the call of duty,
Men who stand for God and right.

Women young with heart of woman,
Can you see these souls go down,
Down to weeping, wailing, gnashing,
In dark heathen stream to drown?
Haste, then, to those souls in darkness,
Tell of Him who died to save,
Soothe their anguish-riven spirits
Ere they reach a Christless grave.

—Carl J. Tilton.

We should endeavor to gain some new thought each day. In this way we add to our stock of knowledge, and prepare for our future happiness and success."

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.
(200 S. 7th St.)

Saturday, the 23rd inst., Bro. Joe C. Driver, of Garden City, Mo., conducted services here in the evening at which time one person was received into church fellowship, having made the good confession here some time ago.

Sunday, the 24th, Bro. Allan Good of the Argentine Station, was ordained to the ministry, Bro. J. C. Driver having charge of the service. May God's abundant grace be with and upon him in his added responsibilities.

Bro. John B. Yoder of Garden City, Mo., was also at the missions Saturday and Sunday as above noted and took part in the services.

Monday evening, the 25th, Bro. C. D. Esch stepped into the Mission and stayed over night, leaving the next morning again for Hesston.

Instead of having the public services in the hall at Argentine this summer, arrangement has been made whereby they are to be held in the open air in a grove near the end of the Argentine car-line. First service was held there last Sunday morning.

Bro. and Sister John Schiffler of near Roseland, Nebr., arrived at the Mission this morning (the 28th).

Monday evening Bro. Robert Gibbons was riding on the street cars returning from his work when his head struck against a pole and was severely hurt. He is receiving treatment at one of the hospitals here in the city.

Your brother,
J. D. Mininger.

June 28, 1917.

Philadelphia, Pa.
(2151 N. Howard St.)

Dear Herald Readers:—"Great is the Lord, and greatly to be praised; and his greatness is unsearchable." He continues to have His eye on this corner of the great harvest field.

These warm summer days many go to parks or elsewhere for a change on the Lord's day, so that it takes greater effort to get people into the meetings.

Gratefully received, a check for $200 from the Elizabeth D. Moyer estate, which nicely covered a bill, also $75 special from the Kauffman farm, a check for $9.50 from Souderton, a crate of eggs from Shippensburg. Different brethren who attend market in the city have kindly given of their good things, so we had for our own use, and could share with the sick and needy. We are glad Heb. 6:10 is ever the same, and that "God is not unrighteous to forget your work, and labour of love," who

have helped in any way. Continue to pray for the work here.

Mary S. Denlinger.

June 28, 1917.

ORPHANS' HOME LETTER

By A. Metzler.

For the Gospel Herald.

In our last Orphans' Home Letter in the Gospel Herald, instead of "lonely" read "**lovely**" children because there is nothing **lonely** about them. Since we wrote that letter we have again admitted 5 little boys and girls into the Home and will be obliged to close our doors against further admissions until we either find homes for some of the little lovely boys and girls we have here at present to place out, or else find more workers to help take care of them. Our number at present is 81 and others knocking for admission, and all of them are well. Will you help us to take care of them either by your contributions or by taking one or two into your home that you can call your own, you who know what it means to feed and clothe some 90 people?

West Liberty, Ohio, June 28, 1917.

THE MISSIONARY AND HIS TASK

By J. N. Kaufman.

For the Gospel Herald.

It is very difficult to picture the real experience of the missionary in his daily work in the city or in the foreign field. As a rule missionaries do not care to speak about their hardships and trials; and as to sacrifices—well, the true missionary of the cross knows no sacrifices. He goes into his work for the purpose of bringing souls out of sin into the blessed light and hope of the Gospel and he is willing to do difficult things in order that his purpose may be accomplished.

The fully consecrated missionary is just as human and just as subject to human emotions and disappointments as any other Christian. The experience of leaving home and friends is often times a severe trial and when the great ship moves away from the pier separating, perhaps for life, from home friends there are tremendous tugs at the heart strings. Once on the field he finds there are very strenuous demands made upon him in his effort to adjust himself to conditions in every way opposite to those he knew before. Life is different, the climate is severe, the people speak a different language, worship strange gods, live a strange kind of a life. But the great strain which tries the missionary's soul is the awful condition of degradation and sin in which the people are living. Then when he finds that he is able to help a little here and there in making Christ known he sees so many places where Christian workers are needed and so many people who can not be reached that it is almost nerve-racking. But forgetting himself he throws his whole life into the work that by all means he should be able to save some. Inconveniences are then as a "drop in the bucket."

At Dhamtari we have more than 500 miles to the grocery store. The local butcher supplies a very poor grade of goat meat. I know of a missionary who sent for meat to the local butcher and only by accident found out that the butcher was a leper! We in the home land are appalled when we hear of yellow fever, plague, cholera, small pox, and leprosy. But the foreign missionary remains at his post during the ravages of such scourges when all other responsible persons have fled. Many a time has the writer prayed with sick lepers in their rooms and God has heard those prayers.

The mental hardships are perhaps the most severe. Frequently the missionary is sent to lonely outposts where he seldom sees white faces besides those of his own family. Letters from his friends in America come less and less frequent and the missionary is almost completely shut off from the rest of the world. After some years there will be children to be taken care of and educated. For a time they can be kept with the parents on the field but in order to educate them we have to send them a thousand miles away to school. How many of the dear readers would be willing to send their children from seven years up so far away to common school and not see them from 7 to 9 months out of every year? And then when the child gets to be 12 or 15 there comes the awful experience of leaving the dear children in America while the parents continue their work 10,000 miles away!

Pathetic scenes of sacrifice and devotion on the part of the missionary may be cited. A sick husband in Turkey asks for the photo of his wife and children to be hung near his bed so that he might gaze on their dear faces for he never expects to see them in this world. A missionary mother in Syria lines a rude box, places in it the still form of her little child and sends it away for burial then hurries back to her sick husband and tries to keep up a brave heart so as not to let him know that her heart is breaking! In a little mission in Bengal an epidemic of small-pox broke out which in a few weeks took half of their missionaries. When little Mary Friesen died in our Mission, arrangements for her burial had to be made before the other missionaries could be summoned by messenger for it was 14 miles to Balodgahan and in such a hot climate bodies can not be kept long. While Bro. Friesen made a little coffin with his own hands for his daughter, Sister Friesen prepared the body for burial! Sister Annie Funk of the General Conference Mennonite Mission was on her way to the home land and very eager to visit once more her sick mother who lived in Bucks Co., Pa. On mid Atlantic, in the dead of night, the Titanic went down and Sister Funk with hundreds of others went to her watery grave. Such experiences are considered only a matter of course by the missionary but to those who look on from the outside they seem inexpressibly sad!

I might go on and enumerate many more such experiences but I refrain. Enough has been said to give you some idea of the variety of experiences which come in the task of the missionary. If this short article will serve to bring about a closer co-operation between the missionaries and the Church at home its object will have been realized.

Johnstown, Pa.

God is patient with our faults. We should, therefore, be patient with oth- about a servant who owed his master ers. Our Savior told another parable a great sum of money. When he could not pay this tremendous debt his master freely forgave him. Then the servant went out and found one of his fellow servants who owed him a small sum, and he had this servant arrested and put into prison became he could not pay it. This is a picture that we see too often in our everyday life. God has freely forgiven us our great debt of sin, and for that reason if for no other we ought to be willing to forgive and overlook and bear with the little faults that we see in others.—Sel.

Forbearance as a Christian virtue has a double meaning. It implies restraint upon our part so that we control the passions and appetites and impulses of our nature, which if indulged might dishonor God, disgrace ourselves, and injure our fellowmen. Forbearance as a Christian virtue also means patient endurance of that which might annoy or offend us. Thus it means that we should carefully criticise and control our own selves while at the same time we should not criticise and condemn others. The Scripture reading suggests several reasons why we should exercise forbearance.—Sel.

"Companionship counts for so much in life that we should be careful whom we choose as companions."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

XXV. Using Tobacco

Wherefore do ye spend money for that which is not bread.—Isa. 55:2.

The use of tobacco seems to be more common among the poor class of people today than ever, although it is taught against in the public school as it never was before. I suppose it is hard for a father to teach his boys to refrain from the use of it and at the same time be a user himself.

Cigarettes are used extensively at this time by the boys, and even in some quarters the girls are beginning to use them—and the more of them that are used the more insane asylums we will be obliged to build. Some one has said he can pick out the habitual cigarette-smokers. The habit leaves its mark on the countenance; it also shows a rather brown complexion as well as a sleepy look. True, then, one who is given to this habit is not at himself. The apostle says that we should not defile the temple of the Holy Ghost and if any man defile the temple of the Holy Ghost him will God destroy.

Boys are imitators. We can't blame the boys so much. They want to do as we do. Did you ever see a child on a mother's knee, Bro. preacher, that tried to do as you did when you were preaching? Do you remember how the child tried to make gestures as you made them? Well, as it is true with regard to preaching, it is true in other ways.

I sometimes see a preacher in my neighborhood walking the streets with a cigar in his mouth. Oh, it looks so filthy in this refined age as it is sometimes called. Some people think since our grandparents were tobacco-users we had better not be too hard on it. My grandparents were tobacco users, but I feel quite sure they would have been very glad if they could have left this world knowing that they did not have a grandchild that used it. My grandmother told me it was ugly to use tobacco and I was never to begin it. "I have begun," she said, "and can't quit."

The devil makes the boys believe, sometimes, that in order to be men they must be tobacco-users. How big they feel when they have got so far along that they can show by their saliva that they can chew tobacco now, even though it had made them so sick that their parents thought they were nearing death's door. Is there anything more unreasonable than using tobacco? Think how people chew it around and spit it out or draw in the smoke and blow it out, sometimes to the offence of others.

Many people that used tobacco for over fifty years live to be old men and women and then they nearly all advise against the use of it. No one wants to be a slave. Many are slaves to the weed. How glad they would be to be boss of it; but it is boss of them. Many boys have become habitual users against the will of their parents, and are successful in keeping it from their parents for years. We have known parents that were of the impression that the children would not think of using it and at the same time were in it. Is this not acting a lie? The very fact that so many boys get into the habit and feel big over it proves the wrong of it. The apostle says we should "cleanse ourselves from all filthiness of the flesh and the Spirit," the one just as important as the other. Is tobacco filthy? says some one. Well, I could not say that it is cleanly. I have seen men take a bite of tobacco that was all covered with dust and dirt as well as being well saturated with perspiration. It was warm weather, and tobacco users have their tobacco with them and sometimes it looks less appetizing to the user than at other times. The high cost of living may have something to do with the use of tobacco in some but in others it may be the same. It is said of a certain woman who went to the country store with half a dollar to buy her groceries that she bought fifteen cents worth of coffee, ten cents worth of sugar, and a quarter's worth of tobacco. Tobacco had the first place, you will notice.

Many times have I felt sorry for the poor mothers that had to clean spittoons. Of all the filthy jobs, it seems to me this is the greatest, especially when it has a lot of cigar stumps and a number of tobacco quids mixed in.

The Revelator says, let him that is filthy be filthy still, as he says, let him that is righteous be righteous still. I write this so that our dear young people may think of the habit in the light of God's Word. Do we think that God is pleased with it?

As far as I know all our conferences are advising that the ministry should be free from the habit. Ministers should be ensamples to the flock, yet I would be glad if the entire Church were rid of it. Can we let our lights shine using it, brother? Are we witnessing for Him as we should, using it? Can we say follow us as we follow Christ, using it? Are we spending our money to the glory of God, using it? Are we sure that God will not hold us accountable for it? Are we consistent when we punish our boy for doing something that we do ourselves? Is it right to do something that we can't tell others to do? "I beseech you, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Palmyra, Mo.

HOW CULTIVATE THE SPIRIT OF REVERENCE?

By Anna Yordy.

For the Gospel Herald.

"Reverence is a continued manifestation of fear mingled with respect and affection."

When we notice the combination that is needed to produce reverence, we find it extremely difficult to analyze. It is an influence that can be felt much more readily than explained. It is that which surrounds God's true children, distinguishing them from others because of the true inward life that is continually nourished by God's Word and by prayer.

We cannot rightly approach God without holy fear, when we realize that He is a supreme, perfect, and eternal being—One who is ever present, all-powerful, and glorious. Is it any wonder that it makes us shudder to hear His name used so often in vain, and often so lightly spoken, not only by profane men and women, but often by small boys and girls who innocently follow the examples of those about them? Right in line with this I would like to mention the great importance of reverence in the home.

We might well ask, Is the spirit of reverence increasing or is it decreasing in our land? Many will agree that it is fast disappearing from our American homes and therefore noticeably absent all about us, for if the spirit of reverence once leaves our homes it isn't long before its effects are felt by the entire nation. Strife between our coutries would be an impossibility if reverence was truly cultivated in the family circle.

This influence, like every other worth while influence, is most easily cultivated in the home.

On entering a home one need not ask those residing there if they be reverent or irreverent. A comparatively short time will determine which influence predominates.

The vibrations in the realm of the home are felt by the children at a remarkably early age—long before

(Continued on page 293)

Sunday School

For the Gospel Herald.

Lesson for July 22, 1917—II Kings 18:13-19:37

SENNACHERIB'S INVASION OF JUDAH

Golden Text.—God is our refuge and strength, a very present help in trouble.—Psa. 46:1.

Introductory.—We have before us a lesson fairly well known to the average Bible student. This should be taken as a good opportunity to launch out further and gather the many valuable lessons which the story of Sennacherib's invasion of Judah brings with it. Most of the lessons learned are for present day application.

Hezekiah's Reforms.—When Hezekiah came to the throne he found his kingdom in a pitiable plight, an heritage left him by his wicked and profligate father. But he set about faithfully to institute needed and healthy reforms. He repaired the waste places, destroyed idols, re-established the worship of Jehovah, and for a time the kingdom prospered.

Perilous Times.—But Hezekiah was not to be left alone in his prosperity. First the northern kingdom, having been more wayward than Judah, reached the limit of divine endurance and that kingdom was delivered into the hands of the Assyrians. This happened in the sixth year of the reign of Hezekiah. For some years Judah was left alone. But this prosperous little kingdom was too tempting a bait for Sennacherib, and in the fourteenth year of Hezekiah's reign the trouble began in earnest. Sennacherib came at the head of a mighty army and took the fenced cities of Judah. Hezekiah was overawed, and agreed to pay tribute. The terms were agreed upon and Hezekiah thought that now he would have peace. Many a church member has sought peace with the world in the same way. Compromise with the enemy brings temporary peace but the devil is not satisfied until he has the soul as well as the service of these world-compromisers. Soon Hezekiah had knowledge that the payment of tribute did not satisfy Sennacherib. The Assyrian king had a powerful aid in Rabshekah. He brought all manner of intrigue against Hezekiah, offered bribes to several of Hezekiah's men, cast reproach upon the God of Judah, referred to the superior strength of Sennacherib, and threatened with blasphemous oaths to visit mighty wrath upon the kingdom in case resistance were made. Thus did poor Hezekiah realize that his compromising policy was as futile as it was weak, and he was brought face to face with the direct consequences both to himself and his people.

Hezekiah Secures Aid.—Hezekiah had remained faithful to God all these times, but he had made the same mistake that so many church members of the present day are making—he did not take his matters to the Lord as he should, but rather sought to direct the affairs of the kingdom according to the dictates of human wisdom. But now matters were getting desperate: he was at his wits' end. Something must be done immediately and he was powerless to deliver his people. He sought the Lord in earnest. He sent to Isaiah a request for prayer. This faithful prophet took the matter to the Lord in prayer and received a comforting message from the Lord. From this time on Hezekiah went to the Throne for his power and things went better. A blasphemous and threatening letter from Sennacherib was laid before the Lord and Hezekiah prayed earnestly that God may save his people and mete out the justice to Sennacherib which his iniquity demanded. The aid thus secured meant more for Sennacherib than the alliance of the mightiest of earthly conquerors. Every child of God should make a prayerful study of this event in the life of Hezekiah and Judah, and profit by the lesson which it teaches.

Sennacherib Overthrown. — After Hezekiah had learned the lesson of casting his burdens on the Lord the issues of the conflict were no longer in doubt. God is mightier than all the forces of earth and hell combned. We notice how easily He overcame. What of Sennacherib's mighty and victorious hosts? of Hezekiah's defeated, fearful, and half rebellious handful of people? That was as nothing before God. One night as the Assyrian army lay asleep, having doubtless lain down in confidence that on the morrow they would go forward and complete the work of conquest, the angel of the Lord entered the Assyrian camp and 185,000 soldiers ceased to live. As the rest of the army woke the next morning they were terror-stricken at the sight of their dead comrades. They fled in dismay. The confidence of Sennacherib was gone. He had met the God whom he had so blasphemously and boastfully defied, and found himself a helpless, miserable creature in His hands. He rushed, panic-stricken, to his own palace, and about two years afterwards, while worshiping his gods to whom he formerly credited his victories, he was murdered by his own sons. We look at this incident as the finishing stroke of a series of events which show how vain it is for sinful man, though counted mighty in the eyes of fellow men, to oppose the Lord in anything. The reason why we do not all live the overcoming life and why this world is not a beautiful, happy, glorious paradise of God is because we do not trust as we should in the Lord Jehovah and acknowledge the leadership of the Lord of hosts.—K.

Our Young People

ELIJAH LEARNING THE BETTER WAY.—I Kings 19; 21:1-21; II Kings 2:1-11

Topic for July 22

MOTTO

"After the fire a still small voice."

THE STUDY HOUR

I. **Elijah.**—Little is known of the ancestry of Elijah. He is called the Tishbite, probably because he was reared in the village of Tishbi. The name Elijah means, "My God Jehovah." The name seems very appropriate to the life which he lived. Just how he was called to be a prophet is not stated. The first knowledge that is given of him is when he appeared suddenly in the presence of Ahab and announced the famine that would last three years or until Elijah would say the word that it should be broken and thus prove that Jehovah liveth.

During the famine Elijah was miraculously kept alive by the food brought to the brook by ravens. After this he was fed by the widow whose meal and oil was miraculously increased day by day until the time that the famine was broken.

At the close of the famine Elijah met Ahab and had the wonderful demonstration on Mount Carmel to prove that the true God was Jehovah who alone could answer by fire in answer to prayer of His prophet. Then came the rain in answer to the prayer of Elijah.

After this demonstration of the power of God came the period of despondency in the life of Elijah when he fled into the wilderness from the presence of the wicked Jezebel and requested that the Lord might permit him to die. God tenderly cared for him and taught him that there was still work for him in Israel and that there was also much to be encouraged over since there were still seven thousand who had not bowed the knee to Baal nor kissed him.

Out of this period of discouragement, Elijah is led to finish his task as a prophet and pave the way for his successor Elisha. God showed him that the great demonstrations of His power are only beginnings for the still and more effective operations which work in the life of the people. He showed him what greater things were in store for him than possibly sould have been had Elijah's prayer for death been answered under the juniper tree. For Elijah was taken up to heaven in a whirlwind and thus completed in a glorious manner a life of service. God's ways are always better than we are able to ask or think. Compare the text of the topic.

PERSONAL THOUGHT

God is my teacher. May I be teachable and pour out my imperfect view of things to Him in all submissiveness that He may lead me into the fullness of His plans of wisdom for my life and for the people.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JULY 12, 1917

Field Notes

Bro. T. K. Hershey, prospective missionary to South America, is at present visiting congregations in Ontario.

Arrangements are being made to hold a Sunday school meeting at Pond Bank near Chambersburg, Pa., some time during the summer.

Arrangements have been made for the ordination of a minister and deacon in the West Liberty Mennonite Church, McPherson Co., Kans.

Bro. C. K. Brenneman of the Canton, Ohio, Mission, preached a very inspiring sermon at the Bethel Church, Medina, Co., Ohio, on Sunday, July 1.—N.

If previous arrangements were carried out Bro. and Sister D. H. Dender of Hesston, Kans., worshiped with the congregation at Strang, Nebr., last Sunday.

Last Sunday was the time set for a Sunday school meeting to be held at the Pea Ridge Church near Palmyra, Mo. A good program had been arranged, and we hope to hear of a good meeting.

Bro. J. E. Martin and wife, who have given their special attention to the work at Pond Bank, Pa., during the past two years, have decided to locate at Altoona, Pa., to assist in the work at that place.

The brethren, T. M. Erb and Aaron Loucks, left Scottdale on Sunday afternoon for Masontown, Pa., where Bro. Erb preached an edifying sermon in the evening. They returned to Scottdale on Monday morning.

Bro. P. E. Whitmer moved to Bluffton, O., last week. He preached a very acceptable sermon at the Zion Church last Sunday. Bro. Whitmer and family are now visiting at his former home, North Lima, Ohio.—S.

An inspiring Sunday school meeting, held July 4, is reported from Freeport, Ill. There were present a number of brethren and sisters from other congregations and all felt that a profitable day was spent in the service of the Lord.

Bro. J. S. Shoemaker writes from Freeport, Ill., under date of July 7: "We had an inspiring Sunday school meeting here on the 4th inst. There were at least a hundred here from Sterling. We were also pleased because of the presence of Bro. and Sister T. M. Erb."

Bro. T. M. Erb and wife, of Hesston, Kans., spent a few days last week at Freeport, Ill., after which they came to Scottdale, arriving here last Friday and remaining over Sunday. Bro. Erb preached a helpful sermon on Sunday morning at the Scottdale Mennonite Church.

July 29 is the day set apart for a Sunday school union to be held at Bluffton, Ohio, the schools participating being Lima, Bluffton, Elida, Stark and Blanchard. The meeting opens with a round table for teachers, conducted by Bro. Rudy Brenneman, and closes with a sermon in the evening by Bro. A. J. Steiner.

The Lesson Picture Cards for this quarter have finally reached us and have been mailed. We hope there will be no further delay in reaching their destination. Should your supply not reach you by the last of this week, please inform us and the matter will have our prompt attention.

Bro. A. H. Wambold, of Mazeppa, Alta., in sending us a report of the Alberta-Saskatchewan Conference (which we mean to publish in next week's Gospel Herald) writes, "The conference was well attended, with good interest." One sentence in the report is worthy of meditation for profit in other fields: "The conference members were all present."

Good interest is reported from the series of meetings held recently at Flanagan, Ill., with Bro. Clayton F. Derstine in charge. There were seven public confessions and the brotherhood greatly strengthened in the service of God and the Church. Bro. Derstine expects, the Lord willing, soon to go to Souderton, Pa., his former home, to remain a short time.

Bro. T. K. Hershey and family said good-bye to Bluffton last week as they stopped over a day to finish packing their goods preparatory for their trip to South America. The Zion congregation greatly appreciated their short stay and are sorry that they must leave. Yet, through the laboring together for this short time the Church is now directly interested in the opening of the work in South America, and their prayers go with Bro. Hersheys.—S.

The brethren, David Hofer, Elias Walter, and Joseph Kleinssasser, of South Dakota, came to Scottdale on Saturday, July 7. They are on their way to Washington, D. C., in the interest of exemption from military service. They represent the Hutterian Brethren, or Bruderhof Mennonites, who have always been quite consistent in their position on the principles of nonresistance. Their church takes its name from Jacob Hutter who was burned at the stake at Innspruck in Tyrol, in 1536, and who differed from the Mennonites principally on one point: he insisted on a communistic life. The Hutterian Brethren hold all their property in common. They have now in South Dakota and Montana 18 churches or communities comprising about 2000 members. The said brethren, who are on their way to Washington, express themselves to the effect that their members will under no consideration become a part of the military organization and will suffer persecution rather than burden their conscience by inconsistency on the important principle of nonresistance.—H.

Correspondence

Protection, Kans.

Bro. Peter Unzicker was with us again over Sunday, June 24, and preached three interesting sermons. His texts were Psa. 25:14, Rom. 1:6, and I Pet. 4:17. On Monday evening Bro. J. D. Charles preached a sermon on Nonresistance, using many references. If we use the law on our fellow men, how can we expect to be exempt from military service when drafted? On Tuesday evening Bro. Charles spoke on Influence. Text, Job 38:31, also Matt. 21. Let us prayerfully consider whether the influence of our life is for good or for evil, and whether we are following in the footsteps of our Savior.

June 30, 1917. John Schrock.

Dalton, Ohio

(Swiss Mennonite congregation)

Greetings of Love to all Herald Readers:—Sunday evening, June 17, there was a goodly number present at our church to listen to a good sermon by Bro. T. K. Hershey who intends to go in the mission field in South Ameica. Text, I Jno. 3:1. May God bless the missionaries. If only more could say like Isaiah, "Here am I, send me."

July 1, 1917. Cor.

Cherry Box, Mo.

Dear Herald Readers, Greeting in Jesus' worthy Name:—On June 24 reorganization of Sunday school took place and the following officers were elected: Supts., John J. Detwiler, Noah Detwiler; Secys., Alma Johnston, Uriah Johnston; Librs., Ruth Detwiler, Nellie LaMont; Treas., L. J. Johnston; Chors., Noah Johnston, Lydia Littleton.

Bro. J. M. Kreider, wife, son Philip, and grandfather Buckwalter, all of Palmyra, came here on Friday, June 29. Bro. Kreider preached three very edifying sermons; on Friday night, Saturday night, and Sunday morning. During the day he made ministerial visits which were appreciated by all. Because of the condition of the weather they left immediately after the sermon Sunday morning. We know he is ever about his Father's business and we pray God may sustain him all through this uneven journey of life.

On May 11, Bro. Almon Fortner and wife, Bro. John Fortner and wife, motoring from Freeport, Ill., arrived here and spent a short but appreciable time visiting relatives and friends. On Sunday those who conveniently could, collected together and spent our time very profitably in learning songs from the new book, "Life Songs," Bro. Almon Fortner being our leader and helping us to interpret the songs.

Bro. John J. Detwiler, formerly from Shannon Co.—who has spent the last four years in Hesston—has also spent a month with us helping in the Sunday school work. We are glad for his presence here but in the near future we must bid him adieu and our emotions are touched for we are very much in need of Christian young people.

Sister Hannah Bissey spent a few weeks visiting aged parents, relatives and friends in Hesston, Kans. While there she attended commencement exercises. Pray for the work and the workers in this part of God's vineyard. Alma A. Johnston.

July 2, 1917.

Bay Port, Mich.

(Pigeon River congregation)

A hearty greeting in Jesus' Name:—We enjoyed a very interesting Sunday school today, although the attendance was quite small, compared to other times, on account of measles being scattered over the greater part of the district. Some were quite sick but none seriously ill, as far as the writer is aware.

We are having lots of rain and much damage done to crops.

Bro. John Neuhauser of Manson, Iowa, is here visiting his son William.

God bless all those who try to do His will. Simon D. Gnagey.

July 2, 1917.

Miami, N. Mex.

Dear Herald Readers, Greeting:—As it has been a long time since I have written, I will at this time write a few lines. I am at Raton, N. Mex., with our little boy. He had the misfortune of getting in the way of the mower sickle and his foot was nearly severed from his leg at the ankle. I am praying that the same power that performed miracles long ago will bless us equally as well. As there is no church here items would be of little interest. Though isolated from the Church by circumstances that can not be altered, I am trying by the help of God to live the Christ life. I now hold my membership in the La Junta, Colo., Church. I was hoping to go to communion this fall but our little boy's misfortune may prevent that. My husband also was run down by an automobile and has a bad ankle. He goes on crutches. Remember us at the throne. Although isolated from the activities of the Church, I watch with interest the reports of work being done throughout the brotherhood and wish for the Church a prosperous year in these troublous times. May God overrule all to His glory, is the prayer of an unworthy sister,

July 2, 1917. Lizzie L. Lapp.

Kenmare, N. Dak.

Dear Readers of the Gospel Herald:—We have many things to praise our heavenly Father for. We are thankful for the meetings which closed last night. On the evening of the 20th the meetings began. On the 25 and 26 we had our Sunday school conference. The churches at Wolford and Surrey were well represented. There were also two here from Coalridge, Mont. Some of them stayed for the Bible conference following the Sunday school conference. We are glad they could be with us to help in the work. Bro. Andrew Shenk came from Oronogo, Mo., to teach us the life-giving Word. We are thankful for the many truths and helps that were presented. I think it will be a great help toward the building up of the church at this place and all the congregations which were represented. Four precious souls renewed their covenant with God. God bless them and keep them on the upward path, is our prayer.

From here Bro. Shenk went to Wolford to hold meetings there and Bro. L. A. Kauffman is holding meetings in the school house near Surrey.

Yours in Christian love,

July 2, 1917. Pearl Kauffman.

Dale Enterprise, Va.

On the 24th of June, at the regular service at Weaver's Church, five young souls were added to the Church by water baptism. An appropriate sermon was delivered by Bishop L. J. Heatwole, after which he administered the rite of baptism.

July 3, 1917. S. M. Burkholder.

Palmyra, Mo.

Greeting to all:—I would that all might abound in Christ's service.

We had our teachers' meeting at our house tonight. After studying together the ungodly life of Ahaz and how utterly he failed we feel greatly encouraged in the work that yields an hundred fold in this world, with persecutions, and in the one to come, life everlasting.

We organized our Sunday school the last Sunday in June for one year as follows: Supts., John H. Hershey, Harry Buckwalter; Sec.-Treas., Phebe Hershey; Chor., Anna Kreider. Pray for our little band at Palmyra.

My trip to the last General Board meeting at Belleville, Pa., Lancaster Co., Pa., for a few weeks, and one day stop over at Scottdale, Pa., was made safely, for which I owe praise to one who is Power over all.

Some impressions by the way that seem dear to me:

1. The work of the M. B. of M. & C. has grown to the extent that it may be called a great work, needs our

(Continued on page 292)

Miscellaneous

MY PRAYER

Inspire me, Lord, to know Thy will,
And in my heart implant Thy Word.
Thy Word is Truth. Oh! keep me still,
To know that Thou art God.

I thank Thee, Lord, that Thou didst call
The weary and the laden one
To come to Thee. It means us all—
Means me! To Thee I come!

When Satan seems to be around,
And strife exists—and idle words—
Discouragements and cares abound—
'Tis then I need Thee, Lord.

I need Thy love. My heart cries out
For love that will not change or die.
For love like Thine I cannot doubt,
For love like Thine I sigh.

For love like Thine Oh! give me grace
Each loving duty to perform.
Oh! keep me still to see Thy face.
Let Satan be disarmed.

I love Thee, Lord. Thou first loved me.
Thy blood was shed to set us free.
Grant, Lord, my love to all may be
As Thine on Calvary.

Though weary and alone I plod,
Though fiery trials meet me here,
I know that Thou the same path trod,
I know that Thou art near.

I praise Thee, Lord, that I do know
That Thou didst call me unto Thee,
And that Thy Word Thou didst bestow,
To aid and comfort me.

Thy Word, "Come unto me and rest,"
Is precious, Lord, because 'tis true.
I come and lean upon Thy breast,
Content to be with you.

—Harriett Hodges in "Zion's Call."

ARE MENNONITES ENTITLED TO LIBERTY OF CONSCIENCE?

By John Horsch.

For the Gospel Herald

In the current number of a theological magazine an article is printed criticising governments which would exempt Mennonites from military service. The writer of the article admits that the Mennonites have conscientious scruples on the point in question, but thinks, theirs is an erring conscience. Therefore, he insists, governments should not respect their position. In other words, the writer of the article mentioned desires freedom of conscience for such only whose conscience is right. He would, apparently, give the heads of the civil government the authority to decide the question of right and erring conscience.

Clearly the position of the said writer on this point is identical with that of the governments in the times of the great persecutions. In the darkest times of the Middle Ages all governments protected those who were believed to be following the right sort of conscience; but all dissenters, i. e., those who followed a conscience differing from that of the ruling church, were condemned to death. This means that there was no liberty of conscience in any sense.

To decide the question of a right or erring conscience is not the business of the state, but of the Church. The Church may exclude those who follow an erring conscience, but the Church is out of place if she demands that those who follow an erring conscience should not be permitted the free exercise of their religion by the state.

The government of the United States is committed to the principle of liberty of conscience. This means liberty not only for the Roman Catholic and Lutheran conscience, but also for the Mennonite conscience.

As Mennonites we should not for a moment suppose that, in order to further enjoy the right of liberty of conscience, it falls to our lot to persuade the President that ours is the right conscience, or, in other words, that our position is scriptural. The question, so far as the state is concerned, is not one of scripturalness but simply one of conscience.

It is interesting to notice that the President has often expressed himself to the effect that war is a great evil; in fact, he has not long ago earnestly requested the people of the United States to have a special season of prayer for peace. Notwithstanding his frequent disapproval of war, however, he has never held the Mennonite position on the point in question. But, as already intimated, the President's personal view on the point of right or erring conscience, so far as we as Mennonites are concerned, does really not enter into the question.

Let it be understood that we do not criticise the President or Congress for the course they have decided to take on the question of war. The Scriptures enjoin upon the Christian the duty to pray for the rulers and honor them and not to criticise them. We admit that from the viewpoint of the state there may be sufficient reason for taking the course which the heads of the nation have chosen to take; this is a matter which is not for us decide. We see clearly, however, that the Church of Jesus Christ must stand for peace and must recognize as brethren and fellow citizens of the heavenly kingdom all true Christian believers, of whatever nationality they may be.

Now, this heavenly citizenship is of a far higher order than the earthly. Under no circumstances could we consider a fellow citizen in the heavenly kingdom an enemy. True, the Christians are everywhere a minority, but all others are prospective fellow-citizens of the spiritual kingdom. Ours is the duty to win them for the kingdom of the Lord, instead of making war on them. Do not ask us to make them accept the principles of Christianity, or even of democracy, in this way.

In short, to be true to our heavenly citizenship is our foremost concern; and since this citizenship is of an international nature, the participation in war is precluded. The argument that war is waged in the very interest of international brotherhood may bear weight from a political viewpoint. From a Christian point of view the argument is worthless, or the simple reason that evil is evil and there is no excuse for yielding to it. Conscience will condemn us if we do evil, even if it is done with the thought that good may come from it.

The Mennonite conscience demands exemption, not only from bearing arms, but from being made a part of the organized army, or military machine. That such is the Mennonite position can be proven from the literature of the Church published within the last 30 years and earlier, and from other pertinent facts. A number of Mennonite settlements in Nebraska and Kansas consist of families who immigrated from Prussia for the sake of the principles of nonresistance, though even in militaristic Prussia they were exempted from bearing arms, being asked to do noncombatant service only. And when universal military service was introduced in Russia, many Mennonites sold their possessions and immigrated to America, although they were to be permitted to do non-combatant service in the army. Finally the Czar exempted the Mennonites from all service in the military organization and permitted them to render national service in the extensive forests of the state. The writer is one of those who fled to America rather than burden his conscience by doing noncombatant service in the army of a European state. It is safe to say that many Mennonites would emigrate to Canada or South America rather than be deprived of the free exercise of their faith.

Would it not be in order that we as Mennonites address our government, defining our position in regard to noncombatant service in the army, humbly asking to be exempted from such service, and at the same time pointing out our willingness to do the humblest service for the nation outside of the military organization, provided the work be of a kind that does not burden our conscience? According to newspaper reports it has been suggested that nonresistant people should be employed on government

lands, somewhat similar to the case in Russia. No one could object to work of this nature.

The President, it may be well to notice, has the authority to exempt the members of nonresistant churches from service in the military organization; but to exempt them from all service, even from such as is not inconsistent with their doctrinal position, is beyond his power. Neither is there an occasion for such a demand.

There is every reason to believe that the government of the United States will respect the conscientious position of the Mennonites, if that position is made clear to them. The government of Canada has only recently given the Mennonites the assurance that the document granting them full exemption from military service will under no circumstances be considered a mere "scrap of paper."

Scottdale, Pa.

BESIDE STILL WATERS

Sel. by Sadie Rhodes.

Even in seeking after rest the present generation is uneasy and feverish. Thousands have gone to mountain and shore, to city and summer resort; and of the thousands few have drawn vigor and strength of body and mind or tasted the joy which comes from the wonder and beauty of nature. With many the hurry and rush of their so-called rest has been even greater than their usual business activity. Few have sought relaxation in green pastures, or spent hours of quiet meditation beside the still waters, for repose is an attitude of man's soul; a soul which is in harmony with nature and God.

Peace and tranquility brood over these words of the Psalmist: "He maketh me to lie down in green pastures." It is a promise of repose to the weary. We may indeed thank God that this is not an age of idleness, for idleness is always a curse.

There is a deep craving within our spiritual nature for a true spiritual rest; not the rest of inactivity or sloth, but a calm abiding peace, which shall be within us even in the midst of our labor. The full satisfaction of this craving is reserved for the future: "There remaineth a rest for the people of God." But there are seasons and opportunities of repose vouchsafed to us even now. Resting days are given us, on which we may gather in our thoughts from the excitement of the world, and receive into our hearts that "peace which passeth understanding."

"He maketh me to lie down in green pastures." How does the shepherd make his flock lie down in green pastures? Not by walking them around until they are weary, but by feeding them until they are satisfied. That is a picture of God's dealing with His people. He satisfies man's body and soul with the things which he has provided. Here is reflected the comfort and peace of those happy souls who have tasted and seen that the Lord is good. Satisfied in the morning with his mercy, they rejoice and are glad all their days. To make an ideal beginning of our life we must go with the Good Shepherd early, and spend the dewy morn with Him upon the meadows of His grace. Then the spiritual appetite is keen and the heart feeds hungrily on the fat pastures of God's love, until it is nourished into a deep content.

"He leadeth me beside still waters." Nothing in nature is a more perfect symbol of rage and destructive fury than the sea lashed by the storm, and nothing is a more perfect symbol of peace and tranquillity than a wayside spring or a small lake among the hills. God leads His flock by the still waters where it may drink the clear, cool draught in safety, and not be frightened or confused by the roar of the cataract. It is not God who throws us into turmoil and tumult and anger; it is our own unruly passions. They drive us with fury of the tempest beside the bitter waters of unrest.

The still waters have for us a deep spiritual meaning. We know how often in Scripture the emblem of water, as a purifying and refreshing element, is employed to represent the gracious operations of the Holy Spirit. "If any man thirst let him come unto me and drink." This is the pure "river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." To be led beside still water is to be walking in the comfort of the Holy Spirit, to be enjoying holy and tranquil communion with our Lord Jesus Christ, and to have the love of God shed abroad in our hearts, so that even amid outward tribulations we have inward peace. If we follow the pleadings of the Good Shepherd the promise of this psalm will be fulfilled: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water" (Isa. 41:17, 18).—Mabelle L. Myers.

Standing by a companion is fine, provided that companion is in the right. But standing by companions who do wrong is what has ruined many a person. If people expect us to support them they must prove that they are worthy of such support.—Sel.

SEPARATION FROM THE WORLD

By Lydia Troyer.

For the Gospel Herald.

It seems to me too many of our brethren and sisters do not see any harm in following the fashions of the world. Some will say, "Oh, I want to look like other people." Rom. 12:2 says plainly, "Be not conformed to this world." Again there are others that say, "Other church members do the same." Jno. 21:22 says, "What is that to thee? follow thou me."

Let us meditate upon the dress evil that is creeping into our churches of today. God commanded us to adorn ourselves in modest apparel; which means plain, serviceable clothes which the purpose of covering the body and not displaying it.

The dress is the husk of our body—by looking at the husk one can generally tell what the kernel is like.

It is very necessary that we should be dressed in a way that we are known from the world, and that the world should see from our appearance that we are following something that is above worldly things.

As we notice so many of our church members laying off the best part of their plain attire, we are made to wonder why. If it was right to wear it once why isn't it now?

Worldly things often crowd out time or desire for prayer. Many times if we do get on our knees, our thoughts are far away; and though we have repeated a form of prayer, we need expect no blessing because we have not desired any. I believe we have all known times when our prayers seemed to hang over our heads like a heavy cloud and would not rise. The only thing to do is to get sin out of our heart or life, to make confession or restitution, as the case may require, and then God will again hear our cry. "If I regard iniquity in my heart the Lord will not hear me" (Psa. 66:18).

To be like the world is certainly an unholy desire. God created man pure and holy, but this holiness was lost through sin and can only be restored by a return to the fountain. God has in all ages reached down to help fallen humanity. He has done His part by giving His only Son to die for us, and it is now left for us to do our part.

The theatre, chautauqua, fourth of July celebrations, and such like places of amusements are worldly evils as well as the dress question. If Jesus would come while some of us were attending those places He certainly would not look for us there. Jesus says, "Thou shalt not follow a multitude to do evil."

Let us learn a lesson from those who spend the greater part of their

substance for pleasure and worldly gain and practically nothing for the Lord. It is because of pride that professed Christians yield themselves to the dictates of worldly amusements, and the fashions with all the changeable styles of adornment and ornamentation (as gold, pearls, laces, and neckties and such like) which are certainly not for comfort. Jesus through Peter bids us adorn ourselves with a meek and quiet spirit and so follow Him along that line.

If Christ were here today and witnessed the many abominations which professed Christians indulge in He would likely say, "Why call ye me Lord, Lord, and do not the things which I say."

It is a comfort to know that through Jesus we can triumph over all evil in ourselves and in the world. If we are willing to meet the demands of God, He comes in with His final step of glorification in the world to come, and already here we have a foretaste of His glory.

"Jesus calls us o'er the tumult
Of our life's wild restless sea,
Day by day His sweet voice soundeth,
Saying Christian, follow me."

Jet, Okla.

CONSECRATION OF OUR TALENTS

By Katie Kinsinger.

For the Gospel Herald.

The term talent, as commonly used in the religious sense, refers to men's gifts. We should spend some time in careful study of the parable of the talents in order to gain a clear view of the way the Lord made the application. One point we notice is that the talents were given to each servant "according to his several ability." It seems therefore the things which God gives into the hands of the individuals as they may previously have had abilities. It is the responsibilities that come to each one in life to do something for the cause of the Lord.

If God has endowed you with means, it is your duty to invest them in His service for the profit of His cause. If you have ability as a worker, and God gives you influence over certain ones it is your duty to improve that gift or office to the glory of God.

To consecrate our talent is to so exercise our ability upon the things of life entrusted to us that God may get the largest returns. The financier, the preacher, the Sunday school teacher, the different workers in the church, the mother, the father, the neighbor, the friend, should consecrate their opportunity in life as one that must give account, and willingly labor for the glory of God. In due time the reward will come to all the faithful, whether the gain be five or two talents.

The Bible gives us the parable of the talents to teach us that with whatever faculties we are endowed we should use them in our Master's service. We can not all become world renowned preachers, lecturers, or writers, yet if we contribute the little mite which the Lord has entrusted to our keeping our reward will be the same as if we had accomplished the most wonderful works. The servant that earned two talents received the same terms of commendation as the one that earned five talents. The servant that received one talent was rejected, not because he failed to earn 5 talents or 2 talents, but because he refused to do any thing.

How sad it is to find church members of today absolutely refusing to do anything but belong to church. That is hiding the talent in the earth. May they not at some future time wake up to hear the words: "From him that hath not, from him shall be taken away even that which he hath." Our admonition is, dig up the talent and go to work. God wants His children to be doing something. The question is not How much can you do? but Are you doing what you can?

For the benefit of workers we'll enumerate a number of lines of Christian work which are open to all believers.

1. Attend church services regularly and promptly.
2. Assist in singing, prayer, and occasionally in exhortation.
3. Take part in Sunday school, either as superintendent, teacher, or scholar.
4. Attend and take part in other religious meetings, such as Bible readings, Sunday school, etc.
5. Help the poor of the neighborhood.
6. Contribute means for charitable and religious purposes.
7. Talk with sinners concerning the salvation of their souls.
8. Try to interest careless church members in a more zealous life.

May we gladly use the talent of opportunity placed into our hand. May we seek heavenly wisdom and blessing that it may be of great profit to our Master that we may not be reproached for idleness in the day of reckoning.

Parnell, Iowa.

Jesus said, "It is more blessed to give than to receive." Some people seem to doubt this. But why doubt it? It can be proven. Those who practice giving, and do it cheerfully, know from their own experience that what Jesus said is true.—Sel.

CORRESPONDENCE

(Continued from page 289)

united help, and support, and we need it.

2. Meeting home folks after being away eleven years is certainly a satisfaction that can hardly be expressed with the pen. I think it must be kindred to a heavenly experience. The best of all was to find most of them alive in the Lord's work.

3. A visit to the old home churches and a hearty invitation to commune with the congregation at Paradise where between 365 and 370 ate the bread and drank the wine and by so doing did show forth the Lord's death. The membership in the old home district has grown in my short life from less than 300 to nearly 1000 with many gone to other fields. May the next 20 years find them double in numbers again and grow stronger spiritually and may they continue to humbly show forth the Lord's death till He come.

4. I greatly appreciated and enjoyed my day at Scottdale. I found a busy band of workers there. May we all realize Scottdale Publishing House is our Church publishing institution and is largely what we make it. May it have our hearty support from individuals to conferences and General Conference.

5. A good part of my journey was getting home.

This is certainly not a very full account of my journey, neither did I aim to give it full as I think the space in the Gospel Herald is too valuable for every detail of my trip. I wish to thank all my dear friends for their smiles and kind greetings that made my visit so pleasant. May God bless you all and may we all be faithful till He comes. In His name,

July 4, 1917. John H. Hershey.

Martinsburg, Pa.

Dear Herald Readers, Greeting:—The Church at this place was strengthened by the addition of another dear soul who was received Sunday, June 24. Our Sunday school at Pleasant Grove was reorganized June 24 with the following officers elected: Supts., Irvin Stonerook, Albert Kauffman; Chors., Gertrude Kauffman, Mary Kauffman; Secy., Clifford Honsaker.

The Sunday school at Martinsburg was reorganized Sunday, July 1, with the following officers elected: Supts., L. C. Honsaker, C. B. Metzler, Chor., Clifford Honsaker; Sec., Edith Metzler; Cor. Sec. and Treas., Jason Hartman. Interest in Sunday school and church services is good. While we are very busy just now with our natural work we need to be very careful not to neglect our spiritual work. Cor.

July 5, 1917.

Midland, Mich.

A Greeting to the many Herald Readers:—We feel thankful to God for the blessings we again enjoyed at this place. On Saturday, June 30, Bro. Daniel Wyse of Fulton Co., Ohio, came here to visit his son and family. While here he preached two very helpful sermons and also gave a very impressive talk in Bible reading. His sermons were seasoned with the instructions we so much need at this present time. May the Lord bless him that he may continue to preach the whole Gospel wherever he goes whether it suits the people or not.

Bro. Daniel Steckle, wife and two children from Huron Co., this state, were also with us over Sunday. Come again, brethren.

Pray for the work at this place; for the devil is not asleep but is wide awake and causing all the trouble that may be possible for him to do, if we are not watchful. May we pray and work. Katie Bontrager.

July 5, 1917.

Johnstown, Pa.

Dear Herald Readers, Greeting:—I wish to let you know that I am still as usual; some days I feel quite well, then others not so well. But I am thankful to say that Jesus is always present to help in time of need.

I wish to tell you about the pleasant outing I had on the 4th of this month. Noah Eash came down in the morning and took me out to the Stahl Church in his auto, where the second annual mission meeting was held of the Johnstown district. While it was my first experience at such a meeting, it was quite interesting to be there and listen to the speakers who gave some very live thoughts on missions and missionary work. I learned that we can all take a part in that work one way or the other, either by prayer or financially or else talking to some one in our own home town who has not yet found Jesus as his Savior. There are many such people walking around in this wide world. Let us remember them in our prayers.

Yours in His Name,

July 6, 1917. Daniel Rose.

South English, Iowa

Impressive memorial services were held at the Liberty Mennonite Church on the first Sabbath in June in honor of our late beloved pastor, Bro. S. G. Lapp, whom we had lost just a year before in the railway wreck at Packard, Iowa. A touchingly beautiful tribute was paid to his memory by our present pastor, Bro. P. J. Blosser. We were made to feel that all the traits which had endeared him to us —his calm judgment, broad sympathies, and unselfish devotion—could not really be lost but must continue to bear fruit among us.

A very interesting series of evangelistic meetings was recently held at this place by Bro. Clayton F. Derstine of Eureka, Ill. The three young people who confessed Christ during these meetings were received into the Church by water baptism last Sunday, Bro. J. K. Yoder of Wellman, Iowa, officiating. These confessions were not the only result, however, of Bro. Derstine's stay among us. His spirit of toleration, and his fearless expounding of unpopular Christian principles resulted in a greater unifying of sympathies of the nonresistant people in our neighborhood, and in the alienation of some few who do not believe in following all of Christ's teachings. Not all men speak well of us. There is a spirit of greater devotion to Christ's cause and greater earnestness in church work among our young people, as is manifest in the very interesting young people's Bible meetings we have had since the revival closed. We trust these good results may be permanent among us.

Sincerely,

July 6, 1917. Edith G. Wenger.

FAMILY CIRCLE

(Continued from page 286)

they can understand the "whys and wherfores" of the influences about them.

We read in Heb. 12:9: "We have had fathers of our flesh who corrected us and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live?"

It is the children who have learned to revere their parents through early instruction and correction that are most easily led to reverence God.

Although we cannot expect growing children to have deep convictions or be capable of attaining a fine religious feeling nor be able to grasp our full grown ideas or systems, one may be sure that they will readily enough follow repeated example; therefore they should have their models constantly before them to create the atmosphere about them that they are supposed to have, These models must be supplied by the persons who help to form their environment.

It will not do to have one standard for one's self and quite another for them. For instance, it is useless to tell children to reverently bow their heads in prayer or conduct themselves reverently while in God's house if we ourselves lack this element.

But what about the child who does not have reverential influences about him in the home? which often is the case, especially in the average city home and many country homes as well. Must such a child grow up entirely devoid of the spirit of reverence?

It is possible through the Sunday school, children's meetings, and other meetings to give such children the opportunity of cultivating this spirit by placing before them teachers and instructors who have Christ abiding in them to such an extent that their minds will almost unconsciously be drawn to purer, nobler and higher things. If they will learn to respect, love, and also fear, to some extent, a teacher who is surrounded by a spirit of reverence, because of his own unbroken relationship with God, a vast amount of good may be accomplished. Although we find it much more difficult and slower work with children who come from homes where the relationship between its members are not held sacred, where there is no reverence existing among the parents.

According to God's Word some degree of reverence shauld be extended to all His children. In Phil. 2: 3 the believers are admonished to do nothing through strife or vain glory, but in lowliness of mind esteem others better than themselves.

We find ourselves cultivating this quiet but powerful spirit only when we give ample allowance for the faults and weaknesses of others, and by being quick to see and also to acknowledge, if need be, our own faults and defects, by esteeming the good which is in others above that which is in ourselves. It is pride that often keeps us from acknowledging our own infirmities and that delights to point out the defects of others. Reverence cannot flourish where there is pride, but develops easily in an humble atmosphere.

How often we find our lives enriched by coming in contact with men and women who are so interested and busy in pleasing their master that they give us no thought of the good they are accomplishing, or the inspiration their humble lives are creating. How much the world is in need of this quiet but powerful influence. There is a tremendous task awaiting God's children at the present time, in this time of great unrest, to give to the world that which it so much lacks —a conception of God's great love.

Chicago, Ill.

The wise man said: "He that hath friends must show himself friendly." He that would have friends must prove himself worthy of them by treating them kindly and respecting their confidence. Confidence once lost is hard to be regained..—Sel.

Kindness should not be confined to kindred and friends, but it should extend to all acquaintances and even strangers.—Sel.

REPORT

Of the Eastern A. M. Conference Held at Walnut Creek Church, Holmes Co., Ohio, June 13, 14, 1917

For the Gospel Herald.

June 12, P. M., a ministerial meeting was held. The same evening public services were held by D. J. Wyse who spoke in German on **The Power of the Cross.** (I Cor. 18) and by John E. Kauffman who preached in English on **The Importance of Earnestly Contending for the Faith** (Jude 3).

June 13, at 8 A. M., ministerial meeting. At 9 A. M. Conference was opened by singing a few hymns, also reading of Psa. 34 and prayer by I. G. Hartzler. Minutes of the Conference of 1916 were read and approved.

Conference sermon by John S. Mast. Texts, Isa. 51:9; 52:1. The city of Jerusalem was built and destroyed more than once because of the transgression of its inhabitants which also caused Jesus to weep over it. This city was the type of the Church of Jesus Christ, which is being built upon the Rock—a sure foundation; yet it also has its opposition and persecution. Our faith needs to be tested. Two things the true Church of Christ stands for: (1) Separation from the world, (2) the evangelizing of the world. May all its members be loyal and faithful to the end.

The following members testified:

Bishops:—E. B. Stoltzfus, Jacob Byler, Eli Kanagy, A. Loucks, S. E. Allgyer, Joseph Mast, I. G. Hartzler, John E. Kauffman. E. L. Frey, J. S. Gerig, A. I. Yoder.—Total, 12.

Ministers.—D. J. Wyse, David Hostetler, D. Z. Yoder, J. B. Hartzler, I. W. Royer, J. M. Hartzler, C. Z. Yoder, I. R. Detweiler, P. R. Lantz, J. A. Liechty, Norman Lind, Daniel Raber, Calvin Mast, Jonathan Lantz, S. H. Miller, J. J. Warye, Lester Hostetler, Carson Mast, Martin Miller, A. W. Hershberger.—Total 20.

Deacons.—Alex. Stutzman, Noah King, A. I. Hartzler, S. L. Warye, Alex. Miller. —Total 5.

Others arrived later: Cleophas Amstutz, Aaron Eberly, A. J. Steiner, J. E. Hartzler, D. M. Friedt, T. K. Hershey, E. D. Hess, Peter Conrad, Daniel Smucker, Abram Burkholder, Peter Baumgartner, Eli Yoder, Raymond Hartzler, Sol. Swartzendruber.—Total number present, 52.

Wednesday P. M.

After Scripture reading and prayer by D. Z. Yoder the following topic was discussed:

1 What are the practical teachings of the phrase "A peculiar people" I Pet. 2:9) and how retain this peculiarity?

Ans. The phrase, "A peculiar people," implies a regenerated heart (Jno. 3:5) through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ (I Pet. 1:2).

We may retan it by walking in the light (I Jno. 1:7), by obedience to God's commandments (Jno. 15:10), by hiding His Word in our heart (Psa. 119:11).

2. What is the work of the Church and individual believer, and what should be our attitude toward the various reform and world betterment movements which are in the world?

Ans. The work of the individual believer is to "walk in the light as he is in the light" (I Jno. 1:7), to witness for Christ (Acts 1:8) to offer up spiritual sacrifices (I Pet. 2:5), to show forth the virtues of the Lord (I Pet. 2:3), to submit to every ordinance of man for the Lord's sake (I Pet. 2:13), having the love and life of Christ (II Cor. 5:14, 15). This is the work of the individual and the combined, united work of the individual constitutes the work of the Church, which, when rightly lived, includes all the good of the world betterment movements, even more; but that we keep ourselves from uniting in these movements in an organized way.

The evening session was taken up by the Conference Mission Committee.

For the first time in several years all the members of the Mission Committee appointed by Conference were present.

Minutes of last meeting were read and approved.

To what extent should every church be engaged in mission work? was the theme for the evening and was earnestly discussed by the brethren J. M. Hartzler and J. S. Gerig who gave practical suggestions in regard to our responsibilities and opportunities. The Church is to be a witness for and to proclaim Christ as the Son of God and Redeemer of men. Implicit obedience to the Lord's command on the part of the apostles was attended with success and blessing. The Church has the same promise today if she is faithful in things committed to her.

Each congregation should be engaged in gathering in the ripened grain in its own field then help bear the good tidings to the uttermost parts of the earth. Every member is expected to be a laborer in the field.

A number of ministers gave a short report from different parts of the conference district.

The following statistics were heported for this Conference District:

Number of bishops,	12
Number of Ministers	32
Number of Deacons,	13.
Total membership in Conf. Dist.,	4436
No. of Bible conferences held during the year,	11
No. of evangelistic meetings held during year,	9
No. of congregations who hold mission meetings regularly,	3
No. of deaths during year,	56

Thursday, June 14

Devotion led by David Hostetler.

3. What can be done by this Conference to bring about more uniformity in wearing appared in harmony with Rom. 12:2; II Tim. 23; I Pet. 3:3; I Jno. 2:14-16?

Ans.- Resolved,

1. That we preach, teach, and exemplify regenration and salvation by faith in Christ, which will bring about a new life created in righteousness and true holiness.

2. That inconsistencies and diversions be approached and dealt with at once, individual with individual, according to Matt. 18:15-17.

3. That the Churches co-operate and properly interpret scriptures, and ministers and leaders set a good example.

4. That this conference appoint a committee of 3 brethren to formulate a uniform rule of interpreting and applying I Tim. 2:3, I Pet. 3:3, and similar scriptures.

The committee appointed for the consideration of the above (3) resolution, are E. L. Frey, C. Z. Yoder, E. B. Stoltzfus.

4. Does this Conference approve of the Graded Lessons for our Sunday schools?

A motion was made and passed that a committee of three brethren be appointed to investigate this matter and report at our next annual conference.

The committee appointed for the above question were A I. Yoder, S. H. Miller, J. M. Hartzler.

Afternoon Session

5. Should members of this Conference in their preparation for Christian work, attend any institution of learning, of known rationalistic influences or where the position of the school on such fundamentals as the inspiration of the Word, the atonement and Deity of Christ, is unorthodox or questionable?

Ans. Since the Word of God is explicit in its teaching and as Solomon says, "Wisdom is the principle thing, therefore get wisdom, and in all thy getting get understanding" (Prov. 4:7), and Christ says, "Search the Scriptures, for in them ye think we have eternal life and they are they which testify of me" (Jno. 5:39); also "if any man will do his will he shall know of the doctrine whether it be of God, or whether I speak of myself" (Jno. 7:17). The apostle Paul says, "Study to shew thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15), also, "And for this cause God should send them strong delusions, that they should believe a lie" (II Thes. 2:10-12); and Peter speaks plainly on the inspiration of the Bible, II Pet. 1:20, 21, Therefore be it

Resolved, that this Conference does not approve of its members to attend such institutions as deny the inspiration of the Bible, the divinity of Christ, and the atonement, and where their position on such fundamentals is questionable.

The resolution committee was E. L. Frey, J. M. Hartzler, and J. A. Liechty.

6. The following petition was passed:

Address to the President

Sugarcreek, Ohio, June 14, 1917.

To the Hon. Woodrow Wilson,

President of the U. S. A.

Executive Mansion, Washington, D. C.

Greeting:—

The Eastern Amish Mennonite Church in conference assembled at Walnut Creek, Holmes Co., Ohio, June 13, 14, 1917, hereby wishes to bring to your notice the position of our various congregations with reference to war and military service.

We re-affirm our former petition of June 1, 2, 1916, by this same body, and further add that the nonresistant principles held by the Amish Mennonite people are founded on the teachings of Scriptures, and are set forth in our Confession of Faith adopted at Dortrecht in Holland in 1632, and later ratified in France, and which has always been an essential principle in our creed.

Inasmuch as our forefathers in Europe suffered because of this principle, and were invited to this country on the promise of liberty of conscience and religious freedom, and inasmuch as we as a Church today hold sacred these same principles of nonresistance, and conscientiously believe that we should continue to maintain said principles.

Therefore we humbly petition your excellency that we may be exempt from all forms of military service, or learning the art of war. Believing as we do, that we can not engage in war in any form; we sincerely appeal to you that in your message setting forth what shall constitute non-combatant service, that you give due recognition to our religious convictions, that we may be permitted to serve God and humanity in such capacity only as will not violate our conscientious obedience to the Gospel of Jesus Christ.

Our opposition to war and militarism is not founded on cowardice or disloyalty to our government, but upon the conviction that the Gospel of Christ is a Gospel of peace. We appreciate the kind consideration which we as a Church have already received from those in authority, and we shall ever pray for our rulers that peace may soon be restored and become the joy of our country and the happy lot of nations, and that we may

continue to lead a quiet and peaceable life in all godliness and honesty. I Tim. 2:1, 2.

Very Respectfully Yours,
J. S. Gerig, Moderator.
C. Z. Yoder, Secretary.

7. Report of the Conference Treasurer, Peter Conrad: Balance on hand June 2, 1916, $68.79. Collected, $217.07. Total, $286.86. Expenditures, $134.19. Balance on hand, $151.67.

8. Appointment of delegates:

For General Conference: A. W. Hershberger, Amos Stoltzfus, J. J. Warye, S. D. Greaser, D. J. Wyse.

Delegates for the Ind.-Mich. Conference, S. H. Miller.

Delegates for the Western A. M. Conference, E. L. Frey.

Committee on arrangements for General Conference, A. I. Yoder.

9. Appointment of trustees: for Old People's Home, Adam Royer and Peter Conrad; for Orphans' Home, S. E. Allgyer; for Lima Mission, Amos King and J. Y. Smucker; for the Youngstown Mission, A. W. Hershberger and Jonathan Lantz; for Publication Board, S. H. Miller; for the Educational Board, D. S. Yoder; for M. B. of M. & C., S. E. Allgyer. J. S. Mast to have charge of the congregations in Maryland and at Oyster Point, Va. J. S. Gerig to have charge of the congregation in Ashtabula Co., O. Trustee for Canton Mission, S. H. Miller.

10. Election of officers: Moderator, S. E. Allgyer; Assistant Moderator, J. S. Gerig; Secretary, C. Z. Yoder.

J. S. Gerig, Moderator.
C. Z. Yoder, Secretary.

Married

Horst—Huff.—On Thursday, June 28, 1917, in Canton, Ohio, Bro. Ralph E. Horst to Sister Florence Huff, Bro. I. J. Buchwalter officiating.

Yoder—Yoder.—On July 21, 1917, at the home of the bride's parents, Bro. Levi Yoder's, Belleville, Pa. Bro. Jesse Thomas Yoder to Sister Lena Mae Yoder, Bro. J. E. Hartzler officiating.

Harrisberger—Kolb.—On Saturday, June 30, 1917, at the home of the officiating bishop, Bro. I. J. Buchwalter, Dalton, Ohio, Bro. Albert Harrisberger of Sugar, Creek, Ohio, to Sister Lydia Kolb of Weilersville, Ohio.

Barkey—Mast.—On June 16, 1917, Bro. Elmer Barkey, son of Bro. and Sister Levi Barkey, Osceola, Ind., to Sister Dola Mast, daughter of Bro. Jerry Mast of Goshen, Ind., Bro. D. A. Yoder officiating. May the blessings of heaven ever be with them.

Speicher—Nelson.—On June 26, 1917, at the home of the officiating bishop, Bro. J. P. Miller, Shipshewana, Ind., Bro. Noah Speicher to Sister Elizabeth Nelson, both of the Shore congregation, were united in holy matrimony. May God's richest blessings attend them through life.

Shenk—Shank.—On July 21, 1917, at the home of Bro. D. F. Driver, near Versailles, Mo., Bro. S. Coffman Shenk of Denbigh, Va., was united in marriage with Sister Icie P. Shank of Versailles, Mo., Bro. H. J. Harder officiating. May God's guiding Spirit and rich blessings accompany them through life, that their union may prove a blessing to mankind and glory to God.

Obituary

Miller.—Mildred Fern, daughter of Jerry and Alta Miller, was born Jan. 25, 1917, in Wakarusa, Ind; died at Elkhart, Ind., June 13; aged 4 m. 19 d. She leaves to mourn her early departure, father, mother, grandfather, 2 grandmothers, and many other relatives. Funeral services were held at the Church of the Brethren, conducted by Bros. S. Weldy and C. Metzler. Burial at North Union.

Zook.—Malinda Zook, wife of Bishop John R. Zook, died at her home June 3, 1917; aged 74 years. Her husband preceded her into the spirit world 7 years before. She leaves three sons and one daughter to mourn her departure. She will be greatly missed in the Church, for her seat was always filled when it was possible for her to go. Funeral services at Maple Grove Church near Volant, Pa., by J. H. Lantz and J. R. Byler.

Dillon.—Thomas Dillon was born in Chicago, Ill., July 6, 1899; was drowned in the river near Kalona, Iowa, June 24, 1917; aged 17 y. 11 m. 18 d. At the age of 14 he united with the Mennonite Church and was a faithful member. His parents, 3 brothers, and 2 sisters, and a host of friends mourn his sad and sudden death. Funeral services were held Tuesday afternoon at 2 o'clock at the East Union Church, conducted by T. M. Erb and S. C. Yoder. Burial in the cemetery nearby.

Smith.—Emma, beloved wife of Bro. Joseph Smith, departed this life at her home near Stouffville, Ont., April 7, 1917, after an illness of over two years. She suffered from a stroke of paralysis and during her sickness accepted Christ as her Savior and united with the Church. She bore her suffering patiently and was resigned to His will. She died in her 53rd year and is survived by a sorrowing husband, a son, and a daughter. The burial took place at the Wideman Church on the 9th. The service was conducted by L. W. Hoover and L. J. Burkholder.

Grove.—Elizabeth Grove, daughter of the late Abraham Grove, died at the home of her daughter, Mrs. Chris H. B. Ramer, Markham, Ont., June 18, 1917, in the 87th year of her life. Deceased was well preserved in body and mind until about 10 weeks before her death when she had a fall from the effects of which she did not recover. She came into the Church in early life and bore testimony to the saving power of Christ.

The funeral was conducted at the Wideman Church June 21, by the brethren Levi Grove and L. J. Burkholder.

Wengerd.—Joseph Wengerd was born Nov. 19, 1862; died June 9, 1917; aged 54 y. 6 m. 20 d. He was born, lived, and died at the same residence in Holmes Co., Ohio. He was united in marriage with Anna Burkholder of Nappanee, Ind., Jan. 29, 1888. To this union were born fourteen children, five of whom preceded the father to the world beyond. He leaves to mourn his departure his loving wife, four sons, five daughters, three brothers, one sister, besides a host of relatives and friends. But we believe our loss will be his eternal gain. He confessed his Savior and worshiped with the A. M. Church at Martins Creek, where funeral services were conducted by J. S. Gerig and J. S. Mast. Interment in cemetery near by. Peace to his ashes.

Martin.—Helen Lucile, daughter of Edward F. and Martha Martin, Elkhart, Ind., died suddenly June 25, 1917; aged 4 days. She leaves to mourn her early departure father, mother, a sister (Mary), a brother (Ellis), and 4 grandparents besides many other relatives. Little Helen was with us only a short time but she leaves a vacancy that can not be filled. Although we do not understand, may we say, "Thy will be done," and when we meet her in glory we shall understand.

Funeral services conducted at the home by Bro. D. A. Yoder. Text, Matt. 19:15, first clause. Burial at the Olive Cemetery.

Amstutz.—Caroline Amstutz was born Nov. 11, 1892; died of tuberculosis at her father's home near Orrville, O., June 27, 1917; aged 24 y. 7 m. 16 d. She leaves father, step-mother, 5 sisters, 1 brother, and a host of relatives and friends to mourn her early departure. Their loss is her gain. She was ready to meet her Savior and was longing to depart from this world. Funeral services June 29, at Martin's Church by C. N. Amstutz, Jacob Nussbaum, and I. J. Buchwalter. She was a faithful member of the Swiss Mennonite Church at Sonnenberg, O. Her mother and 3 sisters preceded her several years ago.

Barger.—Benjamin Barger was born near Kalona Iowa, April 22, 1890; died in the hospital at Iowa City, June 22, 1917, aged 27 y. 2 m. His mother preceded him in death 11 years ago. His father, 3 brothers, and 6 sisters, an uncle and a host of friends mourn his early demise. During his illness at the hospital he realized his condition desiring to become a Christian which was granted him, sealing his vow by baptism, united with the Mennonite Church, and his testimony was an inspiration to all that heard it.

Funeral services were held held at the Christian Church in Kalona, conducted by S. C. Yoder and D. J. Fisher.

Martin.—Titus E., son of Samuel S. and Annie W. Martin, of Hagerstown, Md., was born July 14, 1898; died of diphtheria and hemorrhage, June 13, 1917; aged 18 y. 11 m. He united with the Church when 12 years old and has been a faithful member since then. Two weeks before he died he partook of the communion at Miller's Mennonite Church. He leave 8 sisters (Emma E. Shank, Frances E. Peck, Mary Kate, Lizzie E., Leah E., Martha E., Bertha E., and Nora Rebecca) and 1 brother (Ernest E.) He was the first one to break the family circle. He died on Wednesday morning and was buried in the evening of same day at Paradise Church. On Sunday morning his funeral was preached by Daniel Strite, Henry Baer and Joseph Martin.

Linhaus.—Sister Eve Linhaus, wife of Bro. Adam Linhaus, died of pneumonia and other complications at their home near Dayton, Va., June 7; aged 67 y. 5 m. 4 d. She had been a sufferer from heart trouble for some years and on account of the weak condition of the heart her final sickness was of short duration. Sister Linhaus had been a faithful, consistent member of the Mennonite Church from her early youth. She adorned her profession with a meek, humble, submissive life. She leaves to mourn their loss her husband, 5 sons, 4 daughters, and 1 aged sister, to whom we believe she has left a noble heritage—a worthy example for them to follow. Memorial services were held in Dayton the 10th, conducted by

ITEMS AND COMMENTS

July 25 has been decided upon as the day for holding the proposed convention at Dublin, Ireland, in an effort to agree upon a plan of home rule for Ireland.

The Day Book, Chicago's "Adless" afternoon newspaper, has been discontinued for want of financial support. The paper has been published since October, 1911, but the high cost of paper and other material made the paper too expensive for patronage.

For some time the railroads of America have been reducing the number of their passenger trains and in other ways readjusting their service in the interest of economy and efficient service. As a result it is estimated that about $100,000,000 is thereby added to the revenues of the several railroad companies.

Russia has again assumed the offensive against the Teutons in Galicia and against the Turks in Mesopotamia. Added to this there are continued successes on the part of the allies, but the last week recorded no decisive conflicts for either side. Fighting has become more fierce, and decisive results are looked for in the near future.

The strong arm of the law having restrained the reckless use of explosives in fourth of July celebrations, the automobile has appeared to take their place as the most fruitful means of crippling and killing people on this day. According to reports from many sections there were more accidents due to the use of the automobile than from any one other cause.

China seems about ready to report the close of another revolution. Led by some military leaders who had turned traitor, the boy emporer of the old Manchu dynasty was restored to the throne and for a time it looked as if he might succeed. But the masses rose in different parts of the country, a republic was again organized and at the time of this writing it looks as though the empire is doomed.

Billy Sunday's recent meetings in New York are record breakers in several respects. The crowds were the largest ever known in America during such a long series of meetings. There were nearly 100,000 "trail-hitters" during the meetings. The evangelist received a check of $115,000 as a donation for his part of the services, and he donated the entire sum to the Red Cross and Y. M. C. A. Pretending to be a follower of the Prince of Peace, the evangelist proved by his utterances that he is a devotee to the god of war.

The smoldering embers of race hatred broke out in a fearful blaze of mob rioting in East St. Louis in the early days of last week and scores of Negroes were killed by the mob. There are several stories as to the cause of the uprising. One story has it that these race riots in the South are the result of German intrigues to create trouble among Americans. Another theory—a more probable one—is that this feeling among the whites and blacks of East St. Louis is the result of the employment of colored strike breakers at that place. Where covetousness and race prejudice come together there is sure to be an explosion.

L. J. Heatwole and H. B. Keener from Ezek. 24:16 and Jer. 9:21. Her body was laid to rest in the Dayton Cemetery.

Souder.—Bro. Christian G. Souder was born March 15, 1853; died in Souderton, Pa., June 8, 1917; aged 64 y. 2 m. 23 d. He died of uraemia, of which he has been suffering for the past seven years, and more seriously the last four years. But during all the affliction he studied the Word diligently, and tried to be submissive to His will. Besides the sorrowing widow he is survived by one daughter, one son, five grandchildren, two brothers, one step-brother, one step-sister, and many other relatives and friends. One daughter preceded him in death. Funeral services were held June 12 at the home of the son-in-law, and at the Souderton Mennonite Church, where he had been a faithful member for many years. Bros. Jacob M. Moyer and Abram Clemmer conducted the services, using Rev. 21:4 as a text. Burial in adjoining cemetery.

"When family circles break,
It certainly causes tears;
Where Jesus is the corner-stone,
He drives away all fears."

CONFERENCE ANNOUNCEMENTS

Western A. M.

The Lord willing, the Western District A. M. Conference will be held with the Manson, Iowa, congregation on Thursday, Sept. 27, 1917. The Sunday School Conference will be held on Friday the 28th. Ministers' meeting on Wednesday preceding for arrangement of conference work. Those desiring to be met at trains may address D. D. Zehr, Manson, Iowa.

C. A. Hartzler, Sec.

Southwestern Pa.

The annual Mennonite Church Conference of the Southwestern Penna. Conference District will meet at the Thomas Meeting House, Johnstown District, Aug. 16 and 17, 1917.

The Bishops and the Executive Committee will meet at 2 o'clock, P. M., Aug. 13; members of conference 9 o'clock, A. M., Aug. 14; meeting of Local Mission Board, 1:30 P. M., Aug. 14.

The annual Sunday School Conference will also convene at the same place as the preceding meetings; Sunday School Conference begins Tuesday evening, Aug. 14 and continues all day Wednesday, Aug. 15.

Those coming on the B. & O. R. R. will stop at Holsopple, Pa.; those coming on the P. R. R. take Windber trolley at Johnstown and come to the Round House. Be sure to tell the conductor where you want off.

Please inform Bro. James Saylor, R. D. 2, Hollsopple, Pa., of your coming so arrangements can be made for your transportation from above named points to the church some distance away.

We urge all members of conference to be present and extend a cordial invitation to others as well.

Sec. of Conference,
Wm. C. Hershberger.

ANNOUNCEMENT

The annual Sunday School Conference of the Indiana and Michigan District will meet with the Howard-Miami congregation July 24-26, 1917. It is the desire of the Executive Committee to have all the delegates of this district present and to have every school well represented. We also extend a cordial invitation to sister conferences. Bring your "Life Songs."

E. S. Mullet, Sec.

This church is located 6 miles southwest of Amboy, 12½ miles northeast of Kokomo, Ind.

Those coming by rail from the east or west will stop off at Amboy, Ind., and notify Delbert Myers of the same.

Those coming by rail from the north or south will stop off at Bennetts Switch, Ind., and notify Fred Klingman of Greentown, Ind., R. R. 2.

A cordial invitation is extended to all.

Noah W. King.

NOTICE

Announcement is hereby made that on June 20 the Home Mission was removed from 639 W. 18th St. to 1957 Canalport Ave., near Ruble St. We expect to worship at the latter place until the new church, to be erected at 1907 So. Union Ave., will be completed.

Very cordially yours,
A. H. Leaman, Supt.
Residence 1907 So. Union Ave.

The words concerning Christ—"He went about doing good"—are a beautiful eulogy upon his life. How can any one lay claim to being His follower who sits around doing nothing for those who are in need about him? —Sel.

"You can not have real friends unless they are good friends. One who may profess to be your friend, but whose influence is harmful, is not a friend."

"Be kind—and the world will always have a little niche for you somewhere."

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 19, 1917 (Gospel Witness Established 1905) No. 16

EDITORIAL

WHAT PEOPLE DO

I. After They are Born again.

1. Love the brethren.—I Jno. 3:14.
2. Live the overcoming life.—I Jno. 5:4.
3. Live the self-denying life.—Gal. 5:24.
4. Live a sinless life.—I Jno. 3:9.
5. Live the faith life.—I Jno. 5:1.
6. Walk in newness of life.—Rom. 6:4.
7. Shine as lights in the world.—Eph. 5:8.
8. Reoice in the glorious hope of the children of God.—Luke 10:20.
9. Are about their Father's business.—Luke 2:49.

"A soft answer turneth away wrath: but grievous words stir up anger."

Christ set one of His most worthy examples when He prayed, "Not my will but thine be done." This attitude on the part of all professed followers of Christ would not only mean a revelation of power but a revolution of churches.

The Actual Test.—Two men were discussing the spiritual standing of a third person who had impressed his views upon others very strenuously. "He must be an extraordinarily good man," said one, "he is very quick to detect faults in others, and can hardly stand it when an erring member is left go undisciplined by the Church." "That is very true," replied the other, "but finding fault with others is not always the highest test of Christian character. How does he act when under trial? What is the character of his associates? Has he the grace to abstain from foolish talking while others are indulging in it? Has he the grace to keep his hands clear of Sabbath desecration when circumstances prompt him to conduct his business on Sunday? Is he humble while others flatter him? Does he freely drop his plow or leave his desk or other business to attend mid week meetings? Does he stay with his church, even though he might make more money and reap more honors elsewhere? Is he inclined to pray for people rather than to criticise them? If he stands all these tests, then I agree with you that this is an extraordinarily good man."

Present World Conditions.—Recently there fell into our hands a circular in which the following graphic picture of present world conditions was set forth:

The spiritual dearth in your own church and community is scarcely even a miniature picture of the sum-total of the spiritual dearth of all the churches and communities of the world.

"The whole world lieth in the wicked one" (I Jno. 5:19).

We call it "an age of light"—it is not—three-fourths of the race is in spiritual darkness.

We call it "an age of education"—with one person in every three unable to read or write.

We call it "an age of reason"—but a single spark has ignited the whole world.

We call it "an age of wide-spread beneficence"—and yet "one-half of the human race is without access to a physician and is rotting with disease."

We call it "an age of wealth"—but with war debts mounting up in every nation, a recent magazine says that we are rapidly approaching world-wide bankruptcy.

We call it "an age of success"—but God calls it failure, **"evil men and seducers waxing worse and worse, deceiving and being deceived."**

The practical question is, What is our duty under existing circumstances? One says, "Things are not so bad as they are pictured out to be; there is no use in getting alarmed." Another says, "There's no use; we might as well give it up; what we do doesn't amount to anything anyway." Still another says, "Let us recognize conditions as they are and make the most of present opportunities. Let us continue steadfastly at the Throne obey God, believe His promises, let our lights shine, be faithful in our testimony, spend our lives in the service of Christ and the Church, and do our best to enlighten the world with the message of salvation." What do you say?

There can be no living faith in God without faithfulness to all He commands us to do. Faithfulness to Christian duty is an evidence that you have the real Christian faith.

Your Testimony.—Christ says to His disciples, "Ye shall be witnesses unto me." Paul says, "Be ready to give answer to every man that asketh you a reason of the hope that is in you." One of the highest privileges is to bear faithful testimony wherever we go. In the home, in social and business circles, in Christian service, wherever we go and whatever we do, we should not forget to be about our Father's business and glorify God with lips and lives.

But testimony alone is in vain unless backed up by consistent living. The drunkard who advises all men to let strong dring alone is held in contempt not only because of his dissipation but also of his weakness. The tobacco-user who advises people to let tobacco alone likewise manifests his weakness in that his testimony condemns his life. The fashion devotee who testifies against conforming to the world is in the same class with the others. The preacher of honesty whose covetousness is manifest in his business life belies his profession. Nor is it necessary to live a hypocritical life to nullify the power of our testimony. Your advice to sinners to seek the Lord will have little effect unless there is something about the tone of your voice and the manner of your life to indicate that you mean every word you say and your life is in your advice. Paul was a powerful advocate of truth and salvation, not merely because he was on the right side but because he was "instant in season, out of season;" his whole being was wrapped up in his work and testimony. Throw your life into your testimony if you would be an effective worker for the Lord.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

SPIRITUAL POWER

For the Gospel Herald.

(Extracts from a sermon delivered in East Holbrook Church near La Junta, Colo., June 24, 1917, by J. A. Heatwole, as reported by J. H. Shank.)

Text.—Ye shall receive power.—Acts 1: 8.

Last November Bro. Detweiler took me to Shoshone Falls in Idaho. All the gift and talent of submility that God gave me when I was created was stirred within me as I neared that mighty canon (I would guess) at least two miles wide and 200 ft. deep. We went down that winding road near the water's edge. As we neared the falls a series of steps zigzagged and crisscrossed. As I stood there and saw that mighty volume of water going down over that wall of stones, its deafening thunder and deafening roar, I thought, Oh what a wonderful power is here—wonderful power that is never used and lots of it going to waste.

But I noticed that on the other side of the river they had harnessed the water. They had opened a channel, some of the water being drawn in a pipe to a turbine wheel and converted into electricity. Then it was conveyed out to Twin Falls and other cities. A small part of it was converted into power that was useful. The rest was latent power, but not developed.

There is here a picture of what there is in the Christian. So many of us have latent power, but the Lord gets very little good out of it as it has not been turned into the right channel. God wants us to have power, to seek power. So many wonder why it is that their lives are so powerless. Preachers wonder why their preaching doesn't have the desired effect. The laity wonders why their work is no more effective. Why? It is because we do not have the power.

The Bible tells us that all power belongs to God. Jesus tells the disciples that "Ye shall receive power after that the Holy Ghost is come upon you." Now let us notice how they received this power. Power travels along certain lines. The water is in the lake. The latent power is there, but it is not made use of until some one digs a channel and pipes the water over the turbine wheel and it is converted into power and light. These have their means of conveyance—the wires. You and I are simply the wires or means over which the power travels. How did the disciples receive their power? Go out and get to work? No; they were not qualified. Hundreds and thousands of people were without God and without Christ, and they were dying. The disciples might have said among themselves, Why should we tarry here ten days? Jesus might have told them, You are not yet equipped with power.

Two things are necessary to receive power from on high. The first is prayer, and the second is a knowledge of God's Word. They had a knowledge of Jesus Christ and His Gospel. They had been with Jesus for three years, and this knowledge was a part of their receiving power. It was a means of getting in touch with God. But they needed more fully to learn the lesson of prayer. They were to remain in Jerusalem ten days and this time was spent in prayer. That is a good way to go to church—praying. The Word says they were **all** there—**A-L-L**—I tell you the world today would shake if the Christian people would meet the conditions—would come together "with one accord" and would ALL apply themselves in a study of God's Word and in praying. We need to pray more.

Some one asks, How shall we pray? Jesus answers this question. He says, "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which seeth in secret; and thy Father which seeth in secret himself shall reward thee openly." We have about five things told us there in Jesus' instructions as to how we should pray: "When thou prayest, enter into thy closet"—that is, go alone.

"When thou prayest"—that is, have a time to pray. Every Christian should have a time to pray. Nothing should hinder us when the time comes. I heard of a certain man who was employed in a small village and he would go home for his meals, would generally aim to be at home about noon. That was his special hour for prayer. You know the psalmist says, "Morning, noon, and evening will I pray." He had three times to pray, and that is good. Jesus said, "Men ought always to pray, and not to faint." This man had the hour of twelve as an hour of prayer. Sometimes it happened that his work delayed him, and if it happened that as he was mounting his horse the clock struck twelve he would kneel down beside his horse and pray. "When thou prayest—" Have a time to pray.

There was a certain missionary to the Indies whom the Board scarcely trusted to send. They wondered whether she could stand the strain, as she did not appear very strong. Some one asked her, "How do you stand it?" She replied, "I spend two hours a day talking to God, and He gives me power." I believe that God gave that woman not only spiritual strength but physical strength as well.

Where shall we pray? Christ says, "In secret." Is it wrong to pray publicly? No. Jesus and Paul prayed publicly, and I believe that all Christian people should, when they have the opportunity, pray in public. There is an advantage in praying publicly. When I prayed by myself—that is, when I simply thought my prayer—I did not get the thought that I would have had, had I put my petitions into words. You know that when we speak in prayer it helps to guide our thoughts. It is better to speak in prayer. I remember the first time I was asked to offer prayer at the table. I thought it was easy, but when I attempted to speak my prayer I found it was something else.

The Lord wants us to pray privately—get alone with God. People wondered why it was that Charles G. Finney was such a great power. Those who knew him best knew he received his power from God. "When thou prayest, enter into thy closet"—now then there is secrecy in prayer—"When thou hast shut thy door"—but that does not mean that you must pray in secret only.

Last winter as I was on the Southern Pacific going from Oregon to southern California, I formed the acquaintance of a preacher, a very godly man. He was preaching the Gospel as best he could, and I believe his life and work were effective. We spent quite a few hours in conversation and finally, after people had gone to sleep, we separated. I did not care to sleep, and walked back to the end of the car to get a drink of water. I noticed this brother with his face buried in his hands. He looked up and I said, "Are you sleeping, brother?" The tears were rolling down over his face and he said, "No; I was just praying." No wonder his ministry was effective. No wonder we are so powerless, when we think how prayerless we are. It is our privilege to pray, and pray constantly. "Pray without ceasing." Oh to be alone with God, alone with God, the world forbidden. Oh what blessings we receive there as we close the door and pray to the Father in secret.

I like the thought that comes from Moses when he went up on the mountain and spent forty days and forty nights talking with God. Upon the mountain was the fire and thunder and clouds, dense darkness enveloping the mountains; and yet Moses was up there talking with his heavenly Father. What effect did it have when he came down? The people could not look on his face. Why? Because there was a radiance went

out from his face. And he did not know it. He had to put a veil over his face. What was it that wrought such an effect upon Moses' appearance? It was his being alone with God.

Ten years ago a terrific hail and thunder storm passed through this valley. A certain little girl went into a dark room alone and talked to God about it. When she returned there was a radiance on her face that everybody noticed. She said, "I have been talking to God, and He isn't going to let it hail any longer." When they looked out the hail had passed by and the sun was shining.

We could enumerate instance after instance similar to these. I don't want to pass this by without calling attention to one more illustration, and that was in the case of Stephen. As he was talking to that mob, as they lifted up the stones and hurled them at him, right in the midst of that hail of stones that were falling into that man's face he was talking to God. And they said his face shone like an angel's.

Talking to God—that will do more good than all your cosmetics, girls. Powder and paint—it doesn't look well after it is on there; but if you will get in touch with God and talk with Him, your face will shine with the radiance of heaven. He will give us power. Believe God; get in touch with Him.

To whom are we to pray? To our Father. I like that idea—just to go and talk to Him as though we were talking to our Father. An old colored man in the South wanted to go to church. But he had no shoes, and there were other things in the way. He just went out alone and said, "Lord, you know I want to go to church. I am your child, and you are my Father. I want to go to church, but these things are in the way." The Lord opened the way, and that old colored man was supplied.

Now, then we are not only talking to our Father, but His Son, Jesus Christ, is our intercessor. He is pleading our case for us, and do you know that should assure us that our prayers are heard. I want to refer to my own experience, briefly. There was a time in my life that Satan tried me to the limit, getting me to doubt. Somehow that has been my weakness in my Christian experiences. I want to know the reason for things, and when I see certain facts I can't understand, I begin to doubt. I remember that on a certain occasion I had been doubting, and I said, "Lord, I can't stand it any longer. You must help." I remember the day and the place when I said, "I must go to the Father, to Jesus Christ, my intercessor." He heard my prayer. God is my Father, and Jesus Christ is my brother and intercessor.

A young man, during the Civil War, had been at home on furlough, and went back into the service again. After he was there a little while he received word from home that one of the family was very ill. As he had just been away on one furlough, another furlough was denied him. He thought: There is only one way I can get home, and that is to go to Washington and ask President Lincoln for permission to go home to see the sick. He started for Washington. When he got near the White House the guard asked him, "What do you want?" "I want to see the President." "Do you have any permission?" "I have none, but I want to go home; unless I get home soon, I can't see my loved one alive." The guard said, "I can't let you in." He sat down on the street and buried his face in his hands. After awhile, a little boy came along and said to him, "What is the matter?" The soldier told the story. The boy took him by the hand and said, "Follow me, and I will see that you will get to the President." As they came along the guard saw it was Abraham Lincoln's son, and he stood aside. They got to the President, and the little boy plead the soldier's case. He got permission to go home and see the sick. So with you and I. God is our Father, and Jesus Christ is pleading for us. Shall we get tired of such fellowship as that? Some people get rheumatism when they get on their knees. They act like it. "Oh, I get so tired!" Tired talking to your Father!

Now then the promise. Your Father is going to reward you. I am not going to dwell upon that. We will take that for granted. God's heart is as willing to bless and give as fathers are to give to their children. The best is not too good for a father to give to his children. You want power? Meet the conditions. Get acquainted with the Word, and you will receive the power. Don't try to do it in your own strength. You need power to testify, but don't do it in your own strength. You need power to live for Jesus, but don't try to do it in your own strength.

The first part of our subject was prayer; the next is a knowledge of God's Word. I am so glad for the Sunday school and what it has done in instilling a knowledge of God's Word into the children. If we have no knowledge of God's Word, the Holy Spirit has nothing to work with.

The disciples had knowledge from their being with the Master, Then, as they received the Holy Spirit, He brought to their rememberance things they had observed. In the knowledge they had of His Word, they stood up and testified. In that day there were converted and brought into the kingdom three thousand souls. They had received power.

Today there are so many people who say, "Well, I would like to have power; I would like to have grace; I would like to be patient and long-suffering," and they are praying for these graces. If you want these graces, just pray **for the Lord**. The Bible says, "He that hath the Son hath life." Jesus said, "All power is given unto me, in heaven and on earth." If you want these graces, just pray for the Son to come into your life.

"Jesus is all the world to me,
My life, my joy, my all;
He is my strength from day to day,
Without Him I would fall."

"Jesus is all the world to me," and when we have Him we have everything. Christ is all and in all. Let come what may—disappointment, reverses, adversity, grief, sorrow, even persecution and death—when we have Jesus we have all; and we can just go through these things and we can say with Paul: "We are more than conquerors through him that loved us."

Do you want to amount to something? Then let God have a chance. Just let Him fill you, and you will have power.

In your life, in your being, there are many possibilities that God alone can bring out. If you are determined to have your own way—if you say no to God—God can not do the best with your life; but if you will let God use you according to His will there is going to be something accomplished through your life.

When I think of such men as Elijah, the first man of whom we have any record that he raised the dead to life, the man who could talk to God and close up the heavens until there was neither dew nor rain, the man who could talk to God and have the altar consumed with fire from heaven, the man who prayed to God that it might rain and it rained, I am made to feel the wonderful possibilities in the way of power as a result of consecration and prayer. Some one asks, "Where do you get that power?" and he answers, "I stand before God." When Eliah was alone he stood before God. When he was in public he stood behind God and God worked through him.

Let us have God in us and working through us, and we will have power. Let us never stoop to anything that we would be ashamed for anybody else to see. God sees. "Ye shall receive power." Bless His holy name. As we know God's Word and as we are in touch with Him, "pray to him always, with all prayer and supplication in the spirit."

La Junta, Colo.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields: for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE MISSIONARY PLEA

Will you not pray for us? Each day we need
Your prayers, for oft the way is rough and long,
And our lips falter and forget their song,
As we proclaim the Word men will not heed.

Pray for us! We are but vessels frail;
The world's appalling need would crush us down.
Save that in vision we behold the crown
Upon His brow who shall at length prevail.

Not yet the crowning! Fields must first be won,
Lives freely yielded, martyr blood be spilt,
Love cast out fear, redemption blot our guilt,
Ere we behold the kingdom of God's Son.

We shall behold it! Lo, His Word stands sure,
Our King shall triumph in a world set free.
With joy His chosen ones His reign shall see!
Pray for us, sister, that we may endure!

—Selected.

MISSION NOTES

For the Gospel Herald.

Bro. Enos Yoder of Souderton, Pa., is spending a few months of school work in Chicago. His help in the mission work on Sundays is greatly appreciated by the workers.

Next week's Gospel Herald will bring two interesting messages from Brethren C. D. Esch and Allen H. Erb—the former an article on "How Enhance the Interest in Missions," the latter an interesting "Sanitarium Letter."

Bro. T. K. Hershey, prospective missionary to South America, spent Sunday, July 8, with the workers at Toronto, Ont. He expected to visit the congregations in the vicinity of Vineland, Kitchener, and Markham, before going to Concord, Tenn.

Sister Kate Neff of Millersville, Pa., is spending the greater part of the summer in Chicago with her two sons, Edw. and Amos Neff, and their families. Some of her time is interestingly spent visiting homes and the work of the Home Mission.

Bro. Geo. J. Lapp of Dhamtari, India, has decided definitely to return to America. We regret that circumstances have compelled him to leave the field in India and trust that his health may be such that the Lord may use him to good account in America.

Bro. T. K. Hershey's address, until the time of his sailing to South America, will be as follows:

To July 20, Concord, Tenn., care of L. B. Hertzler.

July 20 to Aug. 15, Lancaster, Pa., care of H. H. Hershey.

Aug. 15-18, New York, care of Thos. Cook & Son.

Bro. Levi Sauder of the Millersville, Pa., Children's Home, writes under date of July 12: "A seven year old boy was placed into a home in Bedford County and several smaller children in homes in Lancaster County since our last letter to the Herald. Bro and Sister Arthur T. Moyer of the Welsh mountain Industrial Mission have taken a baby girl on trial. We are sure that this little jewel will bring sunshine into their home."

FROM OUR MISSION STATIONS

For the Gospel Herald.

Chicago, Ill

(1957 Canalport Ave.)

To the Gospel Herald Readers, Greeting:—The members of the Home Mission are now settled in their temporary quarters at 1957 Canalport Ave., having moved from 639 W. 18th St. on account of increased rents. The new quarters, while clean and comfortable as a store-room can be made, are not at all ideal for the size of the Sunday school it must accommodate. A crowd of several hundred children in one room separated into classes and departments with only curtains for partitions excites a good deal of confusion, and naturally results in a decrease of attendance.

You can readily see then, why we are so anxious for the new church building, which will be located at 1907 Union Ave. Bro. Leaman's present address.

The old quarters were badly cramped and much in need of repairs. A constant expense for improvements and changes demanded by the city, coupled with poor accommodations, even insanitary for the children, were causes which greatly justified our desires for a change. However, the Lord's work is progressing and results are noticed, so that in spite of unavoidable conditions we feel to praise God for the blessings received.

The church as a body feel greatly indebted to the country brethren for their contributions towards the new building, and our prayer is that we may make ourselves truly worthy of your interest shown us

The children are quite disappointed this summer because they are deprived of their two weeks' outing to the country. On account of the war crisis, the railroads are too busy handling troops and material and will not issue passes to the bureau of Charities this summer. We are glad for the parks provided in the city and with a little effort a few may be given the air of the parks. Edw. L. Neff.

July 9, 1917.

ORPHANS' HOME LETTER

For the Gospel Herald.

On last Tuesday evening after lunch Bro. Metzler went to his office and while writing a letter was stricken with a second stroke of apoplexy, this time it being the right side that was affected as was also his speech. He has remained in a comatose condition until today (Saturday) he seems to be somewhat better. A message was sent to Bro. and Sister Metzler's only daughter—Mrs. Bert Smith at Roseville, Calif., telling of her father's condition. She and her infant son are expected to arrive at West Liberty sometime tomorrow (Sunday). Bro. Metzler, who has been a faithful superintendent of the Orphans' Home for 17 years, has the sympathy of his many friends and acquaintances, and we hope he may soon regain strength so as to be able to be about again. With the exception of Bro. Metzler the workers and the children are all well. Remember us and the work at this place for the homeless boys and girls.

The Workers,
Per F. I. S.

July 14, 1917.

CONFERENCE RELATIONSHIP OF THE KANSAS CITY MISSION CONGREGATION

For the Gospel Herald.

A few years ago, through the providence of God and the missionary spirit in His people, a Gospel mission was opened in Kansas City, Kans.

As the work was launched, fond hopes were mingled with earnest prayers that the work begun in this great city of thousands of souls, of hundreds of poor, and many helpless children, might a become a permanent place or places of refuge and help—shedding the light of the precious Gospel upon those who are lost; clothing and feeding the naked and hungry and giving home and love to poor and helpless children.

That the Mission might be properly supported by prayer, workers, and money coming from cheerful, open-hearted givers, the work was placed under the care and became a part of the Western Amish Mennonite, the Kansas-Nebraska, and the Missouri-Iowa conferences. That the hopes entertained have been realized and

the prayers offered have been answered would, we feel sure, be the unanimous testimony of all who are acquainted with the work.

Through the preaching of the inspired Word of God, both from the pulpit and in personal work, souls were saved and received into church fellowship. Through the blessing of God upon the work we came to realize in a few years that we had both a mission and a church in Kansas City. This naturally brought to the front another question of great importance.

Since the missions are under and a part of the three conferences mentioned on whom falls the responsibility of caring for and shepherding the Kansas City congregation, what, if any, definite conference relationship does it have?

The first step in answering the question was taken when the congregation there was organized under the auspices of the mission and was by the consent of the Local Board given the privilege of choosing its own Conference relation, and was to be subject to the rules and regulations of such conference.

This plan not satisfactorily solving the question, the matter was later submitted to the three conferences for consideration and advice. These conferences were unanimous in their decision that such a relationship should be effected as would best continue to procure the united support and co-operation of the conferences, and the working out of such a plan was given to the Local Board and the Kansas City congregation.

It was resolved that the Mission and mission congregation should remain under the direction of the three conferences. To meet the need of a method of discipline and to give proper oversight to the congregation, the Local Board, composed of two brethren from each of the three conference districts, appointed three bishops, one from each conference, and to them has been given indefinitely the oversight of this congregation.

The bishops then appointed are: Isaac Hartzler, East Lynne, Mo.; D. G. Lapp, Roseland, Nebr.; and J. C. Driver, Garden City, Mo. These three brethren appoint one of their number to act as officiating bishop. We feel that this plan is working nicely, leaving the missions and congregation as definitely a part of the three conferences as it was when the Mission was opened.

Leaving the fruitage of past effort as a source of joy and gladness, let us look for a moment at the work now and in the future. Let us not feel that the work is done. No, comparatively it is only begun. Let no one think that the fact of a church there makes the work self-supporting. It is rather the contrary.

It is the poor that have had the Gospel preached, and while they are all the objects of God's mercy, some are also objects of need and constant encouragement. The work at present encircles the Mission at 200 South Seventh Street, another Station at Argentine and a Children's Welfare work begun. The needs are: more earnest prayer, greater hopes, larger-hearted and more sacrificing giving.

To the brotherhood of the three conferences as well as all others interested, let me, in behalf of the Board who appointed the writing of this article, extend our sincere gratitude for the support thus far given, and sincerely call to remembrance the pressing need of our missions in these trying times of a world crisis.

Let all throw into the treasury of the Lord their prayers, their services, and coins large and small; and in the future we feel sure we shall have greater things to praise God for.

May the blessings of God rest upon all our missions, and may all sacrificing workers be given a double portion of His Spirit and grace.

P. J. Shenk,
Chairman of Local Board.
Oronogo, Mo.

NURTURE OF THE MISSION SPIRIT IN THE CONGREGATION

For the Gospel Herald.

(Extract of a talk by C. Z. Yoder, President of the Mennonite Board of Missions and Charities, at a mission meeting held at Walnut, Creek, Ohio.)

Missions, we understand, is the act of sending or being sent with power for certain purposes. To nurture means to rear, to educate, to cherish.

Christ as an example was the first Christian missionary who was sent by the Father (Jno. 17:18) to seek and to save the lost (Luke 19:18). Paul, the first foreign missionary, was sent out by the Church at Antioch (Acts 13:1-3) to win souls for God. Christ in this Holy Spirit dispensation sends His followers (Jno. 17:18; 20:21-23) and is confirmed by Paul (II Cor. 5:19, 20).

In order to nurture the mission spirit we must teach as the Lord commanded in Matt. 28:19, 20. Teachers and preachers must have a vision of Christ, His life, suffering, and death. This vision we get by a prayerful study of His Word and accepting it by faith and manifesting it by obedience (Jno. 14:15; I Jno. 2:3, 4). As we receive a true vision of the Lord we, like Isaiah, see ourselves all undone, unworthy, unclean, full of iniquity. But by confessing our sins and confessing Jesus Christ we too can be cleansed by the love of God through faith and receive the fire of God's love into our heart and have our lips touched so that with Isaiah we will be willing to help bear the glad tidings to every land and nation as the Lord commanded (Mark 16:15, 16; Acts 1:8) because of our burden for the lost souls.

It is evident that not all can go, not all being sent to teach and to preach this Gospel; but we rejoice to know that we can all help others to go and thus have a share in this great mission by giving of the means which God has blessed us with and in this way nurture the mission spirit in the congregation.

The commandment of giving is mentioned oftener by the inspired writers than any other commandment in the Bible. Jesus commands it with a precious promise (Luke 6:38). The Holy Spirit, through Paul, commands us to give systematically (I Cor. 16:2), bountifully (II Cor. 9:6), and cheerfully (v. 7). The chief purpose of our laboring is to give to the needy (Eph. 4:28). Great blessings are promised to those who give liberally (Mal. 3:8-12). By giving we can make friends who will receive us in heaven (Luke 16:1-9; Matt. 25:31-46).

There are great opportunities for nurturing the mission spirit by teaching children to give for the Lord's work, in the home and in the Sunday school. I have frequently observed that children are easily taught to give cheerfully. It is sad indeed that there are many old people who have never learned to give cheerfully because they did not begin when young. The Lord said that it is more blessed to give than to receive (Acts 20:35). May we teach diligently this blessed commandment of God to the children as well as all the other commandments of God and the mission spirit will be nurtured in the congregation of the righteous.

C. Z. Yoder,
Wooster, O.

What a blunder the devil made to employ such blantant agents to disseminate doubt, damnation, and infidelity as blaspheming Tom Paine, licentious Voltaire, and the liquor guzzling English infidels. He is doing better now. HE EMPLOYS PREACHERS. The devil gets these to write his infidelic poison. He knows that other preachers will swallow it more readily. Then he makes the Church foot the bills and support his agents, while they wreck the institutions that bare them.—The North Dakota Methodist.

Every act of faith in God increases our faith in Him. To him who hath shall be given. He who waits on the Lord shall increase his strength. We do not increase our faith by argument, but by exercise.—James Freeman Clarke.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

XXVI. Automobiles

They shall seem like torches, they shall run like the lightning.—Nahum 2:4.

We are in the time of autos. With the text before us, we think of another: "God hath made man upright; but they sought out many new inventions" (Eccl. 7:29). Of all the blessings that have come to man in the way of making things convenient in getting around, it seems to us there is none greater. The horse is a great blessing and we can't get along very well without him, yet whether he works or rests he still eats, and when driven must be driven with care in warm weather lest he is over used. But the auto never gets tired in warm weather. It really does better work in warm weather than in cold.

When the horses are tired after a long week's work the auto is ready on Sunday morning to go to Sunday school and church. Everything that we Christians have we should dedicate to the Lord. Many of the horses and buggies are not dedicated to the Lord—if we shall judge by the way they are used. This is also true of autos. Not every auto is used in the service of the Lord. Because that is true, can we condemn them, brother? Here in the west where our people are scattered and the churches are fourteen miles apart or more many times we often praise God that He gave man the wisdom to invent the auto because of being able to get the Gospel to as many as three places in one day all by the same preachers.

True, there are many thousands of dollars in autos. After all, if used to glorify God can it be wrong? But, say some, it is impossible to glorify God with things that manifest the spirit of pride. Well, we agree that God's people are a plain people, and in getting an auto it should be a plain one. Is that possible? says some one. Oh yes, as it is possible to get a plain buggy or surrey it is possible to get a plain auto.

Is there danger in traveling in autos? Oh yes, there is danger in anything that we do. Is it not true that we face danger all the time. Yes, but it is so much more so in the auto than in the buggy or surrey. That may be true. When we think of the many hundreds that lost their lives in auto wrecks we must say, true indeed; after all, many of the accidents are caused by fast running. The words of Paul no doubt come to our minds, "Let your moderation be known to all men." As we should use moderation in driving our horses, we should use moderation in driving the auto.

Do I hear some one say, "You are not sticking to the text very well; don't you know what the prophet says, They shall seem like torches?" Certainly, the auto that is equipped with electric lights not only seem like torches but sometimes we are made to think of the noon-day sun when we meet one in a dark night. Did the prophet have the twentieth century in mind when these words were penned? I am sure it would be wrong for us to say that he did not when the auto is so well described in the text.

"They shall run like the lightning." Yes, when an auto is driven at fifty miles an hour or more we say again that it may be altogether true that God had the auto in mind when He had the prophet write these words. I now think of what the prophet especially had in mind. Was it not the condition of Nineveh? And God through the prophet is telling what will happen to that wicked city. True, it can be well applied to the auto after all there is no woe ever pronounced on the auto user. The prophet Isaiah tells of Christ's coming. So then if the prophet Nahum is foretelling the coming of the auto he is just doing as Isaiah and some of the other prophets when they foretell future events. But is it not true too that since some of our brethren are not able to purchase autos that those who are blessed with a portion of this world's goods should refrain from getting them lest they are an offence to their brethren. Is it not equally true that many of God's people are not able to purchase a horse and buggy. True, the apostle said he would do nothing that would cause offence, not even to the eating of meat lest he would cause some one to become offended. We should follow the same rule as Paul, should we know of any one who might become offended by us purchasing an auto we had better refrain. This rule should be followed especially by preachers who are ensamples to the flock. Not long since we heard a preacher say he wondered what some of our old bishops would say if they would drive into some of our church yards and see the thousands of dollars invested in autos. We have been wondering if it would not be much better if each one of us would do all we can to avoid unnecessary noise with our machines around the church yards. It may be that our forefathers would not approve of the much noise that we sometimes hear. It might be true if some of our forefathers would see our wind-wheels, and other modern machinery, that they would almost hold their breath, and say, Can it be possible? "Whatsoever ye do in word and deed do all to the glory of God."

Palmyra, Mo.

IS THAT TRUE, MARY?

For a long time a man had been seeking to gain a righteousness of his own. By his earnest works and laborious endeavors he had been trying to be right with God.

One day he was at home with his wife, who had already given up all hope of being her own savior and had cast herself upon Christ to be saved by Him alone.

She sat singing over the well-known verse of the sweet hymn, "Just as I am without one plea."

When she came to the words,

"Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve."

her husband broke in inquiring:

"Is that true, Mary? Will He receive a sinner as he is?"

"Yes! surely," said his wife.

"I never knew that before: that's where I've been wrong. Well, He'll get me just now."

And there and then, without waiting any longer, he trusted the Savior to save him and knew what it was to be received, welcomed, pardoned, cleansed, and relieved. Believing His promise he came and was not refused. And still His Word stands: "Him that cometh to me I will in no wise cast out."—Scattered Seed.

"Humility alone unites patience with love, without which it is impossible to draw profit from suffering, or, indeed, to avoid complaint, especially when we think we have given no occasion for what men make us suffer."

Moral courage is nothing in the world but just the capacity for doing what we know we ought to do. Give that to every man, and only think with what a stir of eager and vivacious interest this dull world in which we are living would wake and start. —Phillips Brooks.

"Let not conscience make you linger." It is not conscience that makes you linger, but the devil who tries to ruin you by magnifying your sins and minifying your Savior.—The Evangelical.

Sunday School

For the Gospel Herald.

Lesson for July 29, 1917—Isa. 55:1-11

GOD'S GRACIOUS INVITATION

Golden Text.—Seek ye the Lord while he may be found, call ye upon him while he is near.—Isa. 55:6.

Introductory.—For the third time in this quarter's lessons we have a glimpse of the prophet Isaiah. In the first, we had a vision of his call to service. In last Sunday's lesson we had a glimpse of him as the man of God conveying to Hezekiah the will of the Lord with reference to the defence of the kingdom against Sennacherib. Today we see him as an instrument in the hands of God, used to convey God's invitation to the lost world. In response to this gracious invitation may we be as ready as was the beloved prophet when he answered the Lord: "Here am I, send me."

The Invitation.—As we hear this blessed invitation, we are impressed with a number of things:

1. It is extensive. It is addressed to "every one that thirsteth." Not one is excluded. It is one of the whosoever's of God's Word which emphasize the fact that if any of us are lost it is our own fault. "It is not God's will that any should perish."

2. It embodies an appeal to common sense. "Wherefore do ye spend money for that which is not bread?" Why waste our substance and our labors for things that are disappointing and vain? Why waste our lives and our opportunities, when there is a blessed Gospel feast right at our door that may be had by simply accepting God's gracious invitation? It is a common sense proposition as well as a proposition of right.

3. It is conditional. The invitation is for all—who "thirst," who "incline their ears" unto Him, who "hear" with a listening, obedient ear. But while the promise is conditional, the conditions are such that every one may claim the promise.

4. It is the call of opportunity. We are admonished to call upon Him "while he is near," to "seek the Lord while he may be found." There is a time coming when sinners would gladly call upon the name of the Lord but it will be too late. The door will be shut. "Behold, now is the day of salvation."

Practical Instruction.—"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him." In other words, if we would claim the blessings of God, we must clean up in life and thoughts and return to the Lord. Though churches receive unconverted members, Christ gives them no recognition until they are born again. "Wherewithal shall a young man cleanse him way? By taking heed thereto according to thy word." It is impossible to turn to God and continue in the old path of sin and ungodliness.

God and Man Compared.—We all recognize the need of reconciliation with God but we may not be willing to comply with the conditions. There is hardly a Scripture referring to practical life concerning which man does not take issue with the Almighty. For instance, God says that when we learn that our brother has anything against us we should go to him: but we know that in the majority of cases that is not necessary; he can come to me. God says that our clothing should be modest, with no bodily ornamentation; but we know it does not mean exactly that but that we can not dress too finely for the Almighty. So we might enumerate scores of other things in which poor, weak, mortal man sets himself up against God. What does God say about it? "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." How vain and sinful it is for us thus to match our judgment against that of the Almighty! Let us cherish His Word, reverence His judgment, and never question His Word in the least, in any thing, in any place. When God speaks, let men keep silence. Let us hear His voice, not only in the matter of accepting His invitation, but also in complying with the conditions which He laid down for our instruction and well being.

Results.—We are assured repeatedly in God's Word that the faithful will find that their "labour is not in vain in the Lord." The blessed part of the service of God is the results. "So shall my word be that goeth forth out of my mouth: It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." God's promises are many and gracious. Faithfulness to His commandments brings a share in His blessings. Say to all the world: Hear ye the invitation of the Almighty; believe Him, obey Him, serve Him, and "we know that your labour is not in vain in the Lord."—K.

The very same act of mind and heart by which a man commits his spirit to God in life may be his when he comes to die. . . . It is wonderful to think that life and death, so unlike each other, may be made absolutely identical in the spirit in which they are met.—Alexander Maclaren.

Walk worthy of the Lord unto all pleasing.—Col. 1:10.

Our Young People

METHODS OF SUPPORTING MISSIONS.—Luke 10:2; Acts 13:1-3; Phil. 4:15-19

Topic for July 29

MOTTO

"I can do all things through Christ which strengtheneth me."

THE STUDY HOUR

I. Supporting Missions.—When Jesus gave His great commission with the large task involved in it, He backed it all up by a strong promise of support when He said, "Lo, I am with you always, even unto the end of the world." Whatever methods we consider at this time for the support of our missions, none should for a moment be considered as worthy of our sanction which does not in one way or the other come in because of the Lord's promise in its fulfillment.

Whenever the Church loses sight of the promise and begins to reach out in her own strength by inventing plans that will stimulate giving outside of the stimulating motive which the Holy Spirit brings to the believer when there is full right of way in the individual life, then she has launched out on a vessel that is sure to be stranded sooner or later, and we shall see the pitiful spectacle of a begging, scolding mission which falls more and more into disfavor with God until it becomes either a degenerate, following the ways of the world which she should have evangelized, or one whose doors are closed altogether.

But in speaking of support we do not altogether think of money, altho we realize that it will mean much money or its equivalent must be required to carry on the great work of the Master. But we feel that the support that all missions need is that consecrated backing of the prayers of the brotherhood, which will mean the constant flowing out of workers and means and everything that is needed to make the work effective under the blessing of God.

PERSONAL THOUGHT

We may be instruments of God in carrying on the great work of giving the Gospel to the ends of the earth, if we yield ourselves to the prompting of the Spirit in obedience to the Word.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Gospel.**
2. Helping the Missionary.

For Young People—

1. Every Christian an Instrument of God in Supporting Missions.
2. The Use of Spiritual Gifts.
3. Support on the Temporal Side.
4. Support on the Spiritual Side.

For Older People—

1. God's Promises Verified to those Who Trust in Him.
2. How Can We Bring Our People to Realize their Privileges in Becoming Helpers in the Mission Cause?

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JULY 19, 1917

Field Notes

Bro. J. A. Ressler and family of Scottdale, Pa., are spending a few weeks in Ohio on a much needed rest.

Bro. T. K. Hershey is expected to be with the congregation at Concord, Tenn., in the near future. Sister Hershey and children are now visiting her parents, Bro. and Sister L. B. Hertzler of Concord. The people of Concord hope to have some interesting meetings during their visit.—L.

A number of interesting reports are held over for lack of room. They will be published as soon as room permits. The same may be said also of a number of articles which we are holding for publication.

Bro. Michael K. Jantzi of Tavistock, Ont., for 34 years a minister and nearly three years a bishop in the Zorra, Ont., Church, passed to his eternal reward July 7, aged 69 years. Obituary notice later.—S.

Bro. Levi Mumaw, secretary-treasurer of the Mennonite Publishing House, left last Thursday for Illinois and Indiana. He expects, D. V., to attend the Indiana-Michigan Sunday School Conference before he returns and to bring his family with him.

Bro. Arthur J. Bendle of Altoona, Pa., favored the congregation worshiping at the Scottdale Mennonite Church with an interesting and helpful talk on Monday evening, July 9. He was returning from a trip to the churches in Ohio.

A program of the 87th quarterly meeting of the Mennonite Sunday School Mission of Lancaster Co., Pa., to be held July 25, 1917, is before us. This is the oldest organization of the kind in the Mennonite Church in America and its meetings have been an inspiration to many.

Bro. and Sister T. M. Erb of Hesston, Kans., left on Tuesday morning, July 10, for Lancaster Co., Pa., where they expect to spend some time visiting among the brotherhood and relatives. Their short stay at Scottdale was appreciated by all with whom they came in contact.

Bro. P. R. Lantz, Supt. of the Old People's Home, came to West Liberty to attend the funeral of Sylvester Ross, who came to his end so very unexpectedly by the upsetting of a load of hay. Bro. Lantz preached at the Oak Grove Church on Sunday morning and in the evening at the Bethel Church, July 8. Come again. —S.

Bro. Metzler Stricken.—The following from West Liberty, Ohio, under date of July 11, will be read with sadness on the part of many who have learned to appreciate the services of Bro. Abram Metzler at the Orphans' Home: "Bro. Metzler had another stroke last evening while sitting in his office chair. His right side is paralyzed and his speech affected." May our prayers continue to ascend in behalf of Bro. Metzler and the work to which he had dedicated his life.

Correspondence

Beemer, Nebr.

To all Herald Readers, Greeting:—We are glad to report a very pleasant visit on July 6 from Bro. Fred Gingerich and wife of Beaver Crossing, Nebr., accompanied by Bro. and Sister Lichty of Iowa. Bro. Gingerich preached an impressive sermon in the morning, and in the evening gave us a Bible lesson on "Christian Citizenship." Many good thoughts were presented, and we were very earnestly admonished to set our affections on things above and to be faithful citizens of our heavenly kingdom, being ambassadors for the cause of Christ our King.

Bro. J. D. Birky and wife have returned from their recent visit at Kouts, Ind.

Our church and Sunday school have been well attended with good interest manifested. We crave an interest in your prayers in behalf of the work at this place. Yours in His name,

July 8, 1917. D. Z. Birky.

Marshallville, Ohio

Dear Herald Readers, Greeting:—We were encouraged July 1, to have with us Bro. C. K. Brenneman of the Canton Mission. He preached about the wonderful love of God, which was well applied to saint and sinner. Our fourth of July was spent with a Sunday school, mission, and young people's Bible meeting held at the Easton Church, by the Medina and Crown Hill Sunday schools. Had a beautiful day, and a good attendance. Bro. Arthur Bendle of Altoona, Pa., gave a lecture on Jewish history on the evening of July 3. He also gave one at Medina (Bethel congregation), Crown Hill, Salem, at Orrville, July 8, in the morning, at Easton in the afternoon, and at Pleasant Hill in the evening. May the Lord bless our brother abundantly in his work. On July 8 we were made to rejoice, with the angels, over seven precious souls having their vows sealed by water baptism. Bro. I. J. Buchwalter officiated. May they remain true and faithful. On same date, Bro. E. F. Hartzler of this place, filled the regular appointment at the Longenecker Church, Holmes Co., Ohio. Cor.

July 9, 1917.

Salunga, Pa.

Dear Herald Readers, Greeting:—The Landisville and Salunga Sunday school workers' meeting will be held at Salunga on Wednesday evening, July 25, 1917, at 7 o'clock.

Program as follows:

Lesson for Aug. 5, Bro. Benj. Charles, Jr.

Lesson for Aug. 12, Bro. Simon Heistand.

Lesson for Aug. 19, Bro. Henry E. Garber.

Lesson for Aug. 26, Bro. Abe Lutz.

July 10, 1917. Secy.

Wayland, Iowa

A Greeting of Love to all Gospel Herald Readers:—As you have not heard from this place for some time and as we also like to hear from other places about the work of the Lord, we feel to thank God for the little things we can do. Of late we have had some very interesting services.

For four Sundays in succession we had visiting ministers with us. First Bro. Tillman Erb and wife, of Hesston, Kans., were with us from Friday till Monday morning, preaching three very interesting sermons. The following Sunday the Brethren Joseph Hershberger and D. D. Miller and their wives from the Deer Creek Church near Kalona preached to a well filled house.

The Sunday following Bro. Sanford Yoder and wife of Kalona were with us. Bro. Yoder preached a very impressive sermon, comparing the present time with the times of the children of Israel how they prospered, living in such a rich country and everything went well. Then they were led into captivity. So it is in this day and age of the world, we are living in a prosperous country, raising good crops, with all the luxurious automobiles without end, and all at once we are in the midst of the greatest war.

On July 8 Bro. Peter Unzicker and wife, formerly of Tuleta, Tex., worshiped with this congregation, preaching Sunday morning and evening. Having spent the winter in California, they are on their way to Virginia and Pennsylvania, stopping first with their sons at Freeport, Ill. We pray God's blessings on them as they go from place to place.

A good many from our congregation were at the Fourth of July program held at the East Union Church near Kalona.

Let us not grow weary in well doing, for in due season we shall reap, if we faint not." Pray for the work at this place. Jacob Gerig.

July 11, 1917.

Columbiana, Ohio

(Mahoning congregation)

Dear Herald Readers, Greeting:—On the first of July Bro. T. K. Hershey preached an interesting sermon on Peace at the North Lima Church. He brought out very practical and helpful truths.

On July 8 Bro. Paul Whitmer and family worshiped with us at the Midway Church. He preached to us on the theme of having the mind of Christ within us. Let us all strive earnestly to get into such a relation to our Master that we can say that His will is our will. May God bless us all. Cor.

July 11, 1917.

Flanagan, Ill.

Dear Herald Readers:—"Praise the Lord, Oh, my soul; and forget not all His benefits."

On the evening of May 20 Bro. John Nice of Morrison, Ill., was with us, coming here from Cullom, Ill., and preached an instructive sermon.

On June 22 Bro. C. F. Derstine of Eureka, Ill., came and labored faithfully with us until July 1. He preached each evening and each Sunday morning, also giving a lecture on each Sunday afternoon, reviewing the Sunday school lesson each Sunday morning, giving a talk to the children at the Salem Orphanage, also one to the children at the Church. Seven precious souls became willing to forsake the world and one back-slidden brother wants to renew his covenant with God.

Junt 24 Sister Anna Eash of Chicago spoke to the children of the Sunday school. She visited at a number of places during her few days' stay here.

July 8 Bro. Arthur Slagel gave a short address, after which Bro. G. L. Bender of Elkhart, Ind., gave us a talk on the needs of the mission field. The latter also gave a talk on Prayer at the Y. P. B. M. the same evening.

May we all be doers and not hearers only. In His name,

July 11, 1917. Lydia H. Smith.

Elizabethtown, Pa.

Following is the program of the Sunday school workers' meeting to be held July 26, 1917, at the Elizabethtown Mennonite Church, at 7:15 P. M.:

Lesson for July 29, Bro. Walter Herr.

Lesson for Aug. 5, Bro. Elmer Strickler.

Lesson for Aug. 12, Bro. Samuel Oberholtzer.

Lesson for Aug. 19, Bro. John Rutt.

Lesson for Aug. 26, Bro. Tillman Kraybill. Committee.

July 11, 1917.

Foosland, Ill.

Dear Herald Readers:—"Praise God from whom all blessings flow." I believe He has bestowed blessings on us.

We have had very interesting meetings held by Bro. Derstine and Bro. Wiens from July 6-8. Bro. Derstine gave us a talk about "Stirring up" Friday evening. Bro. Wiens gave us an interesting sermon about our Lord Jesus Christ Saturday morning, and Bro. Derstine preached a sermon in the evening. Bro. Derstine gave us a sermon Sunday morning about parents training children, after Sunday school was over.

Some of the members brought their dinners along while others had it served at home. The meeting started at two o'clock was held by Bro. Derstine on "Signs of the Times." In the evening he also gave us a very interesting sermon. The church house was almost always well filled. Five confessed Christ. We trust they may be filled with the Spirit.

Bro. Derstine and wife left for home on Monday morning and he was expecting to see his parents Thursday. May the Lord grant him and us the blessings to meet again and hear the Word of God preached.

July 14, 1917. A Sister.

Rantoul, Ill.

Dear Herald Readers, Greeting:—Bro. C. F. Derstine held meetings here at the East Bend congregation July 6-8, preaching and teaching to us the divine Word of God. During these meetings six souls confessed their Savior. Let us pray for them that He will lead and guide them in His way. Cor.

PERILOUS TIMES

By I. G. Musser.

For the Gospel Herald.

Read Matthew 4 and I Timothy 3.

Surely we are living in perilous times.

When Noah built the ark the people thought he was an "old fogy." No use to get alarmed, everything is going all right. But they changed their minds—after it was too late.

Even now, in these last times, when one undertakes to uphold the Word of God people say, "It's all right; there is nothing to fear." But "God is not mocked. Whatsoever a man soweth, that shall he also reap."

We are living in a fast age. Everything has to move. Greediness after money is wonderful even on the part of socalled Christian people. People crave for money, money. The souls of their children are of secondary importance. Pride in all forms is in evidence. All sorts of nonsense are being carried on. There is no use in getting a low-priced automobile; people must have something that costs more money and is a little more up-to-date.

Who is guilty of these excesses? Are we? Too many of us are. In looking for faults we are so apt to look away from us. Let us look to ourselves, and see that whatever sins are laid to our door may be rectified and that our life is patterned after that of the Master. We are living not for self but for others. We are not perfect, but by the grace of God we may live a life pleasing in His sight. East Earl, Pa.

Miscellaneous

"LO, I AM WITH YOU ALWAY"

Beside the plow He walks with me;
And if my step be slow,
He pauses, waiting so that He
May lead me where I go.
I feel His presence at my side,
His hand upon my hair;
His love sweeps boundless like the tide,
About me everywhere.

Beside the plow He walks with me;
I see the furrows deep;
I know His gentle eyes will see
The harvest that I reap.
His guiding touch is on my arm,
And well I know the care
That keeps me safe from sin and harm
Is with me everywhere.

Beside the plow he walks with me,
And all my troubles sweep
Away; I know that there will be
No time to pine or weep:
My very oxen seem to feel
The rapture in the air;
The love that lives to bless and heal
Surrounds us everywhere.

Beside the plow He walks with me,
And lo, the sun shines down,
The same that smiled on Galilee
And on a thorny crown.
God grant that when the shadows creep
Across the mountain fair
His love may still be wide and deep
About me everywhere.

—Selected.

CHARACTERISTICS OF A LIVE SUNDAY SCHOOL

By Barbara Birky.

For the Gospel Herald.

In thinking of a live Sunday school, I think of a school where teachers and officers, and all concerned, are enthusiastically and harmoniously working together to teach the pure Word of God. The purpose of the teaching is that they be won for Christ, and receive a better knowledge of the Scriptures.

It goes without question that the leaders of such a school must themselves be true followers of Him whom they are trying to present to their hearers. For if the blind lead the blind, both shall fall into the ditch.

The superintendent comes first to my mind. He is a man whose life should prove that he is a devoted disciple of our Lord, and his congenial manners win for him the friendship of the entire school. In his prayers he prays for the teacher and pupils, and for the Holy Spirit to guide and direct him in the superintending of his school. He is in touch with the various departments of his Sunday school. His occasional visit to the various classes, as well as a consultation with individual members of the classes, serve to inform him whether or not the teachers are doing effective work, and whether or not they are adapted to their respective classes. If not, a change is made accordingly.

I now think of the teachers as they stand before their classes. The sisters have adorned themselves in modest apparel, "not with broided hair, or gold, or pearls, or costly array" (I Tim. 2:9). There is also nothing flashy in the appearance of the brethren, but they are as Paul says (I Tim. 2:8) "lifting up holy hands without wrath and doubting;" and are thus pointing their class upwards.

Not one of these teachers is guilty of coming before the class with an unprepared lesson. They not only have a thorough knowledge of the particular lesson of the day, but they have a working knowledge of the entire Bible, and are not satisfied until their pupils know the same. They are presenting the lessons in a simple, systematic way, which helps to make it more clear to the pupils.

Each teacher knows well the needs of those who sit under his or her instruction. The teacher of children understands the growth of the child mind, and those who are teaching a class in the adolescent period, know the home and the school surroundings of their pupils, and also their spiritual conditions and needs. They know about the great changes that take place at this time, and because of this knowledge they have the wisdom and sympathy that is necessary in dealing with these pupils.

Not only are these teachers intellectually qualified for their work, but they are also spiritually qualified for the same, for they are teachers who know Jesus Christ. They know what it means for a life to be transformed, for victory to be attained over sin, and gladly they are leading others to come and see and know the Christ whom they love. They as teachers are live and enthusiastic, and nothing begets interest so soon as an alert, interested teacher. They are honest, sincere, unaffected in speech and manner, forgetting self for the sake of others.

It is the indwelling power of the Holy Spirit that makes them teachers usable by God, and in their labors for Him, they look with confidence to the Source of power to supply all their needs.

The pupils are not only attentive listeners, but one can plainly see by their answers and questions that they too have studied their lessons and in their interest and eagerness to learn, they have lost all timidness.

The good order, the eagerness to answer, and the surprising answers of the primary folks, reveal to us that not only have their teachers done good work, but that the parents are teaching their children out of the Bible within their homes.

Thus far we have dealt with the school as it was divided into separate classes, but let us now observe them as they are one united family. The chorister gives out a hymn. With one accord they all join him in singing it, and although I need not call it classical singing, I am satisfied to know that it comes from the bottom of their hearts, and ascends to the throne of God.

The offering is taken. No offering is given grudgingly, but all are giving cheerfully as God hath prospered them; for they are all eager to help carry the Gospel to those who do not yet know of Christ and His redeeming love.

After the dismissal of the school it becomes evident that no partiality is shown whatever by any individual member of the school, but that there is a peace and good will prevalent toward all.

The weather of the past morning had not been as pleasant as had been hoped for, but still every one whom health and unaccounted for circumstances permitted to go, was present, and, they were there on time. Prompt and regular attendance are two of the characteristics which make the Sunday school a live one.

I now look for one more mark of success in a live Sunday school. I see the development mentally, spiritually, and morally of the pupil. I see him won for Christ, and. last but not least, we have a new-born worker; and the teacher feels well repaid for his hours of prayer, study, and perplexity.

Have I pictured before you a school that is almost ideal? And is the ideal impossible of attainment?

Would not our Sunday school be a live one if each individual co-worker would rise up and meet his or her responsibilities?

Although the ideal may seem impossible of attainment, yet with Browning we may say, "What I aspired to be and was not comforts me," and again, with Paul, say, "I can do all things through Christ which strengtheneth me."

Delavan, Ill.

A CALL FROM WOLFTRAP, VA.

For the Gospel Herald.

It is the desire of the members of this congregation that an appeal to the Church at large be made in behalf of this little flock. For a long time our congregation has been without a resident minister and we are hoping that by an appeal to the whole Mennonite Church through the church periodical, we could get our request before one consecrated brother at least, who would be willing to come here to labor for the Lord, even if he would have to make a sacrifice (from the worldly point of view) to do so.

I suppose there is no place where one cannot find souls who are dying

without Christ, but when they would also accept if they were taught it seems as though it would be a Christian duty to do all we can to provide regular preaching services and a church home. We are doing all we can in our Sunday school and young people's Bible meeting. But we realize that unless our church is organized and under the leadership of an ordained minister we can hardly hold them when we have gained them.

Quite a number of the native people joined since 1908—that is the year when the first ones joined—and there are now eleven who are members and a few had joined and drifted away again, and several have died. Doesn't it give us real joy to know that we have done our part to save a soul that has passed over, and so far as natural man may know, our efforts were not in vain?

There are thirty members here who are of families that have moved here from other congregations.

One of our brethren suggests that each bishop who reads this look over his congregation for any suitable brother.

We can not hold out any brilliant financial prospects, but we know that anybody can have a home and make a living with a reasonable amount of labor. All the church would gladly and freely help a worthy brother financially and would be so happy to support a minister in the Lord's work. If anyone wishes to be a real missionary and still be in a self-supporting position, this is surely an "open door" for him.

All interested parties will do well to correspond with Bro. W. C. Grove, South Boston, Va., R. F. D. No. 1. He is not connected in any way with any land agency, and would not be influenced by anything but his interest in the welfare of the Church. He will answer all inquiries carefully and accurately, so no one need be disappointed by finding conditions different from descriptions. Bishop Geo. R. Brunk of Denbigh, Va., has the oversight of our congregation at present and will also be glad to have some ministering brother locate here, and will answer your inquiries.

Brother, don't think that you need not consider this call, because some one else may be more conveniently located, or be in a better position than you to come. Pray over the matter. Every day the little body here sends up petitions to the good Father to supply us a shepherd for the flock in His own good way. Who is willing to be an instrument in the hands of God to answer these prayers?

Yours in His service,
Martha F. Barbe.

"A true friend is one of the richest treasures one can have."

LITTLE THINGS AND GREAT RESULTS

By R. J. Heatwole.

For the Gospel Herald.

Demosthenes became a great orator; but in early life he had to put a pebble under his tongue so as to speak distinctly enough to be understood.

One little letter (r) caused a whole car load of Dunkards coming to a love feast here in Kansas to be misunderstood in a telegram as a car load of drunkards, and therefore the policemen of the city were at the station to take care of them when they came.

Once while I was at our mission in Chicago Bro. M. S. Steiner took me to the Pacific Garden Mission to hear a very noted talk to about 350 men who had been in various crimes. The preacher had once been on the verge of committing suicide, and would have accomplished his purpose had not a friend come along and took him to a mission instead. The result was that he became converted and was an instrument in God's hands to lead many to Christ.

Little deeds that are kind
Can greatly change another's mind.

Windom, Kans.

THE LORD'S PRAYER

By Mollie Schrock.

For the Gospel Herald.

"Our Father which art in heaven." When we say these words we are speaking to God. He is our Father and we are His children. We have a father and mother who love us and take care of us, but our Father in heaven loves us more and cares more for us than they can.

"Hallowed be thy name." God's name is hallowed or kept holy when we always remember to speak it carefully and reverently because it is His great and holy name. But sometimes persons forget this and speak the holy name of God when they are angry, or do not think of what they are saying, or are only in fun. Now when we say, "Hallowed be thy name," we ask God never to let us, or any one else, sin in this way again.

"Thy kingdom come." God is not only our Father, but He is our King. All the people who obey Him belong to His kingdom. But many people obey Satan and take him for their king. So Satan has a kingdom too. When we pray, "Thy kingdom come" we ask God to put down Satan's kingdom and to make all the people belong to God's kingdom.

"Thy will be done on earth as it is in heaven." God's will is done when people obey Him. We know it is done in heaven, for the holy angels live there and they all obey God. And some of the people that live on this earth obey Him. But in this prayer we ask that every one on the earth may obey God and do His will, as the angels do it in heaven.

"Give us this day our daily bread." Every day we need food to eat. Although we ate all we wanted yesterday, we need more today, and we shall need more tomorrow and every day as long as we live. The food we need each day is called our daily bread, and in this prayer we ask God for it. Perhaps it may seem as if it did not come from God because our parents or our friends give it to us. But they could not give it to us if God did not give them the strength to work for it or the money to buy it with.

"And forgive us our trespasses as we forgive those who trespass against us." If we ask God to forgive our sins, we ought to be willing to forgive other persons who sin against us. And in this prayer we ask God to forgive us just as we forgive them.

"And lead us not into temptation." When a person persuades us to do anything that will displease God, then He is tempting us, or leading us into temptation. Sometimes our own wicked hearts or our wicked companions do it. When we say, "Lead us not into temptation," we are asking God not to let Satan or anyone else tempt us to displease Him any more.

"But deliver us from evil." God is willing to deliver, or save, us from all kinds of evil if we love and obey Him.

"For thine is the kingdom." A kingdom is a country that is ruled over by a king. There are a great many different countries and kings in this world. But God overrules them all, for He is the King of kings, and He is the King of heaven too. **"The power."** God is the only one who is able and has the power to give us the things we ask for in the Lord's prayer. No one else can keep Satan from tempting us, or save us from sickness and trouble and forgive our sins. **"And the glory, forever. Amen."** Glory means praise and honor. Sometimes when a king or great man rides through a city all the people come out into the streets or stand at the windows, waving flags and banners and calling out his name to show how glad they are to see him. Then the king has praise and honor and glory. We do not praise God in this way, but we sing hymns to Him and praise Him in our hearts. Amen means "so may it be." When we say "Amen" we mean that we hope God will make everything to be as we have asked in prayer we have just said to Him. When we say the Lord's prayer we must think of what it means. Unless we do this and really want the things asked for, God will not listen to us or give us those things.

Flanagan, Ill.

REPORT

Of Twelfth Annual A. M. Sunday School Conference Held at the Fair View A. M. Church near Albany, Oreg., Saturday, June 16, 1917

For the Gospel Herald.

Mods., E. Z. Yoder, Dan Erb; Chors., Katie Kennel, C. G. Yoder; Secys., Nick Leichty, A. D. Erb.

Devotion by A. P. Troyer.

The Mission of the Sunday School Conference.

Our mission to bring souls to Christ. Bring joy and peace to those in distress.

How to be a Loyal Sunday School Worker.

We must be loyal to Christ in order to be a loyal Sunday school worker.

Faithful in Little Things.

Little things are added together to form the nucleus of great things. Many people do not care one dot or one tittle that Christ died for them.

My Need of Christ—Christ's Need of Me.

I need Christ that I might live a holy life. We need Christ in all things.

Afternoon Session

Devotion by M. E. Brenneman.

Children's exercises conducted by J. M. Schlegel and M. H. Hostetler.

Song by two young sisters: "Nearer my God to Thee." One vocal and the other in the mute language by gestures. Very touching.

The Conservative, yet Progressive.

Exercise much care to conserve the good and discard the harmful. Hold fast that which our Lord has given us. Continually move forward in the work of the Lord.

The Christian's Duty in these Perilous Times.

The old ship Zion is being attacked by the enemy's sumbarine, deception. Prove all things and beware of erroneous teaching.

The Final Separation of the Wheat from the Chaff.

The chaff is composed of those who are not recognizing the atoning blood of Jesus Christ. They will be taken up and bound and cast into the unquenchable fire.

Collection for general mission fund, $29.08.

Committee for program arrangement: Nick Leichty, A. P. Troyer, C. G. Yoder.

Secretaries.

REPORT

Of Mennonite Home, Lancaster, Pa. (May and June)

For the Gospel Herald.

Donations.—Clothing and Provisions: Mrs. Monroe Metzler, M. H. Hostetter, John Shenk.

Cash.—Christian Bucher, $1; W. R. Moyer, $2; Abram Hernley, $10; Bertha McLain, $1; John H. Kreider, $2; Frank E. Witmer, $1; C. H. Gabel, $1; Mabel Clymer, .25; Christ B. Herr, $20; Mary A. Witmer, $1; Ross B. Witmer, $1; Contribution box, $3.50; Clayton Frederick, $1; Amos Hershey, 1; Edwin Stover $1; Levi N. Moyer, $1; Jonas Zimmerman, $1; Mary Gish, $1; Lydia M. Gross, $1; Sister Eshbach, $1; Lizzie B. Herr, $2.

Services.—May 13: Regular services were conducted by Bros. J. H. and D. H. Mosemann and Ezra Weaver. Text, I Cor. 15:10.

May 21: This evening we held the funeral of Bro. Israel Landis, who died May 19, aged 82 y. 2 m. 24 d. Services conducted by John Lefever. Text, I Pet. 1:2.

May 26: Preparatory services conducted by Bro. D. N. Lehman. Text, Matt. 6:1-23.

May 27: Communion services conducted by Bros. Noah Landis, John Lefever, and Jacob Greider. After communion we observed feet washing in which all members present had a part. The Lord be praised.

June 5: This evening we had funeral services over the remains of Sister Anna Simpson, who died on the 3rd. Aged, 74 y. 5 m. 6 d. Services conducted by J. H. Mosemann and Amos G. Kauffman.

June 10: Regular services conducted by Bros. Harry Longenecker, Amos G. Kauffman, and Levi N. Moyer. Text, Jno. 19: 1-6.

June 24: Regular services conducted by Bros. Jacob Thomas, Frank Kreider, Henry Herr, and Martin L. Miller. Text, Heb. 10:35.

June 28: This afternoon we held the funeral over the remains of Bro. Francis S. Wenger, who died June 26, aged 69 y. 1 m. 2 d. Services conducted by Bro. J. H. Mosemann. Text, Heb. 4:9.

The Home is blessed with good health, considering the many aged pilgrims we have. As the report shows, three of our number went to their reward. This makes us realize that when we are called away God has a better home for us in glory. Let us prepare for that home.

Your unworthy steward,
T. E. Moyer.

REPORT

Of the Sunday School and Mission Meeting Held at the Susquehanna Church Near Port Trevorton, Pa., June 14-16, 1917

For the Gospel Herald.

Opening exercises. Devotional, Clayton Graybill.

Sermon, Abram Metzler (Matt. 28:18, 19). Theme, **The Mission of the Church.** Every member of the Church of Jesus Christ has a mission to perform.

The subjects discussed:

How Encourage Punctuality in Sunday School Work? D. B. Brubaker, W. G. Seiber.

By showing the benefits derived and by example.

Selection of Teachers. J. F. Bressler.

Select teachers that are vessels meet for the Master's service.

(a) **What We Owe Our Young People.**

We owe them the fostering care of the Church.

(b) **Dangers Threatening Them.**

Lacking faith, detrimental reading matter, disloyalty, and conformity. W. W. Graybill, Menno Brubaker.

(c) **Their Opportunities.** Bennett Kauffman, Clayton Graybill.

They can purify a community, increase the membership of the Church and live for the good of others.

Mission Work.

(1) **Power of Unity in Mission Work.** Abram Metzler, John Bressler.

We need the enlistment of every member of the Church to have unity and power.

(2) **Effect of Mission Spirit on a Community.** Wm. Seiber.

A general cleaning up to the honor and glory of God.

Fellowship.

(1) **By Faith.**

(2) **In Prayer.**

We should have a consciousness of the great need of prayer. Upon the basis of the merits of His blood we can approach God in prayer and prevail upon Him.

(3) **Giving.**

God gave first now He commands us to give. We should realize the great interest that our money yields if given unto the Lord.

A mission collection of $29.79 was taken.

Meeting closed by address of moderator. May God add His blessing to the many precious truths presented that we might profit by them.

D. B. Brubaker,
Samuel Shelley,
Secretaries.

REPORT

Of the Meeting Held for Sisters Interested in Sewing Circle and Missionary Work June 15 at 5:30 P. M. in the Walnut Creek Church, during the time of the Ohio Sunday School Conference

For the Gospel Herald.

The meeting was led by the secretary of the Woman's Home and Foreign Missionary Committee, Clara E. Steiner.

Sister W. A. Beachy was appointed Secretary and Iva Hostetler chorister.

The opening song, "Something for All to Do," was impressive as sung by the large body of women.

Sister Jacob Gerig followed with prayer.

The Sec. of Com. reported that the first meeting in the interest of more systematic missionary work among our sisters was held during the time of the General Conference near Archbold, Ohio. A second meeting wts held last year at the Ohio Sunday school Conference at West Liberty, at which time the present committee was elected.

The committee upon investigation finds that there is a demand for a Home Mission Fund from which our missions and charitable institutions may draw such apparel as our sewing circles cannot make, also for house-furnishings, etc., that one circle alone cannot furnish.

We also find that a number of our sewing circles are doing foreign mission work by supporting Bible women in India, which is a great work. If it is good for one society to do foreign work it is good for all, yet it is not advisable for one hundred or two hundred sewing circles to take up this same work therefore the committee has suggested that a fund be opened at this time to send and support a missionary. The first contributor to this fund was not a sewing circle, but an individual—one who has not walked for nine years, yet wishes to add her mite to bring the Gospel to those who do not know her Savior.

The treasurer's report, in her absence, was read by Sister King.

The subect, "How can our Sewing Circles and all interested sisters, best serve our Missions?" was discussed by mission workers from a number of our stations.

Sister Moyer, Canton, suggested that a "shoe fund" would fill a present need aside from the regular work of the sewing circle.

Sister Gerber, Old People's Home, stated that their work is different from that of mission stations. They greatly appreciate the sisters' work.

Sister Baer, Youngstown, said with them the demand for clothes, etc., is always greater than the supply.

Sister T. K. Hershey solicited our prayers as an aid in the opening of a new foreign work in South America and plead for special prayers in behalf of their children who will be deprived of many benefits as they are taken from the homeland. She hopes to tell us of other ways in which we can serve them after they are on the field.

Sister Stoltzfus, Lima, said that missionaries must deny themselves in order to push the work along.

The meeting unanimously favored retaining a committee and the present members, Mary Burkhard, Goshen, Ind.; Clara Steiner, Columbus Grove, Ohio; and Ruth A. Yoder, Bellefontaine, Ohio, were reappointed.

Closing prayer by leader and song, "Blest be the Tie."

Secretary.

REPORT
Of the Tenth Annual Sunday School Meeting Held at Mummasburg, Pa., June 22 and 23, 1917

For the Gospel Herald.

Subjects discussed:

Aim of Our Sunday School Meeting. N. H. Mack.

Sermon—**Each Soul's Midnight and Dawn.** J. C. Clemens.

Power of United Effort. J. C. Clemens.

Jewels in the Rough. N. H. Mack.

Bible Teaching no Present Day Legislator. S. G. Shetler.

Responsibility.

1. **Parents.** Elmer Herr.
2. **Teacher.** O. O. Miller.
3. **Pupil.** Levi Sauder.
4. **Chorister.** J. E. Martin.
5. **Leader of Young People's Meeting.** F. W. Stauffer.

Diving for Pearls. S. G. Shetler.

Silent Influences. N. H. Mack.

Talks to Children. S. G. Shetler.

Lessons for me from the Life of Timothy. J. C. Clemens.

Devotional exercises, during the meetings, were conducted by the following brethren: Amos Myer, John Grove, J. E. Hartzler, Bro. Shenk. Singing led by Amos Kauffman.

Many valuable thoughts were presented in the course of the discussions. The Spirit was manifestly present during the meeting.

Secretary.

REPORT
Of the Bible Reading Held at the Krall-town Church, York Co., Pa., June 16 and 17, 1917

For the Gospel Herald.

Devotional by John K. Charles.

Address of welcome, Harry H. Loose.

Book Study (Ephesians). Amos W. Myer.

Christ's Kingdom. John K. Charles.

Christ's kingdom represented by the Church here on earth. It is not of this world. It is "not meat and drink, "but righeousness and peace and joy in the Holy Ghost.

Saturday Evening

Opening by Abram Metzler.

Book Study (Ephesians) continued. Amos Myer.

If we believe and are sealed with the Holy Spirit of promise, we are sealed packages for heaven. If we doubt we are children of God there is something wrong.

How God planned the Bible for all Ages. Benjamin Zimmerman.

Two classes of people: obedient and disobedient.

Sunday A. M.

Prayer. Amos Myer.

Sunday School Lesson explained by John K. Charles.

Devotional (Psa. 119). Benjamin Zimmerman.

Book Study (Ephesians) continued. Amos Myer.

Second chapter. The nature and condition of natural man. Those who follow the pleasures of this world are followers of Satan.

Why the Bible should be Believed and Obeyed. Benj. Zimmerman.

Rom. 10:1-14.

Sunday P. M.

Devotional (Psa. 100). Samuel Hess.

Book Study (Ephesians) continued. Amos Myer.

After we have become translated it is not that we should sit down and do nothing. We are to be ambassadors for Jesus Christ. We, being many, are one body in Christ.

Excellency of God's Mercy. John K. Charles.

Happy State of the Godly. Benj. Zimmerman.

Rev. 21:1-8 and Rev. 22:1-8.

Sunday Evening

Sermon. Amos Myer.

The meeting was well attended. We hope we may all remember the precious truths were taught by the brethren and be strengthened thereby and also put them to practice.

Secretary.

REPORT
Of Annual S. S. Meeting of Morrison's Cove District at Martinsburg, Pa., June 17, 1917

For the Gospel Herald.

Meeting opened at 9:30 with devotion.

The following officers were then elected: Mods., J. L. Stauffer, I. K. Metzler; Chor., Jacob Martin.

Topics discussed:

Co-operation in Sunday School Work. Irvin Stonerook, Clayton Graybill.

Burdens become lighter by division of work.

Recitation—The Skeptics Daughter. Gladys Honsaker.

Mission Sermon. J. L. Stauffer.

Responsibility of sending the Gospel to the heathen rests on every one who has named the name of Christ. There are more heathen today than at the time of the apostles.

Afternoon Session

Devotion and song service.

Children's service.

Sunday School Problems and how to Solve Them. Clayton Graybill.

We need to get children interested. A teachers' meeting or a teacher training class will be a great help. Why not have one or both?

Essay. Florence Byler..

Relation of Sunday School to Y. P. B. M. H. B. Ramer.

Young People's Bible Meeting is a continuation of the Sunday school. Both are a part of the Church.

Essay, **How Increase the General Interest o fthe Sunday School?** Fannie Snyder.

Many ways are used that are not in accordance with God's Word.

Value of the Sunday School in the Community. A. R. Kauffman.

munity. A. R. Kauffman, J. E. Martin.

To get full value you must get under its influence. Its value cannot be estimated.

Evening Session

Song and praise service led by Clayton Graybill.

Consecrated Officers and Teachers. A. J. Bendle, I. K. Metzler.

Consecrated officers and teachers are few and far btween. They will teach not only on Sunday but seven days a week.

Essay. Lizzie Seedenburg.

Essential Eelemtns of a Successful Sunday School. L. C Honsaker, J. L. Stauffer.

Consecrated workers, co-operation, interested parents, punctuality.

All felt helped and encouraged to press on.

Irvin Stonerook, Sec.

REPORT
Of the Mission Day Program at the Walnutcreek A. M. Church, Walnutcreek, Ohio, July 4 ,1917

For the Gospel Herald.

Organization: Mod., C. Z. Yoder; Secy., H. Clay Miller, W. Hershberger; Chor., Wm. R. Mast.

The Bible and Missionary Work. Calvin Mast.

The Bible is powerful, enduring, enlightening, and true.

Why I Believe in Mission Work. John F. Miller, Wm. Fisher.

1. Because Christianity is a missionary religion.
2. Because other religions are inferior.
3. Because of the results of missions.

Wm Fisher: How does our mission thermometer register? At zero the church opposes missions; when hot or boiling they get thoroughly interested, pray for it, are ready to send and be sent.

Who is a Missionary? Walter Oswald.

1. He who is willing to sacrifice his own life for another.
2. He who shows zeal in getting others to accept his religion.
3. The one who, like Paul, is able to go ahead under difficulty.

He is not a missionary who

1. Puts his hand to the plow and looks back.
2. Hinders the progressof the Christian religion, either by opposing mission work or leading an un-Christian life.

Mission Work in the Home Community. Corson Mast: Opportunities for personal work at home. We must be rigl with God to do successful work.

Wm. Shutt: The Christian life is a mi sionary life. Gain entrance into the homes and win the children.

Opportunities in the Rural Field. D. M. Friedt.

Too many country people are indifferent about attending church and Sunday school. Raise the standard of C ris tian living in the rural community.

What can we bring to the Foreifn Field? Vernon J. Smucker.

1. Glad news of a loving heavenly Father.
2. Glad news of Christ, a living Savior and Friend.
3. Redemption from sin.
4. A Gospel of love.
5. The hope of a glorious immortality.

How can Women Help the Cause of Missions? Mrs. C. C. Glick.

Women of the Bible did an important work in spreading the Gospel of salvation which we enjoy. Women have a great sphere of work in the home in training their children. Women can do much through the sewing circle in supplying food and clothing for the poor and needy.

Nurture of the Mission Spirit in the Congregation. C. Z. Yoder.

(See article on another page.)

Queries. Vernon J. Smucker.

Sermon. Lester Hostetler.

"The field is the world." Modern means of communication has brought the nations closely together which increases our opportunities and responsibilities. Missionaries better than warships to establish peace. Evangelization of the world a great enterprise. Foreign missions not a hindrance but a help to work at home.

Secretaries.

ALBERTA-SASKATCHEWAN CONFERENCE

For the Gospel Herald.

The conference of the Alberta-Saskatchewan Mennonite District, was held near Tofield, Alta., June 26, 1917.

The conference members were all present.

The morning was used by the conference members to arrange for the conference work, after which the conference sermon was delivered by the moderator, Bro. N. B. Stauffer, who based his remarks on Eph. 2:19-22, after which the following work was done:

Subjects for discussion were read, after which the minutes of the last conference session were read and adopted.

The reports of the District evangelist and also the reports of the different congregations were read and approved.

The financial report of the treasurer of the local mission board was read and received, which showed a fair balance.

The Conference Sec. Treas. also read a report of his work, and on motion of the conference was adopted.

The following questions were discussed and acted upon:

1. **Should a Church letter be granted under all conditions?**

Resloved, That a church letter be granted to those requesting them stating clearly the standing of the applicant.

2. **Does this Conference approve of our sisters exercising the franchise as authorized by our government?**

..**Resolved,** This Conference disapproves of women using the franchise given by the government that it would be better that neither sisters nor brethren take any part, in political elections.

3. **Does this Conference approve of its members holding membership in co-operative associations?**

Since there are inducements on every hand to be associated with worldly organizations or associations be it,

Resolved, that our members hold themselves aloof from such organizations. Gal. 5:1.

4. **By what authority can a minister conduct such service usually performed by the bishop?**

Resolved, that Art. 2, Sec. 2, of our Constitution and Discipline, based on II Tim. 4:1,2, Tit. 2:1, determines the authority.

5. **What can this Conference do to provide a course of Bible study within this Conference district for those desiring the same.**

Resolved, that a committee be appointed to take charge of the arrangements of a short course of Bible study. Bros. H. R. Weber, M. D. Stutzman, and I. Rosenberger constitute the committee.

6. **What attitude does the Conference take towards members that frequently absent themselves from communion?**

Resolved, that the ministry faithfully discharge the duties they owe to the members of their congregations and put forth every effort; that non-communicant members may be won back to their Christian duties, and if to no avail then deal according to former resolution.

Resolved, that Bro. M. D. Stutsman be district evangelist for ensuing year.

Resolved, that Bro. N. B. Stauffer be delegate to General Conference to be held in 1917.

Resolved, that the deacons see to the collecting of funds for the completion of Bro. M. H. Schmidt's house.

Resolved, that the brethren for the local mission fund for ensuing year be Ira Gingerich (Sharon), H. R. Weber (West Zion), Will Wideman (Mayton), Wm. A. Wideman (Mount View), N. Linebach (Clear Water), Jacob Brenneman (Salem), and that Bro. Wm. A. Wideman be general treasurer of said fund.

Resolved, that the committee on vocal music be re-elected; namely, Brethren H. R. Weber, Wm. A. Wideman, Wm. S. Stutzman, M. Mosser.

Resolved, that the Brethren A. H. Wambold, M. H. Schmidt, and I. Miller, be committee on printing and appointing ministerial help for Mayton and Duchess congregations.

Resolved, that the deacons see to collection of funds for the treasury of the Conference Sec.-Treas.

Resolved, that the next annual conference be held with the West Zion congregation near Carstairs, Alta., June 25, 1918.

Resolved, that N. E. Roth be moderator of next annual conference.

A. H. Wambold, Secy.

REPORT
Eastern Mennonite Board of Missions and Charities

For the Gospel Herald.

Receipts for June 1917

General Mission

Sisters' Bible Class, Lititz, Pa. S. S.	$ 7.00
Choristers' Meeting, Mellinger's Church	8.00
A Bro., Rohrerstown	15.00
Churchtown, Pa., Cong.	4.82
Landisville Cong. & S. S.	25.00
Rohrerstown S. S. Meeting	49.25
Mt. Joy S. S.	6.25
A Friend, Florin, Pa.	25.00
Wm. Graybill's Bishop district	30.00
Total	$170.32

India Mission

Mt. Joy, Pa., Y. P. B. M.	$ 15.32
Bossler's Y. P.	3.75
Girls' Class, Mt. Joy S. S.	1.00
H. E. M.	20.00
Beginners' Class, Mt. Joy S. S.	1.00
Total	$ 41.07

Missionary Support (Chas. Shank)

John A. Umble	$ 20.00

India, Ghatula Station

Souderton Cong. & S. S.	$ 25.00
East Petersburg S. S. & S. S. Meeting	68.50
Total	$ 93.50

Mission Workers (Personal)

Paradise, Pa., Cong.	$ 14.50

Lancaster Mission (Payment of Debt)

J. C. Leamah	$ 20.00

Frazer Church Building Fund

Kraybill's Cong.	$ 24.56
Total for month	$383.95

Gratefully acknowledged,
Eli G. Reist.

FINANCIAL REPORT
Of Welsh Mountain Industrial Mission for the Quarter Ending June 30, 1917

For the Gospel Herald.

Receipts—Contributions

Ortanna Canning Co.	$ 300.00
Amos H. Hershey	1.00
A Bro.	1.00
A Bro.	1.00
Paradise Mission Meeting	19.15
Collected by Henry Hershey	.25
Paul Musselman	.25
W. H. Benner	5.00
Milton Wenger	10.00
A Bro.	1.77
David M. Wenger	100.00
Decoration day services	5.35
Ira M. Shertzer	6.00
Henry G. Bechtel	3.00
Collected by Ira Hershey	13.50
Total	$ 467.27
Recd. for mdse	3019.59
Money Borrowed	50.00
Previous receipts	2228.89
Total receipts	$5765.75

Expenditures

Paid for Mdse	$2615.81
Labor	478.01
General Expense	167.44
Machinery and Fixtures	30.00
Previous Expenditures	2196.16
Cash on hand July 1	278.33
Total	$5765.75

Gratefully acknowledged,
S. H. Musselman, Treas.

Superintendent's Report

Manheim Sewing Circle, Clothing	$ 1.00
Salunga Sewing Circle, Clothing	6.25
Willow Street Sewing Circle, Clothing	.80
Paradise Sewing Circle, Clothing	6.50
New Providence Sewing C., Clothing	2.76
Goodville Sewing Circle, Clothing	5.52
Total	$22.83

Gratefully acknowledged,
Arthur T. Moyer, Supt.

Married

Kreider—Eby.—On May 8, 1917, at Wadsworth, Ohio, Bro. Homer E. Kreider of Wadsworth to Sister Fannie Eby of Fentress, Va., Bro. W. S. Shelley officiating.

Brenneman—Oesch.— On June —, 1917, Bro. Elmer Brenneman of Tavistock, Ont., and Sister Laura Oesch of Milverton, Ont., were joined in holy matrimony, Bro. Peter Boshart officiating.

Alderfer—Gehman.—On June 24, 1917, at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa., Bro. Mahlon G. Alderfer to Sister Lizzie Gehman, both of Souderton, Pa., were joined in holy matrimony. May God's richest grace attend them through life's journey.

Albright—Gross.—On the evening of June 28, 1917, at the home of the officiating minister, Bro. I. Frank Swartz, Blooming Glen, Pa., Bro. Walter H. Albright and Sister Alta M. Gross, both of Blooming Glen, Pa., were united in the holy bonds of matrimony. May they enjoy the rich blessings of God through their future lives.

Obituary

Pletcher.—Jesse, son of Samuel and Lovina Pletcher, was born Aug. 28, 1872, near Wakarusa, Ind.; died June 29, 1917; aged 44 y. 10 m. 1 d. He was married to Mary Fox, Sept. 10, 1893, to which union one son (Elmer) was born. He is survived by his wife, 1 son, his mother, 4 sisters (Mrs. Albert Shaum, Mrs. Joseph Lechlitner, Mrs. Clara Hughes, and Mrs. Irvin Stump), 2 brothers (Noah and Vernon), 2 half brothers (Andrew and Levi), 1 half sister (Mrs. Nancy Perry), and a great number of relatives and friends, 5 brothers and sisters having preceded him. About thirteen years ago he united with the Mennonite Church in which faith he lived a consistent life. He was loved and respected by all who knew him. Funeral July 3 at Yellow Creek with a full house. Services conducted by A. B. Yoder and Henry Weldy.

Brenneman.—Minerva, daughter of Milton J. and Katie Brenneman, was born near Kalona, Iowa, July 4, 1913; died June 28, 1917; aged 3 y. 11 m. 26 d. Her sickness was of short duration—only about 36 hours. Her death was due to cholera infantum. She leaves to mourn her untimely death her father, mother, 2 brothers and 5 sisters besides many relatives and friends. Funeral was held at the home where a large concourse of sympathizing friends gathered. Services were conducted by C. M. Yoder and J. F. Swartzendruber. Text, Mark 10:13-16. Remains were laid to rest in the Guengerich Cemetery.

"Little Minerva, thou hast left us,
Here thy loss we deeply feel,
But 'twas God that hath bereft us,
He can all our sorrows heal."

—By one present.

King. -- Lydia (Schrock) King was born Sept. 16, 1842; died June 22, 1917; aged 74 y. 9 m. 6 d. In her youth she accepted Jesus as her personal Savior and was received into the fellowship of the Amish Mennoninte Church in the Oak Grove congregation near Smithville, Ohio, where she held her membership in full communion for over 55 years. She was devoted in her ministeries as a Christian woman in home, community, and church. "She went about doing good." She was married to Solomon King Dec. 19, 1867, to which union wese born 4 sons (Noah, David, Ira, and Harvey) and 3 daughters (Amelia, Sarah, and an infant not named). The 3 daughters preceded mother in death. There remain to mourn her departure a devoted companion, the 4 sons and their families, 1 brother (Christian Schrock), 1 sister (Elizabeth King), with many other relatives and friends. Services conducted by J. S. Gerig, C. Z. Yoder, I. W. Royer.

Hershberger.—N. W. Hershberger was born Mar. 1, 1854; died very suddenly at his home in Charm, Ohio, on June 30, 1917; aged 63 y. 3 m. 29 d. He was in his usual health on Saturday and transacted business as before. While in the act of milking in the evening he fell over and expired in a few minutes. He leaves to mourn his departure a wife, 3 sons, 2 daughters, 5 step-children, 2 brothers, 3 sisters, and a host of relatives and friends. He was married three times. He united with the Walnut Creek Amish Mennonite Church where he remained faithful to the end. He was buried July 3, 1917, at the Walnut Creek A. M. Church, where a large concourse of relatives and friends paid the last tribute of respect. Servces by Carson Mast and S. H. Miller. Text, Heb. 4:12.

"Dearest father thou hast left us
Here thy loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal."

Hostetler.—Isaiah N. Hostetler was born in Holmes Co., Ohio,, April 4, 1852; died at his home in Portage Co., Ohio, near Aurora, July 2, 1917 aged 65 y. 2 m. 28 d. He was united in marriage with Mary Miller Dec. 3, 1874, this home being blessed with 9 children, 2 of whom had died in infancy, and Abraham who died in 1910. He leaves to mourn his departure a sorrowful wife, 1 son, 5 daughters, 6 brothers, 2 sisters, and a host of relatives and friends. Bro. Hostetler's life was a living testimony of a self-sacrificing life for the welfare of his family and church and whenever his willing hands could minister. Cause of his death was Bright's disease of only two weeks' duration.

Services in Portage Co., Ohio, July 5. The remains were shipped to Sugar Creek and in the afternoon of the 6th service was held at the alnut Creek Amish Mennonite Church where a large audience paid the last respect to him. Services by S. H. Miller and E. B. Stoltzfus. Text, Psa. 8: 4. Buried July 6 near the Walnut Creek Church.

Wenger.—Francis S. Wenger died at the Mennonite Home at Oreville, Lancaster Co., Pa., June 26, 1917; aged 69 y. 1 m. 20 d. He was blind and feeble, and suffered much pain and distress the last 10 years. He was admitted to the Home about 13 months ago. He united with the Mennonite Church about 48 years ago and remained faithful unto the end. He was twice married. His first wife died 36 years ago. This union was blessed with 2 sons and 3 daughters, 3 of which survive. He is also survived by the second wife and 2 sons and 2 daughters.

Funeral services were held at the Home in the afternoon of the 28th and in the Weaverland Church on the 29th. Services at the Home by Bro. John Mosemann, and in the church by Bro. Benj. Weaver in German and Bro. Noah Mack in English. His remains were laid to rest in the Weaverland Cemetery besides his first wife.

"Quietly sleep, my brother,
Rest from thy toils and cares,
Rest from all pains and sorrows,
Rest securely in peace, safe in that heavenly fold."

Brother.

Eshleman.—Peter R., sixth son of Bish. Peter and Mary Rife Eshleman, was born in Washington Co., Md., Mar. 2, 1834; died June 20, 1917; aged 83 y. 3 m. 18 d. He spent his entire life on the farm where he was born, with the exception of fourteen years when he lived in Hagerstown. In October, 1858, he was married to Martha Hege, who died Feb. 4, 1890. Aug. 2, 1893, he was married to Lizzie H. Martin. His death was due to the infirmities of old age. Symptoms of a paralytic stroke hastened the time of death. He could not talk for quite a while, suffered no pain, but was always cheerful and pleasant. He leaves a sorrowing widow and many relatives and friends. He was generous with this world's goods, remaining humble and lived the simple life. He was for 40 years a deacon. Several years ago he felt that he was on the decline and he asked for help in the deacon office and Adam Eshleman was ordained and two years later he died. Then Henry Burkholder was chosen in his place. Funeral services June 22 at the house by Henry Baer and at the Miller Mennonite Church by Geo. Keener, Chr. Strite and Daniel Strite. Text, Rev. 20:6. The text was selected by his companion because he would so often repeat it.

Yoder.—Jonathan Yoder was born in Wayne Co., Ohio, Jan. 31, 1869; died July 2, 1917; aged 48 y. 5 m. 2 d. He was married Mar. 4, 1895, to Minnie Griner of Smithville, Ohio. This union was blessed with 2 sons and 5 daughters: Glen, Grace, Garaldine, Gideon, Gail, Greta, Genevive.

He confessed Christ and accepted Him as his personal Savior in early life and united with the A. M. Church, where he worshiped and was a faithful member until he was called home by his heavenly Father.

His last sickness with which he was afflicted for a period of about 6 weeks caused much pain and suffering, which he bore with Christian fortiutde, being very patient, and resigned to the will of God. He committed his family in the hand of a kind loving heavenly Father. There remain to mourn his departure his kind, loving wife and seven dear children; also 5 brothers, 3 sisters, and a large circle of near relatives and friends. "Peace be to his ashes."

Funeral services were held at the Oak Grove Church and interment in cemetery near by.

"Father, thou hast left us lonely,
Sorrow fills our hearts today;
But beyond this vale of sorrow
Tears will all be wiped away."

Rohrer.—Rosa Gilliom Rohrer was born Jan. 26, 1879, near Elkton, Mo.; died Nov. 5, 1916, at her home 1011 S. 8th St., Goshen, Ind.; aged 37 y. 9 m. 10 d. She was united in marriage with Benjamin N. Rohrer of Palmyra, Mo., Jan. 28, 1903. To this union were born 2 children, Esther Pauline, aged 12 and Ralph Roy, aged six. Those left in the immediate family to mourn her early departure are husband and children, father (A. Gilliom), 2 brothers (D. B. and M. J.), and 2 sisters (Mrs. Frank Rohrer, and Etta A.)

At the age of twelve years the deceased moved with her parents to Johnson Co., Mo., and soon after united with the Mennonite Church, to which body she remained a faithful member until death. When sixteen years of age the mother was called to the spirit world, leaving her in charge of the home and the younger members of the family. She was in ill health the last four years of her life, but received much comfort in her trust in God and the knowledge that He understandeth all things and doeth all things well. She realized that life was not long for her. During the last hours she again expressed her submissiveness to the plan of the Father and was sustained by her faith in Christ Jesus.

Funeral services were conducted at the home on Nov. 7th by I. R. Detweiler and J. S. Hartzler. Interment at Violet Cemetery.

Swartzendruber.—Aaron, youngest son of Joel and Elizabeth Swartzendruber, was born at Petersburg, Ont., Feb. 1, 1901; died June 11, 1917; aged 16 y. 4 m. 10 d. Two and a half weeks before he died he took sick with pneumonia. We thought he was getting better, then gastritis set in. Later an abscess developed, which was again followed by gastritis, which ended his life. He had much to endure during his sickness, but he bore it all with patience and longsuffering. We know not why he was taken from us, but we know that the Lord doeth all things well. We are vividly impressed that when our young people are sixteen they are old enough to die. Several hours before death he spoke in the Spirit and prayed powerfully. He said, "I pray for papa, mamma, brothers, and sisters; now pray for me." He closed his eyes, turned them heavenward, and smiled. When one asked him what made him smile he said, "Oh, how Jesus smiles with me. I will get a good sleep tonight, and tomorrow night I will be well." A few hours later, with a smile on his face, he passed into the great beyond. Oh how true the words of Jesus: "Take ye heed, watch and pray: for ye know not when the time is: lest coming suddenly he find you sleeping. And what I say unto you I say unto you all, watch." He leaves father, mother (who has been afflicted for sixteen years), 3 brothers, and 3 sisters (Mrs. Jacob R. Bender of Tavistock, Ont., being one of them). Funeral services at the house by D. H. Steinman (text, Psa. 103:15, 16) and at the St. Agatha A. M. Church by Chris Schurtz and Chris Litwiller. Interment in cemetery nearby.

A brother.

ITEMS AND COMMENTS

A new bill has been introduced into the national Congress providing for 22,650 aeroplanes and appropriating $650,000,000 to defray the expenses of the enterprise.

Since the beginning of the war a number of states have suspended their laws concerning the regulation of child labor. But facts compel the conclusion that these laws should be enforced for the sake of the nation as well as for the sake of the children themselves. Any system of labor which weakens the rising generation weakens the nation.

The Federal Council of Churches reports a growing feeling of friendship between the people of California and the Japanese. If this report is true to facts it is most welcome news, as it is in direct contrast with the other class of reports which would have the people of America get ready for an inevitable war with the Island empire. Race prejudice should have no place among nations laying claims to civilization.

It is officially announced that as a result of the governmental proclamation last spring calling upon the people of the United States to raise all the provisions they can there will be about one billion more bushels in grain raised by the farmers of the United States this year than there were last year. As it is, the farmers get the credit. Had the early and latter rains been withheld and crops failed, it is probable that the Lord would have been given credit for the failure. It is one of the weaknesses of man to claim credit for successes and to credit the Lord with the failures.

One of the threatening menaces of the present is the industrial organization known as the Industrial Workers of the World. This order is pursuing a most treasonable attitude toward the government, fostering strikes and otherwise hindering the work of the government. In Arizona over a thousand of these I. W. W. were shipped out of the state. New Mexico refuses to harbor them and puts it up to the general government to take care of them. Sympathizers threaten to destroy crops, and the government in turn warns the public to be on their guard against the depredations of these men. The whole affair is one of the fruits of labor unionism, intensified by the spirit of anarchy.

The war situation, as it appears at the time of this writing (July 16) is as follows:

China's young emperor has been overthrown, and the Republic is again in power.

Finland has virtually declared her independence of Russia, being the work of Socialists in that land. The final outcome of the war will probably determine the disposition that will be made of this demand.

The Russian offensive in Galicia continues, the Teutons suffering severe defeats.

There have been persistent rumors of a severe crisis in the affairs of Germany, but it is the opinion in official circles at Washington that there is nothing in this crisis that will materially change the war.

This week is the time set for the draft of the national army. The responsibility of deciding upon exemptions has been passed from the President to the several Exemption Boards appointed for that purpose.

The struggle over the food control bill, giving the President control over prices and distribution of food, goes on in the U. S. Senate, July 21 being set apart as the day to vote upon the bill.

CONFERENCE ANNOUNCEMENTS

Western A. M.

The Lord willing, the Western District A. M. Conference will be held with the Manson, Iowa, congregation on Thursday, Sept. 27, 1917. The Sunday School Conference will be held on Friday the 28th. Ministers' meeting on Wednesday preceding for arrangement of conference work. Those desiring to be met at trains may address D. D. Zehr, Manson, Iowa.

C. A. Hartzler, Sec.

Southwestern Pa.

The annual Mennonite Church Conference of the Southwestern Penna. Conference District will meet at the Thomas Meeting House, Johnstown District, Aug. 16 and 17, 1917.

The Bishops and the Executive Committee will meet at 2 o'clock, P. M., Aug. 13; members of conference 9 o'clock. A M., Aug. 14; meeting of Local Mission Board, 1:30 P. M., Aug. 14.

The annual Sunday School Conference will also convene at the same place as the preceding meetings; Sunday School Conference begins Tuesday evening, Aug. 14 and continues all day Wednesday, Aug 15.

Those coming on the B. & O. R. R. will stop at Holsopple, Pa.; those coming on the P. R. R. take Windber trolley at Johnstown and come to the Round House. Be sure to tell the conductor where you want off.

Please inform Bro. James Saylor, R. D. 2, Hollsopple, Pa., of your coming so arrangements can be made for your transportation from above named points to the church some distance away.

We urge all members of conference to be present and extend a cordial invitation to others as well.

Sec. of Conference,
Wm. C. Hershberger.

Kansas—Nebraska

The Lord willing, the annual Church and Sunday School Conference of the Kansas-Nebraska District will be held with the Protection Mennonite congregation, Protection, Kans., Sept. 5-9, 1917. Those coming by rail should notify either H. Baker, D. S. Troyer, or Howard Miller of their coming. We extend a cordial invitation to as many as can to be with us in these meetings.

N. E. Ebersole.

ANNOUNCEMENT

The annual Sunday School Conference of the Indiana and Michigan District will meet with the Howard-Miami congregation July 24-26, 1917. It is the desire of the Executive Committee to have all the delegates of this district present and to have every school well represented. We also extend a cordial invitation to sister conferences. Bring your "Make Christ King," or Church and Sunday School Hymnal.

E. S. Mullet, Sec.

This church is located 6 miles southwest of Amboy, 12½ miles northeast of Kokomo, Ind.

Those coming by rail from the east or west will stop off at Amboy, Ind., and notify Delbert Myers of the same.

Those coming by rail from the north or south will stop off at Bennetts Switch, Ind., and notify Fred Klingman of Greentown, Ind., R. R. 2.

A cordial invitation is extended to all.

Noah W. King.

ANNOUNCEMENT

The 1917-18 catalog of Goshen College is ready for distribution. 3000 copies have already been mailed out. Full information is given concerning courses in Bible; College—leading to A. B. degree; Agriculture—leading to B. S. degree; Academy, Normal, Domestic Science, Business and Music.

Goshen College is under the management and control of the Mennonite Board of Education representing 15 conferences in U. S. and Canada. Fall Term opens Sept. 26th. Students should engage rooms early as many reservations have already been made.

For information or catalog address

J. E. Hartzler, President,
Goshen, Ind.

NOTICE

The semi-annual meeting of the Sewing Circles of Lancaster Co., Pa., will be held at the Vine Street Mission, Lancaster, on Monday, July 30, 1917, at 1 o'clock P. M.

Every one interested is invited to be present.

Secretary.

"No room for mirth or trifling here,
For worldly hope or worldly fear,
If life so soon be gone;
If now the judge is at the door,
And all mankind must stand before
The inexorable throne.
No matter which my thoughts employ,
A moment's misery or joy;
But O when both shall end.
Where shall I find my destined place?
Shall I my everlasting days
With fiends or angels spend?"

"Jesus paid it all,
All to him I owe,
Sin had left a crimson stain,
He washed it white as snow."

"God moves in a mysterious way,
His wonders to perform,
He plants His footsteps on the sea,
And rides upon the storm."

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JULY 26, 1917 (Gospel Witness Established 1905) No. 17

EDITORIAL

WHAT PEOPLE DO

II. When their Hearts are Filled with the Love of God.

1. Love the brethren.—I Jno. 4:20, 21.
2. Keep the commandments.—Jno. 14: 15; 15:14.
3. Rejoice with overflowing joy.—I Pet. 1:8.
4. Render unto God a whole-hearted service.—II Cor. 5:14.
5. Act kindly towards others.—Rom. 13:10.
6. Live a self-sacrificing life.—I Jno. 3: 16.
7. Are generous to the poor and needy. I Jno. 3:17.
8. Have a ready testimony for Jesus.— I Jno. 4:8-15.
9. Look with hope to the future.—Jude 21.

"O fear the Lord, ye his saints: for there is no want to them that fear him."

Read what Bro. Loucks has to say with reference to "The Church and War." Our brother has devoted much thought to this subject, and what he says with reference to it is worthy of our most prayerful consideration.

Coming Events.—For a number of weeks this table has been crowded off our announcement page. You will notice, by consulting the last page, that it finds a place there again this week. Under the heading, "other meetings," we expect to list all the Sunday school conferences, Sunday school meetings, Bible conferences, Bible normals, Bible readings, and every other meeting of special interest to be held in our several congregations this side of Jan. 1, 1918. Send in your announcements.

Several weeks ago we sent out letters to about sixty of our brethren in the states and provinces where our people are located and asked their ripest judgment with reference to a number of live questions now before us. The response from these brethren brought together a wealth of thought and timely suggestions worthy of our prayerful consideration. The substance of these replies will be brought together in an article and published in these columns next week. It is an encouraging sign that our people are thinking with a degree of seriousness that they have not manifested for years, and we believe that a solider church will be the result.

MINISTERIAL LIST

To our Ministers and other Workers Interested:—The time has come when we must take up the work of getting out the Family Almanac for 1918. One of the valuable features connected with it is the ministerial list found in the latter part of the Almanac. We want that list to be as nearly correct as it is possible to make it. Since the Church statistics have been last collected there have been deaths, ordinations, changes in location, etc., that call for a further correction of the list. If you will therefore take the pains to turn to the ministerial list in your Almanac, examine the list in your district, and send us whatever changes in the way of deaths, ordinations, removals, misspelled names, etc., that come under your observation we will greatly appreciate the favor. Be sure you are exact in your spelling, and the P. O. addresses given. Address,

Mennonite Publishing House,
Scottdale, Pa.

An exchange speaks of "people who pray four times too long" as stumbling blocks to revival meetings. As for long prayers, they are not particularly objectionable. In fact, they are to be commended—or what would we have to say about Christ praying all night and the disciples for being together ten days in supplication and prayer? The trouble with too many socalled prayers is that they are not prayers at all. It is very seldom that people who spend much time in secret prayer are accused of praying too long in their public prayers. There is all the difference in the world between a Spirit-directed petition sent heavenward and a noisy harangue intended to favorably impress the public ear.

Exemptions.—The long talked of draft into the armies of the United States took place on Friday of last week. Of course, all who had registered—regardless of occupation, health, or religious convictions—were included in the draft and those holding certain numbers will be summoned to appear before examination boards. This is the time when our Church ought to be praying, even as the apostolic Church prayed when Peter was delivered. Our young brethren who have been called upon for military service deserve the sympathy, the prayers, and the support of the entire brotherhood. They should lose no time in collecting the evidence needed that they are entitled to exemption. Their certificates of membership showing that they are members of a church that does not permit its members "to participate in war in any form" (which language, if it means anything, would include both noncombatant and combatant service), some one or ones to identify them before the local board, other evidence that shows that the Mennonite Church has always stood against military service, should all be on hand to show that the one claiming exemption is sincere in his claims. Let there be no wavering. Stand true to your convictions, no matter what comes, and the cause of Christ will be strengthened because you have the courage of your convictions. Remember Him who has promised that He will be with us to the end, and that He will not suffer us to be tempted above that which we are able to bear.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE CHURCH AND WAR

By Aaron Loucks.

For the Gospel Herald.

The present conflict among the nations is exerting a powerful influence upon the kingdom of heaven. The attitude of the professing Christian Church on the war question is one of compromise and inconsistency from the standpoint of the teaching of the New Testament Scripture. It is not our purpose to condemn or judge the attitude that the world takes on the question as to what their duty is in war, except as the Word of God speaks and indicates the course and attitude the Christian should take on this question.

1. We recognize that in the governments of this world, God has conferred certain authority and power upon its rulers, and has indicated what their true function should be; viz., "For the punishment of evil-doers and for the praise of them that do well." And unto such we are commanded to "submit yourselves to every ordinance of man for the Lord's sake." When governments are performing their natural functions we can consistently comply with its ordinances, "for so is the will of God."

2. God has chosen to establish in the midst of the governments of this world, the kingdom of heaven. To become citizens of this kingdom we must recognize that we are sinners in the sight of God and acknowledge Jesus Christ as the Son of God and Savior of all men. That outside of the redemption that is in Jesus Christ there is no hope for the forgiveness of sin nor of the promise of eternal life. To enter the kingdom of heaven we must be "born again;" after which Jesus says, "They are not of the world, even as I am not of the world." He does not ask that they be taken out of the world, but that they be kept from the evil.

The laws of the kingdom of heaven are based on principles diametrically opposed to the laws of the governments of this world. "Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you, and persecute you," "Take joyfully the spoiling of your goods," "Thou shalt not kill," etc. The primary principles that influence the life of the citizens of the kingdom of heaven are, "love, joy, longsuffering gentleness, goodness, faith, meeknes and temperance." The principles that are the basis of all civil government are "an eye for an eye, a tooth for a tooth," "Love thy neighbor and hate thine enemy," the use of carnal weapons, the sword. The Word of God teaches subjects of the heavenly kingdom that the "weapons of our warfare are not carnal." Jesus said, "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight . . . . but now is my kingdom not from hence."

3. Since citizens of the heavenly kingdom are subject to Christ their King, and in His laws we find the highest expression of His character, therefore we would violate our conscience by being subject to such laws of civil government which are inconsistent with His life and contrary to His teachings.

The question of every citizen's responsibility to the government is a very vital one, and doubly so to the Christian man in this mortal conflict. Shall those who bear the name of Christ go forth to battle and slay each other when He said, "Love one another," and "Greater love hath no man than this that a man lay down his life for his friends?" But some one says, "Because of my faith the government exempts me from bearing arms. Therefore I am not required to kill. I can enlist and be engaged in non-combatant service." Let us see—Does that clear your skirts before God? When Pilate washed his hands and said, "I find no fault in him," did he absolve himself from the guilt of the death of Jesus? Did he not have the power to set Jesus free? But the people demanded that He be sentenced to death, and rather than incur the displeasure of the people he delivered Him to be crucified. His hand did not actually drive the nail. He declared Him innocent. When he gave his consent to have Jesus crucified he was therefore guilty of the murder of Jesus.

Will I be guilty of manslaughter if I enlist and enter the non-combatant service of any branch of the military forces? In consenting to become a party in war, regardless of what kind of service you render, you bear responsibility in the crimes that are committed in warfare. Does not the civil law judge guilty those that consent to the murder of a man? The witnesses laid down their clothes at the feet of Saul when Stephen was stoned to death, "And Saul was consenting unto his death." He shared equal guilt with those who cast the stones that killed Stephen.

Am I not aiding in the war if I pay taxes to the government? The Scriptures teach that Christ's followers should render therefore "to all their dues: tribute to whom tribute is due; custom to whom custom;" "not only for wrath, but for conscience' sake." We are not to "despise governments." When Jesus was asked, "Is it lawful to give tribute to Caesar or not" He answered, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

Since it is declared that this war is going to be won by the farmer, are we not having an active part in this great conflict? Again we are commanded "In the morning sow thy seed, and in the evening withhold not thine hand, for thou knowest not which shall prosper, or whether both alike shall be good." If, by the payment of taxes and being engaged in agricultural pursuits we become responsible for having part in the war, then God bears responsibility for this war. Does He not send the rain and sunshine by which this earth is made fruitful and the human family is fed? We need to produce the necessaries of life, not only for ourselves, but for others who will have need and cannot be producers. There is a civil population of our own country—the working man and his family—and unless food becomes more plentiful prices will continue to advance until they will be beyond the reach of the common population. Thousands of exiles, destitute and paupers in Europe and Armenia, who have been driven from their homes with no earning power, need to be supplied with food. How shall they be helped? To continue in the peaceful pursuits of life cannot be wrong when by so doing we are supplying the necessities of life for ourselves and our fellowmen.

We hold that to become a party to wage carnal warfare, regardless of the kind of service we are asked to perform, we are guilty of violating the principle of nonresistance as taught by our Savior and His apostles. A man cannot become a willing partner in business, crime or other association, without assuming full responsibility for what the other fellow does. We do not mean to say that certain service, such as hospital, etc., is the same as killing men, but the principle that involves me, by willing association with and aid to those who do the killing, would morally bind me and I would share responsibility with them. Even so in the case of war, I would share responsibility with those who bear arms and kill, even though I performed such service only that I was not required to bear arms but was necessary to the prosecution of the war.

Remember our forefathers suffered persecution and death for the sake of maintaining these principles. Shall we be less loyal and faithful?

May the Holy Spirit direct us in this trying time of faith-testing and may we come forth as pure gold, re-

fined and purified, confidently trusting in God that He will be our shield and reward and will not suffer His children to be tempted above that they will be able to bear. May our lives be such that they will be a testimony for righteousness and truth and that will honor Jesus Christ and the Church which He purchased with His precious blood.

Scottdale, Pa.

WHY "COURTSHIPS" CAPSIZE

An Open Letter to the Young

By Moses G. Gehman.

For the Gospel Herald.

Instinctively the normal man or woman longs for companionship. For one to be isolated or for some reason separated from comrades is detrimental to the highest good of the individual. The choosing of our associates is a matter of vital importance.

The character of the young men and women you love to mingle with as associates shows the condition of your heart. The pure-minded boy has no affinity for the crowd where wickedness and obscenity is the rule. The girl who knows her mission, is ill at ease in the society of the gay and frivolous. So "like water seeks its level" those of like inclination will naturally mingle together. "A companion is but another self; wherefore it is an argument that a man is wicked if he keep company with the wicked." (St. Clement.)

I especially invite the attention of that class of readers who are in their courtship days. These days in which acquaintances are formed which may end in life-long companionship aught to be the most pleasant part of a person's life. It is a source of great pain to think that ofttimes this otherwise happy and delightful period of life culminates in an act of lust, and the participants have to hang their heads in shame and hasten to get married (for that is the best they can do now); though altogether unprepared in a spiritual and material way to enter on so sacred a mission.

I take it for granted that you agree with me that there is nothing of greater importance connected with this life and the next, than "regeneration." Some one has said that next in importance comes the "bone of my bone and flesh of my flesh" relation. This is truth; therefore the season preceding such a relation should be filled with sober thought, prayer, and meditation. If courtship days are thus passed we can express the season in the words of Addison: "The pleasantest part of a man's life is generally that which he passed in courtship, provided his passion is sincere, and the party beloved kind with decision. Love, desire, hope, all the pleasing emotions of the soul, rise in the pursuit."

You have a desire to have a home of your own; this is God implanted. Now in your help meet seeking day you are in need of a third Person—Jesus. Let not "love" blind your eyes. Look for the virtue; fine features are secondary. Consider the spiritual life of your love and ask yourself, Is there enough spiritual power for us to conduct a courtship under gray locks and declining health?

For want of knowledge many a daughter has made this misstep. Many a son, because of misdirected energy, has had his eyes opened to his sin. Do parents fail to instruct their sons and daughters along the line of sexual purity? Has the moral standard been lowered?

The betrothal is not marriage. These are two distinct spheres. You as one looking forward to marriage live in the first until the solemn vow is made, then you do not leave the first, but take it along with the second merging the two into one.

While I do not believe in going into details, in public, in matters purely sexual—that is, in a mixed audience—this knowledge must be imparted to the young, and the best teacher ought to be the parent or guardian. How many thousands of sons and daughters there are who must say, "I never was spoken to in regard to these things."

It is very true that there are influences at work among us as parents that we cannot always foresee until the deadly poison is instilled into the young soul. The young parent may never know, but his young daughter will in her teens be robbed of her virtue by some libertine or ignorant being coming in the form of a "caller;" or perhaps his son, a mere boy with the powers of mind and body undeveloped, is led to the matrimonial altar by the gateway of lust. But all this will not change the principles of God's Word. The truth must be told. Parents need to take their sons and daughters into confidence as to matters sexual. If parents or guardians confidentially explain these perplexities to their sons and daughters in their adolescent period, as they NEED and can UNDERSTAND, the per cent of unfortunate marriages will be greatly reduced.

Some will rebel, regardless of what is said or done. But the fact remains that some one will teach that boy, now past his boyhood stage—the devil will, if his pure-minded parents are too modest; and then he gets only the degrading part of the instruction. The daughter needs to be told the sacredness of motherhood, that she be not allured and defiled by the perverted passions of the opposite sex.

As I close this article I hear voices like this: "The children of that young preacher are small and he don't know what goes with a family of grown boys and girls." Very true. **But we do know a little of power that is expressed by the words, "My grace is sufficient for thee," and that grace of God is shed abroad in the heart is sufficient to sustain one in all the temptations that go with courtship days.** And if those little ones in our home will all grow up, come to maturity, and all go astray, we could preach nothing else, but, by the grace and wisdom of God you, my dear young brother and sister in the Lord, may conduct a courtship that angels of God will not be driven away from; but will love to hover over you and lead you on in purity to the marriage altar and invoke the blessing of heaven to rest on your married life. We trust that you will receive this as a message from the heart of one who is concerned about the purity of your soul.

Has any one erred, the Holy Spirit says: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"—a precious promise of God to be restored to former usefulness and relation to Christ and God. Let us keep our conscience keen as to the sinfulness of sin.

In forming our marriage relations we should never build on the physical plain. Far nobler ideals are involved in a holy matrimony: the spiritual blending of two souls at God's disposal for the purpose of propagating His species according to Divine wisdom, and furning a Christian where they may be brought up for God under the most favorable circumstances.

We might go on, but our article is already too long. I will conclude with pointing you to Joseph as an example of purity. And will you flee this evil like he did because he knew it would be sin against God. A record of purity ought to be the record of us all.

Denver, Pa.

For the dissatisfied man all life is unsatisfactory, and for one that is contented the world is full of comforts. For the cheerful man even the easterly wind is musical in the window crevices, and it makes solemn anthems for him in the woods.—William Mountford.

The help to live that is most wanted is not remedies against great sorrows. The chief obstacle to the enjoyment of life is its dullness and the weariness which invades us when there is nothing to be seen or done of any particular value.—W. H. White (Mark Rutherford.)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSION NOTES

For the Gospel Herald.

Two of the former members at the 26th Street Mennonite Mission, Chicago, were reinstated July 15. They are beset by many temptations, and need our constant support in prayer. —E.

"Work is progressing nicely—better than usual during the summer months," is the encouraging report from the 26th St. Mennonite Mission Chicago. Praise the Lord for this increasing interest.

Bro. Lei Mumaw and family of Scottdale, Pa., made a short stop at the 26th St. Mennonite Mission, Chicago on July 20. Their visit was appreciated but entirely too short.—A. M. E.

Bro. B. B. Stoltzfus of Lima Mission writes under date of July 16: "Bro. S. E. Allgyer was with us and preached inspiring sermons morning and evening. In the evening two were taken into church fellowship—one by baptism and one on confession."

The "fresh air" children are feeling a sense of disappointment because of the failure to take the usual summer outing in the country, the railroads failing to grant the free transportation for children, as had been the custom during recent years. As a substitute the missionaries are taking the children on frequent trips to some parks in the city during the day.

Friends of the Mennonite Home Mission, Chicago, will please note the change in address of that institution—639 W. 18th St. to 1957 Canalport Ave.—as announced through these columns during the past few issues. The reasons for the change are set forth in the mission letter from Chicago published in last week's Gospel Herald. Bro. Leaman's personal address is 1907 So. Union Ave., Chicago

Sailing Dates for Missionaries.—Arrangements have been made whereby the prospective missionaries to South America, Brethren T. K. Hershey and J. W. Shank and their families, are to sail from New York to Buenos Aaires Aug. 11. They expect to sail on the S. S. Bauban over the Lamport and Holt line. May the protecting providence of God be over them while they sail and direct them in the work when they reach the South American field.

MENNONITE CHILREN'S HOME

For the Gospel Herald.

Another child, sixteen months old, has been placed into the home of Bro. and Sister Rohrer, near Lancaster, Pa., since our last letter. Thus one by one these "jewels" pass through our hands and we wonder what their future lives will reveal. We have been asked to assist in getting a home for a thirteen year old boy who is now in an institution in eastern Pennsylvania. We are told that the boy is normal in every respect and the grandmother, who is responsible for the boy's welfare, is anxious to give him the benefit of rural life in preference to institutional life, but has been told that she sacrifices the place in the institution by taking him away. We would be glad to hear from some one who could give this boy a permanent home.

Our family now numbers twenty-five. Among these are a few boys that are awaiting permanent homes. The litle girl who before her admission was so severely burned about the body is still here. She is an agreeable child and we are anxious to find a home for her where she will receive a Christian training. We hope to hear of some one, who has been moved by the Holy Spirit that is willing to help this little unfortunate. Pray for us while we labor in behalf of unfortunate children.

In His name,
Levi Sauder.

Millersville, Pa., July 19, 1917.

SANITARIUM LETTER

By Allen H. Erb.

For the Gospel Herald.

Dear Herald Readers, Greeting:—"Before they call I will answer; and while they are yet speaking I will hear" (Isa. 65:24). This promise has been verified in our experience, especially in supplying us with the needed workers. The nurses in training now are Lydia Oyer, Lela Miller, Lavina Balmer, Ruth Cooprider. In about ten days Ida Kreider will join them. We are very well pleased with our class. They are doing their work cheerfully and conscientiously. Class work has been suspended for the summer months, but will be resumed in the fall. Recently by action of the Local Board a practical Bible course has been added to the curriculum of the Nurses Training School. We believe this will aid the nurse to place first things first in her profession.

Sisters Anna, Cora, and Martha Wenger have gone to Colorado Springs to spend a much deserved vacation. Anna and Martha have been giving very satisfactory service in the Sanitarium kitchen and Cora has been a valuable help to Sister Winey at the farm house.

Yesterday Bro. Winey harvested the last of the early cherry crop. The crop was big. In about ten days the next crop will be ripe. A week ago Thursday night the friends of the institution met here for prayer meeting. After the meeting they all went to the kitchen to put up the cherries that had been gathered. By twelve o'clock there were no signs of cherry canning left excepting a row of cans holding 247 quarts. This friendly lift was much appreciated by all and I believe everybody enjoyed themselves.

A few weeks ago a Mexican sick with pneumonia was brought here. He was very low and died the next day. The grief of the bereft wife was touching. It reminded us that there is a common sympathy in the hearts of men in spite of color. It was a joy to weep with her. This incident with the Japanese patient we have with us reminds us that foreign mission work is sometimes very close at home.

Last evening Bro. J. W. Shank led our prayer service. This is his last Thursday evening with us. He will start eastward on his way to South America.

Bro. J. D. Charles will preach for us tomorrow evening and Sunday afternoon.

Our finances are still a problem for us. Were everybody who is sick wealthy, finances at a place like this would be a simple matter. But many of those who come to us for help are in need. We can help such to the extent that YOU contribute for that purpose. We, like others, are feeling the high cost of living.

Sister Troyer and daughter, Sister Alice Hershberger, and Bro. and Sister Krupp and daughter of Cass Co., Mo., stopped on their way westward. "Do thou likewise."

La Junta, Colo.

HOW ENHANCE THE INTEREST IN MISSIONS

By C. D. Esch.

For the Gospel Herald.

The question is frequently asked, Why is it that there is such a shortage in funds and workers for the missions of the Mennonite Church? Some may say that the work is too large and too expensive that it cannot be properly manned and supported. Others say there is a lack of information before the Church. Still others say that there is a lack of interest in the work of the Church generally, and in the great work of spreading the Gospel, and thus the condition of short-

age as above mentioned.

We believe the latter to be correct. For we know that people get interested in things that are continually brought to their attention in such a way that they must think about them. And people will act in accord with their interest. Now the question remains as to what is the best way of presenting missionary information to the Church so that people will get interested and manifest their interest in a practical way?

Jesus said that "the children of the world are wiser in their generation than the children of light." My mind was called to this during the past few weeks. While in Chicago the campaign of raising $100,000,000 for the Red Cross was on. And we know that in one week's time there was over that amount raised. And how did they go at it? I think it would be well if the church leaders would study that method a little. In the first place they went at it with a definite aim in view. That is, they wanted to accomplish in a certain time, a given end. Then they put the matter before the people in such a way that they couldn't help but get interested. Third, the matter demanded immediate attention and action. Fourth, there were men at it that were vitally interested in the matter themselves and thus succeeded in getting others vitally interested in the same thing.

Now I don't mean to say that all the means in this case employed could be used by the Church. But there are many lessons that we ought to learn and profit by.

In the first place, I believe that it would be a good thing if the Church would have some definite plan ahead every year as to what she expects to accomplish during the year and work to that end. For instance, would it not be well to have the year's needs outlined in a definite way. Say we expect to during the coming year enlist a certain number of workers for the respective missions and institutions in the homeland and a certain number for foreign? And also we ought to raise a certain amount of money for these respective places. This would require a study of the whole situation as to needs in every line and some conclusion reached as to what is to be done in the matter. I was interested to see in one conference district that a definite plan was made and budget made out as to how much, and what for, a certain amount of money was to be raised during the coming year. But that budget only included finances. Why didn't they also say that they wanted a certain number of workers for various places? maybe that will come later. Missionaries and Mission Boards have demonstrated over and over again that when they start out with definite plans and definite ends in view they always succeed.

Then the parties working this plan must be so vitally interested in it that they can't help but get others interested as well. You know that the matter is much like fire. When one is on fire he will warm up others in the same manner. When you have something that you are vitally interested in you are not slow in getting other people to think and act in the same line. For they will think that if it means so much to you it must be worth some attention. While this Red Cross campaign was on I noticed in every street car in the most prominent places many posters about it. There were public addresses and general **organized effort** along the line, with men at the head that were **on fire.** It seems to me that every minister of the Gospel ought to be **on fire for missions.** I once heard a minister say that there has never been anything come into his church that did it as much good and helped in the government of the church in every way as the mission interest, manifested in a practical way. Now brother, if you are having a lot of trouble in your congregation, get on fire for missions and spread it, and see how it will work. Why shouldn't the great facts and problems of missions in the Mennonite Church be posted up in every church and Sunday school room? True, there have been and are some noble efforts put forth in this line. There has been a tract printed which is composed by C. Z. Yoder, President of our Mission Board. This is being circulated. But there is not the emphasis put upon it as there should be. I was present in three churches when mention was made of this tract. In was done in this way: The nature of the tract and the author's name were mentioned and then the statement made, "a number of these tracts are here on the table (or pulpit) any one desiring them should feel free to come and get one." Now if those ministers making these announcements would have been really on fire for missions would they not have sent those tracts to the door and seen that every home had one?

I find that many people don't read or don't realize what it means when they do read the mission articles that missionaries write in the papers. For instance, we in India have often written in the papers concerning the fact that we have to send our little children a long way off to the hills to attend school and that they are away from us for nine months in a year. And do you know that I find lots of people, and prominent people in the Church too, that are surprised when we tell them about such things.

Some would object to having things posted in prominent places in the house of God. It would take away the sacredness of the place of worship or detract the minds from worship. But I have never seen anything that was more sacred to Christ and the apostles—yea, the facts for which they gave their very lives, were the realization that there were souls dying and lost in sin. And the conviction so took hold of them that they gave their lives to remedy the condition. The man that worships most and prays the most successfully and pleasing to God is the man who is interested the most in the souls of others. The man who is interested the most is the man who has these things continually before him, and the man who realizes that **individually he has some responsibility** concerning the matter.

The fact that there are over 600,000 souls in heathen darkness in India that are looking to the Mennonite Church alone for light and that there are only 14 missionaries on the field to bring the light ought to be so prominently before every member of the Mennonite Church that they cannot help but be interested and realize that there is something for each individual to do in the matter. The number of workers and the money needed annually or monthly added to this would make a good poster for that field. Other fields could be represented in the same way. We praise God for what is being done in this line, but we feel that more in the lines we mentioned would mean great results in the growth of the Church and supply of workers, power, and means for missions.

Hesston, Kans.

The colored sunset and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers—they are not half so beautiful as a soul that is serving Jesus out of love in the wear and tear of common, unpoetic life.—Frederick W. Faber.

Many books in my library are now behind and beneath me. They were good in their way once, and so were the clothes I wore when I was ten years old; but I have outgrown them. Nobody ever outgrows Scripture; the Book widens and deepens with our years.—Spurgeon.

"In addition to praying every day one should take time to read a portion of the Word of God and meditate upon it. If this is done in the early part of the day it will give direction for one's thoughts and conduct."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

CONSOLATION

By E. B. D.

For the Gospel Herald.

When the dark clouds thickly gather,
And the world is in distress,
There is still is human hearts
A longing for sweet rest;
And without, the tempest raging,
Listen! a sweet voice we hear,
Saying, "Child of sorrow, trust me,
Thou need'st not fear."

When our dearest friends forsake us,
And we think that all goes wrong,
There is something still that draws us;
It is our mother's song—
Mother's prayer, her care and kindness
Draws to us still another One,
Still more precious—"a Friend that sticketh
Closer than a brother."

Father's tender, earnest counsel,
Kind advice and thoughtful words,
Still remain upon hearts' hearthstones
Like the sweet song of the birds;
Sister's love and brother's kindness,
May sometimes come to an end;
Yet in love and sweet compassion,
Jesus calls us "friends."

Jesus said, in tender mercy,
"All who heavy laden be,
Come to me, ye shall not perish,
For I give sweet rest to thee,"
In the hour of pain and anguish
When death's hand was pressing hard
On the brow of our dear Savior,
(His disciples not on guard)
When He thrice had prayed the Father
For the cup to pass, or come,
"Not my will," He humbly entreated,
"But thine be done."

Birch Tree, Mo.

THOUGHTS ON THE HOME

XXVI. Telephones

By J. M. Kreider.

For the Gospel Herald.

Take heed therefore how ye hear. —Luke 8:18.

Another of the modern conveniences is the telephone. Like many other things that are found in our homes, much evil can come out of them by the way they are used. Whether it is over the telephone or without the phone, we should ever keep in mind the words of the text and be careful what we hear. Much time has been saved by the proper use of the phone. Sometimes we wonder how we would get along without it. It is a small matter to talk several hundred miles over the phone and hear just as distinctly as if it were but a few miles.

Many times when special meetings are called it can be very nicely done over the phone, thus saving some one the task of going around and letting the people know. The farmer often is needing in a hurry some repairs for machinery and the phone can be used again. The merchant may be out of a certain article that one of his customers is needing badly and because of the phone it is on hand by the time the next train comes in. Sometimes the doctor is needed in a hurry. Some one in the family became sick suddenly or some one has been hurt, perhaps one of the children has broken a limb, and the doctor is needed as soon as possible—again the phone comes in in good play. I suppose in the days of the apostles Luke, "the beloved physician," was sent for many times, but they were not blessed with the phone and had to go on horse back or on foot, as many of our forefathers often did. (I have wondered if Luke was the physician the time Trophimus was left at Miletus sick.—II Tim. 4:20).

Phones are a dead thing, just like a sewing machine or a chair or table or any other piece of furniture that we find in our homes. If the phone is left alone it will do no one any good or harm. But it is when we use them that we get a benefit out of them. It is the abuse that some people make of phones that makes them wrong. How many times have you wanted to send some important message that some were using the phone to do some gossiping. They could not wait till they could talk face to face. Here in Missouri the chicken industry is quite a business for many women, and how some do talk about it over the phone. And sometimes, during a wet spell, how the men like to complain about the wet weather and often the phone is used for this purpose. The same is also true during a drouth. Oh how often we use the phone to do our complaining about God's weather.

We have noticed that there is very little gossiping going on in the neighborhood that some people don't know all about it. And sometimes they know more than has really happened, because they have not been taking heed how they have been eaves dropping and hear something that was not altogether clear, so they guess at the rest—and such a rumor that flies around because some one has not been hearing right.

Dear reader, would we like to have Jesus come while we are listening to a conversation that we have no right to hear? Housewives that keep their house in fair order don't have much time to answer any calls but their own. We wonder, sometimes, if some have not wished that something might be invented that would fit well on the ear and head that they could go on about their little work and still have the privilege of listening to the gossip while they are about their work.

Palmyra, Mo.

THE SABBATH

Good men and women often inculcate a lack of reverence for the day by the manner of work they do. How often is the good wife and daughter kept from the Sabbath services to cook the biggest dinner of the week for the preacher or other company that may come. Churning, shaving, blacking the shoes, salting the cattle, and numerous odds and ends that might just as well be attended on Saturday are left till the Sabbath.

Johnny was playing horse in the front yard. The good father said, "Johnny, go round to the back yard; don't you know better than to play horse in the front yard? This is Sunday!" But Johnny went round to the other side of the house and wondered if it were not Sunday in the back yard as well as in the front yard. Riding on trains, writing letters, visiting, going to the post-office, reading secular papers and many other things could be left off. In cities the purchase of meats, milk, ice, the Sunday papers and other things violate this sacred law of love and reverence that we should have for God and His day.

"To observe the Sabbath as it ought to be," says one, "is to set one's face like a flint against all such invasions. . . . . And now when we come to consider what the Lord's day was to John with the Spirit's companionship, what it had been to all the apostles, as well as to all Christians since, in lifting them up into fellowship with Christ, bringing them into touch with eternal and divine things; and to think again of the mad torrent of worldliness that is sweeping us on through its cares and turmoils and strifes for six days, into the realm of sense and pleasure and worldly profit, can we do else than be glad and rejoice in the occurrence of the Lord's day once in every seven? What would the world do without a Sabbath? What can an immortal soul do without a Sabbath? What can a nation do without a Sabbath? Every Christian should feel that it is a precious treasure to the world, and making it first of all, the day of his supreme delight in a holy walk and fellowship with God; he should then put forth all strength in having it kept, not as a holiday, but a holy day, and dear unto the Lord, that it may prove a precious blessing to the world and the day in which he lives."

"This is the day that the Lord hath made; we will be glad and rejoice in it."—Geo. H. Smith in "The Vanguard."

Sunday School

For the Gospel Herald.

Lesson for Aug. 5, 1917.—II Chron. 33:1-20

MANASSEH'S SIN AND REPENTANCE

Golden Text.—Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isa. 55:7.

Introductory.—This lesson is valuable for the practical applications that can be drawn from it. Manasseh, like many other young men before and since, refused to follow in the footsteps of a righteous father, and the curse of sin was brought upon him and others under his influence. Among the many applications to be made and lessons to be learned, you are invited to meditate upon the following: (1) A picture of sin; (2) a picture of repentance; (3) fruits of repentance.

1. **A Picture of Sin.**—Manasseh's reign of fifty-five years was an eventful one. Being a mere youth of twelve when he came to the throne, we are not surprised that his life was erratic from the start. Whatever may have been the influences which led him astray—mistakes of a well-meaning father, shortcomings of a mother, influence of unscrupulous courtiers, wicked companions—the first record of his work that we have is that he began to undo what his father Hezekiah had done in the way of restoring and building up the worship of Jehovah. The example of his wicked grandfather and of his righteous father seemed to have no lessons for him. He closed his eyes to consequences and went on. The first description of his life is that it was "like unto the abominations of the heathen." There never was a sinful life that was not steeped in idolatry in some form. Manasseh, being surrounded with heathens who worshiped gods of wood and stone, naturally fell into the abomination of building up the high places, causing his children to pass through the fire, using witchcraft, enchantments, and worshiping the idols set up by his own hands. Here in America, when people forsake their God, they naturally fall into the worship of such things as Gold, Power, Pleasure, Fashion, Appetite, etc.—and this form of idolatry is none the less abominable in the sight of God than the form into which Manasseh fell. He kept sinking deeper in the abobinations of sin until it was said of him that he did "worse than the heathen." It is the old familiar illustration of the pendulum, swinging from one extreme to the other. The results of his sinful course can easily be imagined. As in the case of Ahaz, the course of sin invited disaster to his kingdom and in course of time he was delivered into the hands of the Assyrians and carried captive to Babylon. Thus did Manasseh realize that "whatsoever a man soweth, that shall he also reap."

2. **A Picture of Repentance.**—Like the prodigal son, Manasseh came to himself when he reached the limit. So long as he was flushed with successes he kept on, plunging deeper into sin. But when his eyes were opened to the fact that he was but a helpless, miserable creature, stripped of his power and forcibly made to meditate upon his own folly, then it was that he thought of himself in the true light and turned to the Lord. In him we have a picture of true repentance. The depravity of man is evident in the fact that it takes the chastening hand of the Almighty to bring us to our senses. Rarely, if ever, is any one ever brought to repentance except through this means. For lack of space we will not stop to discuss this point, but the kind reader is urged to meditate upon it. Manasseh's penitence was genuine because he humbled himself, forsook sin, turned completely from a course of sin to a course of righteousness, and as soon as he had the opportunity he began to make restitution. We know of no more graphic picture of true, evangelical repentance than the illustration furnished by Manasseh.

3. **Fruits of Repentance.**—The three outstanding facts connected with the repentance of Manasseh are his confession, his humility, and his prayers. When these three things are established in connection with any one's profession of repentance you need not doubt the genuineness of the repentance. Now for further proofs: The Lord heard the prayer of Manasseh and brought him back to Judah. No sooner had Manasseh returned than he began to undo what he had done in his sinful days. He rebuilt the walls of Jerusalem, removed the idols, repaired the altar of the Lord and offered sacrifices thereon, and commanded his people to serve the God of Israel. There was no reservation about his work or his commandments to the people. He did what he could, and we know the Lord recognized his work as well as heard his prayers. It was a complete turning around, an entire reversal of policies, a change from the worship of idols to the worship of Jehovah. We are impressed with two things: (1) He did what he could. (2) Some of the things which he had done in his sinful days could not be undone after he had repented. The forcible conclusion to be left on our minds is that we should never launch out in sin, expecting to repent afterwards.—K.

Our Young People

BLESSINGS IN SERVICE.—I Cor 15: 58; Heb. 6:10-12

Topic for August 5

MOTTO

"The blessing of the Lord, it maketh rich.."

THE STUDY HOUR

I. **A Blessing** is, in the divine sense, a seal of divine favor. We often think of the enjoyment of certain things as blessings. But that version of the term depends upon whether God's approval rests upon our enjoyment. When we labor for the precious fruit of the earth and have bountiful crops, we feel that our labor has been blessed. And it is true that the Lord blesses the fields and makes them bring forth bountifully for the satisfaction of all His creatures. Blessings of this Heavenly kind are continually flowing out upon all mankind regardless of their righteousness or wickedness. "He maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." Many of the Lord's blessings are given with the purpose of awakening gratitude in mankind that he might reflect on the goodness of God and be led to repent of sin and serve God. (Rom. 2:4.)

But there is a blessing in serving God that is the direct evidence of His favor upon us. When our hearts are pure and our service is unselfish, we have the blessed consciousness within that our labors are acceptable thru Christ. We are not to conclude that all the evidences that men look upon as proof of prosperity are evidences of Divine favor. But we do have the sure promises of the Lord that our labor is not in vain in the Lord. There is such a thing as serving God in behalf of a people who reject the message we bring. The blessing of God is not lacking because of those who reject a faithful man's message. There is, however, a great curse resting upon those who thus treat God's servants and their message. God is calling us to serve Him. He promises blessings upon our work. We can find much to rejoice in along the pathway of service and shall find rich reward at the end of life when we shall appear for a final account of our stewardship.

PERSONAL THOUGHT

My God will never fail me. I should therefore never go back on Him. I know that His blessing will surely rest upon all service done in His name.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Blessing.**
2. Who is Blessed?

For Young People—

1. Examples of Blessing upon Others who Served.
2. When Our Service is Blessed.
3. Evidences of Blessing.
4. Certainty of Blessing.

For Older People—

1. How Receive Spiritual Blessing in Temporal Prosperity.
2. The Curse of Misusing God's Blessing.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JULY 26, 1917

Field Notes

Bishop Andrew Mack, of Bally, Pa., is still in a weak condition.—C.

A large class is under instruction at Salford, Montgomery Co., Pa., and another at Rockhill. Both will shortly be received by water baptism.—C.

The congregation at Line Lexington, Montgomery Co., Pa., was strengthened by the addition of eighteen new members which were baptized on July. 15.—C.

Bro. J. B. Smith of Elida, Ohio, worshiped with the brotherhood in Fulton Co., Ohio, on Sunday, Aug. 15, filling a number of appointments.

Sunday School Meeting.—An all day Sunday school and harvest meeting is announced for Strasburg, Pa., Mennonite Church, to be held Aug. 23. Program will be arranged and distributed later.

Bro. Christian B. Allebach, a faithful shepherd of the flock at Towamencin, Montgomery Co., Pa., for more than forty years, is lying sick at the Mennonite Home, Souderton, Pa., where his son, Alpheus, is laboring as steward.—C.

A Sunday school meeting, to meet at Stauffer Church near Edgemont, Md., Aug. 8 and 9, has been arranged for. Among those from a distance whose names appear on the program are Brethren N. H. Mack and S. G. Shetler. A live meeting is expected.

Bro. N. B. Stauffer of Aldersyde, Alta., was expected to worship with the little flock at Herbert, Sask., over Sunday, July 22. He was on his way to Ontario, and hopes to attend the General Conference at Harrisonburg, Va., before returning home. May God bless him along the way.

Sunday School Meeting.—An all day Sunday school meeting at Diller Mennonite Church, near Newville, Pa., has been announced for Aug. 5, 1917, with Brethren J. L. Stauffer of Altoona, Pa., and C. F. Derstine of Eureka, Ill., as two of the speakers. A stirring meeting is in prospect, and a general invitation to attend is extended.

Change of Address.—Bro. H. B. Ramer and family, from Altoona, Pa., to Duchess, Alta. Bro. Ramer has been a deacon in the Morrison's Cove district, for about 15 years and will be greatly missed by the brotherhood at Altona and other places in that district. On the other hand, his services are needed in his newly chosen field of labor and the prayers of the brotherhood go with him.

Correspondence

Tofield, Alta.

(Salem congregation)

We have great reasons to rejoice for the many blessings we receive from our heavenly Father, and especially that we have been favored with a spiritual meeting, a feast of good things, sitting together in heavenly places in Christ Jesus.

On June 25-27 the Alberta-Saskatchewan Conference was in session with us. The weather was ideal, and the attendance good, with a deep interest manifested among the workers. Many good resolutions were drawn up and accepted.

The brotherhood at this place, also those who were with us from the various congregations throughout Alberta and Saskatchewan were much encouraged. We feel grateful to all the visiting brethren and sisters for their presence and interest manifested in the work of God.

Since the conference is past and we all have gone to our respective places of labor in God's great vineyard, we realize that the work is not finished, but that it takes an effort on our part to comply with the principles as held up from God's Word by the conference; that by the way we are living the world may get a correct knowledge of the principles of Christianity. Oh, that it may not be said of us, that many would have accepted the light of the Gospel if it were not for our darkened lives standing in their way.

May the Lord receive all the honor and praise and we be more firmly established in the most holy faith.

Yours in His service,
Jacob Brenneman.

Holsopple, Pa.

Dear Herald Readers, Greeting:—On June 17 we reorganized our Sunday school at the Thomas Church for the coming year. The officers are as follows: Supts., E. S. Thomas, J. J. Lehman; Sec., Anna Croyle; Treas., Stephen Thomas; Librs., Freeman Saylor, Olive Thomas. May these officers consecrate themselves fully to the work for which they were set apart, so that the coming year may be a real blessing to every one of us and much good be accomplished. Cor.

July 9, 1917.

Minot, N. Dak.

Dear Readers of the Herald,, Greeting:—The Lord is still mindful of us and providing both our temporal and spiritual needs. Just at this writing we are having some nice showers which causes much rejoicing and breaking the long drought with hopes of more moisture for the suffering crops.

On the evening of the 14th we expect to open a series of meetings at this place, Bro. Andrew Shenk to be the mouthpiece.

May God's showers of grace and truth be abundant, and to His praise and glory.

On July 4 our Sunday school was reorganized. The following officers were re-elected: Supts., D. G. Kauffman, H. J. Glick; Sec.-Treas, Edith Yoder; Chor., Alpheus Yoder. May God be praised in the Sunday school

and many precious souls find food for the soul.

Health is good. One of our number has recently answered the death call—or by the evidence rather think fallen asleep in Jesus to awake in glory in the resurrection morning.

In His glad service,

July 13, 1917. L. S. Glick.

Preston, Ont.

Greetings to Gospel Herald Readers:—The little flock worshiping at Hagey's Church have reasons again to rejoice in the fact that one precious soul was willing to forsake all for the Master, and was received into church fellowship by water baptism. Bro. Jonas Snyder officiated and gave us a very stirring sermon on the ordinance of baptism. Pray for this young brother (who has in the face of great difficulties stepped out on the Lord's side) that he may remain faithful.

On Wednesday evening, July 11, Bro. T. K. Hesrhey gave us a very interesting talk on South America, and the mission work about to be started there.

Remember us as a small band of workers in a needy field. Cor.

July 15, 1917.

La Junta, Colo.
(Sanitarium)

Dear Herald Readers:—On Saturday evening Bro. J. D. Charles was with us and gave us a much appreciated talk on the "Home Department" of the Sunday school. Our Sunday school work here has been recently organized as part of the home department of the La Junta Sunday school An effort is made to enroll every patient in the Sunday school and if not able to come to the class for recitation they are visited by a home department visitor. On Sunday afternoon Bro. Charles preached from the text, Num. 11:9. The suggestions relative to blessings were very appropriate and helpful. A quartet from the La Junta congregation made life a little more cheery for the patients by singing some gospel songs for them.

Praise God for your health and pray for those who are not similarly blest.

Yours in Him,

July 16, 1917. Allen H. Erb.

Metamora, Ill.

We had a good Sunday school meeting at the Metamora Church, July 4, with good interest. Many practical truths were brought to our minds. The brethren, Derstine and Allgyer, were on the program. Bro. G. L. Bender was also present and gave a short talk on the mission work of the Church.

On July 15 Bro. J. S. Shoemaker preached for us at the Metamora Church. Text, Jno. 17:14-16. Theme: The Christian's Relation to the World. Bro. Levi Mumaw was also with us on Sunday morning, and gave a short talk to the Sunday school. Bro. Shoemaker preached at Harmony Church on Monday evening following. Text, I Cor. 16:13.

May the Lord richly bless the brethren in their work for the cause of Christ. S. E. Smith.

July 16, 1917.

New Carlisle, Ohio
(Medway congregation)

Dear Herald Readers, Greeting:—We feel like saying with the Psalmist, "Praise the Lord, O my soul." Sunday the 15th, we had an all day meeting at our little church. It was a real feast for the soul. Six auto loads came from West Liberty. Bro. A. I. Yoder preached us a sermon in the forenoon from II Kings 7:9: "We do not well," etc. Many good thoughts were presented. Other topics were discussed by the visiting brethren on Missions and the Sunday School. We were somewhat disappointed that no one came from Elida. Words cannot express what you missed. Our souls were filled with good things and we had some to spare. There were some of the brethren and sisters from Bremen, Ohio, here. Come again. It is such an encouragement. Many that were there said, "You ought to have a meeting like this oftener." Again I invite you all back.

July 17, 1917. E. E. Zuercher.

Kenmare, N. Dak.

Dear Herald Readers, Greeting in Jesus' Name:—The brethren of this place met July 10 to reorganize Sunday school. The following officers were elected: Supts., L. C. Kauffman, A. A. Kauffman; Sec.-Treas., Milo Kauffman; Chor., Joe Lehman; Cor., Minnie Kauffman. We also met July 15 to reorganize young people's meeting with Joe Lehman Pres., John A. Kauffman Vice Pres., and Joe Lehman, Chor. Remember us here in your prayers.

Yours in His service,

July 17, 1917. Cor.

Eureka, Ill.

Herald Readers, Greetings:—On Sunday, July 15, the voice of the members worshiping at the Roanoke Church was taken regarding the ordination of a minister. The choice was Bro. Ezra Yordy, who was accordingly ordained at the same service, Bro. Andrew Schrock officiating The prayers of God's people are that the Lord may richly endue our young brother with much grace and power from on high to be a faithful watchman on Zion's walls.

Our Y. P. B. meeting held every Sunday evening is increasing in attendance and interest, and those who attend realize great blessings.

July 18, 1917. Alvina I. Wagner.

Manson, Iwoa

Greeting in Jesus' Name:—On July 8 Bro. C. J. Gerber of Alpha, Minn., was with us, and preached two encouraging and uplifting sermons. We certainly appreciated the brother's visit. We ask an interest in the prayers of God's children for the work at this place. Cor.

July 18, 1917.

Brandon, Colo.

Dear Readers:—Bro. J. D. Charles and family came hear July 16, and held two services. Our brother's first service was in the Sunday School. Many valuable thoughts were presented. A delightful communion service was held on Tuesday evening. We were invited to think of four things:

Memory—do it in rememberance of me.

Union—with Christ our crucified Lord.

Unity—with one another.

Loyalty—faithfulness in loving duty.

Also these four words:

Humility—as we manifest in washing one another's feet.

Obedience—"If ye love me, keep my commandments."

Service—"Happy are ye if ye do them."

Equality—each one submitting to the other.

We all here have a friendly welcome for our ministers who will come and cheer us on the pilgrim's way.

July 18, 1917. R. J. Heatwole.

Alto, Mich.

Dear Herald Readers, Greeting:—Bro. and Sister S. E. Graybill of Freeport, Ill., were called to this place, July 8, to attend the funeral of Sister Graybill's sister, Sister Ella Lindsay, who was buried July 9. She died very suddenly of heart trouble July 7. Bro. Graybill preached at the Bowne Church July 8, morning and evening, also July 9 and 10 in the evening.

Bro. J. S. Hartzler of Goshen, Ind., preached at the Bowne Church July 15, morning, afternoon, and evening. There was one confession at the evening services. Yours in His name,

July 19, 1917. S. J. Speicher.

Fairview, Mich.

Greeting to all Herald Readers:—We thank God for this beautiful morning and the health throughout the neighborhood. On July 4 Bro. Aldus Brackbill of Elmdale, Mich., was with the congregation at this place holding services morning and evening. May we pray for those

(Continued on page 325)

Miscellaneous

FUNDAMENTALS OF AN OVERCOMING LIFE

By Stella R. Shoemaker.

For the Gospel Herald.

Today, on every hand, the statement is repeatedly made that the present world conflict has been unequaled in all past history. Crises have arisen, conflicts have taken place, but all are considered quite unimportant when compared with the present conflict. This warfare appears terrible not only because of its cruelty but also because it is at our very doors. We see it, hear of it, or feel it in a material way.

Another conflict, even greater than this, has been raging continuously for successive ages. This conflict has taken place between two mighty forces—good and evil, right and wrong. The battlefield lies not upon European soil but within the heart and soul of every individual who has accepted the forces of right with Christ as his Savior, Commander, and Leader. Because this struggle has been in the world for centuries little attention is given to its supreme importance. This conflict also is making an urgent call for volunteers.

In his first epistle, John has carefully described this struggle as beginning before Christ enters into the individual's life. He then describes the conflict which continually goes on after Christ has entered—that is, when the soul is born from above. He then sees the final victory of faith and gives the secret of this victory in these words: "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Then he asks the question, "Who is he that overcometh the world?" and answers by revealing the source of power—"he that believeth that Jesus is the Son of God."

Out of this vital faith, this living faith in Christ, arise all the forces which are essential in living the overcoming life.

To Paul, so often named the soldier apostle, the Christian life was a life of hard struggle, of serious conflicts, of strenuous fighting. In his letter to the Ephesian Church he pictures the Christian life as a conflict not against flesh and blood but against principalities and powers. To him it was a struggle which demanded reliable equipment, steady purpose and reserve power. Although there are numerous things necessary in living the overcoming life, yet it was these three fundamentals in which Paul thoroughly believed and by which he was finally victorious.

Let us take a glimpse of this picture which Paul gives us of the thoroughly equipped Christian soldier. He has been born from above and he stands equipped in full armor, ready to enter the field. The first piece is the girdle, a most necessary part of the soldier's attire which prevented his flowing garments from becoming cumbersome. So Paul sees the Christian soldier wearing the girdle of truth giving him firmness and consistency. Being bound with this girdle, he could feel collected and enabled with a strong spiritual power.

He then alvises them to put on righteousness—the righteousness of Christ, as a breastplate and protecting coat of mail. This righteousness covering the Christian soldier passes on to purify the conscience, enrich his devoition and strengthen his will.

Paul also sees before the Christian soldier many heavy tramps to be made, marshy grounds over which he must pass, difficult trails through which he must march. With this thought he advises the soldiers to be shod with the readiness which is prompted by the gospel of peace, for this alone imparts courage to take the long and difficult road.

As a protection and defense he recommends the shield of faith—not to be protected against experiences but that no experience might unman or unnerve him. This implicit trust, and unflinching faith not only protected him but spurred him on and on. This he suggests as a most valuable piece of equipment.

On his head he wears for an helmet, the hope of salvation. In such a hope, a commanding hope, resides a wonderful energy and power which will flood the mind with inspiration and will give to the will the strength of patience and perseverance.

Then as the final piece of armor, he pictures the Christian soldier bearing a sword which is God's Word or thought about a thing, will be the deciding principle in every conflict.

With this splendid equipment, suggested by Paul, he later on sees the Christian life as a struggle which demands a steady purpose. Such a purpose he clearly states in his letter to the Philippian Church when he said, "This one thing I do, forgetting the things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Such a noble purpose, growing out of an intense passion for the Master's cause, surely urged him to give untiring effort in devoted service.

It has been said that the best soldier engaged in the present conflict is the man who has the enthusiasm and purpose of his leader. The individual who overcomes in the spiritual conflict, who meets with victories in his spiritual life is not the individual who sees a single battle but he is the one who contemplates the entire campaign. He who has the mind and purpose of Christ sees the field in its entirety. To him one battle does not complete the conflict but life is a succession of battles. This makes life worth living. Then with Christ's purpose as his purpose, he takes a long view—the view of the entire campaign.

Again Paul sees the Christian life as a struggle which demands not only proper equipment and a high purpose but also a reserve power. This reserve power is gained in no other way than by keeping in close touch with the Master Commander. There are a few indirect ways by which this may be done but the direct ways are straight and narrow. Keeping in touch with the Master can mean nothing more nor less to the Christian soldier thn forming a close personal friendship with Christ. This faith will concern itself about nothing so much as the person of Jesus. His presence will be sought in prayer, in devotion — hours when power is brought into the soul and reserved there for later use. This friendship as it grows will become more than friendship. It will gradually pass into a fellowship and finally ripen into companionship. Then His purposes enter and possess our minds and hearts and His interests become our interests. Through such a relationship the Master can work very quietly and definitely in our lives through the ministry of His Spirit.

There are undoubtedly other essentials but these are truly fundamental. We are to be properly equipped. We must accept the purpose of our Commander as our purpose. We can not afford to close our lives to the reserve power which comes only by keeping in touch with our Master and our Father and by opening our lives for the Holy Spirit's presence.

The conflict will be difficult; it will be stern; it will be serious. But with it there is an attractiveness, a glory, a deep joy. The possibilities afforded for overcoming, the possibilities of service to our Master stretch before like range upon range of mountains. When we have attained one height we have obtained a new vantage ground for beholding another. When that too has been climbed, still vaster and grander possibilities rise into view.

Then upon looking back we are humbly reminded of John's words, which reveal the secret of the overcoming power—"Who is he that overcometh the world? . . . . He that believeth that Jesus is the Son of God." And then his later words carry a message which grows more and more pre-

cious and meaningful: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."

Freeport, Ill.

"TOO BIG" (?) FOR THE MENNONITE CHURCH

By H. W. Stevanus.

For the Gospel Herald.

Not very long ago I met a man who was once a member of the Mennonite Church but something happened with him. He is now apparently uninterested in her work and will not always attend her special meetings when he has an opportunity to do so. He is not particualrly a wicked man and is now, I think, a member of another church; but he has lost his spirituality. He has fine talent, fine physique, and is intellectually qualified for a master workman in the Mennonite Church—but he is gone.

This same story could be told about many who were once seemingly earnest Christians, but somehow they have become "too big" for a plain church. As we sadly watch these things take place we are made to ask the question, **Why?** Why should a young man who has bright hopes and the good will of his fellow workers be thus led away by educational influences? Surely it is not God's fault nor is it the fault of the Church in the majority of cases. If the fault lies not with God, nor with the Church, we must conclude that it is the fault of the individual or the institution where he received his education. (Or his business, his books, or his associations.—Ed.)

A school may be doing its part faithfully in every phase of its activity and yet because a student insists on doing "that which is right in his own eyes," he becomes "enlarged," according to his own idea. When the "self-sufficient intellectual plague" thoroughly fastens itself on the individual then his eyes soon look out over the extreme borders of Mennoniteism and the term Mennonite no longer contains charms for him—it is narrow, it is too small.

Some of the brightest young men have literally thrown their lives away and spoiled their usefulness by freely pursuing the course which they thought would lead to the greatest glory for the natural man. Doubtless, some think that the Mennonite Church has no room for strong, capable men. This is a wrong idea. The Mennonite Church has a place for every earnest Christian who will respect God and obey His commandments, but it is equally true that she has (ought to have) no room nor place for men who are self-sufficient and are "too big" to obey God's simple commands.

Education that makes a man critical, sceptical, and selfish is deceiving, dangerous, devilish. No language can do justice to an education which makes men "too big" for God's service. A certain sceptical man, who received a part of his education in Chicago, said to a young man who was about to enter a religious institution: "If you enter that school you will soon believe less in God's Word than you do now." God pity that school which claims a religious title and will not inspire men and women to have a deeper reverence for God's eternal Word. As members of a Church which upholds the simple faith we ought to shun and avoid institutions that are irreverent and unorthodox. Life is too sacred, time too precious, and eternal salvation too important to be either marred or blighted by an education which dwarfs and shrivels the hopes and aspirations of the soul.

There is one ideal held by many schools which is largely responsible for making men "too big" for a plain church. It is the "popular ideal" which seeks to have all students stand well with men of the world—in athletics which, if carried to any extent, will develop the muscle at the expense of the soul; in politics, which makes men corrupt; in society, which makes them gay and proud; in business, which commercializes all the powers of man.

Studying carefully the lives of men and women who are "too big" for work in a plain church, we find that they are not **"too big,"** but **too proud!** An education that germinates in the hotbeds of modern evolution cannot but shatter a man's faith in God and make his life fruitless, barren, useless in the Church of Christ.

Education, like money, is needed and is a great blessing if gotten in the right way and used for the right purpose; but knowledge received from the wrong source or misused becomes a snare to the soul and a thorn in the flesh.

What should education do for a man? Spiritually speaking, it should strengthen his faith in God; it should increase his reverence for God's Word; it should increase his usefulness to the Church of his faith by developing his talents and fortifying him against the subtle deceptions of Satan.

Selkirk, Ont.

All there is of us is God's estate, and we are His tenants and agents. On the day of our birth a new lease is signed. On the day of our death accounts are closed. Our fidelity is the interest on God's principal.—M. D. Babcock.

BIBLE TEACHINGS

Ar. by Joseph Metzler.

For the Gospel Herald.

IV. On Giving

The children of Israel all brought a willing offering unto the Lord, every man and woman, whose heart made them willing to bring for all manner of work, which the Lord had commanded to be made by the hand of Moses.—Ex. 35:29.

And they spake unto Moses, saying, the people bring much more than enough for the service of the work, which the Lord commanded to make.—Ex. 36:5.

If there be among you a poor man . . . thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.—Deut. 15:7, 8.

Every one . . . . shall give an offering unto the Lord.—Ex. 30:14.

Thou shalt not oppress an hired servant that is poor and needy. . . . At his day thou shalt give him his hire.—Deut. 24:14.

Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.—Psa. 41:1.

Vow, and pay unto the Lord your God: Let all that be round about him bring presents unto him that ought to be feared.—Psa. 76:11.

Honour the Lord with thy substance, and with the first fruits of all thine increase.—Prov. 3:9.

He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.—Prov. 28:27.

Cast thy bread upon the waters: for thou shalt find it after many days.—Eccl. 11:1.

Te liberal deviseth liberal things; and by liberal things shall he stand.—Isa. 32:8.

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and provide me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.—Mal. 3:8-10.

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.—Matt. 7:1.

Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so

shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.—Matt. 5:42.

Inasmuch as ye did it not to one of the least of these, ye did it not to me. —Matt. 25:45.

He that hath two coats, let him impart to him that hath none; and he that hath meat let him do likewise.—Luke 3:11.

Give, and it shall be given unto you. —Luke 6:38.

Sell that ye have and give alms, . . . For where your treasure is, there will your heart be also.—Luke 12:33, 34.

And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.—Luke 16:9.

A devout man, and one that feared God with all his house, which gave much alms to the people.—Acts 10:2.

Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea.—Acts 11:29.

I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive. —Acts 20:29.

Therefore, as ye abound in every thing, ... see that ye abound in this grace also. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye be burdened: but by an equality.—II Co. 8:7, 9, 12-14.

Your zeal hath provoked very many. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: For the Lord loveth a cheerful giver.—II Cor. 9:6, 7. (Read balance of chapter.)

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.—I Cor. 16:2.

North Lima, Ohio.

"A brief prayer reverently offered to God in the morning for help during the day will lighten the day's burden, increase its joys, and give assurance of success."

"There is a might in right which helps one to win in life's conflicts."

WHY COURAGE IS NEEDED

By A. B. Gilnett.

For the Gospel Herald.

If for no other reason than because it is a Bible command, we should say, That is enough. But there are many other reasons why it is needed. There are many places in life where it is needed.

The synonyms for courage are, bravery, boldness, fortitude, valor, etc. The subtleness of Satan makes it important that we fortify ourselves with every Christian virtue, and courage is a very needful virtue. "The sluggard will not plow by reason of the cold" and begs or starves in harvest.

Conviction without courage is like faith without works, lifeless as a corpse. Courage is that element in our life that helps us do our best to stand against the drift of the popular opinion of the worldly minded. The importance of our work should govern our equipment for service, and the finished product should justify the time spent in preparing for our work. Three times was Joshua commanded to "be strong and of good courage," for the greatness of the work before him required a man of that character. Is the work of the Christian any less important today? Did you ever think of how many souls pass at each tick of the clock from a Christless life to a Christless eternity? Does not the effort to reach some of these millions require courage on our part? In Psa. 2:8 we read, "Ask of me, and I will give you the heathen for thine inheritance." This will only be accomplished to the extent that we will exercise ourselves in the present work of Christ upon the earth. Brother, sister, kind friend, does it require courage on our part to cross the briny deep, to climb the scorching mountain steep, while men and maidens sleep, to preach a risen Christ to souls that grope in ignorance deep?

Scottdale, Pa.

A PILGRIM

Sel. by Kathryn C. Hostetter.

Heb. 11:13: "They confessed that they were strangers and pilgrims on the earth." I Pet. 2:11: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts which war against the soul."

A pilgrim is one who travels to a distance from his own country to visit a holy place; so then a pilgrim is a foreigner in the country through which he travels: in like manner we are to be pilgrims or foreigners in this country, or world, through which we are passing.

Can a foreigner be easily recognized by those with whom he comes in contact? We would admit he would be, and that sometimes very quickly: Why his very appearance, speech, and manners would betray him, and he could not conceal the fact if he tried. To us this means a great deal.

First, in his appearance, he has the costume of his own land, that of his father's. He feels at home in it, for he does not covet the fashions of this country. They seem odd and foolish to him, and he is not at all concerned about them; but he is interested in the homeland for he is only passing through.

One needs to speak to him but once to be convinced that he speaks the language of another land; so with us if we have learned well the language of Canaan. We will not need to talk long until others will recognize that we are not of this country.

Now about his manner of life. In this he seems to differ more widely still from that of the citizen. As he enters the city one will likely be able to notice that he is a stranger by the way he turns the very first street corner, and he will not venture far before he stops to inquire about the way he is to take. Paul said to the Corinthian brethren, "Examine yourselves." How necessary it is in these days of rush and deception that we stop occasionally to take an inventory to see where we are at. Our experience of getting saved and sanctified years ago will not take us through to the skies, unless we continue in this pilgrim way. He said he is only passing through this country, therefore he is not anxious to become acquainted with the customs or the business world, much less does he crave the friendship or applause of the people of this land. We may think he is very narrow or reserved, but let him meet one of his kin and we will see their fellowship flows as two drops of water, because they are born of one spirit. When he puts up for the night how does he spend his evening or leisure hours? Does he come in with his pockets filled with papers to read the news of the day or does he go out in society for a good time? No, he is too much interested in the homeland to enjoy this sort of thing; but he is anxious for the quiet hour to commune with his Father either by letter or phone.

If he hasn't heard from him recently we may see him re-read some of his back letters which will sort of renew some of his promises and which refers to their happy reunion when he comes home: his spirit is refreshed and he goes forth with renewed courage. How much time do we spend with Father in this busy age? Are our wires connected, and have we free access to the throne? Do we hear from Him occasionally,

or do we prefer rather to fellowship with the people of this world?

The pilgrim may be abroad but his ambitions, meditations, and delights are on the home land; so it is our privilege to dwell on the earth yet live in the skies.

He occasionally meets a fellow pilgrim, ah yes, he would go a long way to see one of his brethren even if he had never met him before; for there somehow seems to be a tie that draws together like a magnet. Is this true of us as believers? Paul said, Can there anything separate us from the love of God? And as they meet they do not waste any time to converse about the general occurrences of the day, for they are thinking of the errand on which they have been sent; their Father's business seems of such importance to them, and as they speak of these things it creates a real anxiety to go home and see Him as He is.

But the time now comes for him to return home. Has he become so attached to this country that he can hardly break loose to go? Has he made many friends who will cling to him or perhaps make big farewell dinners at his departure? Oh no, a very few of the citizens will miss him. We ask him how he feels about leaving the people: he says he has had so little fellowship with them that he has given that but very little thought. But what of the business world? Of this he has learned but little. And of the political world? Well, from the way the people live here, he judges they are not under much restriction of laws.

At last his Father sends the final message for his return, and makes mention of the anxiety of his friends to see him. He is much enthused: his fellow pilgrims help him prepare, he does not think of his voyage for his attention is drawn to the other shore. We need not think of the hole in the ground but of the opening in the sky. His friends bid him adieu and he is gone.

He had used, but not abused, had possessed as if he possessed not, and when his Father called, his feet did not stick to the soil, but he heard the first trumpet call.—Idellus Sider in Evangelical Visitor.

MENACING MARRIAGE

The homes of the people are the best bulwarks of this great Republic. Disgraceful failure in the family insures the shameful downfall and the swift decay of this Nation. Some signs of the times are surely alarming, and every true patriot should awake to the perils of the hour.

This paper has plainly and repeatedly pointed to the unspeakable prevalence of impurity and the shocking social corruptions of the period. We have appealed to parents as to the perils to which their children are exposed, especially in the public schools, in some of which it has been proved in thorough examinations by the best teachers and physicians, not a clean boy could be found. We have challenged all creation to cite us any more sacred and beneficent movement than the present awakening with regard to rational purity in the marriage relation, and have run the whole roster of truths and topics pertaining to personal and sexual purity in our paper for about forty years, and we do now declare that so far as its influence extends, the evil that is most degrading and disastrous to society is the

Damnation of Divorce

The following contributed by an eminent clerical writer to the columns of "The St. Louis Star" is the truest and most timely in its structures of anything we have seen:

"You ask me for a word on the question of divorce. I appreciate your invitation, for I am glad to have an opportunity of repeating again what I have oftentimes stated before, namely, that divorce, the breaking of the bonds of matrimony, is an evil of first-rate magnitude with far-reaching and disastrous results.

Every divorce means one home less, and at least one broken heart.

The exercise of the divorce court is a menace to society, because it is the visible evidence and gateway of its disruption, and consequent decay.

The divorce court has a malign influence upon every marriage. It produces the antecedent doubt, and is the question mark concerning that marriage—its future, its stability, its happiness.

Divorce is a bar sinister on the children, who name their numerous parentage in rotation, but without respect.

Divorce is destructive of marital happiness, because it takes from the marriage bond its permanency, openly invites of suspicion and distrust. It crowns crime and punishes innocence.

Its chiefest victim is the woman. Men may follow a reckless career. The woman released from the marriage bond, with a few exceptional cases, is not only broken in heart, but in spirit as well. With youth and beauty gone her position, though the alimony be considerable, is nevertheless pathetic.

Divorce courts, with their frequent divorces, are an attack upon society at large. Their apologists may speak of individual rights and individual happiness. There is, however, no individual right as against a divine law. Nor can individual happiness be prosecuted at the cost of moral and social decay.

A permanent marriage bond is the basis of a permanent home. The permanent home is the basis of the social structure, from which, also, national permanency and well being springs. To destroy the bond of matrimony consequently attacks a nation's vitality. It is no longer secure, and sooner or later the nation that harbors divorce courts will follow the way of the pagan nations of old."—C. W. Sherman in "The Vanguard."

A QUESTION ANSWERED

By A. R. Kurtz.

For the Gospel Herald.

Some time ago a brother asked me how R. A. Torrey and Geo. W. Davis stood on the military question. I heard yesterday said that he was opposed to war, and yet—"Can we find anywhere in the New Testament that it is wrong for the Christian to go to war?" Let us pray for him that he may see it. I had a personal talk with Geo. W. Davis. He said, "You can tell them that I am strictly opposed to military training."

San Garbiel, Calif.

CORRESPONDENCE

(Continued from page 321)

whom the enemy has blinded that their eyes may be opened and behold the wonderful works and power of God. On Sunday, the 15th, Bro. Samuel Gouser of Prescot preached an edifying sermon at our church. May bless the brethren who shun not to declare the whole Gospel of God. Come again.

Yours for His service,
July 20, 1917. Mary M. Zook.

Wolford, N. Dak.

Dear Herald Readers, Greeting in Jesus' Name:—We feel thankful to our heavenly Father for the many blessings He is bestowing upon us from time to time, both spiritual and temporal. We are having good, growing weather at present. Had several showers of rain which makes crops look better again. Have had a very dry spring. We have enjoyed a four-day Bible conference. Bro. Andrew Shenk of Oronogo, Mo., and L. S. Glick of Minot, N. Dak., were the instructors. Bro. Shenk stayed with us till July 13, preaching the Word every evening. Bro. I. S. Mast also came July 11 and assisted in the work. The brethren presented many encouraging truths that are a great help to one and all of us here at this place. One confession. Bro. Shenk left for Surrey, N. Dak., where he is engaged in a series of meetings. May the Lord bless the dear brother as he goes on in the Master's work, is my prayer.

Yours in His service,
July 20, 1917. Priscilla Bacher.

REPORT

Of Bible Conference Held at Spring Valley Church near Kenmare, N. Dak., June 27, 28, 29, 1917.

For the Gospel Herald.

Instructors, Andrew Shenk, I. S. Mast. Mod., L. A. Kauffman; Chor., Robert Myers; Sec., M. B. Kauffman. The following topics were discussed: **Regeneration, Nonresistance, Evils of the Tongue, Insurance, The Ideal Home, Entertainments for Christian people. Chapter study** (7-8 chapters of Romans.)

The following are a few of the many excellent thoughts presented:

Regeneration is regaining that which was lost.

Nonresistance is possible only through the power of God, and is demanded of His children.

Our homes should be a foretaste of heaven—where Jesus is the ever present guest.

REPORT

Of an All-Day Workers' Meeting Held at the Mountain Mission Home, New Holland, R. D., Pa., July 4, 1917.

For the Gospel Herald.

Organization:—Mod., Amos H. Hershey, Sec., D. M. Wenger.

The following program was carried out with a few of the thoughts gleaned:

Devotional, by J. H. Moseman.

Address of Welcome. Arthur Moyer.

Address—Our Opportunities as Mission Workers. John H. Moseman.

Not only Industry but above all the Gospel must be Taught. Come down to their level. Preach doctrine to bring life.

Address — Little Things That Count. Henry Hershey.

"Little drop sof water,
Little grains of sand,
Make our mighty ocean
And the pleasant land."

Tell What You Have Found in Your Christian Life That Has Proved Helpful in Mission Work. Levi Sauder.

Afternoon Session

Song Service.

Little time Spent with the Children. Conducted by Amos H. Hershey, Jno. H. Moseman and D. M. Wenger.

Address — How Can I Become More Useful in the Master's Service? S. H. Musselman.

Believe on Him. Do His work. Turn away from sinful things. Deny ourselves. Bear fruit.

Five minute Talks—Henry Hershey, N. H. Mack, Jno. W. Weaver and D. M. Wenger.

In addition to the above program there was also an interesting discussion on the matter of creating a greater unity between the white and colored ptople. Evangelistic meetings were considered as the best possible medium of realizing this desire.

Adjournment.

D. M. Wenger, Sec'y

REPORT

Of the Sunday School Meeting Held at Cullom, Ill., Mennonite Church July 4, 1917

For the Gospel Herald.

Organization: Mod., Jno. McCulloh; Treas., Elias Christophel; Chor., Arthur Slagel; Sec., Lewis D. Appel.

The following are topics discussed with a few thoughts gleaned from each:

Devotional exercises. Bro. Dahlgren.

The folly of present day celebration. Bro. Arthur Slagell.

Money spent for foolishness should be used for suffering people, food, etc. Praise God for religious liberty.

Discussion.

The Cause of National Decay. Bro. A. H. Leaman.

Begins first in home, then in state, finally nation. Causes: pride, forgetting God, prosperity, pleasure seeking, liquor traffic, white slave traffic, Sabbath desecration.

The Well Balanced Life. Bro. A. M. Eash.

Discussion.

Prayer. Bro. Daniel Slagel.

Afternoon Session

Devotional. Bro. Zehr.

Christian Liberty. Bro. Jos. Hartzler.

God has set us at liberty; freed from bondage of sin. (Pride, love of money, intemperance are enemies to the Christian.) A Christian lives to please his God. "For me to live is Christ, to die is gain."

"In the world," but not "of the world." Bro. Geo. Sommers.

We are in the world for a purpose, but not of the world. Let our lights shine. Use things of the world but not abuse them. Be firm and a separate people by being loyal to Christ.

The need of promoting missionary intelligence.

The birth of Christ, the first prayer, the first sermon, and the first disciple are missionary activities. We need convictions in churches for missionary intelligence. Prayer is needed for missionary aspects in the church. Sacrifices for missionaries of the past. The call is great the need urgent.

Discussion.

Prayer. Bro. A. H. Leaman.

Evening Session

Devotional led by Arthur Slagel.

The Sunday School Workers' Three-fold Vision. Bro. A. M. Eash.

1. A vision of himself—See himself in two ways. A significant being—yet an important factor.

2. A vision of Christ.—Get in touch with Him.

3. A vision of His work.—See the pupils' future possibility.

Christ the Light of the world. Bro. Weins.

God did not create life without light. Christ is the light of the world. Hungry, tired, wept, He can sympathize with you and I. Christ came to seek the lost and bore the sins of the whole world that the light might be given to all mankind. Follow Him. He will come again in glory.

Lewis D. Appel, Sec.

REPORT

Of the Annual Sunday School and Christian Workers' Meeting Held at the East Union Church near Kalona, Iowa, July 4, 1917.

For the Gospel Herald.

Following the regular devotional services the organization resulted in the selection of the following officers:—Mods., S. C. Yoder, J. D. Mininger; Chor., Abner Miller; Secy., S. Gingerich.

The following is a synopsis of the program as carried out:

I. **Efficient Song Service in the Sunday School.** By Norma Kinsinger and Abner Miller.

A chorister who has strong Christian character. The selection of songs in harmony with the spirit and theme of the meeting. Encouraging the children to sing. Song often "touches the soul" quickening it therefore it is a part of worship. Those who are not in a singing mood should be careful not to disturb those who are.

II. **The Bible the Teacher's Text Book.** By Perry Blosser and Clara Yoder.

Man because of his depravity has need of a guide. The Bible furnishes the foundation of all true ethics. The teacher must have a comprehensive knowledge of the Bible in order to meet the issues of the day properly.

III. **Teachers' Meeting as an Aid to Sunday School Efficiency.** By S. C. Yoder.

The object of the teachers' meeting is to help prepare the teacher to teach. It encourages a systematic Bible study, helps to unify the teaching, and furnishes material for further development.

IV. **The Sunday School and its Relation to Missions.** By Joel Reber and Edith Wenger.

The Sunday school is one means of carrying out the Great Commission. Every teacher is a real missionary. Children are started in the work of the church early in life.

V. **Children's Meeting.** Conducted by Esther Buckwalter.

VI. **The Christian Worker's Need of the Holy Spirit.** By Chris Graber.

The work of the Spirit is two-fold: (1) with the sinner or regenerative, (2) with the believer, or baptism of the Spirit, empowering for service. I need Him for power (Acts 1:8); for knowledge (I Cor. 2:12); for assurance of salvation (Eph. 1:13, 14); for fruit-bearing (Gal. 5:22, 23); for a guide (Jno. 16:13); for a comforter (Jno. 14:26).

VII. **Essentials for Success in Soul Saving Work.** By J. D. Mininger.

(1) An experimental knowledge of Jesus as a Savior. (2) A clean life. (3) Full consecration. (4) A vision of lost souls. (5) Love. (6) Perseverance. (7) A working knowledge of the Bible. (8) Prayer. (9) Baptism of the Spirit.

The song service and workers' meeting was enjoyed by every Christian present. Some very helpful thoughts were given in the open discussions. It seemed that the theme of the Holy Spirit was uppermost in the minds and furnished the ground for most of the discussions.

VIII. **Orphanage Work.** By Abner G. Yoder.

The need of the work in connection with mission work was clearly shown. A general report of "The Children's Welfare Board" was given, also. After listening to this talk we were made to feel our responsibility more toward the poor, neglected children who are so unfortunate as to have no home and no one to care for them.

IX. **Missionary Sermon** by J. D. Mininger.

Bro. Mininger based his short sermon on Matt. 28:19, 20.

An offering was taken at the close of the meeting to be equally divided between the Kansas City missions and The Children's Welfare Board. At the close of the afternoon session a committee was appointed to arrange for the next meeting, the Lord permitting.

In His Service,
Simon Gingerich.

REPORT

Of the Sunday School and Mission Meeting Held at Union Church, Easton, Ohio, July 3 and 4, 1917.

For the Gospel Herald.

Organization: Mods., Bro. Hilty, Bro. Ray Hackman; Secy's, C. V. Miller, Sylvia Steiner; Chor., E. F. Hartzler; Treas., A. L. Brenner.

The following are the topics discussed with a few thoughts gleaned presented:

Devotional exercises, Bro. N. A. Lind;

Abram the first Sunday School Teacher, Bro. A. J. Bendle.

He emphasized the ability of Abram as a teacher. He estimated his class about 500 scholars.

Wednesday Morning Session

Devotional, Bro. A. J. Bendle.

The need of more real active Workers in both Home and Foreign fields.

The Real Status of Missionary Work. Bro. A. J. Bendle.

We are farther from a Christian world than ever before.

Open discussion.

Offering. This amounted to $29.66. The congregation agreed to leave this to the committee to be used in God's service as they see fit.

The Purpose of a Sunday School, Sister Martha Kreider, Bro. Earl Steiner.

The Sunday school should be the real factor of bringing souls to Christ.

The Holy Spirit in the Sunday School, Bro. Ray Hackman.

The Holy Spirit must be in Sunday school if it is to expect success.

Open discussion.

Afternoon Session

Devotional, Bro. H. P. Newcomer.

Children's Meeting, conducted by Bro. E. F. Hartzler.

The Present Need of Missionary Activity, Sister Clara Steiner, Bro. P. R. Lantz.

Evening Session

Devotional, Bro. D. J. Yoder.

The Need of Our Young People's Bible Meeting, Bro. B. L. Neff.

It creates and stimulates symphtic Bible study.

How to Improve Y. P. B. M., Bro. A. L. Brenner.

We can improve by having a good Program Committee selecting suitable subjects.

Sermon. Text, Chron., 7:14. Bro. N. A. Lind.

Secretaries.

REPORT

Of the Annual Alta-Sask. Mennonite Sunday School, Bible, and Missionary Conference, Held at Salem Church, near Tofield, Alta., June 25 to 27, 1917

For the Gospel Herald.

Mods., M. D. Stutzman, D. E. Maurer; Sec., J. B. Stauffer.

Conference opened with song service, and devotional by Moses Schmidt.

Address of Welcome, N. E. Roth.

Opportunities and responsibilities of the Sunday School. Lydia Miller, Henry Weber, W. A. Wideman.

Since the Sunday school is superior over every other institution, it affords us a privilege to bring our children together and have them instructed in the ways of the Lord. We should not be looking for large opportunities and by so doing forget minor ones.

Helps and Hindrances in the Sunday School Work. Mary Burkholder, Sam Shantz, I. S. Rosenberger.

To make progress in our Sunday school it is necessary that we are wholly consecrated to the work; that we all work for the same end, "winning souls for Christ." The greatest hindrances are discord or opposition among the workers, negligence, and indifference. On the scholars' part, tardiness, bad behavior and poorly prepared lessons.

What influence has the Sunday School to its surroundings? Lucinda Yoder, Jacob Brenneman, I. Miller. If the Sunday school does not impress its surroundings with its superiority over every other organization in purity, integrity, sincerity, practical holiness, and practical sympathy with fellow man, it is not demonstrating the right influence over its surroundings. Christ says "Ye are the light of the world." Where one reads the Bible, hundreds read the lives of those who are supposed to do as the Bible teaches.

Monday Afternoon

Children's exercises, conducted by Fannie Voegtlin.

How to get our Young People more active in Sunday school work. Emma Bowman, Joe Steckley, Noah Weber.

To get our young people more active in Sunday school work, we as workers must get more active ourselves. Young people do not realize the worth like older ones. By living active consecrated Christian lives they can see a power for good and thus create a greater interest among our young people in Sunday school work.

What is the Christian duty of parents toward their children in relation to the Susday School? Kate Kaufman, A. H. Wambolt, Moses Schmidt.

Every Christian home should have family worship where parents and children read the Bible and pray together. Parents should see that their children have their lessons well prepared; also have them behave well, speak well of their teacher. Parents should go with their children to Sunday school, and be part of the school.

Round table discussion conducted by N. B. Stauffer. Subject: **Questions relative to the spiritual development of the Sunday School.**

The worker at work. Open discussion.

Bible and Missionary Conference—June 27

Consecration, I. Miller.

Dangers that threaten the church, Noah Weber.

Christian warfare, I. S. Rosenberger.

The need of missionary work in the home and surroundings. Joseph Voegtlin, N. E. Roth.

Since the church is made up of our several homes, it is necessary to implant the mission spirit in our children. To accomplish this end love must reign supremely in our homes, have a deep interest in the soul's welfare of each individual. We can all do mission work. Even our children can invite others who are not attending Sunday school to take part.

Our concern for those in darkness. Moses Schmidt, N. B. Stauffer.

Many away from Christ would be glad if we that have the light would be more concerned about their souls. Many are perishing not because they rejected the Gospel but had not even a chance of having it on account of lack of workers. When we are once concerned about those is darkness we are not so choicy as to where we work. It is not so much the place or location we are after but the salvation of the soul.

The need of co-operation in mission work. J. E. Kaufman, S. B. Ramer.

Christ was the greatest missionary on earth and left the command to us: "Go ye into all the world." Therefore the rescue of souls depends on His followers. Direct workers are needed in the field while others are needed to supply means and pray for the work.

A mission collection was taken amounting to one hundred dollars.

Secretary.

Obituary

Blough.—Arthur Newton, son of David and Kate Blough, was born Jan. 25, 1893; died June 9, 1917; aged 25 y. 4 m. 14 d. He leaves wife, parents, 3 sisters, and many friends. He was a member of the Mennonite Church.

Funeral service was conducted in the Roxbury, Pa., Church of the Brethren by S. G. Shetler assisted by Pre. Detwiler. Text, Psa. 17:15. He was buried in the Berkley Cemetery, Johnstown, Pa.

Ross.—Dorothy Elizabeth was born to gladden the home of Bro. Sylvester and Sister Anna Ross on Dec. 20, 1916. Her life so pure, gentle, and undefiled was suddenly brought to a close on the morning of May 28, 1917, at the tender age of 1 y. 5 m. 8 d. As little Dorothy was going around the wall the belt on her dress caught on a door hinge and in a few minutes she was strangled to death. Funeral at South Union Church near West Liberty, Ohio, May 30, 1917, conducted by S. E. Allgyer and A. I. Yoder.

Schaeffer.—Samuel Porter Shaeffer died at the home of his son Daniel, near Concord, Tenn., June 9, 1917; aged 79 y. 5 m. He was married to Susan Miller and came to this state from Maryland a number of years ago. Some years since, he united with the Mennonite Church. His wife preceded him to the Spirit world twelve years and since that time he has been living with his children, seven of whom survive him, six sons and one daughter. He was blind for seven years and bare his affliction patiently. He much enjoyed hearing God's Word read. He taught his little grandchildren the Lord's Prayer and just a few days before falling asleep, called them to his bedside and repeated the Lord's Prayer with them.

Funeral services conducted by Bros. Powell and Jennings at the Mennonite church. Interment in adjoining cemetery.

Snyder.—Leah Snyder was born in Waterloo Co., Ont., Jan. 24, 1856; died at the home of her step-son, Lawrence, near Preston, Ont., June 4, 1917.

She was a daughter of Elias Wildfong and was first married to Isaac Reist, who preceded her in death years ago, leaving one son who survives. On Mar. 13, 1889, she was again married to Aaron Snyder, who died on Sept. 1, 1912. About ten years ago they united with the Mennonite Church, to which they have remained faithful unto death.

Our departed sister, during her last illness of four months' duration, often expressed her desire to depart and be with Christ.

Funeral services were conducted on Wednesday, June 6, 1917, at the Wanner Church by Benjamin Shantz and David Wismer. Interment in adjoining cemetery.

Miller.—Rudy D. Miller was born in La Grange Co., Ind., Oct. 13, 1866; died in Midland Co., Mich., July 7, 1917; aged 50 y. 8 m. 24 d. He was married to Fanny Elizabeth Mishler. To this union were born two sons and three daughters. Two daughters preceded him to the spirit world. In Jan. 1902 they moved to Hubbard, Oreg., and lived there about 12 years. In 1913 they moved back to Indiana and lived there about three years. In September, 1916, they moved to Midland, Mich., to live and care for his aged mother. Bro. Miller suffered a great deal from an accident that had befallen him a little over a year ago but took his suffering very patiently until God called him home. He leaves a loving companion, children and mother, three brothers, one sister, and a host of friends. He expressed himself ready to go at any time that the Lord will call. He made all necessary arrangements for the funeral, such as selecting his text and who is to preach his funeral, and that he desired to be buried beside his father who died about a year ago. Funeral was preached by E. A. Bontrager in English and S. J. Swartzendruber and M. S. Zehr is German. Text, Rom. 12:1, 2. Buried July 11 in the Larkin Cemetery, Midland Co., Mich.

"Father thou art sweetly resting,
Here thy trials and cares are o'er,
Pain and sickness, death and sorrow,
Never can distress thee more."

ITEMS AND COMMENTS

Advices from Porto Rico indicate that prohibition there has been endorsed by an overwhelming majority.

Owing to greatly improved conditions in Mexico, it has been decided to lift the embargo on arms shipped into Mexico, the first for fifteen months.

The much talked-of food control bill has finally passed the U. S. Senate in amended form and at this writing is in conference. The indications are that there will be a hard struggle between conflicting interests before the bill will be finally enacted into law. While these interests in Congress are having their battle in Congress the food prices are continuing to soar, there being an ever-widening gap between the prices to producers and consumers.

The great Russian offensive in eastern Galicia and other evidences of returning power on the part of Russia received a serious setback when factional differences between would-be leaders again appeared in that distracted country. The fate of the nation is trembling in the balance.

Germany has finally had its shake-up in internal political affairs and Dr. Michael's is the new chancellor. Reports indicate that the Kaiser retains his grip, and the affairs of state will continue as he directs.

BOOK REVIEW

After Ten Years

By A. M. Eash.

This is a well written report of the first ten years of work of the Twenty-sixth Street Mennonite Mission of Chicago. The book contains 102 large pages throwing light upon the work of the Mission and containing much in the way of information that will be valuable for mission workers elsewhere as well as in the vicinity of twenty-sixth street mission.

Price, 35c.

Address all orders to

A. M. Eash,

720 W. 26th St., Chicago, Ill.

FINAL ANNOUNCEMENTS FOR THE GENERAL CONFERENCE

According to previous announcement preparation is being made for the next General Conference to assemble with the Weavers congregation near Harrisonburg, Rockingham Co., Va., on Wednesday and Thursday of August 29 and 30, 1917, for which occasion a tabernacle is being provided for holding the larger sessions.

The General Conference Committee on Arrangements and General Sunday School Committees being in session at the same place on Monday and Tuesday previous, arrangement is made by our transportation committee to meet all trains from Monday to Wednesday to convey delegates and visitors to the place of meeting.

Those arriving before Monday, August 27, or after Wednesday August 29, should call Emanuel Blosser by phone, for conveyance.

Mail will be delivered and collected on the grounds twice a day, and those expecting mail should order same addressed to Harrisonburg, Va., care Mennonite General Conference.

During the week previous to that in which the General Conference is held, preliminary committee meetings will be in session from Wednesday, August 22, to Saturday, the 25th, at the Zion Church in Lower District, and those coming on B. & O. and Southern trains to attend these, will stop off at Broadway and call for Lewis Shank for further direction. Mail, destined for delegates during this period should be directed to Broadway, Va., care of Abram G. Heishman.

For further information address,

L. J. Heatwole,
Dale Enterprise, Va.

CONFERENCE ANNOUNCEMENTS

Western A. M.

The Lord willing, the Western District A. M. Conference will be held with the Manson, Iowa, congregation on Thursday, Sept. 27, 1917. The Sunday School Conference will be held on Friday the 28th. Ministers' meeting on Wednesday preceding for arrangement of conference work. Those desiring to be met at trains may address D. D. Zehr, Manson, Iowa.

C. A. Hartzler, Sec.

Kansas—Nebraska

The Lord willing, the annual Church and Sunday School Conference of the Kansas-Nebraska District will be held with the Protection Mennonite congregation, Protection, Kans., Sept. 5-9, 1917. Those coming by rail should notify either H. Baker, D. S. Troyer, or Howard Miller of their coming. We extend a cordial invitation to as many as can to be with us in these meetings.

N. E. Ebersole.

Kansas-Nebraska

The Kansas-Nebraska Conference meets in annual session at Protection, Kansas, Sept. 5-7, 1917.

Sunday School Conference, Sept. 8 and 9.

Wednesday, Mission Board meeting.

Wednesday evening, Ministerial meeting to arrange Conference program for Thursday and Friday.

Protection is reached by way of Wichita on the Englewood branch of the Santa Fe R. R.

Allen H. Erb,
Secretary

NOTICE

The semi-annual meeting of the Sewing Circles of Lancaster Co., Pa., will be held at the Vine Street Mission, Lancaster, on Monday, July 30, 1917, at 1 o'clock P. M.

Every one interested is invited to be present.

Secretary.

ANNOUNCEMENT

The 1917-18 catalog of Goshen College is ready for distribution. 3000 copies have already been mailed out. Full information is given concerning courses in Bible; College—leading to A. B. degree; Agriculture—leading to B. S. degree; Academy, Normal, Domestic Science, Business and Music.

Goshen College is under the management and control of the Mennonite Board of Education representing 15 conferences in U. S. and Canada. Fall Term opens Sept. 26th. Students should engage rooms early as many reservations have already been made.

For information or catalog address

J. E. Hartzler, President,
Goshen, Ind.

AN ANNOUNCEMENT

At the annual meeting of the Mennonite Board of Missions and Charities, held at Belleville, Pa., there was a committee of three appointed. They empowered to call another brother to their assistance, and he to become a part of the Committee. This committee to receive offers of sites and grounds as a location for the permanent Children's Home to be located in one of the three Conference districts under which the children's welfare board is organized—The Western A. M., Mo.-Iowa, and Kans.-Nebr. Conference districts—said Committee to receive such offers, to investigate same, and report to the various conferences for their ratification or rejection.

The Committee appointed was, D. G. Lapp, Roseland, Nebr.; D. S. Weaver, La Junta, Colo.; and S. C. Yoder, Kalona, Iowa.

We, the members of said committee, take this means of asking any of our brethren and churches, located within said districts, that have a site to offer of grounds or buildings for the permanent Children's Home that they deem a suitable location, will please notify any one of the above Committee and it will receive due consideration. We hope to hear from you soon, as we want to get this matter before the fall conferences.

Committee,

D. G. Lapp
D. S. Weaver
S. C. Yoder

COMING EVENTS

Important Meetings to be Held during the Remainder of this Year

Conferences

Meeting	Place	Time
Franconia		Oct. 4
Lancaster	Lancaster, Pa. (Mellinger's Ch.)	Oct. 5
Washington Co., Md. & Franklin Co., Pa.	Maugansville, Md. (Reiff's Ch.)	Oct. 12
Virginia	Harrisonburg, Va. (Weaver Ch.)	Oct. 12
Southwestern Pa.	Johnstown, Pa. (Thomas Ch.)	Aug. 14 Aug. 14
Mennonite Gen'l Conf.	Harrisonburg, Va.	Aug. 29
Missouri-Iowa	Alpha, Minn.	Oct. 9
Kansas-Nebraska	Protection, Kans.	Sept. 7
Pacific Coast		Oct. 25

Board Meetings

Mennonite Publication Board	Broadway, Va. (Zion Ch.)	Aug. 24
Mennonite Board of Education	Broadway, Va. (Zion Ch.)	Aug. 25

Other Meetings

Bible Conference	Wayland, Iowa	Oct. 16-18
Sunday School Meeting	Newville, Pa. (Diller Ch.)	Aug. 5
Sunday School Meeting	Strasburg, Pa.	Aug. 23
Sunday School Meeting	Harrisonburg, Va.	Aug. 27, 28
Mission Meeting	Harrisonburg, Va.	Aug. 28

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUGUST 2, 1917 (Gospel Witness Established 1905) No. 18

EDITORIAL

WHAT PEOPLE DO

III. When they are completely upon the Altar

1. Live the transformed life.—Rom. 12: 1, 2.
2. Live a sinless life.—I Jno. 1:7.
3. Live a holy life.—Heb. 12:14.
4. Live a life "unspotted from the world."—Jas. 1:27.
5. Live an aggressive life.—Tit. 2:14.
6. Live an obedient life.—I Jno. 2:3, 4.
7. Live the self-sacrificing life.—Gal.6: 10.
8. Yield their members at instruments of righteousness.—Rom. 6: 13.
9. Have fellowship one with another.—I Jno. 1:7.
10. Improve opportunities for doing good.—Gal. 6:10.
11. Endure hardness.—II Tim. 2:3.
12. Press hopefully on.—Phil. 3:13, 14.

"No man that warreth entangleth himself with the affairs of this life."

Two stirring messages on "Preachers' Page" makes that an important section of this paper.

There are two ways of being "up-to-date." One is to keep up with all the fads and fancies of the age, the other is to keep posted on current issues and to improve every opportunity according to the Gospel plan.

Jonah had two visions of Nineveh: it was (1) a great city, (2) a wicked city. There are two things that he might have done: (1) admired its greatness, and confirmed it in its vanity and sinfulness; (2) denounced its wickedness and bring it to repentance. He chose the latter. Call yourself Jonah and the world Nineveh, and draw your own conclusions.

Is it Partiality?—From a number of places there come reports of a resentful feeling against nonresistant people because of the exemption from military service accorded them that is denied to others. "Partiality" is the charge. Is this charge just? Let us see.

We admit the charge of partiality to this extent: That inasmuch as exemption is accorded to those belonging to nonresistant bodies only, making no allowance for the conscientious scruples of others who believe in nonresistance but who do not belong to nonresistant chnurches, there is a difference made there that should not exist. Conscience ought to be respected wherever it is found. But we fail to see any partiality in a policy that recognizes the convictions of those whose conscience will not allow them to fight but draws its soldiers from the ranks of those who believe that it is every man's Christian duty to fight for his country. This is not a matter of favoritism but a matter of recognizing the freedom of conscience. We trust that our people everywhere may not only live a peaceable life according to Matt. 5:38-45 but also a life of such great sacrifice that no one can justly accuse us of holding aloof from war because of selfish motives.

Amusements.—It is no uncommon thing for people of almost all kinds of Christian persuasions to testify against "worldly amusements." And when they do they usually mention the theatre, the card party, and the dance—and there most of them stop. But why stop here? These things are indeed among the most popular and harmful of amusements, but they are only leaders among a large class of gatherings and games which have their roots in the same ground of worldliness and lusts, and the more innocent forms are but educators which encourage people to go on to greater excesses. If Christian people were never found playing games that are fascinating to the carnal mind and never found at places where the pleasure-loving world delights to be and to drift still farther away from God and godliness, there would be no occasion to keep hammering away at a few scape-goat games and places while the rest of their class are tolerated and patronized. In other words, while you are testifying against the theater, the card party, the dance, "etc.," would it not be well, sometimes, to explain that "etc.," in this connection means such places as the nickleodeon, the circus, the average fair, the tennis court, the public park where professional games of various kinds draw immense crowds and are the means of much gambling, and other things that lead people away from the joy of the Lord and encourage them to rejoice in the work of their own hands? It is true of places of vain amusement, as it is of other things, that "that which is highly esteemed among men, is abomination in the sight of God."

MINISTERIAL LIST

To our Ministers and other Workers Interested:—The time has come when we must take up the work of getting out the Family Almanac for 1918. One of the valuable features connected with it is the ministerial list found in the latter part of the Almanac. We want that list to be as nearly correct as it is possible to make it. Since the Church statistics have been last collected there have been deaths, ordinations, changes in location, etc., that call for a further correction of the list. If you will therefore take the pains to turn to the ministerial list in your Almanac, examine the list in your district, and send us whatever changes in the way of deaths, ordinations, removals, misspelled names, etc., that come under your observation we will greatly appreciate the favor. Be sure you are exact in your spelling, and the P. O. addresses given. Address,

Mennonite Publishing House,
Scottdale, Pa.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them. I Tim. 4:16.

If ye love me, keep my commandments. John 14:15.

THE MENNONITE CHURCH AND THE PRESENT WAR

By Daniel Kauffman.

For the Gospel Herald.

Last week we had the privilege of reading a pointed and timely article on "The Church and War." Amen to the thoughts therein presented. That article discussed the question from a general viewpoint. This article has to do with one church in particular as related to the present unhappy struggle among nations.

The present war has forced some issues upon us which few of us thought of before the war began. The Mennonite Church has from the beginning of its history taken the position that Christian people should not "participate in war in any form." Gradually this position gained recognition among nations until today the cases are rare where any attempt is made to force our people to bear arms. In Europe, where the spirit of militarism has been stronger than in America, Mennonites have been excused from bearing arms but in some countries they are required to perform what we now know as "noncombatant" service. Forty years ago there was a large immigration of Russian Mennonites into America because of their conscientious scruples against even this form of military service. Strong articles appeared in the Herold der Wahrheit and Mennonitische Rundschau in defence of their position, but the matter was not then a vital issue in America and it gradually dropped from public view. While those who thought on the question retained their convictions the majority of American Mennonites thought little about it until the issue was again revived in the Chamberlain bill which has since been enacted into law.

Being confronted with new issue, it is important that the Church have a settled policy concerning them. And because the Mennonite General Conference is near at hand and is the most widely representative body in the Mennonite Church our people naturally look to that body to pass some kind of resolution with reference to this present war and the issues which it brings. Every church that is wide awake and wishes to maintain healthy discipline will search diligently for Gospel light on present conditions and issues and seek such solutions of problems as are both scriptural and wise. To ignore our duty in facing an issue invites confusion and disaster. To act hastily and inadvisedly means probable blundering. The only wise course to pursue is to grapple with the issues before us, make the most of circumstances, study the situation, spend much time in prayerful meditation, and move forward, looking to God for wisdom and guidance. It is easy to pass resolutions; but to pass resolutions which reach the heart of the situation and give our people something which is a positive help in maintaining a united, healthful, scriptural position requires much consecrated study and prayer.

As an aid to encouraging a thoughtful, prayerful consideration of this question from every angle I took the liberty to address a letter to about sixty of our brethren throughout the United States and Canada, asking them a number of questions, with a view to making their replies a basis for an article submitted for further consideration. Following is a list of questions submitted:

1. What is your opinion with reference to noncombatant service? Is it permissible? If so, to what extent? Do you see any difference, in principle, between actual fighting and supporting the work of the army that others may fight? between working for the government on farms and in munition plants or in army tents and hospitals?
2. In case the government should impress our young men into noncombatant service, what advice should we give these young men?
3. In case the Church should take an attitude, officially, against noncombatant service, what should be the attitude of the Church toward those who serve in that capacity?
4. What can we as a Church do in the way of support and relief for those of our young men who will be called upon to suffer for conscience' sake?
5. What should be the nature of the resolutions to be passed by the coming General Conference?
6. What has the Church left undone that can be done to make our attitude clear to the powers that be in states, provinces and nations?

About forty brethren responded. Their responses brought a wealth of thought and timely suggestions that makes me prize this collection of letters very highly. There were shades of difference in the several replies, as different writers emphasized different phases of the questions submitted; but I am safe in saying that there was not one doctrinal statement made that did not reflect the convictions of fully nine-tenths of the rest of the brethren who expressed themselves on the same point. I shall endeavor, as best I can, to represent the convictions of the brethren in the discussion of the points submitted.

I. Noncombatant Service

This question brought out more thoughts than any three other questions combined. Here are a few thoughts combatted by none of the writers.

1. Christian people ought not, under any circumstances, engage in carnal warfare of any kind.

2. All persons connected with the military organization, whether serving in a combatant or noncombatant capacity, are morally responsible for the destruction of life and property by the army.

3. The difference between the guilt of the man who actually kills and the man who helps him get ready to kill is a difference in degree.

4. There is a difference between the man who serves in a capacity which contributes directly to the effectiveness of the army (such as working in munition plants, digging trenches, etc.) and the man whose work is to take care of the sick and wounded.

5. There is a difference between the man who under pressure and under protest is impressed into some forms of military service and the man who volunteers for this kind of work or does it willingly.

In the discussion of this question some discussed the principle involved in noncombatant service while others emphasized the blessedness of doing good to the unfortunate. Both points are well taken and, if rightly applied, will harmonize. Let us see if this can be made clear.

With reference to the principle involved, one brother expressed himself thus: "I can hardly distinguish between the man that makes the bullet, the man that loads the gun, and the man that shoots it into the heart of the enemy." Another brother calls attention to the fact that David in I Sam. 30:24 puts the man who gets on the firing line and the man "that tarrieth by the stuff" into the same class. This is also the view of those who are unqualifiedly supporting the present war. It is freely stated that this war will be won by the tillers of the soil as well as by the soldiers upon the battlefield. A certain daily expressed a common conviction when it printed in flaming headlines on its front page the declaration that "YOU FIGHT FOR YOUR COUNTRY WHEN YOU HELP THE RED CROSS." If this line of reasoning is correct, and we believe that it is, then we can come to but one conclusion: **No one who believes that it is wrong to fight can consistently have any part in any department of any military organization.**

In the eyes of some it is hard to reconcile this position with the other line of thought which received emphasis in a number of letters before me: That **we should do all we can in the way of relieving suffering wherever we can.** Some of us, who hold as rigidly to one line of thought as to the other, can see a perfect harmony between the two, but it is necessary to recognize a few distincions. Let us notice—

1. Whatever we do in the way of making Gal. 6:10 practical should be done as followers of the Prince of Peace and not as members of any military organization.

2. It is one thing, in government employ, to raise crops for the maintenance of the army and quite another thing, on your own or on rented farms, to raise all you can to help supply the needs of suffering humanity.

3. It is one thing, as a part of the military organization, to help maintain the efficiency of the army by helping to care for the sick and wounded and quite another thing, as a man of peace and moved by compassion, to relieve suffering and

distress brought on by war or other calamity.

4. It is one thing to make voluntary contributions to help win the war, and quite another thing, in submission to the powers that be, to submit to any levy of taxes or confiscation of property that may be imposed upon us by state or nation.

5. In short, there is a difference between being part of an organization which brings on the suffering and distress (though it be called "a necessary evil") and holding aloof from such organization but (moved with compassion) doing all we can to improve every opportunity to relieve such suffering and distress after it has been brought upon us.

Keeping these distinctions in mind, we will have no difficulty with some questions which would otherwise seem very puzzling.

Advice to Our Young Men

A number of our young men are already drafted. Will an attempt be made to hold them for some form of military service? At the time this is being written it is not clear to us what will be done along this line. Possibly by the time this reaches the eye of the reader we shall know more about it. But I feel safe in passing on the advice embodied in the letters before me. Here it is, in substance:

1. Live a life consistent with your professions.

2. Be submissive to the powers that be, doing without murmuring those things asked of you which you can conscientiously do without violating the higher law of God.

3. Be unwavering in your loyalty to God and the Church, standing by your convictions, no matter what happens. On this point many of the brethren put the matter in more concrete form and advised that under no circumstances should our young brethren consent to being made a part of the military organization in any capacity. To my mind this is sound advice.

Church Loyalty

In connection with our advice to young men two questions naturally present themselves: (1) What shall be the attitude of the Church in case they take the advice and get into trouble? (2) What shall be the attitude of the Church in case any refuse to accept the advice and do that which the Church declares against? For obvious reasons we shall consider the latter question first.

On this matter it is assumed (1) that the Church will be deliberate in her consideration of current issues, making plenty of allowance for doubtful questions, and take a positive stand on such questions only as are clearly established by the nonresistant faith and which are essential to the maintenance of healthy discipline; (2) that our young men are not only willing to listen to the advice of a prayerful church but welcome such advice that they may have help in deciding upon a scriptural and proper course of action; (3) that full allowance will be made for cases where young men are required to do certain doubtful things under protest. These things understood, the proper course to be pursued by the Church in dealing with insubordination is plain. To be firm in dealing with insubordination without being harsh to those who are laboring under trying circumstance is a matter which calls for the best thought and the most painstaking care of the Church.

Support of Our Young Men

This question comes home to most of us, as there are very few families that have not some member who is liable to be called upon for some form of military service. It is one thing to discuss a proposition in cold type; it is quite another thing to act when the test comes. One brother called attention to the fact that during the late Civil War his congregation contributed about $20,000 to the support of young brethren who were drafted and unable to pay their exemption fines. That kind of an attitude is both brotherly and practical. To say to another: "Stand fast in the faith; have the courage of your convictions; suffer persecution rather than do that which your conscience forbids," goes so much farther when it is said by one who is willing to share with the sufferings, even to the extent of sharing the last penny or giving up the last comfort. "Bear ye one another's burdens, and so fulfill the law of Christ." But financial support is only a small part of the help we may give them. They need our sympathy and our prayers, helpful advice and counsel, that they may at all times be encouraged with the thought that at home they have the warmest friends to whom they can go in every time of trial and perplexity and from whom there ascends to the throne of grace and power a continual intercession of supplication and prayer.

Proposed General Conference Action

In a few weeks our brethren from many states and provinces will be gathered together in council at Harrisonburg, Va., prayerfully considering the live and vital problems confronting the Church. Not the least among these is the problem discussed in this article. If on this question a message can be carried home which will be a positive help and encouragement wherever our faith is known an important service will have been rendered. What can be done to this end? In answer to this question the following suggestions are offered:

1. A prayerful consideration of the question beforehand, looking at it from all angles, that we may be prepared for intelligent discussion and concerted action when we come together.

2. A thoughtful discussion during the conference, in which the various phases of the question are weighed in the balances of God's Word.

3. A resolution defining the attitude of the Church clearly on every important point connected with the Bible doctrine of nonresistance as it applies to present conditions, giving clear and specific advice to our young brethren who at this time are most vitally interested in this subject, offering practical suggestions to our conferences and congregations on the subject of discipline, bearing a carefully worded message to the powers that be thanking them for the exemption thus far accorded us and pleading privilege for the exercising of full liberty of conscience.

3. The sending of a delegation to Washington that our attitude toward war and toward the powers that be may be fully and clearly explained and such questions answered as may be asked.

It was recognized that the framing of a resolution such as above indicated requires much time and thoughtful concentration of effort. To this end it was suggested that the Committee on Arrangements for General Conference appoint a fair-sized committee at its earliest opportunity, giving this resolution committee the greatest possible amount of time in which to do its work. To this suggestion we would like to add: Since the majority of the members on this Committee on Arrangements will in all probability be in attendance at one or the other of the Board meetings to be held at Zion Church on Friday or Saturday before General Conference, why could not all the members of this committee that can be gotten together at that time hold a short meeting, canvass the situation, and appoint this resolutions committee, thus giving them a few more days in which to draft their resolutions? The more time and prayer devoted to the framing of those resolutions before being submitted to General Conference the more intelligent will likely be the discussion and the more satisfactory the action taken.

What Else?

Has our church done all it could have done in the way of making our position clear to all? No; is the general concensus of opinion expressed. At the same time it is recognized by many that in view of the fact that petitions have already been sent to the powers that be from conferences, congregations and individuals, and in view of the fact that quite a few of our brethren have had interviews with officials in high station we have probably done enough, for the time being, in the way of laying our case before the rulers of our nation. Their policy is now fixed, and we can afford to wait and see how it affects us when put to practice. It will help to make a favorable impression if we prove ourselves cool-headed and trustful in trying times.

Quite a few of our brethren urge the necessity of prayer for our rulers, one of them entering a strong plea in favor of a united and continuous prayer that peace may again be restored to the nations.

A number urge the importance of a more complete separation from the world, especially in politics, and point to existing conditions as proof of the folly of nonresistant people endeavoring to take hold of the affairs of government and help shape its policy. One brother calls attention to the importance of all our people being made to see the vital "distinction

between anti-military and advocating peace through salvation in Christ."

Now a few more points, and we are through:

1. Let us be sure that we have a clear conception of what constitutes real Bible nonresistance. Is the principle of "resist not evil" so indelibly stamped upon our being that we would always suffer wrong rather than inflict violence upon others, choosing death for ourselves rather than send a would-be murderer to eternity unprepared?

2. This is not a matter of church relations but of conscience. Don't claim exemption for yourself unless you are convinced that Christian people should not "participate in war in any form."

3. This is not a matter of what we **like** but what we **ought to do.** Most people would rather not be a target for the enemy's guns, but that is not the question. The only sacrifice we can not afford to make is the sacrifice of conscience. The great question confronting us is, What is the right thing for us to do? what is the Gospel position in this matter? This question settled, nothing should be allowed to swerve us from our course of duty—neither in our individual lives or in actions taken by any of our conferences or congregations.

4. So far as our representations to our governments are concerned, this is the sum total of all it should be: A clear statement of our exact position with reference to conscientious convictions, an expression of gratitude for consideration heretofore accorded us, a plea for the recognition of our privilege of worship and service according to the dictates of our conscience. The Church should be accorded the privilege of saying what forms of noncombatant service its members may or may not render according to Gospel teachings, but it should not seek to dictate to the government as to what the policy of the government should be.

5. Freedom of conscience is the live question that lies at the foundation of our plea for exemption. Conscientious scruples with reference to noncombatant service should be recognized as readily as conscientious scruples with reference to combatant service. Again we repeat, the big question is not church relationship, not expediency, not compromise, but freedom of conscience.

6. We should avoid heated controversies, either with those from without who do not agree with us on the war question or with brethren who do not agree with us in every detail of the doctrine. A heated temper is a poor instrument with which to enlighten another's conscience. Prove your sincerity by being peaceable in your attitude toward others.

7. Avoid putting an uncharitable construction upon the motives or arguments of others who do not agree with you in all things. That is not only unbrotherly to them, but a positive injury to the cause.

8. We have less trouble to convince others that we are sincere in our profession of nonresistance when we prove ourselves conscientious along all other lines of Christian faith and service than when our inconsistent life indicates that conscience has a small place in our moral and spiritual makeup. When we live in clear violation of God's Word along other lines, others have a right to question our sincerity when we plead exemption from military service on conscientious grounds. If you have not in all things followed the rule of doing just what you believe the Word of God teaches you should do, you need to repent and turn to God.

9. This is a time of great opportunity. What we as a church will do now will determine to some extent the course of the Church in succeeding generations. A policy of evasion or compromise means a decided step in the direction of surrendering our faith. Hasty and ill-considered action encourages reaction. Wise, careful, prayerful, fearless, intelligent, scriptural action means safety, soundness, healthfulness, vigor, encouragement that will greatly strengthen the cause of Christ and the Church. Let us rise to our duty and our opportunity, looking to God for strength and guidance, and the Master's "well done" will rest as a benediction upon our labors.

Scottdale, Pa.

Preachers' Page

MESSAGES OF DOCTRINE AND WARNING NEEDED FOR THE PRESENT HOUR

By Clayton F. Derstine.

For the Gospel Herald.

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the cords of faith and good doctrine.—I Tim. 4:6).

Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them MEAT in **DUE** season?—Matt. 24:45.

The Scripture makes very much of stewardship in the house of God, and how the stewards should behave. Special emphasis is laid on "last day" fathfulness prior to the coming of Jesus in the clouds of heaven. The unfaithful minister who fails to give meat in due season; who cries, "The Lord delayeth his coming," shall be cut off with hypocrites where there is weeping and gnashing of teeth.

In the following article, given in concise form, are some things meriting and calling for emphasis and faithful handling among the flock of blood-purchased souls. May none of us be "dumb dogs" who cannot bark, but watchmen who sound out the warning. Though men hate, our approval must be by Him to whom we shall give account.

1. **Simplicity of the Gospel.** Corinth, one of the educational centers, needed this warning lest their minds be corrupted by another Gospel.

2. **Eliminating the supernatural.** The drift of the world's thought is, that which has no scientific explanation needs denial. Miracles are out of date and unbelievable.

3. **Mixture of politics and religion.** The professor of religion and the politician are now on friendly terms. The Church courts the world empire. She is no more pilgrim and stranger. She has committed fornication with the kings of the earth.

4. **Federation—good mixers.** The popular cry today is, "Get together." Thus the unequal yoke of II Cor. 6: 14-18 needs revision. Brother, will you stand true, or become a popular mixer?

5. **Liberalism—Broadmindedness.** To go in the narrow gate, travel on the narrow way, is often labeled "lack of vision." Let us be true to a Christ whose world stands though the earth pass away. It will not be popular in the next world to have been a liberalist. "Strive to enter in at the **STRAIT** gate."

6. **Formality and legalism.** Form is like bones to the body, very loathesome when the flesh is torn away. Let spirituality so pervade that the form is forgotten in our minds, although practiced in various ways.

7. **Evolution.** Since our children are being taught "monkey ancestry," "nature God," "Adam a savage," etc., let us ring true. "In the beginning (not in the 20th century) God created the heavens and the earth . . . . and all that therein is."

8. **Fatherhood of God.** Jesus spoke of some as "children of the devil," but civilization has now an improved class. Thus such expressions are antiquated. But let us be true, "In Adam all die," and only in Jesus will they be made alive.

9. **"Good Lord, good devil" mixture.** The age we live in Satan acts as drug mixers. His clients' cry is, "Well, isn't there some good in it? I go for the good." Listen: so does the fish who darts to get the worm; but facts are facts, he likewise swallows the hook. **BEWARE!**

10. **Social craze.** The program of today has been stated: "Sitting down to eat and drink and rising up to play." Amusement and worldly fellowship has pecular charms to hold its worshipers. Belshazzar's banquet needs frequent rehearsing. "This night thou shalt die"—**Then what?**

11. **Optimist and pessimist scarecrow.** Some seem to fear to paint sin as sin, lest some "happy go lucky" 20th Century enthusiast should designate, "better wash your own dirty windows." Let us rather be **Truthists.**

12. **Suppression of truth.** The cry

is, We must have numbers; the creation of revivals where objectionable truth is scouted; pious frauds where truth's authority is lessened because error is committed by clever men. "The truth shall make you free."

13. **Popular evils and sports.** The need of the hour is Daniels who have spiritual backbone. The spirit of compromise of today is not of God. "Woe unto you that laugh now, ye shall weep." Jesus Christ was not a baseball fan, moving picture enthusiast, or chautauqua supporter. Yet His life was one of deep-seated joy and satisfaction.

14. **Bible inspiration.** The subtlety of Satan is here evident. Bob Ingersoll's method is not half as destructive as, "Well, the Bible **contains** the Word of God;" or "The Bible is a good book, but so is Shakespeare."

15. **Fixed truth, principles, the faith.** Orthodoxy, the faith, or traditional truth is being slammed at, but the Bible is as unchangeable as God. 20th Century Religion wants new truth, new religion, and is inclined to say, not "What saith the Scriptures?" but What say the scholarly men? It still sounds well. "Preach the **Word.**"

16. **Doctrine of eternal punishment.** There is a discount on this truth. Some preachers are silent, others say it was for the mediaeval ages, not for this enlightened age. Thus it was told us aforetime, "they shall turn their ears from the truth."

17. **Cross work of Christ.** The cross of Jesus is being made of noneffect. Yes, Jesus was a hero. He displayed great courage, but remission of sins is only via the shedding of blood. The cross is a theological question; but to those who believe, it is **PEACE.**

Dear brother, is your testimony on these things clear, or is it world contaminated? The presence of Jesus at the judgment seat will not be uncomfortable to us if we can say, "I have kept the faith." It were pleasant to cry out all's well with the Church, but the faithful watchman can only tell what he sees. May we pray for each other as stewards, that we may be faithful.

Eureka, Ill.

"Difficulties often seem greater than they are. If one just bristles up to them with a firm resolve to overcome them they will soon appear smaller and later they will entirely disappear.."

A good man has said that we should count that day lost in which no good act was performed. Strive to do some worthy deed every day.—Sel.

Only what we have wrought into our characters during life can we take away with us.—Humboldt.

JER. 23:30

By J. F. Bressler.

For the Gospel Herald.

It has been a long step from the time when preachers thought it was wrong to prepare their sermons in advance but depended largely on the inspiration of the moment for their message—to the present when you can get sermons made to your order all ready to be delivered, and can get outlines by the yard. Some are inclined to make light of the old time preacher with his extemporaneous sermons generally couched in ungrammatical language, but withal spoken with burning lips, and think that the times demand an educated ministry that can tickle the ears of the most critical hearers and hold the crowds by the spell of intellect and eloquence. Since we desire an audience and want to be uptodate we cast about for ways and means to meet the demand of the times. And what is more easy than getting a sermon made-to-order at the factory. It requires no special talent, no trained intellect, no spiritual wrestling, no revelation from on high. A third-rate actor with a strong voice can deliver it. And as we do not want to expose our ignorance and lack of spiritual vision and discernment, we take these sermons and deliver them as the product of our own study and meditation. As a result the blessing of God is not upon our stolen prophecies and, while people may delight to hear us as "one who has a pleasant voice and can play well on an instrument," yet we are turning our places of worship into places of amusement for people are glad to hear but loath to do. More and more people just go to be entertained and have little thought of heeding the precepts taught.

The old preacher who came to the service empty and depended on the Spirit to reveal to him the message for the people was more often an exhorter than an expositor and in proportion as he failed in expounding the Word of God he failed of full duty to his flock. But your sermon-stealing preacher with all his fine-cut phrases, is not even leading the flock along the plain and simple paths, but is following them and entertaining them whilst they wander where they will.

Then, what must we do? First of all, the preacher must realize his calling as from God and himself responsible alone to God if he would be a true and faithful undershepherd of God's people. Their care and guidance must be a constant burden on his heart. He must be aware of the dangers on every hand and of the weakness of mankind in delivering himself from them and he must know what to feed the flock. As a ministering angel, he must needs go in and out among the flock from day to day, keeping eyes open to their needs and dangers, spending much time in secret with God, pleading for wisdom, strength and grace; studying the Word unceasingly; and out of the cares, and prayers, and meditations God the Spirit will form strong convictions and the pastor will give expression thereto in earnest language.

Don't be original any more than a plagiarist. The child of your own mind may not be the message of God any more than the child of another's mind. Jesus Christ and Him crucified, as revealed in Scripture, is to be your message to men and you must needs be taught of the same Spirit that inspired holy prophets and apostles to write. Then and only then can you truly say, "**HE SAITH.**" Then you will have audiences of hearers and doers; then, too, you will do more than sermonize—you will live, every day you will live out your convictions and your life will count for more than your words. You will often lament your own failings, often be grieved at the deafness of ears and hardness of heart of the hearers, will weep bitterly at the apostasy of God's professed people. Your life and efforts may seem in vain; ofttimes your message will cut to the quick and anger the hearers; but thou wilt deliver thy soul and at last hear the "**Well done**" of the Great Shepherd of the sheep when He shall appear for His own.

Oh, for the day when made-to-order or ready-made sermons will give way to the message from God revealed to the heart of the preacher; for a ministry faithful in the word and doctrine, looking continually to the Light for the necessary light. Let us all pray. Amen.

Richfield, Pa.

The preacher who commits to memory or reads some "ready-made" sermons and palms them off on the public as his own, and the preacher who pays no attention to his Bible or his congregation from one Sunday to another and then on Sunday morning rises before his congregation expecting the Holy Ghost to give him a message, belong to the same class. It is the preacher who lives close to his Bible, close to his God, and close to his people, prayerfully meditating from day to day, that usually brings the live, stirring messages that move the souls of men and reach the Throne of Power.—Editor.

When one has given up the one fact of the inspiration of the Scriptures, he has given up the whole foundation of revealed religion.—W. H. Beecher.

"Don't be lazy. Laziness, if not a sin in itself, is very likely to lead to sin."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

XXVIII. Reading

Give attendance to reading.—I Tim. 4:13.

Some people are natural readers while others are not so much inclined that way. In fact, some don't care to read anything but the socalled great questions of the day. Many know all that is going on in different parts of the world just because of what they read, while others are altogether ignorant of the things going on. In these days of war many are keeping well posted as to how the war is going. During a political campaign they keep well posted about the election. The markets are another thing that is watched quite closely.

While we are not finding fault about being posted on things, if the Bible and other good books are not neglected. Bishop Isaac Eby often said the Bible should be our chief reading book. How many homes do we find in which the Bible has not even second place, but is very often left till last of all and sometimes is scarcely read at all.

What about our libraries, brethren? Are they made up of good, wholesome reading matter, or are they made up of rather trashy stuff that poisons the minds of the children rather than being a help to them. There should be some time in every Christian home for reading. The day should not be begun without spending some time in reading the Bible.

Some one says that the Bible is not interesting. Well, if we want to read history we can get it in the Bible. If we want to read geography, we can get it in the Bible. If we want to read something on botany, we can get it in the Bible. Christ said of the lillies, you know how they grow, and that Solomon, in all his glory, was not arrayed like one of these." Then if we want something on mathematics read Matt. 19:29. Figure it out and see what per cent. we make. So we see that the Bible is a book that ought to interest every one. Oh, how little we know about it. The Bible is a lifetime study and then we will only have begun the study of it.

The Bible tells us of the two ways, one leading to everlasting happiness and the other to everlasting shame and contempt; of that beautiful home where sorrow never comes, and of that place where the worm dieth not and the fire is not quenched; of that home that eye has not seen nor ear heard, and of the place where the smoke of the torment of the wicked will ascend for ever and ever. Oh the many wonderful things that the Bible tells us, don't you wonder how it can be that some people say it is not interesting to them?

The mails are sometimes flooded with literature that is very dangerous. Russell's doctrine finds its way into some of our mail boxes sometimes, and should find its way into the stove before the children get hold of it. Seventh day Adventism is another misleading doctrine. Have they some good doctrine? says some one. Oh, yes, there are few things that do not have some good about them. But because some people have some good about them is no reason that they are right. The prophets of Baal had some good about them in this that they were sincere.

Seventh day Adventism has some good about it, but how can we call a thing good that teaches something that is contrary from the Bible? As for an example the annihilation of the souls of the wicked, when God says "the smoke of their torment ascendeth forever and ever" (Rev. 14:11). Oh the heresy that is afloat! Is it not high time, brethren, that we watch our mail boxes more closely than ever?

Many of our daily newspapers are not near what they should be, because of the poisonous stories in them, and should be watched by us as parents.

Palmyra, Mo.

IMMORALITY AND IGNORANCE

By Amos Jutzi.

For the Gospel Herald.

God created man in His own image—holy, pure, without sin. As long as man obeyed God he remained in this condition. As soon as the persuasions of Satan and the lust of the flesh induced man to commit the first sin he fell and became so depraved that "even his mind and conscience is defiled."

In this condition man is not liable to think pure thoughts. The impurity of his mind is liable to find its way into his speech. We are not surprised to hear worldlings indulge in the lowest forms of "foolish talking and filthiness" (Eph. 5:4) we have reason to tremble. We are God's handiwork, and to talk lightly or jestingly about anything that God has created is dishonoring Him and degrading to the one using such vile language. "Thou that abhorest idols, dost thou commit sacrilege?"

The human body is to be the temple of the Holy Ghost. "If any man defile the temple of God, him will God destroy" (I Cor. 3:17). If we foster impure thoughts in our minds, engage in "filthy communication," or in any way contribute to the encouragement of sensuality, we are defiling God's temple, thus robbing Him of a sanctuary. Thousands are daily committing this awful sin, many of them in ignorance.

Many of these might have been saved had they been brought up "in the nurture and admonition of the Lord," and instructed by parents, teachers, and preachers as they should have been. False modesty prompts many a parent, teacher, or preacher to remain silent on this subject when he ought to speak out, and thus children are left to gather from wherever knowledge is available—from polluted companions, learning sacred things in the most horrid, polluted and corrupting manner possible. Many budding youths, beguiled by morbid curiosity and possessed with passions which are stimulated by filthy communications are thus led to the lowest depths of degradation.

The most helpless animal in creation is man, and the most pitiable, contemptible victim of depravity is a moral leper wearing the human form. If the first steps that lead to this deplorable condition were avoided there would be no moral leprosy. "Those that seek me early shall find me" (Prov. 8:17). "Wherewithal shall a young man be clothed? By taking heed thereto according to thy word" (Psa. 119:9). "Remember now thy Creator in the days of thy youth" (Eccl. 12:1). These and similar scriptures teach us to begin searching the Lord early; and it is essential that children be taught while young and not yet hardened in sin to lay all their talents and appetites upon the altar of consecration, dedicating them to the glory of God.

God did not withhold judgment from Belshazzar for taking the vessels from the Lord's temple and sacrilegiously dedicating them to the merriment of his own house. Neither will He withhold judgment from us if we dedicate the entire temple of the Lord (our body) or any part of it to the gratification of our own carnal desires. "God is not mocked . . . . whatsoever a man soweth that shall he also reap." "My people are destroyed for lack of knowledge."

It is essential that we spend much time in acquiring knowledge, and just as essential that we get this knowledge from the right source. The Bible is full of information for both old and young. A better code of morals can not be found. For proof of this statement read Proverbs, twentieth to twenty-fifth chapters, inclusive.

Milbank, Ont.

Sunday School

For the Gospel Herald.

Lesson for Aug. 12, 1917.—II Chron. 34:1-13

JOSIAH'S GOOD REIGN

Golden Text.—Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Introductory.—Josiah, great-grandson of Hezekiah, was another one of those faithful kings of Judah who did much to bring prosperity to the kingdom. Nevertheless, it took more than a few faithful kings to save the kingdom for God. The people, though they rallied at a few intervals during the reign of righteous kings, were gradually sinking lower in the depths of sin and the day of retribution was nigh at hand. Hezekiah had blundered in letting the Assyrians into the secrets of his own house, and the first part of the reign of Manasseh and two years of the reign of the wicked Amon did not help matters any. Yet during the thirty-one years in which Josiah was king of Judah the tide of adversity was stayed and the kingdom enjoyed blessings that it would not have had if some wicked king like Amon had been on the throne.

A Good Beginning.—Josiah was eight years old when he ascended the throne and seems to have taken charge of the affairs of his kingdom at the age of about sixteen. It was about this time that he turned to the Lord. In the days of his youth he remembered his Creator, and set at once about the task of serving his Lord in a very active way. Four years later he began to purge Judah and Jerusalem, breaking down the altars of Baalim, removing the images, the high places, the groves, breaking in pieces all that he could lay hands upon. We have in him an excellent example as to what should be our attitude in the Christian service. His religion was decided, his service was positive. He not only worshiped the Lord but did his best that other people might be turned away from serving vain idols. We are not doing what God wants us to do when we simply passively acknowledge the Lord and unite with the Church. God wants us to be decided in our separation from the world and active in promoting the interests of His kingdom among men. The three things which stand out prominently in the life of Josiah were (1) He sought the Lord; (2) he purged Judah; (3) he destroyed idolatry. Brother, have you a similar record in your relation to the Lord and the Lord's enemies?

Repairs the Temple.—Ten years after Josiah began the work of destroying idolatry he began his constructive work in the house of the Lord. This was entirely different from the methods of some modern workers who go through the motion of building up the Church without any earnest effort to purge it of worldliness. But Josiah determined first to cleanse the temple before he attempted any work at repairing it. Having purged Judah, he was ready to begin his work of reconstruction. In this he manifested the same energy and loyalty that he did in his work of renovation.

One of the things which Josiah did was to put others to work. The man with a capacity for work is a power; the man who has not only the capacity to work; but also to put others to work is a greater power. There was a splendid enthusiasm manifest in the work of repairing the temple. Under the leadership of Josiah the men went out, enlisted the aid of men of Ephraim and Manasseh, carried their money to the high priest, and working men were set to work "to repair and amend the house." The workmen were classified according to their several abilities and crafts. Thus working under the direction of the Lord Jehovah, uniting their forces for a common end, we can think of nothing but success in the end. To every one who labors faithfully in the work of tearing down the strongholds of Satan and of building up the Church of the living God there is the Master's "Well done" in the end.

A Few Practical Lessons.—1. Youth is the time to commence serving the Lord. Josiah was worth more to the cause than he would have been had he chosen to sow "wild oats" a few years before sowing to the Spirit. Begin early, if you would make your life count for God.

2. Don't try to do Christian work while the temple is still reeking with idolatry. "They that are Christ's have crucified the flesh with its affections and lusts."

3. Though the odds may seem against you, press on. God is on your side—provided you are on His side. "If God be for us, who can be against us."

4. Don't stop with putting away evil. Build, as well as tear down. What happened when the evil spirit found the house "empty, swept and garnished?" After the temple is cleansed repair it.—K.

A man who is thorough in the destruction of idols, is the man who will be thorough in the upbuilding of God's house. A man who is uncompromising in dealing with the sins of his own life will make progress in the life of righteousness. The enemy of souls has done much mischief in the house of the Lord today. Many walls and beams have been broken that show the fearful havoc of sin. Let us be zealous in gathering together the forces of righteousness to repair the broken places that true worship may proceed to the honor and glory of God.—J. R. S.

Our Young People

HOW TO BE STRONG.—Heb. 11:32-40; 12:1-4. (Junior)

Topic for August 12

MOTTO

"I can do all things through Christ which strengtheneth me."

THE STUDY HOUR

I. All Strength Comes from God.—We are so used to using the strength that God gives to us that we hardly stop to think where all comes from. It is a wonderful thing to have life. When we were but little children we were not as strong as when we got older. There was a growing strength that was given to us that kept increasing as the years passed until we are what we are today.

But we have learned some things about how to get stronger and stronger in our bodies. We notice that we cannot go very long until we get hungry and thirsty. Then we have learned that people who lie around and do nothing soon get sick and lose strength. Sometimes the things people eat make them sick and weakly so that they are worse off than if they had eaten nothing. But while we eat and work to get strong we must remember that it is somehow the wonderful plan of God in the food and in the body that He sends the strength into our bodies in this way. If we stop to meditate as to how the food comes, we find ourselves puzzled again as we see that it comes forth from the things that grow, like the wheat, the corn, the oats, the fruit and the animals around us. All this power comes from God who made the world and everything in it.

Then Jesus said something to the devil once when he tried to have Jesus obey him in turning stones into bread to prove that He is the Son of God. He said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." So there is another kind of strength and life needed than just what we get for this body by eating the food which God gives us out of the earth. We eat the Word of God in a different way than we eat food. It must be brought to our minds by hearing or reading it. We understand what it says. Then we must believe it and let it become our own. Faith in God's promises gives us power to live right and do all the commands of God. As we exercise in doing commands, God gives us more strength that we may do something in His service. Christ said that He is the bread of God which came down from heaven. Nobody can even be born as God's children who never believe in Jesus Christ.

SUGGESTIVE ASSIGNMENTS

This is a junior topic. It is also adapted for an adult topic. If you use it mainly as a junior topic, make the adult assignments in a way that their discussions may be helpful especially to the juniors.

For Children—

1. Text word, **Strong.**
2. Gaining Strength for Noble Work.
3. Things that Make Us Strong.
4. Things that Make Us Weak.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, AUGUST 2, 1917

Field Notes

On Aug. 4, P. M., the Lord willing, harvest services will be held at Stauffer's Church, Dauphin Co., Pa.—C.

Bro. and Sister W. C. Hershberger of Johnstown, Pa., accompanied Bro. and Sister J. N. Kaufman to Scottdale last Saturday.

Quite a number of brethren and sisters from Scottdale accompanied Bro. and Sister J. N. Kaufman to Masontown last Sunday morning.

Bro. Aaron Loucks of this office was called to Masontown, Pa., one day last week to assist in the funeral sermon of Sister Frances Johnson. Obituary next week.

Bro. J. B. Smith of Elida, Ohio, spent Sunday, July 22, with the brotherhood in the vicinity of West Liberty, Ohio, filling appointments at Oak Grove Church in the morning and Bethel Church in the evening.—A.

Proposed Bible School.—Since moving to Elida, Ohio, Bro. J. B. Smith has received considerable encouragement to become the head of a new Bible school to be opened this fall at that place. Those interested in this enterprise should write to Bro. Smith at Elida.

Eastern Mennonite School.—We are in possession of a neat and instructive catalogue giving announcement of the plans of the Eastern Mennonite School located at Harrisonburg, Va. Every one interested in this school and desiring information should correspond with Bro. L. J. Heatwole, Dale Enterprise, Va.

Sunday School Meeting.—Sunday, Aug. 5, is the date set for a Sunday school meeting at Pleasant View Church, Schellburg, Pa. A good program has been arranged, and a good meeting is expected. A glance at the program indicates that they will draw a fair-sized attendance from Johnstown and Martinsburg.

As we go to press we receive an interesting letter from the West Liberty Orphans' Home. Watch for this letter next week, as it contains some things of interest to you. We are sad to learn that Bro. Metzler's condition since his paralytic stroke is not very encouraging. May God extend His hand of Power and restore our brother to service.

Sunday School Conference.—We have before us a program of the annual meeting of the Ontario Mennonite Sunday School Conference, to be held at the Mennonite Church in Kitchener, Ont., Sept. 3 and 4. The meeting opens with a meeting of the delegates on Monday morning and closes with a sermon by Bro. A. M. Eash on Tuesday evening.

Sisters May Gochenauer and Susie Hess, workers in the Mennonite Children's Home, Millersville, Pa., spent last week among friends and workers at Scottdale. Their visit was much appreciated and the prayers of the brotherhood here accompany them as they return to their post of duty. They spent Sunday, July 22, at the Mennonite Mission in Altoona.

A new work was opened at Inglenook near Duncannon, Pa., on Sunday, July 22, when Bro. J. F. Bressler with with the little flock there to preach the Word. Bro. David Plank and family, formerly of Belleville, Pa., have been at Inglenook for a few years and have lost none of their zeal for the Master. Arrangements have been made for an appointment every four weeks.

From Denbigh, Va., we get the news that the condition of Bro. Geo. R. Brunk, though not what his friends would like, is assuring in that he is slowly regaining strength though still confined to his bed. Many are the wishes and prayers that he may not only be spared for many years to come but restored to vigorous health that his faithful, helpful services to the Church may continue unimpaired.

Owing to the fact that the steamship which is to carry our prospective missionaries to South America a week earlier than at first calculated, Bro. T. K. Hershey's Lancaster address will end sooner than announced in these columns recently. All mail addressed to him at Lancaster, Pa., in care of H. H. Hershey, will reach him there up until Aug. 9. Aug. 9-11 his address will be New York, care of Thomas Cook & Son.

Bro. J. N. Kaufman and family, missionaries from India, spent a few days at Scottdale and vicinity recently. Bro. Kaufman preached at Scottdale Mennonite Church on Saturday and Sunday evenings and at Masontown Mennonite Church on Sunday morning. Their visit was greatly appreciated by all, and Bro. Kaufman's sermons strengthening to the cause. They expect to spend a few weeks in Indiana and Illinois, and then set sail for India.

A Rare Privilege.—The rare privilege was enjoyed recently, by the children of Bro. and Sister J. Z. Kolb of Waterloo Co., Ont., to assemble at their old home on the occasion of the sixtieth anniversary of their marriage. This aged couple is now past the eightieth mile-post in their lives, and a long record of faithful service in the cause of Christ makes the approaching sunset in their earthly pilgrimage look all the more glorious. Bro. Kolb has been a deacon in the Mennonite Church since 1874. May the richest of God's grace attend them in their declining years.

Conscience is a great ledger book, in which all our offences are written and registered, and which time reveals to the sense and feeling of the offender.—Burton.

Correspondence

Kitchener, Ont.

Dear Herald Readers, Greeting:—Bro. T. K. Hershey, missionary to South America, who visited different congregations throughout this province, was with our congregation on Sunday forenoon, July 15. He took for his text John 3:7: "Marvel not that I said unto thee, ye must be born again." In the afternoon of the same day he was with the Breslau congregation and the same evening with the Waterloo congregation. The next morning he left for Concord, Tenn. Our prayers go with the missionaries to their new field of labor.

Sister Sallie Erb, widow of the late Pre. Moses Erb, is very low at present and is not expected to live long, an internal cancer being the cause.

Bro. Abram Oberholtzer, who in his younger years has faithfully served as deacon in the Hagey congregation but of late years is spending the evening of his life at the home of his widowed daughter in this city, is also growing weaker. The dear old brother has been bedfast for six months or more.

Pre. Jacob Woolner, Sr., who is in his ninety-third year, is still able to be with us occasionally at church services. Although his body is getting more feeble yet his faith keeps strong.

Bro. and Sister Jacob Z. Kolb have recently enjoyed the rare privilege of spending the sixtieth anniversary of their wedding day. Their children Abram B., of Elkhart, Ind., Aaron C. and Elias B. of Herbert, Sask., Leah (Mrs. Moses B. Betzner) near home, and Titus L. who lives with them on the old homestead, were all at home for the occasion, and spent the day pleasantly together. Bro. and Sister Kolb, although somewhat feeble are still enjoying good health considering their age.

May the good Lord bless and comfort the aged pilgrims and give grace and courage to those of us who are younger that we may bear the responsibilities of life to God's honor and the welfare of the Church.

Crops are looking well, although several weeks later than usual on account of a cool backward spring and an overabundant supply of rain. Of late it has turned very warm.

July 24, 1917. Cor.

Flanagan, Ill.

Greeting to all Gospel Herald Readers:—On Sunday, July 15, we were glad to have Bro. Samuel Gerber of Pekin with us. He preached an inspiring sermon from Gal. 6:1, after which he received a brother (who had drifted away) back to the Church. In the afternoon he officiated in the marriage of Bro. Will Yordy and Sister May Saltzman.

On July 22 Bro. Daniel Nafziger and Bro. Simon Litwiller of Hopedale were with us. Bro. Nafziger spoke to us after which Bro. Litwiller gave a short talk to the converts, then preached to us, basing his remarks on Josh. 24:15. May we heed the instruction given and may God bless the brethren wherever they may go.

We ask an interest in your prayers.

July 25, 917. Lydia H. Smith.

Manson, Iowa

Dear Herald Readers, Greeting:—On Friday, July 20, Bro. J. D. Mininger and family came into our midst. On Sunday morning Bro. Mininger preached to us from I Sam. 12:24 and in the evening from Eph. 6:17. On Monday evening the subject was missions and Tuesday evening he preached from Eph. 6:18.

We looked forward to these meetings with joy and certainly feel grateful to them for spending a part of their vacation with us.

On Wednesday they left for Alpha, Minn., where they expect to spend the remainder of their vacation, after which they will again take up their work at Kansas City. May the Lord richly bless the brother and sister in their work for the cause of Christ.

July 26, 117. Cor.

WHAT METHODS COULD BE EMPLOYED TO DRAW MORE EFFICIENT TEACHERS FROM THE SUNDAY SCHOOL?

By Ida D. Kreider.

For the Gospel Herald.

Before attempting to answer this question, we must first consider the requirements of the Sunday school teacher and also how these requirements may be attained. The efficiency of the Sunday school teacher still remains a very important problem to be solved. It has almost become an established idea, and a very good one, that the teacher, in order to become really efficient must have some special training or equipment.

Many people have the common notion that teachers are born, not made. This idea, however, has been proven unsound by the fact that a great many more people have become efficient teachers through a special process of training than by any inherited tendencies they may have possessed. Many good teachers have been lost in the making because they were not given the proper opportunity for equipment. For this reason every Sunday school should hold itself responsible for presenting to its young people, or any persons interested, the opportunity of obtaining some special training along the line of teaching from the Word of God.

Perhaps the most successful method in present day use for equipping the Sunday school teacher is the teacher training class. It has been found, by observation and investigation, that the Sunday schools which furnish this chance for development to its Christian workers, are as a rule, lively, interesting, and successful organizations of the Church. In fact, the Sunday school which makes a definite effort to give its young men and women a special opportunity to equip themselves for the Master's service, will find the teacher problem practically solved. Most young people are willing and desirous to work if given something to do and proper tools to work with.

The issues with which the Sunday school teacher copes are of the most vital in the world. It is character and not reputation which is involved in his work, the final outcome of which lasts for eternity. Hence the seriousness of his position and the need for efficiency.

It has been said by a noted and successful Sunday school worker that "next to the minister of the Gospel the Sunday school teacher occupies the highest place in Christian service." To this should be added, that next to fathers and mothers, the duty of understanding life is laid most seriously upon the teacher.

There is in each life a time, when some phase of work can best be accomplished; a time when habits are formed, the memory stored with facts for future use, a time to form ideals and establish life purposes. Then later comes the time when the individual must have his sympathies broadened preparatory to the leading into real service. All these various aspects of life should be known and understood by the teacher, for it very often becomes his duty and privilege to influence or direct during these critical periods in the lives of his pupils.

Then too we must consider the time which the average teacher has to spend with his pupils. It is but as a moment when compared with the long future to be spent in eternity. The outcome of his work is far too important to permit of any experimental or ignorant touches with the soul in his charge. Life is constantly changing and the golden opportunities may be slipping by never to return again. Therefore the work of the teacher must be done quickly, wisely, and tactfully, for the results are permanent and when once accomplished can never again be fully changed.

While seeking for the special requirements of efficiency necessary in

(Continued on page 340)

Miscellaneous

THE HARVEST MIRACLE

Sel. by Melinda Ebersole.

"Lord of the barley loaves and fishes twain
Behold the multitudes that throng again!

"By all the roads they come they cross the sea;
The old, the young, the children at the knee.

"They are an hungered—hark, how they entreat;
But whence should we buy bread that these may eat?

"So many, many mouths!" In tender wise,
Just as of old, the Master lifts His eyes,

Sees the crowds coming, knows what He will do,
Yet speaks to His disciples—me and you.

Just as of old, calm and compassionate;
"Nay, send them not away, go bid them wait.
"What have ye here? Some seeds—a grain or two?
Bring them; I'll work a miracle anew.

"Each to his task, joy shall your labors crown;
Spread a great table; make them all sit down."

Lord of the barley loaves and fishes twain;
We wait Thy harvest miracle again.

Small is the store that to Thy hands we give;
Break Thou the bread, and make the nations live.

WORKERS TOGETHER WITH CHRIST

By Mabel Groh.

For the Gospel Herald.

In I Cor. 3:9 and II Cor. 6:1 Paul speaks of the Christian's relationship to Christ as that of laborers or workers together with Him. What was the work of Christ? It was that of the redemption and reconciliation of man to God. The new song in heaven is the song of praise to the Lamb that was slain, who hath redeemed us to God by His blood, out of every kindred, and tongue, and people, and nation and made us unto our God, kings and priests. Rev. 5:9, 10. The Revelator tells us in Rev. 14:3 that no man could learn that song but the redeemed out of the earth. In Jno. 6: 38, 40 Christ Himself said, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life: and I will raise him up at the last day." Christ came to give life to a world dead in trespasses and sins, separated from God and powerless to help itself. Christ finished the work which was committed unto Him of God. "I have glorified thee on the earth: I have finished the work which thou gavest me to do." And God testified that He was satisfied with the work of Christ by raising Him from the dead and setting Him on His own right hand.

But before Christ Himself ascended He left a work for His followers to do. Paul tells us in II Cor. 5:18, 20 that God has committed to us "the ministry of reconciliation. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Jesus said, "Go ye into all the world, and preach the Gospel to every creature" (Mark 16: 15). "As my Father hath sent me, even so send I you" (Jno. 22:21). Christ has paid the price of the redemption of mankind that "whosoever shall call on the name of the Lord shall be saved." But here is the place where our part as workers together with Christ comes in; for "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher" (Rom. 10:14)? Christ alone can save men, but He is depending upon you and me to tell them the glad and glorious news. We cannot understand why Christ has entrusted to us so great and important a task, but we do not question His wisdom.

Our relation to Christ as workers together with Him in this great work of reconciling mankind to Himself and God is made very clear to us in the Word under two figures: that of the relation of the body to the head, and of the wife to her husband.

It seems idle to say that the head must have the co-operation of the whole body if we are to have a perfect man. Physical inability or disease greatly hinders the success of a man with strong mental capacities. If the body will not respond to the mind, partial or complete failure is the result. I think of one of the most pathetic scenes I ever witnessed; that of a young man whose mind was intelligent, and his limbs were in perpetual motion, but from birth to manhood he never was able to walk, or even to direct a spoon of food to his mouth. We are told that we are the body of Christ and members in particular. Are we responding to Christ the Head, or is our activity misdirected and worse than wasted, as in the case of this young man?

The true relation between husband and wife is that of unity of purpose and interest. The true wife is a help meet, entering into all the trials, and sharing, according to her strength, the burdens of life with her husband. The wife who insists that her husband shall provide her with a comfortable home, and all the pleasures and joys of life, but does not help in the struggle herself, is not fulfilling her mission.

Christ's ministry was a ministry of suffering, and He has plainly told us that "the servant is not greater than his Lord." Paul says, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). I fear the Church is too much like the selfish wife who is thinking of her own ease and enjoyment, and forgetting that the promise is, "If we suffer, we shall also reign with Him."

Go with me to a little home in a village not far from Jerusalem. Lazarus is sick unto death, and the sisters send for the One in whom they have more confidence than in any other. He fails to come, Lazarus is buried, and the sisters mourn for the dead. Four days later Jesus approaches the village, and the sisters hearing of it go to meet Him, and gently reprove Him for His absence in the time of their sadness. But Jesus had said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Jesus came into the world to raise the dead to life, and here He proposed to manifest His power but before He spoke the life-giving word He said to those who stood about, "Take ye away the stone." He who had power to raise the dead, might have commanded the stone to roll away of its own accord, but He invited co-operation. Had their incredulity triumphed, and had they failed to do their part Lazarus would doubtless have remained in his grave.

In the work of redemption Christ alone can call the spiritually dead to life, but He has asked us to take away the stone by preaching the Word of truth: "for how shall they believe in him of whom they have not heard?" At the command of Jesus Lazarus came forth alive, but the grave clothes were still about him, and again the people were called to service, "Loose him and let him go." We meet Christians constantly who are still bound, hand and foot and face, with grave clothes. It may be a lack of knowledge of God's will and Word, it may be the predominance of the old nature of sin, or the lack of consecration, but until these things are removed the service and the testimony are hindered. We are engaged in real service for Christ when we are helping some fellow Christian to a full and unconditional surrender of all to Christ. In surrender alone is true liberty.

Workers together with Christ? Yes, certainly, He is worthy of the most menial service we can render Him, but listen to this: "Henceforth I call you not servants; for the serv-

ant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (Jno. 15:15). Here is fellowship in service, and to those who serve and suffer with Him we have the assurance that we shall be glorified together as heirs of God, and joint heirs with Christ. Can we not reckon as did Paul "That the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." For the joy that was set before Him, Christ endured the cross, despising the shame. As workers and heirs together with such a Savior, let us do likewise.

Toronto, Ont.

THE RUINOUS EFFECT OF MISSPENT MONEY

By Anna M. Snyder.

For the Gospel Herald.

The earth is the Lord's and the fulness thereof; the world, and they that dwell therein.—Psa. 24:1.

We notice by this that we belong to the Lord and all we have is His. "The silver is mine, and the gold is mine, saith the Lord of hosts" (Hag. 2:8). We have been placed here as stewards, and how are we going to use these things which God has given us?

Money is a great benefit to the world. If more of it were used rightly there could be much more good done. But how sad there are so many who waste and misuse that which has been entrusted to them.

"Wherefore do ye spend money for that which is not bread? and your labour for that which satisfied not" (Isa. 55:2). There are many ways in which this may be done.

We read in the account of the prodigal son, how he became dissatisfied and longed to get away and see more of the world. So he said to his father, "Father, give me the portion of goods that falleth to me." After receiving it he went into a far country. How did he use his money? We read, "He wasted his substance in riotous living." There are many in the world who are doing this same thing. They spend their money at theaters, picture shows, dances, and other harmful places. There are even those who call themselves Christians who indulge in these things, and what effect does it have? The money spent for these things is wasted, those who frequent such places are being robbed of their character, and those who are so-called Christians are working condemnation to their souls.

But this is not all, much is being wasted by intemperate living. The use of tobacco, liquor, cigarettes, and other things we might mention are the cause of much money being misspent. If this were appropriated to some good cause the Lord would receive much more glory from the use of it.

Then there are many who spend much unnecessarily for clothes in order to keep up with the latest fashion. These things all have a harmful and ruinous effect on those who do them.

The call comes from all over the world for more financial support to carry on the mission activities. But because of so much misspent money the work suffers.

Today there are billions of dollars given to keep up the funds of the awful war that is destroying so many lives, robbing many homes of their peace and happiness.

Let us remember that some day we will all have to give an account of how we have used the temporal blessings of life which God has so freely bestowed upon us.

In Matt. 25 we have the parable of the ten talents. When the Lord returned from his journey he called his servants to him. Two of them had made use of their talents and gained much more besides them. But the third had hidden his. He did not use it as his lord had intended that he should.

May we as God's stewards make a complete consecration of our money to the Lord that it may be used to the good of the cause instead of spending it for unnecessary and luxurious things that will have their ruinous effects. By so doing "we may enlarge our heavenly treasures and make the entrance into everlasting habitation a welcome one."

Duchess, Alta.

"AND A WAY"

By D. S. Troyer.

For the Gospel Herald.

"And a highway shall be there, "and a way," and it shall be called the way of holiness."

First, "An highway." This is almost the very language of our day. We say "public highways," which are provided for possibly all states in our union and vary in width of about 30 to 60 feet and, in most places, are laid out on sectional lines.

Suppose people had to travel on these public highways just as they are laid out (or, as they had to in earlier days without a made "way" in the public highway travel) we would be so hindered that we would exclaim, "We can't get along at all." But this made **way** is our all in all, especially to us auto owners.

Let us notice some of the things that are being done to the highway Side hills, and hills, are graded down, low places filled in, trees, stumps, and rocks, moved out to the side of the highway, the whole center graded up out of water level, branches, creeks, and rivers bridged, and then the drag used freely, sign boards stuck up at cross roads giving distance and directions to all important cities. A little thought will easily convince the most skeptical that all of the public highways cannot be used for travel and make any headway to speak of.

Second, "Called The way of Holiness"—not the highway, but that way in the highway is the way of holiness and it means a cleansed way where obstaces and hindrances are removed, where one feels good and certain of fine progress. When I first got on the Santa Fe trail, that transcontinental auto road, it helped me to understand the vision of Isaiah. While this especially made and kept road has a number of things peculiar to itself, they are worthy of mention here.

Third, Isaiah says that "no unclean thing" shall pass over it. Well, if that means anything it means a sinner which is blind spiritually. A blind man can not travel any more on this specially prepared road than any other since there are many turns to be made, signs to be read, that a blind man can not do.

Fourth, it shall be for the wayfaring men, those that have left their homes and friends to carry the Gospel of peace to others.

Though fools (considered fools) shall not err therein, for He shall be with them. Only yesterday when I said something about Jesus, I was asked if I were going crazy. "Shall not err," because all precaution has been taken by some one who knows to put up sign boards giving directions, to keep the right road, danger signals such as slow down curve, or bridge, or R. R. crossing, etc., are absolute means to keep the traveler on the right track.

Again the traveler will get to read many other signs and bill boards of peope who have things to sell, who will ask you to stop. Some real necessaries for the traveler. One will also observe many campers along the way—not in the "way," but in "the highway," and from these one may have all kinds of misleading information religiously. This is the danger signal of this article, men who are religious who have come out of the world into the highway teaching, and giving instruction while they themselves are making no headway in the Christian life.

Protection, Kans

An apt illustration. Give this just one little twist, and you can use this to illustrate the "second work of grace" heresy.—Editor.

(Continued from page 337)

the teacher, we must not overlook the fact that much of his success depends upon his individual character. It has been said that the character of the teacher and the efficiency of teaching determine the success of the school. What a man does is of far more importance than what he professes to be. Just so with the teacher. What he or she really is speaks much louder than any words they can utter. Also, mere moral goodness is not enough. Teaching is the process of causing others to know, and surely no man can teach to another that which he himself does not know or understand. For this reason the teacher of the Word of God must possess in his own heart that condition which he is trying to bring about in the lives of his pupils.

The central aim of the Sunday school teacher's work is that of strengthening the believing pupil in his faith in God, and in bringing the unsaved ones to a realization of the greatness of God's love. Therefore it is very essential that the teacher be a sincere and firm believer in God and His holy Word. Not all of these qualifications can be acquired through personal experience or mental knowledge. It is only through the guidance of the Holy Spirit that our spiritual work becomes really effective. In the life of the teacher there are certain conditions between him and his God which must be met before he can work with any success. Next comes the condition between the teacher and his pupil. These conditions are not mysterious and hidden to the human teacher but may be openly and definitely known through the mediums of prayer, study, and work. These efforts if accomplished in accordance with God's will shall be rewarded by His "well done" to the faithful.

The direct choosing or selecting of teachers should be done by the proper authorities, usually by the ministers and superintendents, but sometimes requires the co-operation of the entire school.

Great care should be exercised in placing the teacher when once chosen. A successful primary teacher might prove a complete failure if placed in charge of an adult class. On the other hand, the successful teacher of a Bible class may be entirely incapable of managing a class of beginners Such problems as these must be solved by each school for itself. Usually the superintendent who is alert and uses his own best judgment can select the teachers best fitted for the various classes.

Too frequent changing of superintendents is often a real hindrance in the proper selection of teachers. It requires time and experience to learn the individual accomplishments of each teacher and to find the place where each is best fitted to work. Also the plan of frequently changing teachers from class to class is not a good one. The teacher must have time to become acquainted with his pupils before he can do effective work. The pupils must also learn to know and trust their teacher before they can respond to the teacher's efforts.

It is not always good policy to permit the pupils to choose their own teacher, especially in the younger classes. This method, however, has been used, with success, in some cases.

Altogether, it requires hearty and prayerful co-operation on the part of the whole school, together with a willingness to serve and let serve as the Lord requires in order to draw the most efficient teachers from the Sunday school body.

Shickley, Nebr.

REPORT

Of the 39th Quarterly Mission Meeting of Logan and Champaign (Chio) Counties Held at the Walnut Grove Church June 30, 1917

For the Gospel Herald.

Mission Sermon. T. K. Hershey.

Texts, John 10:16; Acts 16:9; Matt. 9:16. Jesus is moved with compassion for the many unsaved in the world. Are we? Love for Christ causes us to be interested in mission work. Men and women are needed who can pray, give and go. The need, the ability to meet that need and the conviction to go constitute a call.

The Church should fast and pray and lay her hands on workers and send them out. We should study the Word, ourselves, and the field. Give attendance to reading, to thinking and to prayer. The missionary's work is to hold men for Christ. Be teachable, congenial, lovable and agreeable.

The meeting throughout was very helpful and inspiring.

An offering was taken amounting to $479.08. Secretary.

REPORT

Of Christian Workers' Meeting of the Filer-Nampa Congregation, Held at the Nampa Mission, Idaho, July 8, 1917

For the Gospel Herald.

Sermon from Neh. 4, by J. P. Bontrager. Some of the thoughts expressed were, Lessons on work. First, by wanting to work; second, by prayer; third, continued in work. We can all do something under all conditions of life.

Future Outlook of the Church by S. Honderich and G. B. Hilty.

The boys and girls are the chief factors to work with. They have better opportunities today to obtain Bible knowledge than in by-gone days. Hence the outlook is bright.

Best Methods of Bible Teaching.

(a) **Children.** J. B. Yoder.

By example of our own lives. Have them do what they can.

(b) **Adults.** C. Seiber, F. H. Hostetler.

Good organization. Question method. Teacher having lesson prepared in advance giving written question therefrom to be answered the following Sunday.

Essay, **Grace,** by Mabel Shank.

The Individual Worker:

Bishop, S. Honderich.

Deacon, A. M. Shenk.

Minister, Eli Shank.

Teacher, D. U. Kauffman.

Superintendent, Joe Slater (not present.)

Pupil, Anna Kauffman.

Essay, **"Fellowship,"** by Hannah Hilty.

Essay, **"Work."** Vertie Hostetler.

Sermon. S. Honderich.

He gave us a good many encouraging thoughts on the line of work and workers.

This was the first meeting of this kind ever held in Idaho. It was a great means of encouragement to us. Though few in number, we had a good profitable meeting long to be remembered. Offering, $10.00, sent to Los Angeles, Calif., Mission.

F. H. Hostetler, Sec.

REPORT

Of the Forty-First Quarterly Sunday School Meeting Held at the Metamora, Ill., A. M. Church, July 14, 1917

For the Gospel Herald.

Enabling Power of the Holy Spirit. C. F. Derstine.

The power of the Holy Ghost is manifest in many different ways. Holy Ghost is needed in the Church, individual, and world. Sermons without Holy Ghost are powerless.

My View of the Mission Field. S. E. Allgyer.

It is good to view the field occasionally and consider the needs. Dishonesty is growing rapidly and militarism is getting the best of most churches. More enthusiasm over war than for God, which makes missionary work much harder.

Our Responsibility to God for the Rising Generation. C. F. Derstine.

The devil hates us when we become responsible for one another. Nobody is of himself, for our association with others makes us a part of them in actions, thoughts, and appearance. It is our duty to give the children a good education so that their influence will count in the sight of God.

Obstacles in the Path of Young Christians and How to Overcome Them. C. F. Derstine.

Nine out of ten choose life work before twenty-one. The following sub-topics discussed by Bro. Derstine gave clearly the many chances young people are apt to fail and thus fall; Shots of the public, popular amusements, companions, ambitions, literature, courtship and marriage, education.

Missionary Sermon. S. E. Allgyer.

People want their own way and are like sheep without a shepherd. Salvation is incomplete without a missionary interest. Statistics show the heathen gain in population annually to be nine-hundredth per cent., while the Christian gain is three-hundredth per cent. We need the qualities that Christ possessed.

The Lord blessed us with an ideal day and a very large crowd. Many came from neighboring churches to spend the day with us. We are certain we spent the 4th profitably and honorably in the sight of God as good interest was shown throughout the entire day. Bro. G. L. Bender spent the day with us and gave an interesting talk on General conditions of the Mission Board. The offering amounted to $103. Secretary.

"Including Cuba and Porto Rico there are fully four million Spanish-speaking people within the field of home missionary operations by American societies."

REPORT
Of the Sunday School Meeting Held at the East Holbrook Church, La Junta, Colo., June 10, 1917

For the Gospel Herald.

Graded Lessons in the Sunday School Allen H. Erb, followed by others.

In the work of saving souls the method of doing things is not as vital as the spirit of doing things. The following resolution was adopted:

Since bringing to men through the Sunday school the Word of God, for the purpose of bringing them to Jesus Christ, building them up in Christ, and preparing them for service for Christ is a task of eternal importance; and since method is at least an important consideration in the accomplishment of this task, Therefore be it

Resolved, that we prayerfully and industriously investigate proposed courses in Sunday school instruction; that we be open to conviction on the merits of all systems; that we render all assisance possible in the perfectiong of a more satisfactory course of instruction; but that because of the violation of the principle of unity; the introduction of extra-biblical material, and the complex problems that would accompany their adoption in the small Sunday school, we do not believe the present Graded Systems of sufficient merit to justify their adoption.

The adoption of this resolution does not prevent officers and teachers from trying out the Graded Lesson System.

Co-operation of Officers, Teachers and Parents. S. S. Stalter and A. F. Burkholder.

Parents should work out some system of teaching the lesson at home. Parents should teach the children daily lessons of scripture.

"Others" as a Watchword for Christians. Anna Rhodes.

Jesus Christ, our example, gave every thing to others, including His life.

Signs of the Times as Indicated by the Prophetic Word. John Thut.

The world war came in the midst of seeming universal peace. Civilization is a failure, spiritually considered.

Getting Recruits for the Mission Field. Bessie Ebersole.

We must keep the need constantly before the people. Let the Sunday school be the hot-bed of missionary growth. Only the volunteers will be successful.

Missionary Sermon. J. A. Heatwole.

The need is so great that we all need to do our best in every way possible.

Resolution two was adopted: Since the Word is the Sword of the Spirit, and every Christian should be fully equipped for active service for the Master, therefore, be it

Resolved, that we urge more memory work, especially in the primary and intermediate departments of the Sunday school.

Secretary.

REPORT
Of the Sunday School Meeting Held at Pearidge, Mo., July 8, 1917

For the Gospel Herald.

Organizations:—Mods., Harry Buckwalter, L. J. Johnston; Sec., Alma Johnston; Chor., J. H. Hershey.

The program and a few of the gleaning thoughts are as follows:—

Essentials to Unity. J. M. Kreider.

Golden Rule. J. R. Buckwalter, L. J. Johnston.

The various activities of the church as a medium to render Service to Christ. Anna Kreider, J. H. Hershey.

Children's Meeting. Della Buckwalter, Alma Johnston.

Denying the power of God. J. W. Hess, H. R. Buckwalter.

The Value of True Worship. C. M. Fenton, Leona Hathaway.

Courage and Encouragement. Ira Buckwalter, Anna Edelman.

Essentials to Unity are:—Bearing one another's burdens, Observing Golden Rule, No tale-bearing or idleness, Charity.

Some activities of the Church:—missions, sewing classes, medical work, old people's homes, Sunday school conferences, evangelistic work. The work of all these is the fulfilment of the Great Commission, "Go ye into all the world and preach the Gospel."

If we do not accept and believe the promises of God we deny Him. We cannot worship God in Spirit and in Truth and still follow after the things of the devil. Courage is the result of encouragement. The source of encouragement is in Christian friends.

If we do not allow small sins to enter our lives, we will not be guilty of committing large sins. If we sin we must confess them to God and He is faithful and just to forgive us our sins and cleanse us from all unrighteousness.

Secretary.

REPORT
Of the Twenty-third Annual Ohio Mennonite Sunday School Conference Held at Walnut Creek, O., June 14, 15 1917

For the Gospel Herald.

The twenty-third annual Ohio Mennonite Sunday School Conference was held in the quiet of the Holmes county hills. Here the growing crops, the herds of cattle, and the hospitality of the brotherhood provided an atmosphere in which the mind and heart of a Christian naturally turn to God, the Giver of all good.

The sessions, in attendance, in inspiration to higher and nobler Christian living, and in suggesting plans and methods for better work in Sabbath school and young people's meeting were fully up to the high standard set in former years. One encouraging feature of the work was the keen interest and enthusiasm manifested by a growing number of the younger workers and delegates. This is especially important in view of the fact, so often and so emphatically presented during the conference, that the work of our beloved Church, after a period of twenty or thirty years will rest largely upon the young growing generation.

The complete program of the conference follows:

Thursday Evening, June 14

Song and prayer service, led by C. K. Brenneman.

Organization.

Scripture lesson. Prov. 4. Eli Frey.

Our Young People's Bible Meeting—

(a) Who is Responsible and Why? Walter Oswald.

(b) A Needed Help in our Church Work. Raymond Hartzler.

Walnut Creek Male Chorus—"Let Every Heart Ring True."

Sermon. "Remember now Thy Creator." John S. Mast.

Walnut Creek Male Chorus.

Friday Morning, June 15

Scripture lesson, Deut. 6. J. S. Gerig.

The Value of the Sunday School. John Kropf.

The Aim of the Sunday School. Norman Lind and Noah Byers.

Secretary's Report.

Sunday School Lessons for Last Half of 1917. I. R. Detweiler.

Friday Afternoon Session

Devotional services with the children present. C. Z. Yoder.

Male Quartet—"I'm the Keeper of the Light."

Children's meeting (separate session). Conducted by Sylvia Steiner and Iva Hostetler.

The Parents' Duty to the Children in Relation to the Work of the Sunday School. Samuel Allgyer and Ira Buchwalter.

Taking the Work of the Sunday School Seriously.

The Word of Truth.

(a) "Study." Elmer Hess (Del. S. W. Pa. Conf.)

(b) "Rightly Dividing." I. R. Detweiler.

Friday Evening Session

Song Service and Open Conference.

Business.

Male Quartet.—"I Want My Life to Tell for Jesus."

Implanting the Missionary Spirit in the Growing Child. T. K. Hershey (Prospective Missionary to South America.)

What Does India Say? Dr. C. D. Esch. (Missionary on Furlough.)

Male Quartet.—"My Anchor Holds."

Sermon. "And this shall come to pass if you will diligently obey the voice of the Lord your God."—Zech. 6:15. J. E. Hartzler.

Gleanings from among the Sheaves

No attempt is made in this report to fully outline the many helpful talks and addresses but a few practical thoughts are gathered for the benefit of those who could not be present.

The Young People's Bible Meeting

The greatest problem before the Church is holding her young people and preparing them for the Master's service because the future of the Church lies in their hands. This problem can not be solved by placing the responsibility on a few; it must be shared by all alike.

Church leaders, old people and parents should attend Y. P. B. M. to show their interest in the young people and their work.

The program committee of the Y. P. B. M. should work out programs in plenty of time and assign tasks wisely, so that everyone has work to do proportionate to his knowledge and experience.

The Y. P. B. M. helps—

To spread the Gospel story.

To keep men and women growing in Christian life and Christian activity.

To provide an opportunity for learning more about mission fields and getting a view of the needs of mankind.

To discover the youth; that is, to discover to him and to others his resources and his powers by giving him an opportunity to develop his resources and his powers and to show to others what latent ability he possesses for doing Christian work.

To train young men and women for larger service.

The Y. P. B. M. is not merely a place for young people to meet, not merely a service to keep the church open on Sunday evenings, not merely an institution to take the place of harmful Sabbath diversion, but it is a real vital needed help in the training and sustaining of our young people.

Let the young people take the old folks along to Y. P. B. M.

The Sunday School

The Sunday school has passed the place where it is tolerated and has arrived at the place where church leaders and the church body as a whole consider it one of the most valuable assets in car-

rying on the work of the Church. It

(1) Gathers in the raw material and prepares it for constructive work in the Church.

(2) Creates an atmosphere that counteracts and combats inconsistencies and other evil influences in the church and community life.

(3) Has been instrumental in introducing missionary teaching and mission work, and is the forerunner of the Y. P. B. M.

The Sunday school aims—

(1) To teach the Word of God and bring us to a more systematic study of the Bible.

(2) To fill young minds with good thoughts and inspire them with a love for the Bible and a respect for it as the greatest of books.

(3) Above all, to "really renew the minds," "create new hearts," or, in other words, to lead to the conversion and establishing of all the young people.

The Sunday school should aim at spiritual life and Bible knowledge. Spiritual life includes both conversion (the new birth—where life begins) and the proper development of Christian life and character after conversion.

Spiritual life can not be instilled or implanted by teaching but we must not neglect teaching till after the child has wandered far out into sin and then by a great upheavel or uprooting of character and habit becomes converted.

After conversion the Sunday school should aim at proper development of Christian life and character. It is not enough that a lost soul is saved, a sinner escaped from danger of hell, a soul made fit for heaven. We are saved to serve, and the Sunday school should prepare for service.

The Sunday school should really teach Bible knowledge, not simply appeal to the will as in preaching, or entertain with stories, but teach with painstaking care, little by little, adding to the child's store of Bible knowledge.

The Sunday school is no longer an experiment; it has been tested and tried and found a blessing. It is a help to every parent in bringing up his children in the way they should go.

The question, "Who is going to Sunday school this morning?" ought never to come up in a Christian home. It ought to be settled for good and all that everybody goes to Sunday school every Sabbath morning.

We should be just as earnest and insistent on getting every member of the family to Sunday school on time every Sunday morning as we are to see everyone in the family at work in the fields or at the house on time on a week day morning.

Both parent and child should be at work in the Sunday school. The parent should, (1) inspire the child by example and lead him in enthusiasm, and (2) place responsibility on the child.

There should be unity in the work—all co-operating and striving toward a common goal.

Bible Study

Studying the Word of Truth means more than merely reading or skimming over.

The carnal mind can not really study the Word.

Do not study the Bible piece-meal.

In studying the Word hold a straight course; that is, be open minded, honest, ready to accept the truth regardless of cost and take the whole truth.

The Bible has its origin, humanly, in an Oriental atmosphere among an Oriental people, so the Bible needs to be interpreted. But some people fail to see the difference between inspiration of the Word and the inspiration of their interpretation of the Word.

We must dedicate ourselves to the Author of the Book before we undertake to follow a straight course in the study of the Book.

Tests of success in Bible study:

(1) Does it grip my soul?

(2) Does it help me to deal with the unseen? That is, is Christ more real to me now?

(3) Do I feel a hopeful sense of need for my own life?

Missions

Implant the missionary spirit in the growing child because the child of today is the church leader and missionary of tomorrow; and if missionary work is to be carried on more extensively and efficiently in the future the idea must be implanted in our Children now. How? Through information. Information removes prejudice, ignorance, and indifference, and the child's interest will be in proportion to the knowledge he receives of world needs and his relation to them. What results may we expect from teaching the child? He will pray, and he will give. Information leads to prayer and sincere prayer prepares for sacrifice.

Children should be informed where their pennies go.

In answering the question, "What does India say?" Dr. Esch spoke earnestly from the text, "Lend me three loaves, because a stranger has come unto me, and I have nothing to set before him."

The stranger at the door of the Indian Mennonite Church is the poor, ignorant, superstitious heathen and she is asking the American Mennonite Church for "three loaves"—her prayers, her sons and daughters, and her money—and these three must be forthcoming if the work is to increase and prosper; if we are not to be "shamed before the heathen."

Resolutions and Recommendations

(1) We would encourage our Sunday schools to arrange a program of a missionary or religious nature for July fourth.

(2) Be it resolved, that we encourage our Sunday schools, in consultation with the ministers and superintendents, to cooperate with Bro. G. L. Bender, general treasurer of the Mission Board, in the extension and use of the "Quarter Fund."

(3) Whereas, we feel that the Young People's Bible Meeting is an organization of great value to the Church, therefore be it

Resolved, that we strongly urge the united effort of both old and young for the future welfare and success of the Young People's Bible Meeting in our several churches.

(4) Be it resolved, that we return to our Old Order Amish Brethren our sincerest thanks for the use of seats and benches during this conference.

(5) Inasmuch as our dear brethren at Walnut Creek have so kindly ministered unto our wants during these meetings, therefore, be it

Resolved, that we as visitors feel ourselves deeply indebted to these brethren and our prayer is that God may richly reward them for their hospitality.

(6) Since we already have resolutions urging Sunday school libraries, teacher training classes, teachers' meetings, systematic missionary giving, Sunday school normals, and efficient Sunday school and young people's Bible meeting organization, therefore be it

Resolved, that we continue to encourage these activities together with urging our Sunday schools to put forth greater efforts to provide the Secretary with more complete records.

Secretary's Report

No. of Sunday schools in district	42
No. of officers	199
No. of teachers	541
No of pupils (only 25 schools reported this item)	3978
Estimated enrollment of 17 schools not reporting	3000
Average attendance	4402
S. S. pupils received into Church	162
No. of evergreen schools	38
No. of schools meeting every Sunday	29
Spent for supplies (27 schools reported this item)	$1290.62
Contributed for missions (17 schools reported)	$1115.25
Spent for S. S. work other than above items	$213.10
No. of schools reporting regular mission offerings	16
Schools observing penny resolution (in part)	8
No. of S. S. libraries	11
No. of volumes in libraries	408
No. using Beams of Light	12
No. using Words of Cheer	25
No. using other papers	6
Teachers' meetings	17
Teacher Training Classes	5
Enrolled in Teacher Training Classes	87
Completed the Teacher Training Course (1916)	8
Mission Sunday schools	2
Young people's Bible meeting	29
Sunday school normals held	4

Treasurer's Report

Balance on hand last year	$ 29.08
Received from the S. S. during year	213.10
Total	$242.18

Disbursements

Set aside by Ex. Com. to General Fund of the General S. S. Com.	$ 75.00
Expenses for our State work	84.60
Total	$159.60
Balance on hand	82.58

Notes

Holmes County hospitality had an opportunity to appear at its best, and it rose to the occasion. On Thursday over twelve hundred people were supplied with a liberal noonday meal in twenty-four minutes.

The country's crisis and the thought that perhaps some of the young men present might be drawn for service on the dynamited fields of France before another conference year rolls round lent an air of deep seriousness and solemnity to every session of the conference.

Four delegate meetings were held and as usual made up an interesting and helpful part of the Conference work. A number of vital issues relating to Sunday school work were discussed. Much interest is being manifested in Sunday school libraries and teacher training courses. Seventy-two delegates were registered, from forty out of the forty-two schools in the Conference. All the resolutions were first considered by the delegate body and then submitted to the conference to be passed or rejected.

Spirited leading and careful selection of songs on the part of the choristers were an important factor in the success of the conference. Chorister, Ed. King, assisted by N. D. Messinger of Bluffton and D. D. Hartzler of Smithville.

The inspiring songs, so well rendered by the young brethren of Walnut Creek in quartette and chorus were highly appreciated by the conference.

The sisters, led by Clara Eby Steiner, held a conference of sewing circles and mothers' meetings between sessions.

A. J. Steiner, assisted by Vernon Smuck-

er, presided over the conference in a very able manner.

The offering to defray conference expenses amounted to ninety dollars.

I. W. Royer was re-elected secretary for three years. N. A. Lind of Wadsworth and John Umble of West Liberty were elected members of the executive committee for two years. Vernon Smucker was elected delegate to the Southwestern Pa. S. S. Conference and I. W. Royer to the Indiana S. S. Conference.

The executive committee consists at present of the following brethren:

Vernon Smucker, Chairman, Smithville.
I. W. Royer, Secretary, Orrville.
D. S. Yoder, Treasurer, Bellefontaine.
John Umble, West Liberty.
C. D. Brenneman, Lima.
Norman Lind, Wadsworth.

Finally—just one thought. On the mount Peter said, "It is good to be here." But Jesus thought only of added responsibility and the leaderless, hungry thousands on the plains below.

Isaiah W. Royer, Secretary.
John S. Umble, Assistant.

Married

Burkhard—Lefever.—On June 9, 1917, at the home of Sister Mary Burkhard in Goshen, Ind., Bro. Henry Burkhard of Roseland, Nebr., and Sister Lydia Lefever of Ronks, Pa., Bro. I. R. Detweiler officiating.

Swartendruber—Maust.—Bro. Daniel D. Swartzendruber and Sister Mary Maust were united in marriage June 17, 1917, at the Pigeon River A. M. Meeting House near Pigeon, Mich., by Bro. S. J. Swartzendruber. May God's guidance attend them throughout life's journey.

Yoder—Zook.—Bro. Daniel Yoder and Sister Fannie Zook were joined in the bonds of wedlock at the home of the bride's father, Bro. Samuel Zook, near Greenwood, Del., July 5, 1917, by Bro. C. W. Bender. We wish them a truly prosperous future.

Wagler—Evers.—On July 17, 1917, at the home of the bride's parents, Bro. Moses Evers of near Elmira, Oreg., Bro. Michael Wagler to Sister Cora C. Evers, Bro. J. K. Lehman officiating. May God's richest blessings follow them through life's journey.

Swartzentruber—Lichty. — Bro. Daniel Swartzentruber and Sister Dora Lichty were married at the home of the groom's parents, Bro. and Sister L. J. Swartzentruber, near Greenwood, Del., June 25, 1917, by Bro. Eli J. Bontrager. May their future be a blessed one.

Yordy—Saltzman.—On Sunday afternoon, July 15, 1917, at the home of the bride's parents near Woodford, Ill., Bro. Will Yordy to Sister Mary Saltzman, Bro. Samuel Gerber officiating. May they be willing to be used of God for the extension of His kingdom.

Swartzendruber — Bender. — Bro. Eli Swartzendruber and Sister Amelia Bender were united in the bonds of matrimony at the home of the bride's father, Bro. Val. Bender, near Greenwood, Del., July 3, 1917, by Bro. C. W. Bender. May they have a truly prosperous future is our wish.

Yoder—Horst.—On July 17, 1917, at the home of Bro. Joseph J. Yoder near Surrey, N. Dak., occurred the marriage of his son, Bro. Alpheus Yoder, to Sister Elnora Horst, formerly of Dalton, Ohio, services by Bro. Andrew Shenk of Oronogo, Mo. May God be their leader in their new relation.

Obituary

Martin.—Katie M., daughter of Wm. E. and Annie F. Martin, was born Oct. 7, 1900; died June 16, 1917; aged 16 y. 8 m. 9 d. She leaves father, mother, 1 sister, 2 brothers, and a host of friends and relatives to mourn her early departure. She accepted her Savior at the age of 15, and was a faithful member until the death angel called her home. Funeral services June 19 at the house by Henry Baer and at the Cedar Grove Church near Greencastle, Pa., by John Grove, Chr. Strite, and George Keener. Burial in adjoining cemetery.

"The time is short, when all that live,
Shall hence be called their God to meet;
And each a strict account shall give
At Jesus' final judgment seat."

Teuscher.—Magdalena Teuscher (Rediger) was born Aug. 5, 1838, in Baden, Germany; died July 7, 1917, at Fisher, Ill.; aged 78 y. 11 m. 2 d. Death was due to nitral regurgation, from which she had been a sufferer for the past five years. She was a faithful member of the Amish Mennonite Church which she joined in her younger years. She was united in marriage to Johannes Teuscher Nov. 13, 1859, and came to Eureka, Ill., in 1873. To this union were born 4 sons and 1 daughter. For the last ten years she has made her home with her son John of Fisher. She leaves to mourn her departure 4 sons, 22 grandchildren, 4 brothers, 3 sisters, and a host of relatives and friends. Funeral services were held at the Amish Mennonite Church conducted by Bro. Samuel Garber, assisted by Bro. Peter Zehr. Her selected text was II Pet. 1:12-15. Interment was made in the cemetery near by.

Peachey.—At her home near Belleville, Pa., Malinda Y. Peachey died of tuberculosis on July 17, 1917. At the time of her death her age was 21 y. 10 m. 16 d. She was the daughter of Pre. Samuel W. Peachey and a faithful, consistent member of the Peachey Brethren Church. She leaves to mourn her sad, early death her father, step-mother, 1 sister (Lomie), and 2 brothers (Samuel and Christian). Although from her youth she seemed to have a strong, robust body, about a year or so ago the dread disease fastened itself upon her, and she was not able to overcome it. All through her sickness she seemed perfectly reconciled to her fate and was ready to go. She gave much evidence of having peace with God and died with a good hope of a glorious resurrection. Funeral services were conducted by Bishops John P. Zook and John Peachey at the home of her older sister. Into the hands of a merciful heavenly Father we are glad to commend her soul, and may His heavenly blessings rest upon the bereaved ones in this sad hour of trial.

Graff.—Anna Salome Graff, daughter of D. W. and Frances Kilmer, was born Nov. 17, 1877; died of typhoid fever and a complication of diseases at the home of her parents, Purcell, Mo., July 16, 1917; aged 39 y. 8 m. They moved to Commerce, Okla., in February, 1916. She had not been home on a visit since they moved to Oklahoma, until she came home on July 3 and went to bed immediately, where she stayed until her death.

Anna united with the Church at an early age and was a devoted member all her life. Her last testimony, when asked about her soul, was, "There is nothing between me and God. If I am called away I can say that I am at peace with God, ready to go." She leaves her husband, 6 children, father, mother, 5 brothers (Thomas, Amos, Levi, Odessa, Charles) to mourn her departure. It is hard to give up this dear one at so early a stage in life, but her testimony greatly soothes our sorrow and we are made to exclaim with Job, "The Lord giveth, the Lord hath taken away; blessed be the name of the Lord."

Troyer.—Christina (Gerber) Troyer was born March 20, 1844; died July 18, 1917; aged 73 y. 3 m. 28 d. She was married to Michael Troyer in La Grange Co., Ind., Dec. 17, 1863. To this union were born 11 children, 4 of them and husband preceded the mother to the spirit world. She leaves to mourn her departure 6 daughters, 1 son, 2 brothers (George and Moses) and 1 sister (Libbie Yoder), 16 grandchildren, and relatives and friends. She united with the Amish Mennonite Church in her youth and was faithful until death. In her last hours she expressed that all was well. She was a kind and loving mother and will be sadly missed in the home and community. For several years she suffered from diabetes from which she gradually wasted away. She was at church yet a few weeks before she left us. From Stark Co., O., where she was born, she moved with her parents to Indiana in 1854 and then to Johnson Co., Mo., in March, 1870, and about three years later moved to Cass Co., Mo., where she remained until death.

Funeral sermon by I. G. Hartzler. Text, Isa. 57:1, 2. Interment in Clearfork Cemetery.

Strong.—Florence (Gotham) Strong (better known in the community as Grandma Strong) was born Sept. 5, 1854, near Hermon, N. Y. On April 20, 1875, she was married to Joseph S. Strong, and soon after they took up home-making on a farm near Kasota, Minn. This union was blessed with 3 children—2 have preceded the mother to the spirit world. In February of 1905, the family moved to North Dakota, 5 miles northwest of Surrey, near the place where our sister's spirit took its flight (July 2, 1917).

In the summer of 1915 her spiritual condition became a burden to her, and after some struggling with self, and seeking the light, she found the Savior precious to her soul, and sealed her vow by water baptism on July 25 of same summer, having not quite two years in the service of the new-found Master and Lord.

Of late years she was a sufferer from asthma and dropsy of the heart. She bore her sufferings with a Christian grace and expressed herself, the last few days, of the hope she had beyond the grave. "God's will is my will in this matter," were some of the evidences of a surrendered life. To those with whom she bade farewell her wish was that they might be faithful—that the separation might only be for a season. She leaves to mourn, a sorrowing husband, 1 son, living on same farm, 3 grandchildren, 1 sister, 1 half-brother, and many friends.

Services July 5 at the Fairview Mennonite Church near Surrey, N. Dak., by Bros. I. S. Mast and L. A. Kauffman. Interment in nearby cemetery.

ITEMS AND COMMENTS

Heat and lack of rain together has greatly reduced the prospects for a large crop of corn in Kansas, according to the recent official reports.

Governor Brumbaugh of Pennsylvania has finally completed his work in signing appropriation bills passed by the recent legislature, approving $81,223,536 and vetoing $5,892,894.

According to the estimates of high officials at Washington it will take at least $17,000,000,000 for the United States to finance its end of the war during the first year of the war. It is hinted by some that part of this is for "pork barrel" purposes.

The Federal Trade Commission at Washington, D. C., has found that people have been charged outrageously high for the flags they bought, and in its report to Congress it advises legislation regulating the price of flags. There are other interest besides patriotism which enter into the flag industry.

The recent probe into vice conditions in Philadelphia have brought results similar to like efforts on other occasions. There was a great noise, a few raids, an "investigation," a "whitewash," some playing of politics, Mayor Smith and Secretary Daniels accusing each other of being responsible for the failure to get better results, and the underworld continues to do business as before. Perhaps the stench will become so great that the authorities will try again.

Will the present Congress enact any prohibition legislation? It begins to look that way. There has been a hard fight in Congress on this question, and the matter has come up in various forms. Apparently there are some liquor men who would rather see Congress submit a constitutional amendment on prohibition to the states for ratification than to pass any "during the war" legislation, for they figure that it will be impossible to find three-fourths of the states that would ratify that amendment. Rum is like its victims—it dies hard.

The war situation as it appears at this writing (July 30) remains practically unchanged. We are assured on the one hand that the backbone of the war is by no means broken and that it is liable to last from three to ten years longer; while on the other hand it is confidently asserted that there must be a hasty seeking for peace or there will be some more revolutions.

Germany has won a number of notable victories over Russia in East Galicia.

The Rumanians and Russians have been making gains over the Teutons in Rumania.

It is claimed that the Russian reverses in Galicia have strengthened the Russian government at home.

It is officially announced that in "greatest gun duel of the war" is raging on the western front.

The fate of the food control bill in Congress may be settled this week.

CONFERENCE ANNOUNCEMENTS

Kansas-Nebraska

The Kansas-Nebraska Conference meets in annual session at Protection, Kansas, Sept. 5-7, 1917.

Sunday School Conference, Sept. 8 and 9.
Wednesday, Mission Board meeting.
Wednesday evening, Ministerial meeting to arrange Conference program for Thursday and Friday.

Protection is reached by way of Wichita on the Englewood branch of the Santa Fe R. R.

Allen H. Erb,
Secretary

Those coming by rail should notify either H. Baker, D. S. Troyer, or Howard Miller of their coming. We extend a cordial invitation to as many as can to be with us in these meetings. N. E. Ebersole.

Missouri-Iowa

The Lord willing, the Missouri-Iowa Conference will meet with the brotherhood at Alpha, Minn., as follows:

Tuesday, Oct. 9, the Sunday School and Mission Conference will begin its sessions which will continue to Wednesday evening.

Thursday, Oct. 11, the Church Conference will begin its sessions to continue till Friday or till work is done.

The Business sessions of the Mission Board will be conducted between sessions according to announcements by the chairman during Conference.

Any questions for discussion during conference should be sent to the Secretary earlier than one month preceding conference.

For information or announcement concerning your coming write to Bro. C. J. Garber, Alpha, Minn.

We extend a hearty invitation to all. Let all come with a preparation of heart to receive and labor in harmony with the Lord.

J. R. Shank, Secy.,
Purvis, Mo.

AN ANNOUNCEMENT

At the annual meeting of the Mennonite Board of Missions and Charities, held at Belleville, Pa., there was a committee of three appointed. They empowered to call another brother to their assistance, and he to become a part of the Committee. This committee to receive offers of sites and grounds as a location for the permanent Children's Home to be located in one of the three Conference districts under which the children's welfare board is organized—The Western A. M., Mo.-Iowa, and Kans.-Nebr. Conference districts—said Committee to receive such offers, to investigate same, and report to the various conferences for their ratification or rejection.

The Committee appointed was, D. G. Lapp, Roseland, Nebr.; D. S. Weaver, La Junta, Colo.; and S. C. Yoder, Kalona, Iowa.

We, the members of said committee, take this means of asking any of our brethren and churches, located within said districts, that have a site to offer of grounds or buildings for the permanent Children's Home that they deem a suitable location, will please notify any one of the above Committee and it will receive due consideration. We hope to hear from you soon, as we want to get this matter before the fall conferences.

Committee,
D. G. Lapp
D. S. Weaver
S. C. Yoder

FINAL ANNOUNCEMENTS FOR THE GENERAL CONFERENCE

According to previous announcement preparation is being made for the next General Conference to assemble with the Weavers congregation near Harrisonburg, Rockingham Co., Va., on Wednesday and Thursday of August 29 and 30, 1917, for which occasion a tabernacle is being provided for holding the larger sessions.

The General Conference Committee on Arrangements and General Sunday School Committees being in session at the same place on Monday and Tuesday previous, arrangement is made by our transportation committee to meet all trains from Monday to Wednesday to convey delegates and visitors to the place of meeting.

Those arriving before Monday, August 27, or after Wednesday August 29, should call Emanuel Blosser by phone, for conveyance.

Mail will be delivered and collected on the grounds twice a day, and those expecting mail should order same addressed to Harrisonburg, Va., care Mennonite General Conference.

During the week previous to that in which the General Conference is held, preliminary committee meetings will be in session from Wednesday, August 22, to Saturday, the 25th, at the Zion Church in Lower District, and those coming on B. & O. and Southern trains to attend these, will stop off at Broadway and call for Lewis Shank for further direction. Mail, destined for delegates during this period should be directed to Broadway, Va., care of Abram G. Heishman.

For further information address,
L. J. Heatwole,
Dale Enterprise, Va.

It would be a great advantage to the Committee on Arrangements for General Conference if all the questions to be considered were in the hands of the secretary on or before August 10, so that they might be sent to the members of the committee for consideration before the time of meeting. Please see that your questions are in before that time. Secretaries of conferences which have referred matters to the General Confrence, please notice this also.

Those who expect to go to General Conference on the B. & O. R. R., as per former notice in this paper, and will get onto that road at some of the smaller stations should notify the ticket agent several days in advance so that he will be sure to have the proper tickets. Only the larger stations have these on hand regularly.

J. S. Hartzler, Sec.,
Goshen, Ind.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

"Look unto me and be ye saved, all ye ends of the earth: for I am God, there is none else" (Isa. 45:22).

Read, "Some Experiences." You will find them interesting. They are written by mission workers who do not write from imaginations but from things which have come into their own lives. The subject will continue through several numbers.

Many prayers have gone to heaven in behalf of, and intense interest has been manifested on the part of some in connection with, the opening of mission work in South America. Now as work will soon be begun by our missionaries in that field it is very fitting that we should begin a study of that field. In this issue comes the first of a series of articles by Bro. J. W. Shank who has traveled some in that country and has had a great deal of correspondence with missionaries on the field, with other mission Boards, and with individuals who are in a position to know a great deal about that country. Those who can find time to read more about that field than will be found in the Gospel Herald, will do well to write to the Publishing House, Scottdale, Pa., for Neeley's book on South America. It is only a small book but is well written and full of very useful information.

What does Paul mean to teach in I Cor. 16:1 and 2? Did that apply only to Corinth, or is there a truth there that is applicable to all time and to all countries? Would the same rule apply as well to other conditions as to do this for those who were suffering because of famine and confiscation of property at Jerusalem? Read the text carefully and note a few outstanding facts. One class of people were to sacrifice for the benefit of others. The "laying by" was to be according to a system, "as God hath prospered"—not without careful consideration, but do it; not only with regard to amount, but time was to be a factor. "On the first day of the week"—not as a day on which to figure out the amount, but the day on which the placing of it into the "store" or collection. Fine directions for systematic giving.

One missionary asks the Church to pray for sixty volunteers who are ready to go into active mission work within the next year. Some one said, "That is unreasonable. He can not expect such a thing. There will not be a dozen." It is possible that the Church will need to be awakened more before we can get that many but are sixty new workers more than God has a right to expect from her? That would be less than one new worker to every five hundred members, and that looks very small indeed. Is there a single worker in any of our missions, home or foreign, at this present time from your congregation? Has there ever been? Are there any from your conference district at this time engaged in direct mission work away from home? To be obliged to answer "No" to the first question is serious, to the second is much more serious, but to be obliged to say "No" to the last one is indeed alarming. Surely no conference can be doing its duty, let alone living up to its privileges, which does not have one or more of its members giving their whole time exclusively to mission work.

THINGS WE SHOULD KNOW ABOUT SOUTH AMERICA

By J. W. Shank.

For the Gospel Herald.

I. Her Religious Needs Today

1. What is the religion of South America?

In all of the territory south of the United States there is a strong element of the religion known as Romanism. When the Spanish and Portugese explorers came westward seeking wealth, they brought with them priests of the Roman Church. The ideals of these priests were not high in the beginning and those of their successors were still lower. Desire for power and wealth became so dominant as to take away the spirit of the lowly Christ. The priests gained power easily and they soon lost their zeal to carry the Gospel into the interior. Thus their influence grew in all of the coast regions until these were fully subdued to Catholicism. The priests, because of their wealth and shrewdness, gained much power in educational and governmental affairs. Wherever such power was possible they made everything bend to their own selfish desires. The church was one of great wealth and power but it was sadly in need of the spirit of Christ.

It may be said that South America is Catholic as a whole. There are many pagans in the interior and some Protestants in all sections, and many unbelievers; but the state church is Catholic.

2. What is the matter with her religion?

The religion of South America is vitally inadequate to meet the needs of the people. The following are some of the reasons for its failure:

a. Very few of the church leaders are pure men, hence we need hardly expect the members to be pure.

b. The church leaders work for money; they are not burdened for human souls. Most of them live in great luxury.

c. The Bible is kept from the people. The priests give only a small part of the Gospel, hence the real Gospel of Christ is not known by even the church members.

d. The people are taught to worship the image of Christ and the Virgin Mary. Christ as a person and as a Savior they do not know. The principles of truth and love are almost unknown to these benighted people.

e. In order to have the people within their power more fully, the priests try to keep them ignorant, and they fill their minds with many wild superstitions so as to control them by their fears.

The Catholic Church has had four hundred years time to prove herself in South America. Every year shows the greatness of her failure more fully A few quotations from a recent report will show the conditions which have been brought about by this religion of failure:

Cuba—"Unbelief is so widespread as to be practically universal."

Colombia—"Ninety per cent. are avowed unbelievers."

Bolivia—"Three-fourths of the members of Congress and all of the well-to-do business men and nearly all of the government students are sworn enemies of the Catholic Church."

Argentine—"An Argentine leader recently divided his fellow countrymen into three classes: those who have no religious convictions but support the Roman Catholic Church; those who have no religious convictions but oppose the church; and those who have no religious convictions and are indifferent to all churches."

Brazil—"Indifference is quite common to men and women of all classes. The double standard of morality allows men to live so far from the recognized ideal of the religious life that for the men of conscience religion soon comes to be a form of mockery."

Venezuela—"The men are mostly mockers and are stonily indifferent. They despise priests and are without a personal religion."

Are not these quotations enough to show that there is something seriously the matter with the religion of South America and that pure religion of Jesus Christ is sadly needed?

3. Will our religion solve the problem?

This is the happiest part of this question. There is abundant proof that true Christianity will solve the problem. The Protestant churches of England and America have been active in recent years in practically all countries of South America. Bible men and women have gone among all classes—Catholic, pagan, and unbelievers. They have in some cases had oposition, but time has always won a way into the hearts of the people. There are thousands of people who are actually hungering for soul food. They can get it only through the Bible and the words of consecrated missionaries. They yearn for living examples of the power of Christ in human lives. These they have found in the Protestant missionaries. Wherever there are mission churches and Sunday schools there is growth and interest. When they see that the missionaries are not working for money, they rejoice and believe. Since missionaries have come to South America there are better schools; there are many improvements in the governments caused directly by the influence of missionaries; even the Catholic churches are becoming purer in places where Protestants have had influence. In every Sunday school and evangelistic station, in every Christian orphanage or day school one can see signs of an influence that will some day make South America a purer, cleaner, and better place in which to live.

4. Does the question concern me?

In regard to one of His ordinances, Jesus said, "If ye know these things, happy are ye if ye do them." If this is true of the ordinance of feetwashing (and I am sure our people have been greatly blessed by obedience to this ordinance) it is also true in regard to other great commands of Christ. Jesus expects us to be concerned about our brethren in the Southland. There is no other way by which the message of Christ can be carried to those millions who know Him not. We, as Christians, can not expect to grow spiritually without reaching forth to lead men to Christ. Jesus did not say, "Go to your next door neighbor and preach the Gospel," but "Go into all the world." Of course that implied that our next door neighbor would be told the story. The emphasis is in the phrase, "Into all the world." We can not miss that. And surely South America is a part of God's world. Yes, this question concerns you; it concerns me. Do we care enough for Christ to heed?

La Junta, Colo.

THE PEOPLE WITH WHOM WE WORK

By A. M. Eash.

For the Gospel Herald.

This article is supposed to be an "Appendix" to one which recently appeared in the Gospel Herald, written by C. K. Brenneman, under the heading of "The People with Whom We Work."

As a Church we are a large-hearted people and, although we love our homes and families and possessions, we are always liberal in our response when we are brought into touch with poverty. Perhaps this is more true of our particular denomination than it is of some others because we are largely reared in prosperous communities, and actual suffering because of poverty is to us more fiction than truth. Our city missions are the one large avenue through which as a Church we have an intelligent touch with the poor and it has been through that avenue that we have sought to give expression to our large-heartedness and they have become dispensers of our charity.

On the other hand, those who were and are located in the missions as workers went there directly out of homes and communities where want and suffering were not known and with "largeheartedness" as a prominent characteristic. It was quite natural that their first impression of the needs of the people with whom they went to labor was the fact of their material needs and, at once, the mission became a charitable institution.

In the third place, it often happened—this was the rule rather than the exception—that the people with whom the missionaries began to work were reared in poverty, had tasted of it all of their lives and probably when they came to die needed to depend upon others for a decent burial. What horrified the missionary was very commonplace to the people. Then, also, their poor circumstances, they had so long expected, and received according to their expectations, material help from other people that to them it was the natural thing to feel that "the world owed them a living" and to ask it to "pay up" if for any reason such "living" was not regularly supplied. The first and great thing in their lives was securing the "living" and if that meant attending some religious services or even changing places of church going it was much easier to meet these conditions than to be in want. (Perhaps one reason why sometimes our missions record such prosperity in their early years is the indiscriminate charity work.) Our charity work was and is done in several ways; sometimes we buy or supply eatables, at other times we supply fuel, clothing is given to them, rent is paid and frequently in our zeal we have even relieved them of all care for their children and have taken them into our homes.

There are times when it is necessary to give material relief and there are times when the only practical solution of a situation is to take the children away from a parent. I would not discount all work along that line. However, one of the most valuable lessons learned in about fourteen years of close touch with our city missionary activities is that we are not economical in much of our charity work. In many homes it has simply paved the way to "systematic beggarship" and a complete absolving on the part of parents of all responsibility for their offspring.

A question recently asked was, "Do you co-operate with other missions, churches, and charitable institutions in your work? If so, how much? With what results?" There is on the one hand the constant caution—partly inbred and partly administered by well meaning friends—that our people should not become too closely allied with other agencies in the cities. Likely this kind of caution was well meant and perfectly proper but it had the effect of strengthening an already over cautious missionary in his attitude and making the situation doubly difficult.

It is now about time to become specific so far as this article is concerned so I will proceed to give some experiences. I have lying before me on my desk a card. It is in connection with an application for the admission of children into the Nursery. The two children have been in the Nursery for a number of weeks and now the mother asks to have them temporarily placed into some Children's Home.

When the first application was made a certain story was told. In substance this is the story: "The husband was unfaithful and she left him. Later he was arrested for taking part in an automobile theft and was sentenced to the State Penitentiary. Poor mother left alone has been trying hard to provide for her children. If the Nursery would keep the children during the daytime, she would be able to keep up her little two room basement home."

The children were admitted. Now her land-lady complains about her character and there is the request to have the children placed into a Home. Some of the reports do not fit together and the missionaries are "up in the air" on the case. Without the Nursery we would either have helped to keep up the home by giving "charity help" or else would have persuaded the mother to give her children over to some orphanage. The Nursery helped out temporalily but with the confusion of reports we would have been at a great loss to know what to do—in fact we are not yet fully decided—but through a little "co-operation" we believe there will be a practical solution of the case.

There are in Chicago several hundred institutions and agencies giving help to people along some line or other. For some dependent people to secure help from two or three agencies at a time is quite an easy matter, and for many of them to be "dependents" means simply to be able to reap a veritable harvest with no effort except to make the appeals, tell a touching story and shed a few "crocodile tears." Fortunately a large number of these agencies exchange confidences on their cases and with just a little effort it is possible to secure the entire history of a family. At a very small expense to each institution they maintain a registration bureau where each agency registers the names of the families with whom it works with the understanding that confidentially any other agency that makes similar registration is to be told upon application just which agencies are working or have worked with any particular family. I immediately called up regarding our "S————" family and discovered that at least eleven different agencies had worked with the family during a period of about two years. Several telephone calls to a few of the most likely agencies were sufficient to reveal the true situation and in less than twenty-four hours the agency to whom the case properly belonged was busy at work. Ten years ago we would have shrunk from divulging the names of any of our families to one hundred and fifty other agencies in the city, but today we are ready to acknowledge that this **co-operation** spells both **efficiency** and **economy.**

It would not sound well to accuse one's own self or church of being selfish, but there ought to be a word —better sounding—to describe the condition that one is in when he feels that his way of doing and thinking are the only right way. Isn't it true that there is so much that we can learn from co-operation with others! Why not exercise just a little more along that line in our efforts to serve? How many a dollar would remain unspent and how many a home unbroken!

Chicago, Ill.

By too little co-operation we aid "rascality;" by too much we are swallowed up by worldliness. Watch and pray. The road is narrow, but wide enough that we can walk side by side with Christ.—H.

SOME EXPERIENCES

B. B. King, Fort Wayne, Ind.:—One day while looking after the work of the Lord, the Spirit directed me to go down a certain street. I hesitated, the impressions became stronger, and I started wondering what the Lord might have for me to do. I came to an old freight car transformed into a shoemaker's shop. I rapped at the door and a voice from within said, "come." I never met a man who rejoiced more in Spirit than this man did. The shoemaker and his wife had been sick in bed for three days. They had no one to care for them and no food left. That morning they united in prayer that the Lord might send some one to help them and supply their needs. They rejoiced that in less than three hours the answer came.

One night after the meeting a man came to our door and asked us to visit a young man in the neighborhood. We went with him. When we came into the home, there sat the young man, merely past the age of youth, in a fit of delerium tremens. We labored and prayed with him asking him to yield himsely to the Lord. The only answer we could get was, "I am going in the footsteps of my father."—a wonderful lesson for careless, supposed to be Christian fathers.

A. M. Eash, Chicago, Ill.:—Early one morning a few weeks ago I was called to a home in which the father had been a heavy drinker for many years and had been on an especially hard spree the past few months. Whiskey had been his sole food for several weeks and had been taken in such quantities that it had had abundant opportunity to do its destructive work. He was lying in bed with a terrible disorder of the stomach, was in great physical and mental misery and, as he said, ready for anything that would help him to break from the drink habit. Because of his slavery to sin there was extreme poverty in the home and many had been the times during the past ten years when the sole support of the family lay in the charity work of kind and sympathetic friends.

This man had at one time been a Christian and knew full well of the joys and liberties of the Christian life. He did not need anyone to tell him of the power that God could exercise in his life but needed only to be assured that God still cared for him.

His first suggestion that morning was that he sign the pledge but a little reasoning convinced him that "the pledge" was not sufficient in the time of temptation and that what he needed was the power of God in his life. He realized that he had greatly wronged God and in bitter tears poured out his heart to God in confession of his sins. God heard and it was my happy privilege to give this penitent drunkard the assurance that his sins were remembered against him no more and that from that moment God had received and would keep him as his own child. The sorrow turned into rejoicing and today the man is living a happy Christian life and enjoying his membership in the Church.

C. K. Hostetler, Youngstown, Ohio:—My most striking experience has been with a disease, which for want of a better name I call "city blight." It is a disease peculiar to growing cities. It affects folks and real estate. It takes root and grows in the section of the city between the retail district and residence districts. Sometimes it covers a belt only a few blocks in width. In larger cities it often extends for six or eight blocks or more. It grows like a ring worm. Sometimes the shape of the territory it covers is in the form of a circle, sometimes like a crescent. Whenever it takes the form of a crescent it means that the retail district of the city is growing faster in one direction than another, and that direction is toward the better residence district, so that the section affected by "city blight" is on the side farthest away from the residence district. Some of the symptoms of "city blight" are, empty storerooms, streets and sidewalks in a dilapidated condition, lots of dust, windows out or nailed up, cheap wooden buildings, or brick, but all dilapidated and sadly in need of repairs.

The stores, if any, are run by Negroes, cheap Jews, Italians and foreigners of all classes and kinds.

The saloons have more brawls and murders than those in other sections of the same city. Thieves, robbers, hold-up men, and porch climbers consort in them. More husbands beat or desert their wives and more children are left destitute than in any other part of the city.

Second-hand clothing stores, small

grocery stores, shoe shops, umbrella menders, soft drink stands, tailors, pressers, peanut stands and a great variety of lines of business fight for supremacy and the competition is sharp, keen, and deadly. Lodging and tenement houses abound and residences of the cheapest kind in the city are found there.

The folks who live in that part of the city carry on their faces the marks of the disease as plainly as do the houses they live in. The respectable workingman who wants to care for his family in the best way possible does not stay there. He moves to some respectable suburb and makes payments on a home of his own. Many of those who live there are "down-and-outers." Unfortunates are there who have "looped the loops" and "shot the chutes" until they reached the bottom and have not enough self-respect and vitality left to get up and start over again. What kind of material, think you, is that for building a congregation? It can be done, yes, but "city blight" is very often the greatest hindrance in the way of successful work by a city mission.

WHY, WHEN, AND WHERE ESTABLISH MISSIONS

By Charles B. Byer.

For the Gospel Herald.

1. Because of the much good accomplished through missions already established.

2. Because that men, women, and children will go to a mission who will go to no other place of worship except possibly to some open air service. We have found this to be true here in Columbia. And through children attending some mission Sunday school it is undoubtedly true that men and women have been brought to a knowledge of the truth and been saved, who had it not been for the mission possibly would never have turned to the Lord.

3. The fact that the harvest is great and the laborers few is another reason why more doors should be opened and more places where neglected children may be gathered in and taught the way of life. By becoming acquainted and a friend of the children, one sees many open doors through which to enter and get into the hearts and homes of parents who need salvation. And because of the fact that there is joy in the presence of the angels of God over one sinner that repents, and one soul being worth more than the whole world, we have abundant reason to believe that there have been many souls saved through efforts put forth at missions. Therefore we believe there should be more missions established.

As to **when**, we believe **today** would be the proper time to put forth efforts to establish more missions. There are brethren and sisters residing in towns and cities who have no justifiable reason for not using at least part of their dwelling places as a mission station. They have time, means, room, health, and ability. Priscilla and Aquila used their house as a place of worship. Greet the church that is in their house, said the Apostle Paul. Rom. 16:5. Paul used his hired house in which to teach two years and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ. Acts 28:30, 31.

Why have a parlor in which to entertain our friends, our brethren, our kinsmen, or our rich neighbors? Don't get the idea that unless you have room to accommodate several hundred people that it would be useless to open your doors for mission work. You have at least room for a class of ten. The building here known as the "Columbia Mission" formerly was used only for a dwelling house. All the room on the first floor consisting of a hall and three rooms including a kitchen is used for Sunday school and preaching services when needed.

"What have they seen in thine house?" were words spoken by Isaiah the prophet unto king Hezekiah concerning men sent to him by Berodachbaladan. II Kings 20:15. Would it not be more pleasing unto the Lord to see in our house men, women, and children assembled for worship than to see an abundance of costly furniture, velvet carpet, lace curtains, and a profusion of ornaments on the mantles, sideboards, and tables? Brother, sister, "Thus saith the Lord, Set thine house in order" (II Kings 20:1).

Places where missions should be established are many, but when convenient and circumstances favorable we believe it wise to establish missions in that section of the city or town most thickly settled by poor people. But few if any of the very poor class feel comfortable and happy when in a grand church and among fashionable people. To the poor the Gospel is preached. You who are not situated to gather many into church or Sunday school, gather in if only a few and your joy and reward will be as great as those who are so favorably situated as to gather in many. While there are such who can not use their house for religious services yet they can pray for others, and possibly help to make garments, bed clothing, raise vegetables, fruit, and prepare the same for those in need and in this way please the Lord the same as if laboring at some mission station.

Columbia, Pa.

"We should do what we know to be right whether we feel like it or not."

INDIAN VILLAGE AND HOME SANITATION

By C. D. Esch.

For the Gospel Herald.

First let me state that I hope no one will take exception to the language which it is necessary for me to use in writing this article. It is a plain subject about a plain people and it takes plain language to make these plain facts plain to the plain reader.

While speaking to a friend about this subject some time since he said it wasn't hard to dispose of as the Indians have no such a thing as sanitation. I disagree with him here, for they do have some very good rules of sanitation, though there are some defects in them which is usually the case with all things of this world. I lived in the great city of Chicago for several years and I found out by experience that their Sanitary Commission (or whatever they call it) had not succeeded in getting a perfect working system of sanitation for Chicago. And when that is the case in such a city with such an enlightened Commission what can be expected of an Indian village under the conditions in which it exists?

The general appearance of a village depends a great deal upon the authorities. If they take pride in seeing things cleaned up and looking nice all things will look neat and clean and I can truly say that most of the villages I have visited are under such management. The streets are usually clean; that is, there is little rubbish to be seen lying around. This is partly due to the fact that wood is scarce and anything that can be used for fuel in any shape or form is all gathered up and used in the cooking of meals or in warming the house in winter. What can not be used for fuel will make fertilizer in some form, and that is a scarce article too, so it is used for that. So there is little of what we call rubbish that may be found in the streets of the ordinary village. Then the streets are swept at irregular intervals which usually keeps them respectable.

There are as a rule no public nor private latrenes in the village. But the night-soil is deposited by the owner in the fields or meadows of the village. There is in all well regulated villages, a distance from the village some sort of mark that designates how far out this deposit is to be made. Of course, this line is sometimes forgotten and for other reasons the rules may, and frequently are, broken along this line. There is a kind of vulture; the filthiest bird I ever saw, whose special business it is to feed on the filth around the villages. Then there are those despised people who keep pigs, these (the pigs, not the people) also help in the good work of keeping the village grounds clean. Then what sur-

vives all these the sun will soon dry up to nothing or in the rains the water washes it away or it dissolves and soaks away into the ground.

The water supply is from three sources; viz., tanks, wells, and sometimes streams if they are at hand. Before I came to India I had the idea (which is a very absurd one) that the people of India drank any kind of water they got hold of and the more cows and buffaloes that had been bathed in it the better they liked it. Such places and people may exist, but as a rule all the Indians I ever met and had anything to do with were rather particular about what kind of water went into their stomachs. For instance, I was told by well meaning and honest people that a man brings his cattle, usually buffaloes, from the field, or out of the cart from the dusty road to the village tank just where everybody gets his drinking water. There he bathes him and then washes his own feet and then cleans his own mouth and teeth then takes a good drink of the refreshing beverage for himself. This, I am glad to say, is usually not the case. In any village that can afford two tanks one is always set apart for the express purpose of washing cattle and often the low castes (chamars and sweepers) are compelled to get their drinking water from that tank. The other tank is used for getting water for household purposes, washing clothes, bathing, washing rice and vegetables, etc., etc. (Where only one tank exists cattle are washed at the far side separate from the place where people bathe and get drinking water). But if there is any sort of a public village well the people will never drink tank water. Where there are different castes in a village the lowest are usually excluded from using the well. But there is no law which can keep people of any caste from using water of or bathing in a village tank. It is impossible to defile a tank or river. A good public well is considered one of the greatest blessings a village can enjoy, and I have met people in India that are just as happy to tell you all about the superior qualities of the water of their village well as any old American farmer ever was to tell you that his well or spring (as the case may be) yields the best water in the state, or the world, for that matter. I have never yet met a man in India who would as soon drink of the water of a mudpuddle as from a good well. To be sure, the average Indian can adapt himself to circumstances where he has to use such water with less invonvenience than we Americans can. But I want the reader to understand that where it is otherwise possible the Indian does not drink bad water. I have made this point strong because I fear that the people generally in America have the wrong impression about the matter.

Then there are the dead cattle to be disposed of. These are skinned and butchered by the Chamars and eaten as well by the same class. But this work is done at a place which is some distance from the village proper and the hides and bones are kept in the Chamar quarters. But here again one is surprised to find that the amount of offensive smell even in a Chamar village or quarters of a village are much less than one who has never been there would expect. I have been in many a Chamar village and house but I never got a scent that would throw a shadow to that one gets on Halstead Street in Chicago where the south canal crosses it. Or along the "Kaw" River bottom in Kansas City. The bones and hides of these cattle, and sometimes the meat also, are dried, in the hot sun and thus the scent does not last.

The houses of the Indian homes are usually built in a courtyard—or, I should say, they are built in such a position that they face a courtyard. There are, as a rule, a number (sometimes as many as four houses) that belong to the same family and all face the same yard. That is, the father and the sons, often with as many as five or even more families, all live in the same home. I mean all have the same yard. Now these yards are not like the large open American lawns that are usually called yards, but the the largest ones are as a rule about 20 by 12 feet. And where the houses do not shut in all the sides there is a wall to shut it in. This lends privacy as well as protection to the home. But the air doesn't circulate very freely and during the rains especially these yards are not very inviting. But as a rule the hot sun pretty well dries and sterilizes things in the yard. I should have said that as a rule there is one building in the yard that is used as a cattle stable, and where cattle are there are flies, so flies are always on hand to do their religious duty. If everybody would be as busy about his own business as flies in an Indian courtyard are how much better the world would get on. These flies are much like the police in Hong Kong, they find out and inspect everybody and everything that comes into the yard and you don't get out without a permit either.

The most pitiful sight I think I ever saw was to see (as one often does) a poor, puny, dirty opium-fed baby sitting in the dirt in the yard with a swarm of flies literally covering its eyes, mouth and nose. The child is so stupefied by opium that it pays little attention to the flies or anything else that is going on. Is there any wonder that there are so many with blind and diseased eyes in India? The wonder to me is that there are so many people that can see well.

The floors of the houses (and usually a part if not all of the yard) are (leaped) washed up every day. That is, they take some of the inevitable cowdung—I don't know what the country would ever do without this household commodity—and mix it up with a little water and sometimes a little dirt, too, then they have a sort of broom and slush this all over the mud floor. This looks a little offensive at first. But when the stuff dries I must say it looks clean and neat. At least I can truthfully say that I would rather live in a house that was "leaped" daily than one that wasn't.

The floors, as I said, are all of mud. So when there is some water spilled it all dries up in a short time and you don't need to wipe it up either. Or if some one spits or vomits, or does anything else for that matter, the rougher part of it is taken away and the rest is "rubbed in." It leaves a little spot for a day but in the morning when the leaping is over no one can tell what has happened and the house is cleaned. I suppose one would find an abundance of bacteria, etc., in the floors if you made a good search but I have never tried it and so don't know. There are some medical men (mostly Indians) that claim that cowdung is a disinfectant but they haven't proved their statements yet, and the rest of us don't believe it. However, the house is scrubbed and cleaned and nothing is too clean to put on the floor now. In the corner of the front room or on the veranda is the mill where the family meal is ground. And the flour or meal rolls out on this nice clean floor and when the grinding is done it is all swept up and no one would be so insulting as to infer that it isn't clean. It looks better than you would suppose.

Cooking utensils are as a rule either of brass or aluminum and one vessel often is used for many different purposes. For instance, a brass plate has been used today to hold the excretions, of whatever kind, of a sick person, then it is scoured thoroughly and made bright as a mirror and washed, then it is ready to eat out of or to serve sweets in. A brass vessel cannot be defiled to the extent that a good scouring will not fit it for any purpose. Some may say that is surely very unsanitary. But did you ever stop to think of all the uses the human hand is put to. There is often a necessity for putting the hands into anything no matter how unsanitary or offensive and then in a few minutes these same hands (with a little washing, not a thorough scouring) are used to make up our food. And the best surgeons tell us that it is impossible to sterilize the human hand, so let us be consistent in our judgment. Whenever earthen vessels are used for any-

thing unclean they are always discarded after the work is done. They are so cheap that it don't mean much loss to throw a few away occasionally.

As mentioned above, the cattle of the family usually occupy a house in the courtyard in front or by the side of the dwelling house. Sometimes animals are kept on the little verandas. But I have never seen a place where they keep cattle or horses in the same room with the people.

Goats, especially among the Mohammedans, are often kept in the house but usually on the verandas. Goats are offensive to most Hindus for the reason that they are unsanitary and cause a lot of offensive smell around the home. In asking people why they don't keep goats the reply one usually gets is that they are too offensive.

One of the greatest offenses to the laws of sanitation that one finds in the Indian home is the presence of chickens. This is not so everywhere, for there are many villages in which not a chicken is kept. There are certain castes that consider a chicken to be unclean. I agree with them, that is, when chickens are kept as they usually are. There is a little room on the veranda or at the corner of the house where the fowls are kept. They come into the house at leisure and often when I have been in a house trying to do something that required quietness and cleanliness there was sure to be some old hen setting on a nest of eggs in the corner of the room or under the bed of the person that was sick and would get roused up by my intrusions on her quietness and repose and would come out with a flutter and cackle that would upset all the powders and papers and fill the air with dust. Then you may know that if you had your children playing in a chicken yard it wouldn't be called very sanitary. Chickens are scavengers and no doubt are a help in getting things cleaned up at times and places but they are not very polite about their good manners and makes them rather offensive. Again I must say, in the face of all this I have often been surprised to find houses as clean as usually are under the above circumstances.

I almost finished this article without mentioning that there are such things as dogs which bear some relation to this question of sanitation. What a pity if they had been forgotten. Not very many people keep dogs in their houses. A few do, and they seem to get on pretty well. But there are usually a lot of them that are the general property of the village and are not very well fed. They are found in the streets and are a mangey, lousy bunch. Many places they are killed off but others soon come to fill the vacancy. In the villages near the jungles the stray dogs are few, as panthers are fond of dog meat and they keep them cleaned out. I once suggested to the sanitary inspector of Dhamtari that he ought to get a lot of panthers to help him keep the mangey dogs off the streets of Dhamtari. But he didn't take kindly to the advice, and so there are not a few in the streets of Dhamtari.

May 2, 1917.

QUESTIONS AND ANSWERS

What do you consider the best way of getting the Church to give systematically? G. L.

As the question implies, there may be more than one way of giving systematically. For any given congregation that way is the best that will be approved by the greatest number of contributors and which is best suited to local conditions and previous methods of giving. Where a system of giving has been in vogue for some time it is not easy to successfully supplant it by another method.

Where a new or regular method of giving is to be introduced, I think it is well to designate a special day or days of each month upon which regular collections are to be taken. And then to take them up constantly until it becomes fixed that such days are the days for regular collections. This method will result in educating the people to be prepared with their contribution. The best results perhaps will be obtained if this collection be not more frequent than once per month. Say either the first or last Sunday of the month. Some day that is constant so that there can be no question about it.

In addition to establishing the day, a determination of the definite amount to be raised for the year by such monthly installments aids in keeping the collections up to the average. Each member soon learns what his portion should be and will then continue to give the same. This method will put system into whole collection and each member will systematize his own giving. Furthermore, such a method does not conflict with any individual's plans of giving, as for instance such as giving a proportionate amount of their income. By thus estimating the approximate amount desired during the year from a congregation, and by reminding occasionally of the monthly portion to be raised, I know the above system has produced successful results.—D. S. G.

PERSONALS

Bro. T. K. Hershey and Bro. J. W. Shank, with their families, are very busy getting ready for their new field. If the Lord wills, they will sail from New York for South America on Aug. 11.

Bro. Eash writes from Chicago: "We are in need of another worker, a sister to help in the Day Nursery."

Sister Matilda Speicher of Topeka, Ind., will again take up mission work at the Gospel Mission, 26th St., Chicago.

Bro. Hostetler of Youngstown, O., writes: "One of our greatest needs at present is a young man who is especially adapted to work with boys." The "Boy Problem" is one which might well receive more attention among some of our country churches.

Bro. J. N. Kaufman, returned missionary from India who has devoted the time of his furlough to school work at Goshen, is at present visiting friends in Pennsylvania. He and his family will spend some time in Illinois with Sister Kaufman's relatives before sailing for India.

Bro. C. K. Brenneman of Canton, Ohio, writes: "Bro. and Sister Raymond Berkshire of Masontown, Pa., have recently moved to Canton. We heartily welcome them into our congregation, and greatly appreciate their fellowship and service in the Lord. May God abundantly bless and prosper them in this their new home."

Bro. T. K. Hershey, who recently visited a number of the churches in Ontario, reports great interest in the opening of the work in South America. He sent in a number of names to be placed on the volunteer list. We expect a number of good workers from this list in the next few years. Most of the parties feel their need of better preparation for the work to which they feel that the Lord has called them.

It is known to many of our readers that Bro. G. J. Lapp of Dhamtari, India, is soon to return to America. This was made necessary because of the loss of his companion and of his shattered health. In a recent letter he recounts his experiences and adds: "Will you ask the readers of the Herald to remember us in prayer? My wife's last sacred request and my own physical condition determine—to me and to the Mission—my leadings to take the children to the home land, care for them for awhile at least, and also seek by every means to regain my lost health. It is a sacrifice to leave India, and my prayer and hope is that I may in God's own time again return to these people whom we both love and for whom she gave her life so nobly and well."

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

June, 1917

General Fund

Salem S. S. Alberta	$ 35.05
Pleasant Grove S. S. Ill.	13.95
S S Conf Chappell Neb.	27.12
Sugar Creek Cong. Ia.	68.82
Freeport Cong. Ill.	51.70
Sterling S. S. Ill.	13.94
West Union Cong. Ia.	70.56
East Union Cong Ia	40.64
E. W. Showalter	20.00
Frirview Cong Oregon	29.55
Beech Cong Ohio	33.30
Total	$404.63

India Mission General

A Family Cazenovia Ill.	$100.00
Coalridge Cong Mont	5.86
E. C. Bowman Argentine Kans	10.00
Zion Cong Ore (Per C. D. Esch)	30.00
Hopewell Cong (Per C. D. Esch)	14.47
A Friend	1.00
L. H. Shank	10.00
Sisters Missionary Circle Harrisonburg Va	15.00
Leetonia Cong Ohio	7.01
Zion Cong Ore	10.00
Mission S. S. Ore.	2.00
A Bro and Sister Mantua Ohio	10.00
East Fairview Cong Neb	200.00
Mattawana S S Pa	10.00
In His name Colo	15.00
Allensville S S. Pa	23.50
Allensville S S Primary Dept	2.67
Catharine Ruvenacht	50.00
Oak Grove & Pleasant Hill Congs Ohio	91.00
Salem S S Wayne Co O	2.32
Plumb Creek S S Neb	26.08
From Souderton Pa	16.69
A Bro and Sister Ill	5.00
Coalridge Cong Mont	17.21
A Bro and Sister in His Cause Idaho	100.00
Total	$774.91

Missionary Support (India)

Wolf Point Cong Mont	$ 41.15
West Fairview Cong Neb	67.70
Total	$108.85

Missionary Children (India)

Belleview S S Kans	$ 2.25
Salem S S Wayne Co O	6.25
Total	$ 8.50

Native Workers (India)

Spring Valley Cong N D	$ 5.00
Tri-County (Wayne-Star-Medina) S S Conf Ohio	60.00
Doylestown S S Pa	30.00
E. C. Bowman	13.00
Hopedale S S Ill	90.00
A Bro and Sister Dakota Ill	5.00
Total	$203.00

Bible Women (India)

Helping Hand Class Oak Grove S S Wayne Co Ohio	$ 2.45
Doylestown S S Pa	18.00
H C Deffenbaugh	4.00
Sherman Swartz and wife	2.00
Willing Workers Class Oak Grove S S Wayne Co O	7.50
Sherman Swartz & wife	2.00
Nancy Fetts S S Class	6.00
Eli D Yoder and wife	2.00
Harmony S S Class Ill	24.00
Salem S S Wayne Co O	2.00
M L & Elizabeth Troyer	2.00
Total	$ 71.95

Chicago Missions

Goodfield S S Ill	$ 15.40
Willow Springs S S Ill	13.00
Willow Springs Cong Ill	18.01
Abner Yoder	5.00
Willow Springs S S Ill	12.26
Sterling Cong Ill	31.36
Catharine Ruvenacht	40.00
Metamora S S Ill	18.35
Total	$153.38

Chicago Church Building

Pleasant Grove Cong Ill	$ 75.00
Willow Spring Cong Ill	10.00
Union Cong Ill	50.00
Metamora Cong Ill	250.00
Joseph Albrecht	25.00
Rent	10.00
Hopedale Cong Ill	50.00
Sterling Cong Ill	190.00
Roanoke Cong Ill	435.00
Total	$1095.00

Canton Mission

Tri-County S S Conf O	$ 23.24

Youngstown Mission

Tri-County S S Conf O	$ 20.00

Orphans' Home

Junior Girls Martins S S Ohio	$ 5.50

Belgian Sufferers

Warwick River S S Va	$ 12.00

Rural Fund (Illinois)

Chancey Hartzler	$ 25.00

EASTERN BOARD OF MISSIONS AND CHARITIES

E. G. Reist, Mt. Joy, Pa., Treas.

India Mission General

Mt Joy Y P M	$ 15.32
Bossler Y P	3.75
Girls Class Mt Joy S S	1.00
H E M	20.00
Beginners Class Kraybill S S	1.00
Total	$ 41.07

Missionary Support (India)

John A Umble (C Shank)	$ 20.00

Ghatula Station (India)

Souderton Cong & S S	$ 25.00
East Petersburg S S & S S Meeting	68.50
Total	$ 93.50
Total for month	$154.57

CANADIAN TREASURER

M. C. Cressman, Kitchener, Ont.

India General

Hagey-Wanner Congs	$ 8.25
M C Cressman	50.00
Wideman S S	28.60
Shantz Cong	42.00
Total	$128.85

Leer Asylum

Mrs Eli Brubacher	$ 2.00

Belgian Relief

Enos Shantz	$ 5.00

Toronto Mission

Ont Annual Conf	$ 43.40
Detweiler Cong	2.00
Weber Cong	20.67
Total	$ 66.07
Total for month	$201.92

KANS.-NEBR. MISSION BOARD

Vernon E. Reiff, Hudson, Kan., Treas.

Native Workers Support (India)

Larned S S	$ 5.00
Catlin S S	15.00
Total	$ 20.00

Missionary Support (India)

Protection Cong	$ 1.00

India Mission General

West Liberty Cong (May)	$ .40
Pleasant Valley S S	12.50
La Junta S S	18.50
West Liberty Cong	5.00
Roseland Cong	.50
Pleasant Valley Cong	2.60
Spring Valley Cong	**22.25**
Protection Cong	1.00
Catlin Cong	8.00
Total	$ 70.75

Old People's Home

West Liberty Cong	$ 5.00
Pleasant Valley Cong	.50
Total	$ 5.50

Orphans' Home

Pleasant Valley Cong	$ 2.00

Chicago Missions

Roseland Cong	$ .50
Catlin Cong	4.00
Total	$ 4.50

General Fund (General Board)

Roseland Cong	$ 2.00

Kansas City Missions

West Liberty Cong	$ 4.00
Roseland Cong	.50
Pleasant Valley Cong	3.25
Protection Cong	1.00
Catlin Cong	6.00
Total	$ 14.75

Children's Welfare Fund (Free Will)

Protection Cong	$ 1.00
Larned Cong	8.30
Total	$ 9.30

Sanitarium

West Liberty Cong	$ 6.07
East Holbrook Cong	17.27
Protection Cong	1.00
Total	$ 24.34

C. D. Esch and Family Support

Plainview Cong	$ 6.00
West Liberty Cong	10.00
Roseland Cong	11.20
Pleasant Valley Cong	7.81
Protection Cong	6.73
Total	$ 41.74

Hesston Academy

Pleasant Valley Cong	$ .25

Bible Tract Fund

Hesston Cong	$ 5.78

Evangelistic Fund

Roseland Cong.	$ .50
Pleasant Valley Cong	1.34
Catlin Cong	4.00
Total	$ 5.84

Home Support Fund

Pleasant Valley Cong	$ .25
Catlin Cong	2.41
Total	$ 2.66

General Fund (District Board)

Plainview Cong	$ 5.25
Roseland Cong	2.25
East Holbrook Cong	10.45
Pleasant Valley Cong	.25
Total	$ 18.20
Total for month	$228.61

IND.-MICH. MENNONITE MISSION BOARD

India General

Howard-Miami Cong	$ 14.34
Holdeman Cong	.60
Mr & Mrs James Bucher	15.00
Fairview Cong and Bible Reading	15.06
Dora Myers	10.00
S. P. I. Girls Goshen	6.00
Total	$ 61.00

Missionary Support (India)

Elkhart Cong	$ 12.25
Oak Grove Cong	5.80
Total	$ 18.15

Native Workers (India)

C A Shantz and wife	$ 5.00
Amos Weldy and family	30.00
Olive Cong	5.00
Fort Wayne Cong	10.00
Total	$ 50.00

Bible Women (India)

Clinton Frame S S	$ 2.00
Rutheans Elkhart	2.00
Willing Workers Class Elkhart	2.00
Helping Hand Class Elkhart	2.00
Class No 9 Olive S S	2.00
Class No. 7 Howard-Miami S S	12.00
Holdeman S S	6.00
Total	$ 28.00

Fort Wayne Mission

Fairview Cong and Bible Reading	$ 12.25
Olive Cong	23.00
Holdeman Cong	4.50
A R Miller	1.00
Goshen Cong	15.00
Clinton Brick Cong	12.00
Bowne Cong	14.00
Total	$ 81.75

Fort Wayne Workers Home

Yellow Creek S S Meeting	$ 21.30
Olive Cong	1.00

Holdeman Cong	1.00
Nappanee North Cong	19.10
Salem Cong & S S	51.40
Yellow Creek Cong	23.00
Barker Street Cong	5.85
Total	$122.71

Chicago Missions

A. R. Miller	$ 1.00

South American Mission

Holdeman Cong	$ .50

Secretary Support

Holdeman Cong	$ 5.00

Literature Fund

Holdeman Cong	$ 1.25

General Fund (Dist. Board)

Sunnyside Cong	$ 5.00
Forks Cong	41.26
Clinton Frame Cong	46.00
Holdeman Cong	42.63
Goshen Cong	20.00
Clinton Brick Cong	9.00
Nappanee North Cong	23.21
Middlebury Cong	58.68
Total	$245.78
Total for month	$615.14

MISSOURI-IOWA MENNONITE MISSION BOARD

Kansas City Mission

Berea Cong	$ 1.90
Palmyra Cong	2.00
Bethel Cong	5.35
Liberty Cong	2.60
Cherry Box Cong	2.75
Oronogo Cong	.50
Mt. Zion Cong	14.11
Total	$ 29.21

Children's Welfare Fund

Berea Cong	$ 2.00
Palmyra Cong	1.00
Liberty Cong	1.45
Cherry Box Cong	.45
Oronogo Cong	.60
Mt Zion Cong	5.71
Total	$ 11.21

Hesston Academy

Oronogo Cong	$ 1.00
Mt. Zion Cong	.22
Total	$ 1.22

General Fund (District Board)

Berea Cong	$ 2.00
Palmyra Cong	.50
Coalridge Cong	17.59
Liberty Cong	1.00
Cherry Box Cong	1.00
Mt Zion Cong	6.56
Oronogo Cong	1.00
Alpha Cong	7.75
Total	$ 37.40

General Fund (General Board)

Palmyra Cong	$ 5.35
Bethel Cong	3.35
Liberty Cong	3.85
Cherry Box Cong	.60
Oronogo Cong	1.00
Mt Zion Cong	7.86
Berea Cong	.25
Total	$ 22.26

India General

Berea Cong	$ 3.85
Bethel Cong	3.45
Liberty Cong	5.30
Spring Valley Cong	4.50
Cherry Box Cong	2.15
Oronogo Cong	.65
Mt. Zion Cong	23.02
Total	$ 42.92

Sanitarium

Berea Cong	$ .50
Palmyra Cong	.10
Mt. Zion Cong	.36
Total	$ .96

Orphans' Home

Palmyra Cong	$ 1.00
Liberty Cong	.40
Cherry Box Cong	1.25
Mt Zion Cong	3.17
Total	$ 5.82

Old People's Home

Palmyra Cong	$ 1.00
Liberty Cong	.25
Oronogo Cong	.45
Mt Zion Cong	2.01
Berea Cong	.50
Total	$ 4.21

Chicago Missions

Berea Cong	$ .50
Total for month	$155.71

SOUTHWESTERN PA. MISSION BOARD

H. Frank Reist, Scottdale, Pa., Treas.

Home Missions

Thomas Cong	$ 19.17
Weaver Cong	9.65
Total	$ 28.82

India General

Springs Cong	$ 10.00
Oak Grove Cong	.75
Total	$ 10.75

Old People's Home

Altoona Mission	$ 3.00
Rockton Cong	1.20
Total	$ 4.20

Altoona Mission

Springs Bible Reading	$ 5.00
Stahl Cong	12.35
Total	$ 17.35

Altoona Mission Building Debt

Belleville Cong	$177.10
Allensville Cong	96.25
Mattawana Cong	107.25
Millwood Maple Grove Cong	202.00
Conestoga Cong (A. M.)	367.25
Locust Grove Cong	33.00
Martinsburg Cong	82.00
Schellburg Cong	10.00
Scottdale Cong	130.00
A Friend	10.00
Total	$1214.85

General Fund (District Board)

Scottdale Cong	$ 15.28

Rural Fund

Glade Cong	$ 2.55
Casselman Cong	4.28
Oak Grove Cong	.75
Scottdale Cong	16.32
Total	$ 23.90
Total for month	$1315.15

FRANKLIN CO., PA., AND WASHINGTON CO., MD., MISSION BOARD

B. E. Stauffer, Maugansville, Md., Treas.

General Fund (General Board)

Clear Springs Cong	$ 11.30
Lizzie H. Eshleman	5.00
Marion S S	25.00
Marion S S Meeting	23.75
Total	$ 65.05
Peter R Eshelman and wife	$ 5.00
Chambersburg S S	25.00
Reiff Cong	61.25
Total	$ 91.25

Home Missions

Row Cong	$ 22.25
I I Lesher	22.25
Total	$ 44.50
Total for month	$200.80

Received by Mission Stations and Benevolent Institutions Direct

Lima Mission

Oliver Yoder	$ 5.00
J. Y. Smucker	3.00
Earl Yoder	2.10
Dan Yoder	3.00
S. E. Allgyer	5.00
Joe Hooley	1.00
E. F. Smucker	1.00
Christ Byler	5.00
Jonathan Hartzler	1.00
Oliver Byler	5.00
John K. Yoder	1.00
Noah Troyer	3.00
Aaron Yoder	1.00
Sam Werye	2.00
A L Yoder	2.00
Joe Stutzman	1.00
Eli Yoder	20.00
Glenn Umble	1.00
Nancy Umble	5.00
Sam Yoder	1.00
Jake Troyer	.50
Jacob Kauffman	1.00
Menno Yoder	1.00
Uriel Yoder	2.00
J. K. Yoder	2.00
Amos Yoder	10.00
Amos King	5.00
Milo Hagey	1.00
Sunday Evening Col.	22.21
S S Col	22.10
Friends	.80

Provisions

Seven Individuals	14.05
Total	$149.76

Canton Mission

E. J. Leatherman	$ 10.00
Walnut Creek Y P B M	7.00
Martins Y P B M	7.50
E D Hess	.75
A Sister	2.00
North Lima Cong	9.00
Mrs J A Lichty	6.00
Oak Grove and Pleasant Hill Cong	20.00
Pleasant View S S	3.50

Provisions

Walnut Creek per Alex Hostetler	3.50
Total	$ 69.25

Fort Wayne Mission

J. E. Hartzler	$ 2.00
Friends Fulton Co O	5.00

Provisions

Clinton Frame Cong	20.00
Total	$ 27.00

Kansas City Missions

Matt. 6:3	$ 5.00
Caleb Winey	2.00
Walter Buch	.75
O. W. Swartzendruber	30.00
Isaac O. Lehman	1.00
Fred E. Swartzendruber	45.00
J G Wenger	1.00
Shem Swartzendruber	25.00
Minnie Kanagy	.50
Ed G Kauffman	5.90
J V Fortner	2.00
Peabody Cong Kans	4.00
Sister Bissey	.50
Bro. Buch Jr	1.00
Bro. Buch Sr.	1.00
Abraham Eby	5.00
Mr Hollcroft	1.00
Abraham Eby	5.00
Bro Loucks	1.00

Provisions

Sycamore Grove Cong.	15.95
Mt Zion Cong	8.35
Bethel Cong	11.95
J C Driver	.30
West Liberty Cong Kans	8.51
Mrs Smith	.10
Simon Guengerich	4.15
Peabody Cong Kans	6.45
Total	$192.41

Chicago Missions

Visitors (26th St.)	$ 4.00

Provisions

Flanagan Ills	8.30
Metamora Cong and Individuals	25.00
Total	$ 37.70

Youngstown Mission

(City donations)

H H Stambaugh	$100.00
John C Wick	100.00
Myron C Wick Estate	150.00
Robert Bently	100.00
Brier Hill Steel Co	250.00
Myron I Arms	100.00
Arabella Crandall	50.00
Charles Crandall	25.00
Stambaugh Thomson Hardware Co	25.00
Farmers Dairy Co	20.00
J R Thomas & Sons	15.00
Ideal Plumbing Co	3.93
H E Cooler	2.00
A Friend	1.00

(Country Contributions)

Barbara Otto	2.00
J Y Smucker	6.00
Naomi Erb	3.00
A Friend	5.00
Bro Detweiler Seville	1.10

Provisions

Midway Cong	106.55
Rent	11.50
House Income	58.50
Sunday Evening Offering	4.06
Total	$1139.64

Orphan's Home

Special Support	$347.25
Boyd Sieber	1.00
C C Short	2.00
Abraham Eby	5.00
Moses Beachy	2.00
Provisions	111.85
Rent	4.99
Total	$474.09

Sanitarium

Hospital Fees	$395.60
Mr Fuller	1.00
La Junta Sewing Circle	4.00
Woodruff Endowment	14.00
Litwiller Endowment	10.00
Merchandise sold	4.00
Total	$428.60

Grand total for month $8285.91

Gratefully submitted,
G. L. Bender, Treas.,
Elkhart, Ind.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUGUST 9, 1917 (Gospel Witness Established 1905) No. 19

EDITORIAL

"Prove all things."

Those interested in the time of holding the Virginia Conference will please read the announcement on last page. If we read that announcement aright it means that the Virginia Conference will meet immediately after the General Conference, depending upon whether General Conference closes its work on Thursday evening, Friday noon, or some later date.

The brotherhood in Virginia is making commendable preparation for the care of the coming meeting of our General Conference at Harrisonburg. They are going about the work in their usual whole-hearted way and we believe that this will not only be reflected in the gratitude of those attending from a distance but also in the efficient work done by the conference. The indications are that there will be an unusual amount of work to be done by this meeting.

Our Young People.—We hear much about "holding our young people." No subject can be of greater importance. If they are not held for the Church, then there will be no Church in the next generation. But holding them for the Church means more than merely enrolling them as members and then throwing out inducements so that they may consent to continue to be members. Unless they are led into a definite experience of salvation, a complete surrender to God, a forsaking of and cleansing from sin, a separation from the world and devotion to the cause of Christ and the Church, a holy life and active service in bringing the lost to Christ they are lost to God whether they are church members or not. Let us do our best to win them for real salvation and to hold them for real, devoted service to God and the Church. The crying need of today is men and women who will embrace the simple faith, live the simple life, teach the whole Gospel of Jesus Christ, and spend their lives in making the Gospel of salvation known to all men. When your young people are held to this standard you can truly say that you have succeeded in holding them for the Church.

MINISTERIAL LIST

To our Ministers and other Workers Interested:—The time has come when we must take up the work of getting out the Family Almanac for 1918. One of the valuable features connected with it is the ministerial list found in the latter part of the Almanac. We want that list to be as nearly correct as it is possible to make it. Since the Church statistics have been last collected there have been deaths, ordinations, changes in location, etc., that call for a further correction of the list. If you will therefore take the pains to turn to the ministerial list in your Almanac, examine the list in your district, and send us whatever changes in the way of deaths, ordinations, removals, misspelled names, etc., that come under your observation we will greatly appreciate the favor. Be sure you are exact in your spelling, and the P. O. addresses given. Address,

Mennonite Publishing House,
Scottdale, Pa.

Of Interest to Our Young Men.—Mention has been made in these columns, from time to time, of the importance of leaving nothing undone on the part of those desiring exemption from military service. The following from the official rulings of Provost Marshal General Crowder should be carefully noted by every one interested:

Procedure of Local Boards

(l) No oral argument or appearance by attorney.

Local boards will not permit applicants to appear by attorney, nor will they hear oral argument or receive written legal briefs.

(m) Legal questions.

Cases of doubt on legal questions will be stated in the form of an inquiry and forwarded to the governor. In formulating such questions, the local boards may consult with the county or city attorney.

(n) Proof by affidavit, but board on its own motion may investigate truth of affidavit.

The regulations prescribe that proof of the various claims shall be made by affidavits of a specific tenor. Also in section 17, a, c, d, e, and f, and in section 20, a, b, and i, it is prescribed that applicants may make "presentation by affidavits of such other evidence as may be required in the opinion of the local board to substantiate such claim." These provisions are intended to expedite proceedings by restricting the presentation of proof by claimants as much as possible to affidavits. Local boards should bear in mind that their procedure is not controversial. On information brought to their attention by claims and affidavits, they are to investigate the merits of each claim. But no person has a vested right to appear personally before a board and urge a claim by argument or to submit other than proof by affidavit of claims to the board. Ordinarily the board should act on the case as presented by the claim and the supporting affidavits; but where the board is not satisfied with the evidence presented it may investigate the facts stated in the affidavits by interrogating the affiants or other persons.

It will be noted—

1. That there will be no necessity of employing attorneys, as the exemption boards want facts, not arguments.

2. That the evidence, as far as possible, should be reduced to writing, backed up by affidavits.

3. That any attempt to argue your case will not only be useless but unwise, as the spirit of controversy arouses antagonism.

4. That your claims for exemption should be clearly stated, your conscientious scruples clearly defined and the rest left to exemption boards to decide according to the law and the evidence. Their decision having been made, it will then be for you to decide whether you can conscientiously perform the service assigned or whether conscience based on Scripture compels you to decline and suffer whatever persecution may be meted out to you.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

NO VICARIOUS ATONEMENT

An esteemed minister of our church forwarded a book to us for inspection entitled "Infallible proof of three immutable witnesses" alleging to prove that the crucifixion occurred on Wednesday, and in the body of the book he denies the vicarious and substitutionary sufferings and atonement of Christ, the reasoning of which is on par with his alleged infallible proof of the crucifixion of Christ having occurred on Wednesday. In fact, the whole book is a conglomeration. Among the things he says, "The Bible is not a book of morals, showing a rule of life we must live in order to be saved, but it is a book of doctrine which leads us to a knowledge of God." The Bible is both a book of doctrines and teaches how a saved person is to live and conduct himself with the view of demonstrating to the world the divine reality of the Christian religion and in order to be finally saved. In this particular it is "A lamp to our feet and a light to our path." The author's position on the atonement, being neither vicarious nor substitutionary is nothing new but is the vaporing of the so-called but badly misnamed New Theology. If the Bible does not teach the vicarious and substitutionary sufferings and atonement of Jesus Christ, then the English language fails in expressing one of the most tremendous facts of the Bible and of history.

The fifty-third chapter of Isaiah does teach the vicariousness of His death and the substitutionary nature of his oblation on the cross. Anyone who can deny that both are taught in that chapter as also throughout the New Testament Scripture is competent to deny anything that is presented as based upon facts in history and in theology. The book referred to is not worth the paper it is printed on, for the author assumes to be wise above that which is written. What is gained by trying to prove that Christ was crucified on Wednesday instead of on Friday as accepted by the ablest scholars of the centuries past. The fact that he was crucified, vicariously so, is of supreme importance and of more significance than to seek to establish another date on which it occurred. "The Infallible proof" that is the flying color of the book, is not so infallible as it may appear in reading casually, when subjected to a critical anaylsis and careful comparison with biblical literature and the most reliable and balanced scholarship of the present day.

Paul declares, "For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." If that does not teach substitutionary atonement then language cannot express a thought intelligently and convincingly. To us that passage read and compared with Isaiah fifty-third chapter, forever settles the fact that Christ's death was both vicarious and substitutionary. Take the vicariousness and substitutionary elements out of the atonement of Christ and you have no substance left, in fact, the whole atonement provision is negatived. The Bible fairly groans with the thought that Christ died in our stead, and that His shed blood is the antidote for our sins. The vicariousness of Christ's death is what gives the atonement its efficacy and perpetual merit. Men like the author of the book referred to come to the Scriptures, as those cited and others, with a theory of their own and hence force interpretations to bolster up their theory, no matter how conclusive the language of Scripture may be. Most errors in doctrine presented in modern books on the atonement occur in that way.

But that is not the honest way to get the sense of Scripture on such a cardinal doctrine as the atonement of Christ. No honest man would read history in that way nor investigate science in that way. Preconceived notions must be laid aside and the Word of God must be studied in the light of its own testimony and interpretation, its own statements, its own established facts and its own logical conclusions. We would warn Evangelical people everywhere against such books. There are many books on the atonement that are in harmony with the teachings of the Evangelical Association other than the one alluded to and similar ones that are on the market, that will confirm the vicariousness of the atonement which will prove a blessing to the reader. We understand the author cited above is sending copies of his heterodoxical book to Evangelical ministers with the request to distribute them among our people. Let no one be misled by the somewhat catchy caption of his book. It is unsound in doctrine and hence unsafe to be read in Evangelical homes. —Evangelical Messenger.

"The more good, true friends one has the more pleasure there is in living, the more opportunity there is for co-operation in doing good."

"We should be careful not to estrange a friend by thoughtlessly wounding his feelings."

THE HUTTERITE BRETHREN AND WAR

(The following it a petition recently submitted to President Wilson. We give it to the public, partly because of the light it throws on these people and partly because it contains food worthy of our meditation. —Editor.)

To the Hon. Woodrow Wilson,
President of the United States,
Washington, D. C.

Our Dear President:—

We, the Hutterian Brethren Church, also known as Bruderhof or Communistic Mennonites, comprising about 2,000 souls, who are living in eighteen communities in South Dakota and Montana (organized as a Church since 1533), kindly appeal to you, Mr. President and your Assistants, briefly wishing to inform you of our principles and convictions regarding military service. Being men of lowly station and unversed in the ways of the world, we would ask your indulgence if in this letter we should miss the approved form.

The fundamental principles of our fainth, as concerns practical life, are community of goods and nonresistance. Our community life is founded on the principle, "What is mine is thine," or in other words, on brotherly love and humble Christian service, according to Acts 2:44, 45: "And all that believed were together, and had all things common and sold their possessions and goods and parted them to all men, as every man had need." Hence we differ fundanemtally from non-Christian communistic systems, with their principle, "What is thine is mine." We believe the community life, if not based on Christian love, will always fail. Our endeavors are of a religious nature throughout, and we know that very few people are willing to accept our faith, denying themselves and serving God by serving each other in community life, as we do.

We are free from political ambitions and recognize civil governments as ordained of God. We honor our civil authorities and in our daily evening prayer meetings, which are regularly attended by all our mombers, as well as in our Sunday services, we pray for our government. We have always willingly paid taxes on our real estate and personal property, although we were told that our property, being held by a religious corporation, is not taxable according to the law. It need not be said that we do not permit our widows and orphans, invalids and feeble-minded to become a burden to the county or state.

Our community life is based on God's Word, and we could not serve God accord to the dictates of our conscience if we were not permitted to live together in our communities. Our members would, by the help of God, suffer

what He may permit, rather than consent to leave the community life.

On the principle of nonresistance our position is strictly in accord with the New Testament teaching. Our Confession of Faith shows that we hold the government to be ordained of God for the reason that not all men are followers of the meek and lowly Savior, and that we further believe, the government should protect those who do good and punish the evildoers according to Rom. 13:1-7. The Church, however, must conform to the express teachings and example of the Master. She is in the world, but not of the world. We have never taken any part in the election of civil officers. Without boasting we can say that our life has been consistent with this principle. To go to law is contrary to our convictions and is not permitted among us. Our young men could not become a part of the army or miltary organization, even for noncombatant service, without violating our principles.

Our comprehensive Confession of Faith was written in 1540 and printed for the first time in 1565. The voluminous Chronicle of our Church, which gives our history since the year 1530, is mentioned in the article, "Mennonites" in the International Encyclopedia. The principal contents of our Church Chronicle were published by Dr. Joseph Beck, in 1883, under the title, "Geschictsbuecher der Wiedertaeufer." Our history is written with blood and tears; it is largely a story of persecution and suffering. We have record of over two thousand persons of our faith who suffered martyrdom by fire, water, and the sword. Our Church has been driven from country to country, and rather than to compromise their principles, have fled to various countries until at last they emigrated from Russia to this country in 1874.

We would further say that we love our country and are profoundly thankful to God and to our authorities for the liberty of conscience which we have hitherto enjoyed. We are loyal to our God-ordained government and desire to serve our country in ways and duties which do not interfere with our religious convictions. We humbly ask you, Mr. President, not to lay upon us any duties which would violate our Christian convictions, and we hope, you believe with us, that we ought to be faithful to the teaching of God's Word and the dictates of our conscience, and should suffer what He may permit, rather than to do that which we clearly recognize to be contrary to His Word.

Dear Mr. President, we humbly ask that we may be permitted the liberty to live according to the dictates of our conscience as heretofore. With the vow of baptism we have promised God and the Church on bended knees to consecrate, give and devote ourselves, soul and body and all, to the Lord in heaven, to serve Him in the way which, according to His Word we conceive to be acceptable to Him. We humbly petition our Honored Chief Executive that we may not be asked to become disobedient to Christ and His Church, being fully resolved through the help and grace of God, to suffer affliction, or exile, as did our ancestors in the times of religious intolerance, rather than violate our conscience or convictions and be found guilty before our God.

For proof that our attitude on the points in question is one of conviction and not of arbitrariness, we would respectfully refer you to our Confession mentioned above, as well as to our life and history. We desire to serve our country and be respectful and submissive in every way not interfering with serving our God consistently. We are sincerely thankful for having been granted shelter and protection by our government and for having enjoyed full religious freedom up to the present time, and we are quite willing to do something for the good of our country, provided that it is not against our conscientious convictions.

Very respectfully yours,
Hutterian Brethren Church,
David Hofer.
Elias Walter.
Joseph Kleinsasser.

PRAY AND OBEY

By John Schrock.

For the Gospel Herald.

> And he spake a parable unto them to this end, that men ought always to pray and not to faint. . . . And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?—Luke 18:1, 7.
>
> I exhort therefore that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.—I Tim. 2:1, 2.

When we see that God hears the prayers of man, how zealous in our prayers we should be at all times. We see a great danger for some of our young people getting entrapped by the evil one to bring them to the great slaughter of men, which is going on now. God says, "Love your enemies . . . . do good to them that hate you." "Pray without ceasing." Think of what happened when Peter was imprisoned and "prayer was made without ceasing by the church unto God for him" (Acts 12:5). Are we praying in behalf of our young men that they might be exempted by the rulers of the government of this land. For our kingdom is not of this world, therefore we don't use the carnal weapon. Jno. 18:36; II Cor. 10:4.

Not all of you have sons that are of the age they want for this cruel war. We should therefore the more earnestly work and plead for them that are standing outside, and those that are unsaved and have not the assurance of the Holy Ghost power. "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:7—read also Jno. 14:13, Matt. 21:22). Do we really believe that God does hear our petitions in their behalf. If not, then quit praying for them for a while, and pray for yourselves that we may have that living faith in Christ Jesus. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand, above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." In order to quench the darts of the evil one, it is necessary to continue in prayer, day and night. Just as soon as the soldier goes to sleep or is not watchful the enemy comes and takes his advantage to overthrow him. So it is with us as soldiers of the cross of Christ. The Spirit life cannot long exist without honest and sincere prayer, believing that we receive what we ask of Him, because we keep His commandments and do those things that are pleasing in His sight. I Jno. 3:22. Some will take these commandments to mean only ordinances; such as communion, feet washing, etc., saying, "I keep all these." There are many other things commanded just as important. "Therefore all things whatsoever ye would that men should do to you do ye even so to them: for this is the law and the prophets" (Matt. 7:12, read also Rom. 12, Rom. 13:7-10. It seems to me that the church should be much aroused under the present condition of things.

God made many promises to His people. It seems that many promises are not fulfilled, not because God does not do His part, but because people don't get in a position that God could bless them. He that loves me keeps my commands. What He says He means. When He says do, are we not guilty if we don't obey. When He says, "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head . . . . if it be a shame for a woman to be shorn or shaven let her be covered," He means what He says.

Let him use us as instruments in His hands just as He sees fit. Just as we use our dead instruments in our hands to do a good work for us, a dead instrument is much more easily handled to our advantage than a live one would be. Are we in Christ's hands? If we are dead He can use us according to His good pleasure. Give God the glory, for all things work together for good to them that love the Lord.

Protection, Kans.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald

Chicago, Ill.
(Home Mission)

Dear Herald Readers:—I want to write you of the various changes we have made relative to our work here at the Mission. No doubt many of the friend and contributors are wondering what we are doing. Many of you know we are going through a number of changes that we hope will work out for the best. About July 1 we moved from the old place to another hall on Canalport Ave., and we are planning to stay there until the new church is erected. This hall is the same size as our old one on 18th St., but there is no basement for Sunday school work. We found it impossible to handle our school so we rented another hall close by for the beginners and primary work. This is far from ideal and separates the school. But it is the best we can do.

The workers do not live above the hall as at the old place on 18th St. They live at 1907 S. Union Ave., just a block west and a block south of the old place. Any friends coming to the city can easily find us without any trouble if they remember the address of the old place. We are now settled for our work for the fall and winter. Our change has been a little hard on our Sunday school, but we hope to get it back to normal again.

After a number of meetings regarding the erection of a new church it was decided to wait for the present until a change can be made in the present plans. No doubt a fuller explanation will be given by the Board at some later date. While it is a disappointment to many of our workers, nevertheless we are willing to be patient and trust God for better results at some later date. We appreciate the work of the contributors and the friends who are praying for us. We appreciate the efforts on behalf of the Board in the matter of giving us what our work demands.

We ask you to pray for us that we may be willing to be faithful in the work to which God has called us.

Yours in His service,
A. H. Leaman, Supt.,
Mission, 1907, S. Union,
1957 Canal Port Ave., Chicago.

To be trusted is a greater compliment than to be loved.—George Macdonald.

ORPHANS' HOME LETTER

For the Gospel Herald.

Greeting in Jesus' Name:—We are sorry to say that Bro. Metzler has not improved very much since he was stricken, over two weeks ago. He is still unable to talk, which makes it very hard, and he takes very little nourishment. Some days he seems so much brighter and better, then again he is worse. His daughter, Edna, has been at his bedside for nearly two weeks, and his two sons also were here. We hope there will soon be a change for the better.

We have quite a number of boys and girls that ought to be placed out in good Christian homes until of age. Will you not "do your bit" to make this world a brighter place for a homeless boy or girl? If you cannot take a child into your own home perhaps you can interest some one who can.

With the cost of living so high and constantly increasing it makes it doubly hard for institutions like the Orphans' Home, that have nothing to sell and everything to buy, to provide the daily food and other necessary supplies for our family of 80 boys and girls. Just to illustrate—our bread bill is nearly $80 a month, and at present prices our coal bill for next winter will be $500.00 or more.

But we do not believe the Lord is going to allow His work to suffer for lack of funds if our wants are made known. Last fall the request was made for canned fruit for the Home, to which quite a number of our friends generously responded. So we will at this time urge our friends to prepare for sending us fruit again this year. Will you be the someone in your community to see that fruit will be collected and shipped? We will be glad to send, charges prepaid, a barrel of empty fruit jars with new rubber bands, to any of our friends who will return the same number by freight, filled with fruit for the Home. Be sure to give shipping directions and ship early before freezing weather sets in, as in these days of congested shipping it requires a long time for freight to go through.

Thanking you in advance for anything you may do for the Home, we again ask to be remembered in your prayers.

The Workers,
Per F. I. Smucker.
West Liberty, Ohio, July 28, 1917.

"One way to gain strength to overcome temptations is to think of the consequences that will follow if we yield to them. Many sins are the result of thoughtlessness."

I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have.—Lincoln.

SOME INDIAN DOINGS

By Crissie Y. Shank.

For the Gospel Herald.

To persuade the evil spirits that a child is not worthy of their attention, parents often welcome a child at birth with several slaps and it may be called "Fly," "Grasshopper," or some bad name. The more a child is appreciated the more will displeasure be pretended for by so doing it is supposed that evil influences will be kept away. To deceive the demons, a mother will sometimes put a new baby in a dirty basket, and sell it for a few minutes to a neighbor for some small shells or couries, worth perhaps the tenth part of a cent.

The belief that there are 8,400,000 human, animal, and plant lives, thru which a man must live, perhaps accounts for the veneration in which snakes are held. If a snake happens to get into a house, far from turning out the inconvenient guest it is fed plentifully with milk, eggs, bananas, and other food which it is likely to fancy, and sacrifices are offered to it daily. Even if a whole family were in danger of losing their lives, no one would be bold enough to injure or kill an inmate that might be some ancestor come back to look after his treasures. Hindus have been known to keep deadly snakes in their houses for years, feeding and petting them. Snake worshipers place offerings with prayers and invocations before the holes of the creatures and there are special shrines and temples erected in their honor and for their worship.

The cow, and next to her, the bull ranks highest in India's animal worship. When the end of a sick person is drawing near there is a custom of bringing in a cow, so that the dying man may lay hold of its tail, and in this way even a criminal will be helped by this sacred animal to cross the river of death. To kill a cow is not only a crime but an awful sacrilege which can only be expiated by the death of the offender; while to eat the flesh of a cow is a defilement which cannot be purified. The sacred bull is quite a common object, wandering wherever he likes, sampling grain and vegetables, or endangering lives, with no one to interfere, for he is sacred.

Dhamtari, India.

It is a mean heart that does not appreciate what others have done to make our lives pleasant and prosperous. But there are many such thankless persons throughout our country. Thankfulness is a beautiful grace which all should seek to have.—Sel.

"Smile a bit—the world has plenty of gloom already."

PLAGUE AT DHAMTARI

By Lydia Lehman.

For the Gospel Herald.

Plague had been raging for several months in villages, towns and cities neighboring Dhamtari when early in February it made its way down the little railroad and seated itself evidently to stay a while. Although, being all around, it was expected and some precaution taken, yet this dread disease has taken many a life.

Plague is one of India's curses. There are two very common kinds, viz., pneumonic and bubonic. The pneumonic goes to the lungs and the chances for recovery are only one in a hundred unless inoculation has preceded the attack. Bubonic or the kind at Dhamtari now, forms buboes under the arms, at the neck and in the groins. Very high temperature and severe pain all over the body accompany this disease and the chances for recovery are more than in the former. It spreads in damp cold weather. The only hope of wiping it out when it once gets started is the hot sun. People are anxious for the hot season to stay the disease. The greater part of Dhamtari is living in grass or bamboo huts outside of town. Hundreds have been inoculated but yet the unsanitary conditions that exist and the indifference of the people, together with their perfect submission to the Fates makes it very hard to accomplish much in keeping such diseases from spreading. Most of the Christian people at Dhamtari have been obliged to leave their homes. All the orphan boys, and all the missionaries and children at Dhamtari and Balodgahan were inoculated except the writer and baby. Some of the missionaries have been away from their homes since the middle of February looking after their work as best they could by going back and forth. Others have been living in the mango grove with the boys to avoid being in the bungalow where rats might fall dead.

Rats carry the plague fleas. As soon as rats are found dying the only thing to do is to kerosene and burn the rat and vacate at once. In such cases government at once unroofs the houses, disinfects and orders all in that section to move out in the open in these huts made of grass or bamboo mats which are provided free of charge by government.

There is also no fee for inoculation as an inducement to the people to save their lives. Were there a fee very few would have it done. Rather die.

Amid all this confusion Dr. Esch and family packed their goods for leaving. Under the present conditions it has been difficult to carry on any work at Dhamtari with success. Schools have had to be closed. Bible women's work stopped partly. But we are grateful that His promises are sure and thus far none of the Christian people have been attacked. The people at Dhamtari continue to ask an interest in your prayers in behalf of the work.

Dhamtari, India.

SOME INDIAN SAYINGS

By Crissie Y. Shank.

For the Gospel Herald.

Eggs and oaths are soon broken.

Today's egg is better than tomorrow's hen.

No man will build himself a hut until he has got wet; no man wll stoop until he has bumped his head.

He who does not climb will not fall.

To swallow the camel and choke at the tail.

The little pot soon boils.

Contentment is great wealth.

The wound will heal; but the scar will show.

Why trouble to count the miles of a road you need not travel?

He who pursues two hares will catch neither.

By caring for couries (the one hundred and sixtieth part of a cent, in value) wealth is won.

To invite Satan is easy, to dismiss him is hard.

Prepare for death, but sow your field.

The world's praise is a puff of wind.

Dhamtari, India.

FOURTEEN KEEPS

He will **keep** thee as the apple of His eye.

He will **keep** thee in all thy ways, lest thou dash thy foot against a stone.

He will **keep** thy foot from being taken.

Lest any hurt thee, He will **keep** thee day and night.

He will **keep** thee as a shepherd doth his flock.

He will **keep** thee from the evil that is in the world.

He will **keep** thee from falling.

He will **keep** thee from the hour of temptation.

He will **keep** thee in all places whither thou goest.

He will **keep** thee in the way, and bring thee into the place which He has prepared.

He will **keep** the feet of His saints.

He will **keep** that which thou hast committed to Him.—Selected.

"We should carefully consider our thoughts before we speak, and then having spoken the things that we think are right we should make our actions agree with them."

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain.—Titus 3:9.

Explain the latter clause of Matt. 16:18: "And the gates of hell shall not prevail against it." C. S.

Christ is here speaking of the safety, security, and sanctity of His Church. In answer to the question asked by Him (v. 15), "Whom say ye that I am?" Peter as the spokesman of the twelve answered very promptly and emphatically, "Thou art the Christ, the Son of the living God." Our Lord responded (referring either to Himself or the statement made by Peter): "Upon this rock will I build my church." The Church of the living God, the foundation of which is so firm and securely grounded, that no power in the universe can shake or move it, even "the gates of hell shall not prevail against." In our humble opinion "the gates of hell" referred to by the Master are the powers, policies, and influences of the devil's kingdom; the means, methods, and tactics used by the evil one to lead men and women to perdition. **Gates** are a means of entrance or exit, into or out of certain places or enclosures. Hell is the place of eternal torment into which numberless human beings are led by the deceiver of souls through various methods or ways which are the **gates** or means or entrance into the lost world.

The following are **gates** or avenues leading to **hell:** Worldly pleasures, fleshly lusts, carnal gratification, self-exaltation, and satanic depravity manifested in pleasure seeking, vanity, pride, love of money, honor seeking, idolatry, scepticism, infidelity, irreverence, lying, profanity, blasphemy, revelings, adultery, fornication, lasciviousness, envyings, wrath, strife, seditions, drunkenness, murder, etc., etc. The Omnipotent, Omnipresent, Omniscient Christ being the foundation and founder of the Church of the living God, it is securely grounded and its members are safely sheltered from the deadly assaults of the devil and all the influences of evil which he has set in motion through the enticements of the world, the inclinations of the flesh, and the deceptions of the prince of darkness.

J. S. S.

The blessings we enjoy in our fair land have not come to us accidently. They are the direct results of the life and service of those who have lived before us. We have entered into the posesssions and enjoyment of their labors.—Sel.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

A REMINISCENCE

"Being dead, they yet speak."

By Geo. R. Brunk.

For the Gospel Herald.

She was a fair and guileless country maid
Love-mated to a stalwart orphan boy,
Though circumscribed by poverty and toil,
Life was to them a brimming cup of joy.
But from the South there rose a threatening storm
And all the land was darkened by the cloud,
On every side high flamed the fires of hate,
And all the dogs of war were howling loud.

He was a fugitive for conscience' sake,
And hiding here and there to save his life,
Could scarce by secret toil earn daily bread
To feed his little babe and lonely wife.
Alone she watched the sick and dying child,
No tears or prayers or human help could save,
And stood alone in the most trying hour,
For he was hunted even at the grave.

Pressed hard at last he left his native home,
Through forest, vale and mount like hunted deer,
No more to see the face of kindly friends,
No more their words of consolation hear.
She waited—but no message ever came.
In dreams she saw him languishing in jail,
Or facing for his faith the firing squad,
Or lying dead in some forsaken vale.

Hope pictured him among the Northern friends,
And though by nature timid as a dove,
She braved the dangers of the strife-torn way,
To seek afar the object of her love.
There was no halt for bridge aflame with fire—
She forced the horse to ford the frightful stream,
And turned not back for soldiers' stern command,
For God Himself, no doubt, had intervened.

Passing at last beyond her native state
She drove, a stranger, in a city street,
Keenly she scanned the throng that passed her by,
But scarce dared hope her husband here to meet.
The Lord it seemed had led her to the spot,
And thus he hears the broken heart that cries
For just inside he labored at his trade,
And through the glass they met each others' eyes.

Then swiftly passed a few most joyful years,
With labor hard, but mixed with ardent love,
A joyful band of children circled them,
And heaven smiled upon them from above.
Then came the time of which they long had dreamed:
To seek a home and settled peace and rest;
I see the prairire schooners day by day,
Slow winding to the dim and distant west.

Worn and haggard they reached the journey's end;
He looks about upon the fertile plain,
Then weak and sick he seeks the sheltering shed,
But never rises from his couch again.
The children sicken quickly one by one,
And three lie with him underneath the sod.
Above the lonely mounds the wild grass waves,
But over them is still the eye of God.

Pass quickly by, black years, pass quickly by,
Sweet charity now veil a widow's wrongs;
A one-armed child must fight the wolf away,
The weak must struggle daily with the strong.
O mother heart, O broken mother-heart,
I still can see thy grief and scalding tears
And I a child still sobbing in thy skirts,
The picture grows no dimmer with the years.

There are the years of hard and thankless toil,
The settled grief for children wayward grown,
The silent sorrow of a cold neglect,
We would to God such things could be undone.
We bless the Lord for later, golden years,
When all were safe within the Christian fold,
And gathered oft within her pleasant home,
To show our love and comfort her when old.

In all the sorrows of which her life was full,
Her loyalty to God had never waned.
She never spared to do her children good,
Though often with their waywardness was pained.
When we were called about her dying bed,
And tearfully confessed our failings o'er,
She gave her dying blessing all around,
And passed with joy to those gone on before.
How well it is God has tomorrow veiled,
Else future tears would drown the present joy,
And rugged paths o'erhung with endless storm,
If seen ahead might faith and hope destroy.
Today we cheerful build for years to come—
Tomorrow's storm may sweep it all away.
With steady steps we march to unknown graves,
For God gives strength accord to our day.

Denbigh, Va.

GOLDEN MOMENTS

By Katie Swope.

Why do we say "golden moments?" Because they should be just as precious as gold to us, and even much more so. It is God's time we are using, not ours. Time is only given us to live in. "The earth is the Lord's and the fulness thereof." We do not find anywhere in God's Word where He tells us to spend our time in idleness or to do anything that is not for His glory, for the sustenance of our natural bodies, for the good of fellow men.

Much time is wasted in many ways; some in idle talk, jesting, making unbecoming remarks, speaking evil of one another, telling erroneous tales, and even speaking vulgar things, often in the presence of children and thereby teaching them things they had best not know.

We should always speak in a way that is pleasing unto the Lord. We are to give an account of every word we speak and if we are not very careful we will not be able to answer the way our Savior wants us to. "It is not that which goeth into a man's mouth that defileth him, but that which cometh out."

We that have children in our care often say we have no time to help them to study the Bible or even help them to gather little funds for missionary purposes, this should not be. One of our greatest aims should be the welfare of our children. God does not only want the parents' names written in heaven but He wants the children's there also. God has abundantly blessed us with all the bounties we need. and then we are too much burdened with the cares of this life to spend a few moments for His cause. "As a father pitieth his children so the Lord pitieth them that fear him." Now do we really pity our children if we don't take time to teach them His Word and instruct them how to live to become a child of His? Can we expect our heavenly Father to have time to pity us? If we would spend more time studying and meditating on God's Word and in prayer to our heavenly Father it would be a benefit to us and much good would be done.

I make an appeal to our young people, and older ones as well, to study—if nothing more than to commit to memory some scripture verse, it will be of use to you some time in life. I myself must confess I have wasted a good many moments I should have studied my Bible that I might be more able to give a cup of cold water to some thirsty soul or give the needed light to some one down in sin and darkness. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." If we do not take care of the moments, I am sure we will not study very much. Time waits for no man, a moment once past is gone forever. The way we spend our time here in this world determines our destiny for eternity.

Dayton, Va.

Sunday School

For the Gospel Herald.

Lesson for Aug. 19, 1917.—II Chron. 34:14-33

FINDING THE BOOK OF THE LAW

Golden Text.—I will not forget thy word.—Psa. 119:16.

Introductory.—The character of Josiah was dwelt upon in the last lesson. What we have in this lesson may be taken as a result of his faithfulness. In the first place there was a great awakening. That of necessity means an enlightenment. Christ says, "If any man will do his will, he shall know of the doctrine." In a similar way, the awakening under Josiah occasioned a searching after light, and this led to the (apparently unexpected) discovery of the law. It made a profound sensation, as we shall notice later on. The law had been lost because the people neglected it. Many a precious Christian doctrine is lost to view because one generation neglects it and the next knows nothing about it.

The Book Found.—The book of the law was found on this wise: In the repair of the temple there was a general cleaning up. The discovery of the book seems to have been accidental; they were after money. Yet that does not detract from the goodness of Hilkiah the priest, whose sole object in bringing out that money was to repair the house of the Lord. And while he was doing that he had his eye open to everything that he might find. We are not surprised, therefore, that this pious priest should rejoice with exceeding joy at the discovery. Had he been indifferent he might have destroyed this roll of parchment without knowing what it was. But being vigilant for every good thing he naturally made an examination and discovered that it was the long neglected parchment, the law of Moses, the will of God recorded for the enlightenment of man. Rich treasures are in store for all who make a thorough cleansing of the temples of the Holy Ghost which God has provided for us in this life. Hilkiah gave the book to Shaphan (evidently one in high authority) and he to the king.

A Startling Revelation.—When the king saw the book he rent his clothes. He ordered an investigation to be made at once into the message which this book contained. Among other things it was learned that this book carried a message of wrath on the part of Almighty God because of the wickedness of the people. Huldah the prophetess delivered the message of the Lord. She recounted the sins of the people and told what the curse would be. In this connection we note—

1. That even a good man like Josiah is hampered in his usefulness as a leader in not knowing what the will of the Lord is. We need to search the Word of God diligently that we may know what God wants of us and what He wants us to tell others.
2. That "whatsoever a man (or nation) soweth, that shall he also reap."
3. That the day of retribution is sometimes deferred because of the faithfulness of some people, as in this case destruction was not to come upon Judea until after the days of Josiah.
4. That the presence of a few good men will not atone for the sins of an ungodly nation. There is no question in our minds as to what would have happened had the whole nation, like Josiah and some of the people, repented in dust and ashes.

The Great Revival.—For a time the revelations of the Book made a profound impression. Josiah made a covenant with the Lord promising an obedient life and to walk in the ways of the Lord. This he had done, so far as he had the light, before; but now that the full light of the Word was laid before him he promised anew to walk in this added light. "And he caused all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abominations out of the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the Lord their God. And all his days they departed not from following the Lord, the God of their fathers."

Thus in brief but expressive words did the inspired penman tell of the religious wave which swept over Jerusalem and all Judea after the finding of the law. We attribute the awakening principally to two things: (1) a knowledge of the Word; (2) consecrated leadership. However, sin had rooted deeply in Judaism, and the religious leadership. However, sin had rooted deeply in Judiasm, and the religious wave lasted for but a short time. It must not be said, however, that the work of Josiah was in vain. Even in his day there were results sufficient to stave off the day of retribution and to this day the influence of his life and labors is still felt. We thank God for the example of faithful Josiah. May we learn the lessons taught by his life and put these lessons to practical use. Let not the Bible be to us a hidden book. Let it be the inspiration that not only enlightens the soul but keeps us faithful to our everlasting covenant.—K.

"When one is willing to do his duty, God has an angel to send to help him."

Our Young People

HOW TO STUDY THE BIBLE.—Psa. 119:97-112; I Tim. 4:13

Topic for August 19

MOTTO

"Search the Scriptures"

THE STUDY HOUR

I. **Bible Study** is a very important work. It is not a work that is burdensome or tiresome to one who studies in the right spirit. And yet, it is not a work that can be very productive without the most painstaking labor which may cost in time and energy and even travail. So serious is this business of knowing the will of God as revealed in the Bible that a failure to know often involves the loss of souls for all eternity. And while it is the delight of the saint to meditate upon the Word of truth in order to explore more of the riches of God's grace, it nevertheless means that, like Daniel of old, to get a deeper insight into the ways of God concerning a wayward people requires a setting of the face to seek by fasting and prayer, sackcloth and ashes. Daniel believed that the Scriptures were a live message to the people of his own time. For that reason he was willing and earnest to know how God's revelation affected himself and his people for that time. He was ready to meet the conditions that would bring blessing to him and them from the Living Author of the Word.

The fact that the Word of God is a message from Him who now lives and reigns above should make it a study that is filled with a touch of holy awe and humble submission to Him. Those who have lost this sense of the presence of the author of the Word which liveth and abideth forever, have lost the key to a right conception of its message and are in danger of handling the Word in a careless and sacreligious manner.

II. **The Text. (1) Psa. 119:97-112.**—This is an extract from the Psalm that is so full of respect to the Word of God and His will concerning man. Love of God's law, meditation, obedience, departure from evil, all are characteristic of the man who rightly studies the Word of God.

(2) I Tim. 4:13.—This passage from Paul's letter to Timothy, shows the import which Paul placed upon the Word and its reading.

PERSONAL THOUGHT

Do we have the concern for the knowing of the Holy Scriptures which becomes true servants of One who has redeemed us by His grace?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **It is written.**
2. Why Should Children Learn the Bible?

or Young People—

1. The Importance of Bible Study.
2. The Spirit of the Bible Student.
3. Ways of Gaining a Knowledge of the Word.

or Older People—

1. The Danger of Irreverent Study.
2. Obedience and Prayer as Doors to Bible Treasure.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, AUGUST 9, 1917

Field Notes

Next Sunday there is to be a Sunday school meeting at Pond Bank, Pa. All within reach are invited to attend.

Bro. Daniel Kauffman of this office was called to his former home in Missouri last week on account of the illness of his only living brother, Jacob. We hope that the illness may not be so serious as was reported and that his life may be spared to his family and the community.

At the regular services at Yellow Creek Church, Elkhart Co., Ind., on Sunday, July 26, two precious souls made the good confession.

A Bible conference is being held at Carver, Mo., this week with Brethren Amos Gingerich, J. R. Shank, and Harry Diener in charge.

Aug. 31—Sept. 10 is the time set for the triennial General Conference of progressive Mennonites of North America at Reedley, Calif. Special announcement of this meeting has been made and their members urged to attend.

Bro. D. F. Driver of Versailles, Mo., who was one of the organizers of the Missouri-Iowa Conference in the early seventies, is now past his four-score mile post and is still hale and hearty. He expects, if he is spared that long, to attend the General Conference to be held at Harrisonburg, Va., in a few weeks.

Bro. J. W. Shank and family, prospective missionaries to South America, paid us a brief visit last week. Bro. Shank spoke on South America at the Scottdale Mennonite Church on Wednesday night. They visited a number of places enroute from Colorado to Lancaster county, and expect to sail from New York to South America Aug. 11.

If all went as planned Bro. C. F. Derstine of Eureka, Ill., is now at Wolftrap, Va., holding meetings. This is the place that recently sent out a special appeal for a resident minister, and our prayers are that some responses may be made to the appeal. The brother expects, the Lord willing, to be at Fentress, Va., Aug. 13-19 and at Denbigh, Va., Aug. 20-26.

Request for Helpers.—A letter from Bro. T. E. Moyer, Supt. Old People's Home near Lancaster, Pa., informs us that they need two more consecrated sisters to help out in that institution. The load on Sister Moyer is too heavy for her to bear very long. "Pray ye the Lord of the harvest that he will send forth laborers" into this institution—with some of the petitioners willing to be sent.

Correspondence

Albany, Oreg.

(Albany congregation)

Our 25th quarterly mission meeting was held at this place July 4, 1917, with good attendance and interest manifested. A goodly number of visitors from other congregation were present with us. May the Lord bless the work done at this place.

Cor.

Harper, Kans.

Dear Herald Readers, Greeting:—On July 20 Bro. C. D. Esch of Hesston, Kans., came into our community and held for us two very interesting meetings in which he explained in a forcible way the responsibility of the home church to our brethren in India. As a church we feel a much greater interest in the foreign mission than we did previous to the visit of Bro. Esch. Bro. Esch starts July 24 on a tour east. We trust that he may be instrumental in God's hand of awakening the Church to greater missionary activity as he visits the different churches.

Sunday school and church well attended. Y. P. B. M. very interesting. Weather hot and dry.

July 24, 1917. A. W. Kuhns.

Minot, N. Dak.

Dear Herald Readers, Greeting: Our meetings closed on Wednesday evening, July 25, with 7 confessions and others who newly consecrated their lives to God. The congregation is much encouraged. Bro. Andrew Shenk declared the Word in its simplicity and in demonstration of the Spirit and of power. Bro. Shenk left here on the 27th for Wolford, N. Dak., for a few days, then to his home, expecting to arrive there on Wednesday, Aug. 1, after an absence of six weeks. May God richly bless our dear brother and preserve him for many years of useful service.

The weather continues very warm and dry here. Today registered from 100 to 104 degrees in the shade with a hot south wind. Since our last items (at which time we made mention of some welcome showers) scarcely any rain fell here. With much warm wind almost daily grain is rapidly ripening and very short.

The **wets** are blaming the **drys** for getting what they prayed (?) for in more ways than one. North Dakota is supposed to be "bone dry" since July 1, 1917, and already we see a great difference in our town while about our business, but what a power would go out, and what a change would be wrought if every Christian professor were a possessor to the fullest extent of the doctrines of Christ's Gospel.

May God richly bless you all.

In His glad service,

July 27, 1917. L. S. Glick.

Reist, Alta.

(Clear Water congregation)

Dear Herald Readers:—Perhaps a few lines from this place will be of interest to some. Crops in this district are very light and drying up, as we have had very little rain this summer. Potatoes will be a failure unless we get rain soon. In surrounding districts

it is even worse than here, so we yet have something to be thankful for.

On Sunday, July 15, Bro. Elias Bricker, son Harvey, and family, worshiped with us. The latter came in their Ford from Alsask a distance of about sixty miles. On Sunday, the 29th, Bro. Norman Krampien and family, also of near Alsask, and two Fords from Duchess carrying ten persons, also Bro. Amos Brubaker and wife of Morrin, about sixty miles west, were with us. Come again. In the evening we had a mission topic at which time a collection was held amounting to $10.50.

The Ford cars come a distance of about one hundred miles on Saturday from one to eight o'clock P. M.

A number from this place expect to repay the visit in the near future, also overland. We are always glad to have visitors with us, but the one thing we are sorry for is that we have no house of worship to accommodate them. But we console ourselves with the text that "all things work together for good to them that love the Lord."

In His name,

July 30, 1917. N. B. Leinbach.

Wayland, Ia.

Greeting:—On July 13, Bro. J. D. Mininger and family came remaining a week preaching several interesting sermons, also helping preach the funeral sermon of Bro. D. D. Leichty. They were on their much needed rest. We pray God's blessings upon them.

July 31, 1917. Cor.

Denbigh, Va.

Dear Herald Readers:—On July 26 Bro. T. K. Hershey and family arrived at this place and remained with us over night. The following day Sister Hershey and the children visited near relatives while Bro. Hershey accompanied by Bro. Harvey Yoder of this place went to Fentress by auto to spend a few hours with Bro. A. D. Wenger. From there he came back to Old Point Comfort where he was met by his family and together they boarded a steamer for home. Bro. H. filled one appointment here which was much appreciated because of the many stirring facts given regarding the need of mission work not only in South America but in all the world where Christ is not known. He also gave some sad pictures by citing statistics showing the **possibilities** and **neglect** of the Church, which will doubtless create a deeper interest in the cause of evangelizing the world.

Bro. C. F. Derstine is expected in the near future at this place to hold a series of meetings. We hope these meetings will prove a lasting benefit to us all.

Bro. Geo. R. Brunk who has been seriously ill with heart trouble for several months is at this writing only slightly improved and is unable to be about. Owing to the character of the trouble it will be several months perhaps before he can recover. Let us continue to hope and pray that God may again restore him to perfect health.

Fraternally,

Aug. 1, 1917. Johanan.

Chappell, Nebr.

Dear Herald Readers, Greeting in the Master's Name:—We again have reasons to thank the Father for His blessings. On July 28 Bro. Ammon Stoltzfus and wife and Bro. Joe Stutzman and wife from Woodriver, were in our midst. On Saturday evening Bro. Stoltzfus preached a good sermon, also on Sunday morning. On Sunday evening we had a nice rain which was much appreciated, as it was getting quite dry. On Monday morning the brethren left for their home. Monday evening we had another good rain. Crops are good here. Health is fair.

Cor.

Aug. 1, 1917.

Job, W. Va.

Dear Readers, Greeting:—It is some time since a note appeared from this place, so it may be of interest to some to read a few lines again.

The Lord continues to manifest His love and power in countless ways. There are at present 5 applicants for membership and 2 more confessions. Yes, His Word is "quick and powerful,"—able to transform the hearts and lives of men from the very moment in which they believe.

Here, too, the effects of the great war are felt. Several of our young brethren are drafted and subject to the first call; the writer included. It is not known yet how we are going to fare till it is all over, but we trust the Lord may overrule all to His glory. Pray for us that we may be "Stedfast, unmovable, always abounding in the work of the Lord."

Yours for His glory,

Aug. 3, 1917. Rhine W. Benner.

AMBASSADORS FOR CHRIST

By Dorothy C. Kemrer.

For the Gospel Herald.

Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.—II Cor. 5:20.

An ambassador, naturally speaking, is a person sent by one country to another to reside there and represent his sovereign or country. We are ambassadors for Christ; we are foreigners on earth; we are simply sent here as representatives of our Master. As ambassadors we are standing on foreign soil and all our interests should be centered on that country for which we are working. We are seeking a better country than this—an heavenly country which God has prepared for us.

When an ambassador is sent to a foreign country, he is interested only in those affairs which pertain to his home country. He takes no part in the governmental affairs of the foreign land. Just so it is with the ambassador for Christ. He is not at home in the world. Therefore he takes no part in the government of the world. He is a law-**abiding** but not a law-**making** citizen of the land in which he lives. An ambassador owes certain duties and enjoys certain privileges in the land where he is sojourning, but his first and greatest duty is allegiance to the country of which he is a citizen. **We** are citizens of heaven, and we owe first allegiance there to the One who has prepared for us "a mansion, a building of God, an house not made with hands, eternal in the heavens." Yet, since we are living in this nation and enjoy the privileges which the government affords, we owe certain duties to our country. We are to be submissive to the powers that be so long as they do not conflict with the powers of the kingdom of heaven. But "we must obey God rather than men" and when the laws of the land begin to conflict with the higher laws of God and of Righteousness, it is then that we must stand up for the right and show our colors as ambassadors for Christ.

Christ, before He left the world, gave a parting message to His disciples: (Matt. 28:19, 20). In order to perform this mission to God's greatest glory, we must be in constant communication with Him. It is only by "continuing instant in prayer" that we can ever hope to achieve great results in the mission whereunto we are sent. It is necessary also that we make haste while 'tis day. We are living in an age when there is not a moment to be wasted, and as followers and ambassadors of our Sovereign Master a great duty lies before us. We must be light-bearing messengers of the truth and every effort should be put forth on our part to win souls for that grand army of which Christ is the Captain. Let us make no delay; let us make use of our talents; let us keep our lights ever burning; so that, when we have fulfilled our mission as ambassadors here and our Master sees fit to call us to our heavenly home, we may be greeted with those blessed, soul-satisfying words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Millersville, Pa.

The path to heaven is most clearly seen by him who seeks to help another along the way."

Miscellaneous

WHAT ADVANTAGES HAS THE CHILD IN SUNDAY SCHOOL OVER THE CHILD OUT OF SUNDAY SCHOOL?

By Anna Schultz.

For the Gospel Herald.

The Sunday school is one of those places where people, especially children, may be brought over to the side of the Lord. It stands for the open Bible and the uplifted cross. In the Sunday school of today we see the complexion of the church of tomorrow. It is our homes brought together where we can classify our children and teach them to a better advantage. God has abundantly blessed the work, and this ought to satisfy the most skeptical that it is a good thing.

In Luke 4:16, 17 it is stated plainly that it was the custom of Jesus to enter the synagogue on the Sabbath day. He stood up to read and in this way they became acquainted with the Scripture.

When we consider the importance of the Sunday school, what it is, what it has done, and what it is doing, we wonder why so many are indifferent about going. You can go almost anywhere and find some people who do not attend. There may be different reasons for this. Some perhaps do not have the opportunity, others do not care, while others might go if they had a little encouragement.

Let us who attend ask ourselves the question, Why do we attend? Do we go simply because we have always been accustomed to going, because we have no other place to go? Now let us consider some reasons why or do we go because we love the work and have the welfare of the souls at heart; because we love to meet together, worship God, study His Word, tell of His love, and thus help one another?

The advantages of those who have opportunity to attend are many and varied, modified by circumstances and conditions; and, too, they may depend greatly upon what and how they are taught.

We read in Psa. 119:105: "Thy word is a lamp unto my feet, and a light unto my path." Therefore we cannot help but know that the Sunday school is a light unto the boy and girl who attend.

We must present the pure and simple truths to them and impress on their minds that their soul is precious in the sight of the Lord; that they come to this place that they might learn to know Jesus Christ as their Savior and having known Him, may grow up in Him, "unto the measure of the stature of the fulness of Christ."

Bible study might never be brought to many worldly homes were it not for the Sunday school; and by going, oftentimes the boys and girls lead their parents to Christ.

Did you ever stop to realize that 68 per cent. of all conversions occur under 20 years of age?

Did you know that a boy or girl won for Christ in the teen age or younger is usually worth to the kingdom of God many times as much as one converted in mature life? It seems the hardest thing in the world, and you rarely ever see that an adult, who has not had religions instruction, in his youth, will give his heart to Christ.

Did you eevr stop to realize that 68 per cent. of all criminals committed their first crime before they were 20 years of age?

Several years ago, 15,000 boys and girls were arrested for their first time in Chicago and at the same time 12,000 were tried before the courts of New York—making a total of 27,000 boys and girls arrested at this time. Do you suppose they were Sunday school boys and girls? During the same year a young man in his teens was convicted of theft in a court in Milwaukee. When the judge asked if he had anything to say before the sentence was pronounced, the young man arose and said, "Your honor, my father and mother died when I was 3 years old. I never had anyone who loved or cared for me. I have been kicked about all my life. Judge, I never would have been a thief if I had had a chance." In Prov. 22:6 it says, "Train up a child in the way he should go; and when he is old he will not depart from it."

What did the boy just mentioned lack? Wasn't it training and someone to care for him? His parents died. They couldn't give him any training and he didn't go to Sunday school. The consequences were he became a thief.

Can you see any benefit the Sunday school children receive over those not in Sunday school?

What does Jesus say to us. Let us repeat a few verses from the 18th chapter of Matthew, beginning with the first verse: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." What does He say a little farther on in Matt. 19:14? "Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven."

If children are so highly prized by our Master, surely we ought to prize them enough to encourage Sunday school, where they are to receive so many benefits.

It is a good idea to get into the habit of going to Sunday school. Habit, you know, is "either a bane or the blessing;" "our best friend or our worst enemy." It is our friend and blessing both if we get the Sunday school habit.

It is true that American life is becoming more complex. Twenty-five years ago the country boy rarely ever visited the city 15 or 20 miles away from his home. Today his father's car or the interurban line brings him thither in a very short time. The children of today have experiences extending beyond the home, school, or church. The city boy especially has a far more varied experience than his father had during boyhood. Today he attends the 5 cent moving picture show almost daily; he attends baseball or football games and takes an outing with the boy scouts. His life is a moving, vigorous one, full of new things every day. He is not a plastic lump of clay that may be fashioned into any size, shape, or form. He is impressionable; he is teachable but he cannot be made to forget his environment.

Training is a matter of youth and here the Sunday school gains its foothold. It must train them, teach them, shape their lives, because upon the rising generation is the hope of the church. Their salvation means the safety and security of the state, the purity of the home, and the triumph of the kingdom of God. There are thirteen million rollicking, romping, restless boys who are forming their habits, shaping their ideals for life; boys who are on the threshold of manhood's morning; boys of today who are to be the men of tomorrow. This is the period of greatest opportunity and also the period of greatest peril of the boy's life. If we don't get our hold on him in the early days, his childhood, the chances are we will never get a hold on him. Satan is after the boys and he gets after them early—he gets after them with evil suggestions, bad temper, bad habits; he says, "Don't go to Sunday school; you can have a much better time fishing, playing cards or doing something those Sunday school people wouldn't do and wouldn't let you do."

Satan believes in the boys; he wants them. Why? To keep up his dens and dives of iniquity. The old topers are dropping off, and many men are not living out half their days because of sin. The boys are wanted to take their place. But let's consider it this way: Isn't this God's world? Then don't the boys and girls in it belong to God and not Satan?

The Church and Sunday school needs the boys but no more than they need the Church and Sunday

school. Our effort is to secure the first hold on the children, as that means half the battle. Possession is nine points in the contest. We secure this hold in the Sunday school, notwithstanding all these advantages, evil companionships, the poisonous cigarette and other snares catch many.

Christ said, "Feed my lambs." Where is an institution in which the command can be fulfilled better than in the Sunday school?

As the children associate and come under the influence of pure instruction and strong Christian teachers, something tells them that they too want to be like them. They are impressed that what their teachers so much love must be worth loving and they will strive to become purer and nobler boys and girls. We would lose many of our young people should we neglect Sunday school work.

Another question to consider is, How does the boy or girl out of Sunday school spend his or her Sunday? Do they know it is the Lord's day and should be kept holy? No, they have no regard for it. They delight in gambling, drinking, or playing cards or doing anything that consecrated Sunday school workers would not indulge in.

In conclusion, I will say that since the Sunday school stands for all that is good and noble; that since a large ratio of the criminals are young people who do not attend Sunday school and church; that since those who do not receive their religious training in their youth are rarely ever converted, we cannot help but be convinced that the boy and girl in Sunday school receive benefits which those who do not attend never receive.

If they are faithful they are promised an eternal reward. In Rev. 2:10 we are told, "Fear none of these things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life."

May we all be faithful workers in the Sunday school.

Thurman, Colo.

THE CHILD'S PLACE IN THE SUNDAY SCHOOL

By Elsie Miller.

For the Gospel Herald.

When we speak of a child we most generally refer to a bit of humanity which has an immortal soul to be trained into a life of usefulness for God. How carefully it should be trained. Prov. 22:6 says, "Train up a child in the way he should go, and when he is old, he will not depart from it." We are hardly able to understand the vast importance of teaching and leading children in the right paths while they are young.

The Sunday school is a service at which we meet from Sabbath to Sabbath to study a portion of God's Word. Here the lesson is discussed, questions asked and answered and altogether a better knowledge of God's Word is conceived. The little child starts in the infant class where the simplest words are used to explain the lesson, so that the undeveloped mind can grasp the meaning. Some one has said, "The Sunday school is the nursery of the church," meaning that the material of which the Church is composed is reared and nurtured in the Sunday school.

If the little children who compose the infant and primary classes would not receive the right training, what would become of the Church when these same children grow older and are called to shoulder the responsibility which is now being borne by the older members. I remember seeing a picture entitled the Sunday school barrel. It showed the picture of a barrel containing water. At the bottom the staves were tight enough to hold the water in. A little higher up the water was oozing out in little drops, still a little higher up it came out in little streams and so on till it came to the top where the water ceased to flow, for the simple reason that there wasn't any there, but the cracks in the barrel showed plainly where the water had escaped. The illustration given was this: When children are small the training is so as to keep them in the Sunday school. As they grow older the training decreases and as a result the children begin to stay away from the Sunday school and so on till only a few attend.

Let us again read Prov. 22:6: "Train up a child in the way he should go," etc. No one can ever outgrow the Sunday school. As the child grows older and increases in knowledge, so he is promoted to higher classes; but this does not mean that so large a knowledge can be obtained that attendance is no more necessary. If the Sunday school has proven itself such a great help to children, it certainly will benefit older ones also. Then, too, if the children are not brought into the Sunday school and taught of God's wondrous love, where would we expect to find workers to fill the ranks in the church as the older members pass to their reward? Our motto should be: The Sunday school for every child and every child for the Sunday school.

Jet, Okla.

Men are not infidels because of the unreasonableness of miracles; it it because they prefer sin to holiness.—F. S. Dunham.

WHAT SOLDIER SHALL WE BE, AND WHY?

By Ella Glick.

For the Gospel Herald

Dear fellow pilgrims on your first and last voyage through this vale of tears, to the bar of God: "Peace be unto you," are the words of the Savior, who is the Author of peace.

A soldier in the natural sense is a person enrolled for military service, may it be to live or die for his country.

In this world we can plainly see two armies: (1) the army of eternal righteousness and truth, of which God is the chief Captain, reigning in majesty on high, a rewarder of all them that diligently seek Him and serve Him; (2) the army of Satan, the opposer of all good, who is seeking day and night to ensnare someone, for the bottomless pit, "where the worm dieth not and the fire is not quenched."

Those of us who are of the day, and have enlisted in the army of the Lord, may we retrace our steps, and look over the orders laid down by our commander, Jesus Christ, for the Christian soldier. In Eph. 6 we enter the armory of the Lord and in plain words we read the admonition, "Brethren, be strong in the Lord and in the power of his might. Put ye on the whole armor of God, that ye may be able to stand against the wiles of the wicked one, and having done all to stand." Here are the Gospel weapons in fine trim, ready for the true soldier for the eternal truth of God's Word, namely, the girdle of truth, the breast plate of righteousness, the feet shod with the preparation of the gospel of peace, the shield of faith, the helmet of salvaton, the sword of the Spirit, which is the Word of God, sharper than any two edged sword.

Thus we are to enter the spiritual battlefield, prayerful and watchful, marching in harmony to the commands of God, whose voice is as many thunders rending the rocks, and knows the most secret thought of the heart. Therefore let us give full sway to the sword, slaying all evil inclinations and habits, laying low the whole regiment of sin.

We are to be true every day soldiers, and not bounce back like an India rubber ball into worldliness in diversity of forms.

Our motto should be the "May I" of love, and not the "Must I" of duty. In Jno. 3:16 we read why we are to be engaged in this Christian warfare: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Acts 4:12 follows with "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be

saved." Also Heb. 7:25: "He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Also, "Heaven and earth shall pass away, but my words shall not pass away;" and "Lo, I am with you alway: even unto the end of the world."

We "can do all things through Christ which strengtheneth us," although our talent may be small, but remember it was only a rod that divided the mighty waters of the red sea, and there were only pitchers and trumpets, with which Gideon put to flight the armies of Midian, so "let us not be weary in well doing, for in due season we shall reap if we faint not." God says to him that overcometh, he will welcome into the midst of the paradise of God, the Christian soldier's home, where we will be reunited in unspeakable happiness to share the glory of God in eternity.

Minot, N. Dak.

IMPROVING OPPORTUNITIES

By Mary Witmer.

For the Gospel Herald.

To what extent will the cause of Christ suffer if we neglect to make use of the opportunities we have in life?

If we remember Christ and neglect to obey His teaching, neglect to improve our opportunities, we are sure the cause of Christ will suffer.

1. God intends that His people should be a body separated from the world. By so doing we will not neglect Him. Paul declares that Christ's mission on earth was "to purify unto himself a peculiar people, zealous of good works." James tells us that true religion means to be "unspotted from the world," and "whosoever is a friend of the world is an enemy of God."

2. This separation should be manifest in every walk of life. When Christ dwells in the heart of man the life of that individual shows he is Spirit-filled. Being unspotted from the world, we may depend on being strictly honest in all business transactions; thoughtful, truthful, and chaste in conversation; sober and cleanly in all habits, sympathetic and charitable in his relations to his fellow men; a total abstainer from all intoxicating liquors, a companion of the Bible, a lover of the cause of Christ, sound in faith, loyal to God and the church, selfsacrificing in daily life. Being moved by these traits is an evidence (not sometimes but) all the time.

3. Our appearance should indicate our profession and that will also prevent the cause of Christ from suffering. In other words, our clothing should show whether we belong to God or the world. If we belong to God and neglect to abstain from all appearance of evil the cause of Christ will suffer. As the soldier is known by his uniform so should the child of God be identified by the clothing he wears. Don't say, There is no religion in clothes, for no one contends there is. Neither should any one say, We can tell nothing about the condition of the heart by the clothing the individual wears. Why did Isaiah condemn the daughters of Zion? Because of their gaudy apparel. "When pride cometh, then cometh shame." If Christ is remembered and we know it is wrong to conform to the fashions of the world we are neglecting to keep the Church in unity, and are making the cause of Christ suffer if we conform to the world in dress. "God resisteth the proud." Pride is wrong, sinful, degrading, whether it be in dress, money, houses, horses, lands or any other idol.

The Bible forbids pride. It also is expensive and is robbing God to that extent.

There is a mistaken idea prevalent among the people that in order to have influence over worldlings we must compromise with the world. That is a wrong idea. You cannot reform a drunkard by going into the saloon and drinking with him. Neither should you think of reforming the world by patterning after her worldliness.

God has promised His Holy Spirit to them that remember Him and do not neglect to obey His teaching and to make use of the opportunities.

In conclusion, we would say, Sever every connecting cord which binds you to the world and causes you to neglect Christ. Remove every picture from the walls of your home which holds out the wrong model. Don't hesitate to make any surrender which the Bible requires for every sacrifice will mean a jewel in your crown.

Ephrata, Pa.

THE CHARACTER OF PETER

By Hettie M. Weaver.

For the Gospel Herald.

Peter is first known by his name Simon, given by his parents, but after he confessed Christ his name was changed to Peter. In Matt. 16:18 Jesus called him Peter: "And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

Soon after this Peter is called "Satan." Matt. 16:23: "But he turned and said unto Peter, get thee behind me, Satan: thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men." After Peter denied Christ he was recognized as "Simon, son of Jonas." Peter had denied him three times. Mark 14:72: "And the second time the cock crew, and Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice; and when the thought thereon, he wept." We need to know that Simon the son of Jona is like ourselves, and we need to get acquainted with the heavenly truth as it was made known to Peter; so we no longer trust in the flesh, but shall become a part of the rock.

As an apostle of Jesus he is always recognized as Peter.

Peter also performed miracles at Lydda where a man lay sick of palsy eight years. Acts 9:34: "And Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately."

We also find that he had raised Dorcas from the dead—this woman was "full of good works and almsdeeds which she did." We find he also healed the lame man whom they laid daily at the gate of the temple to receive alms. "And he took him by the right hand, and lifted him up; and immediately he received strength and went into the temple with Peter and John walking and leaping, and praising God."

Psa. 144:15: "Happy is that people that is in such case; yea, happy is that people whose God is the Lord."

Churchtown, Pa.

OUR DUTY

By W. M. Weaver.

For the Gospel Herald.

Providing the world stands we will not be the only people to inhabit this terrestial ball. There will be other generations following and it behooves us to give the best we have for example; for we are known by that which we do, as we sometimes sing, "Only remembered by what we have done."

In order to go home with our titles clear we must do our full duty by holding up a high moral standard. Not long since a man said this very thing to me. However, he is an ungodly man and he presented methods to accomplish the same which no Christian could approve of. Yet the principle will hold good. True, the world is going to grow worse and worse until the end, but that does not relieve us of our duty. The fact that the world is growing worse should awaken us to a fuller sense of our duty and our responsibilities. It should actuate us to give something better than we received.

The most effective method of raising the standard is that given by the

prophet when he says, "Precept upon precept, line upon line." Live it. "Let your lights so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Notice the prophet—He very well knew that those of his people would not hear his words, but he preached on and on. If he had become careless of his duty we probably would not have his inspiring example to look to. Are we going to be less dutiful?

One thing is sure—unless we lift up the standard we are tearing down the standard.

By shirking our Christian duties we are shouting to the world that there is no power in the grace of God Almighty.

It is said that the world reads us more than it does its Bible. And how true it is. It behooves us then to "endure hardness, as a good soldier of Jesus Christ" that His cause may be enhanced, and not thwarted, and that our crying for high ideals and standards be not vain babbling. In true service there is "joy unspeakable and full of glory." The Bible says so, and Christians can testify thereto.

Our lives must reflect the real Christ life and our conversation must have the real Gospel ring if we wish to have the coming generations place any confidence in us or the Word which we assume as our Guide.

If we do not come under the cross we will lose the crown.

"Present yourselves a living sacrifice, holy, acceptable unto God, which it your reasonable service. "

"Finally, my brethren be strong in the Lord."

Duchess, Alta.

POWER OF PRAYER

By Emma Ebersole.

For the Gospel Herald.

It is impossible for us to say how powerful prayer is or to what extent prayer can be used as a means to draw from God's storehouse. We can not bound God's power but we say He is all-powerful. Our power is as nothing compared with Him but through the means of prayer we can receive the blessings of His power.

There are certain conditions in which a believer must be in order to possess this power. I think it is often limited by our lack of faith or knowledge. The extent of the power depends on our relation with God. In Heb. 10:19-22 we read, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh; and having an high priest over the house of God." (Now the 22nd verse tells how we should approach God) "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

If this be our attitude toward God John 14:13, 14 tells us what we may expect. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it."

God will not grant us blessings if we fail to keep His commandments and if we wish for the things of the world. I Jno. 3:22: And whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. We must be in right relations with each other to have power in prayer. Mark 12:24, 25: "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses." An unforgiving spirit will never receive this power.

"And this is the confidence that we have in him, that if ye ask anything according to his will, he heareth us; And if ye know that he hear us whatsoever we ask we know that we have the petitions that we desired of him" (I Jno. 5:14, 15). These verses show us that we must live in harmony with God's will.

Another condition is humility Jas. 4:6: "But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble."

Sometimes we do not receive that for which we ask because what we ask for is not to glorify God. "Ye ask, and receive not because ye ask amiss, that ye may consume it upon your lusts" (Jas. 4:3).

God gave us these great promises on condition that we are reasonable. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." We may ask in our own individual way but His laws should lead our asking.

In briefly summing up the conditions we first recognize God as the source of all power. "But Jesus beheld them, and said unto them, with men this is impossible, but with God all things are possible." To possess these powers we must have the blood applied to our hearts, be obedient, live peaceably with every one, be in harmony with His will, be humble, and be unselfish.

We have very remarkable instances of the power of prayer. In Acts it tells that John and Peter were brought before the high priest in Jerusalem and commanded not to speak or teach Jesus. After they were let go they prayed to God for boldness to preach. And while they prayed the place was shaken and they were filled with the Holy Spirit and spoke with boldness with the result that many believed.

In reading and studying the lives of the great missionaries I think the secret of their power is due to their prayer life. God would have us in a condition to receive this power, but in order to receive it we must abide in Him.

Sterling, Ill.

HOW MUCH DOES EDUCATION ADD TO THE TEACHING ABILITY OF OUR SUNDAY SCHOOL TEACHERS?

By Sarah A. Schantz.

For the Gospel Herald.

The Sunday school is one of the most important activities of the Christian Church. It is the purpose of the Sunday school to implant the fundamental elements of love and obedience in the mind of the child, while the habits are being formed and the mind is plastic; to implant Bible knowledge and the basic truths of the Christian religion in the youth; and to form strong, well balanced, Christian characters which will be equipped for life's service.

The religious teaching of the Sunday school forms the foundation of many noble characters. Bishop John Vincent has defined the Sunday school as follows: "The Sunday school is a department of the Church of Christ, in which the Word of Christ is taught, for the purpose of bringing souls to Christ, and of bringing up souls in Christ." No other department of Christian work yields so large returns, for eighty per cent. of church members come through the Sunday school. The Sunday school is a good work, or it would not have continued as long as it has or have been as successful as it is.

There are three ways through which religious instruction should be given: the home, the day school, and the Sunday school. It seems the former two have transferred their responsibility almost entirely to the Sunday school. The Sunday school teacher is largely responsible for the Bible knowledge of his pupils and if the teacher fails to give it the child many times goes without. When we consider the Bible knowledge of the

average church member it is alarming. There is a grave responsibility resting on the Sunday school teacher. Are we as teachers succeeding as well as we should? I believe that no sincere teacher will say he is teaching so perfectly and so successfully that there is no room for improvement.

How much does education add to the teaching ability of our Sunday school teachers?

I think it would be well at this time to define what is meant by education Education is properly a drawing forth. It implies not so much the communication of knowledge as the discipline of the intellect, the establishment of the principles and the regulation of the heart; the preparation and fitting for any calling or business by systematic instruction. Education implies the power in the learner to originate thoughts and acts beyond those taught. Christian education is consecrated intelligence. But what does all the inanimate material of education amount to if it is not quickened into life and made an active thing by the spirit of a trained teacher?

We demand special training of the teachers of our public schools and high schools and require a certain standard before they are allowed to have in charge the mental development of the child. Is not the spiritual development of the child of much greater importance?

What is the special preparation needed by the Sunday school teacher?

To do successful teaching you must know, (1) whom you are to teach, (2) what you are to teach, (3) how you are to teach.

You must know whom you are to teach; not merely know your scholars by sight; know them by name, know them so you can greet them as acquaintances, but know them in their individual capacities, attainments, and needs. A knowledge of the child mind and its development is necessary, but this is not sufficient in itself. The teacher must not only know childhood in general, but he must look for characteristics and peculiarities which individualize his scholars from other scholars; which differentiate them from their immediate companions. Is the pupil exceptionally bright? exceptionally dull? or of average intelligence? Is he impulsive, wanting to talk all the time, and not willing to listen? or is he timid, quiet, and disinclined to speak? Is he familiar with the main facts of the Bible story through home instruction? or is he entirely dependent on the teaching of the Sunday school for his Bible knowledge? These questions and many similar ones can be answered by the teacher after carefully observing the pupils, separately and in comparison with each other, and their answering will go far toward giving him a knowledge of the scholars individually.

Jesus Christ, the Model Teacher, recognized the different classes of hearers, and used different methods with different people. Paul says, "To the Jew, I became as a Jew, that I might gain Jews. To the weak, I became weak, that I might gain the weak. I am become all things to all men, that I may by all means save some." Knowing the scholar individually is essential to teaching the scholar fittingly.

2. You must know what you are to teach. When you fairly know whom you are to teach, then comes the question, "What are you to teach him?" You must know yourself what you wish to cause your scholars to know before you are ready to take up your work. Trumbull says, "You will ten times hear a teacher's complaint that his scholars do not study, where you once hear a teacher's admission that he goes to his class without knowing that which he seeks to cause his scholars to know." "If the blind lead the blind both will fall into the ditch." The words of the lesson must first be considered in a teacher's studying, then their connected meaning, then the legitimate inferences from their declaration; first the simple text of the lesson, then the plain teaching of the text, then the applications of those teachings. One plan suggested for studying the lesson is, the five W's: When? Where? Whom? What? Why? Hereby attention is called in the study of my lesson: to the date of its incidents, in what period of the individual's or nation's history, to the place or locality, to the persons speaking or spoken to, or to the persons introduced in the narratve, to the incidents or statements of the text, and finally to the applications or uses of the lesson teachings. But it is not enough to know the verses printed for the immediate lesson; you must be familiar with the book as a whole so you can rightly interpret the lesson in the light of the general teaching. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

3. You must know how you are to teach. After you know your pupils and are familiar with your subject matter you must also know how to get this information to the minds of your pupils. A plan of teaching is as needful as a plan of study. There are many methods of teaching:

(1) The lecture method is going ahead to tell your scholars what you understand to be the truths of the lesson.

(2) The pictorial method is the giving of such details of description, or any scene or event which will bring it vividly before the mind of the pupil (this method is especially useful in prmary classes.)

(3) The question method is asking questions and expecting answers.

(4) Another method is to find a plan or systematic order of truths in the lesson, and bring out their connected parts in their relation to each other and to the common whole.

There is something good in each of these plans and many teachers make use of nearly all of them during the teaching hour. It does not matter so much what your plan is, so that you have a plan, and that you have it well in mind before you begin your teaching. With your lesson plan in mind, how will you start your teaching? Will you begin with a question? If so, what question? It is well to think over your questions in advance and decide what questions to ask certain pupils. It is a matter of history, that when Dr. Chalmers was Professor of Moral Philosophy in St. Andrews University, he had a Sunday school of the poorer class of children in his neighborhood, and that he was accustomed to write out carefully the questions he would ask those children on the Sunday's lesson. If you think that you have no need to plan as carefully as this for the teaching-process, week by week, is it because you know more about wise teaching methods than Dr. Chalmers? or because you know less? It is well to look up illustrations which may help to throw light on the lesson truths. Also have the end of your lesson teaching in mind. As the beginning of the lesson decides the pupils' interest, the close of the lesson decides the pupils' rememberance of and profit from that lesson. All of these suggestions require effort for their fulfillment but anything that is worth doing is worth doing well.

Where can we obtain this three-fold education? There are many sources of information for the teacher. Observe your pupils carefully. Observe other teachers and their methods. Talk with other scholars and find what methods of their teacher are especially helpful to them. Study the subject of teaching. Attend Bible study classes for a thorough knowledge of the Bible as a whole. Study Jesus' methods as a teacher. Read the life of any great teacher, then turn to the life of Jesus and see how all that was greatest in that teacher was but an echo of Jesus. Jesus is the ideal for all teachers. Teacher training classes and teachers' meetings are a great help in preparing a teacher for his important work, and above all let the Holy Spirit lead and guide you in your preparation and in your work.

The real price of success is not self-justification; but willing and thorough service, self-denial, and hard work.

Elkhart, Ind.

Married

Gerber—Plank.—On the evening of June 20, 1917, at the home of the bride's father, Bro. John Plank, Harper, Kans., Bro. Edward Gerber, and Sister Bertha Plank, both of Harper, Kans., were united in the holy bonds of matrimony, Bro. R. M. Weaver officiating.

Obituary

Wenger.—Bertha Magdalena, daughter of John and Emma Wenger, was born at Millwood, Pa., Jan. 20, 1908; died July 23, 1917; aged 9 y. 6 m. 3 d. Bertha was sick but 5 days with infantile palsy which caused her death. She was a bright little girl, and will be missed by all that know her. She leaves father, mother, 6 sisters, 3 brothers, and a large circle of relatives and friends. Funeral on July 25 with private services at the house by Bishop C. M. Brackbill. She was then laid to rest at Hershey's Mennonite Cemetery.

"A light is from our household gone,
A voice we loved is stilled,
A place is vacant by our hearth,
Which never can be filled."

Shantz.—Aaron Shantz was born near Haysville, Ont., May 27, 1839; died May 27, 1917; aged 78 years. He was twice married. On June 10, 1863, he was united in marriage with Barbara Nahrgang, which union was blessed with 5 daughters. After the decease of his first wife he was again married to Mary Biehn on Dec. 23, 1877. To this union were born 2 daughters. He is survived by a sorrowing widow, 7 daughters, 30 grandchildren, 3 brothers, 4 sisters and a host of relatives and friends. He was a member of the Mennonite Church for many years. Funeral services were conducted by Bros. Osias Cressman and Manasseh Hallman at the Geiger Church, Waterloo Co., Ont.

By a daughter.

Johnson.—Frances Kefarver Johnson was born July 5, 1857; died at her home near Masontown, Pa., July 23, 1917; aged 60 y. 18 d. She is survived by her husband, 2 sons, 2 daughters, a brother, and 3 sisters. She united with the Lutheran Church at the age of 15 and transferred her membership to the Mennonite Church after her marriage. She had been an invalid for a number of years. Services at Masontown Mennonite Church conducted by Bros. Aaron Loucks and E. D. Hess. Text, Rev. 21:4.

Troyer.—Arthur, son of Bro. Daniel and Sister Mary Troyer, was born near Shickley, Nebr., April 11, 1899; died July 14, 1917; aged 18 y. 3 m. 3 d. He was in his usual health, well and happy, when he retired for the night, and the next morning was found dead in bed. He was a member of the Mennonite Church and leaves father, mother, 3 sisters, and 1 brother. Funeral services at the Salem Church near Shickley by Peter Kennel in German and Joe Zimmerman in English. Interment in cemetery nearby.

Schwarey.—Marie Schwarey (nee Sommer) was born in Alsace-Loraine, France, April 13, 1841; emigrated to America May, 1865; died at her home in Smithville, O., July 22, 1917, at the ripe age of 76 y. 3 m. 19 d.

She was married to Joseph Schwarey, July 30, 1877. This union was blessed with four sons and one daughter (John, Charles, David, Edwin, Lena—who resided with her parents and whose gentle hands administered to her mother in her declining years of life).

Sister Schwarey confessed Christ as her Savior at the early age of 13 years and united with the Amish Mennonite Church, where she served her Master faithfully, always loyal to the church of her choice, and to her Christ whom she loved.

She bore her affliction which consisted of a complication of ailments, with much patience and Christian fortitude, looking forward with hope to the moment when she would be called yonder. She gave her last farewell to her loved ones and encouraged them to be faithful in their Christian life. Thus ends the earthly life of a kind and devoted Christian mother. Services at the Oak Grove Church by J. S. Gerig in German and C. Z. Yoder in English. Interment in cemetery near by.

Lindsey.—Ella Mishler was born near Elmdale, Mich., May 18, 1892. There she grew to womanhood and, until she moved to Lansing 3 months ago, had lived her entire, but brief, lifetime in that neighborhood. At the age of 15 years she united with the Mennonite Church and remained faithful to its principles. She was united in marriage to Charles Lindsey, Feb. 10, 1912. To this union were given 2 little daughters, Zona and Elva. From childhood she possessed an affectionate disposition and a gentle manner that endeared her to her family and associates and won her many lasting friendships. She was faithful and devoted to her husband, her children, and to her entire family circle, leaving to them as a lasting consolation, the memory of a pure and noble life.

She passed away suddenly but quietly from heart failure at her home in Lansing, Mich., July 7, 1917, aged 25 y. 1 m. 18 d. She is survived by her husband, 2 children, her parents (Joseph Mishler and wife), 4 sisters and 4 brothers; one sister having preceded her in death. Besides the immediate family, a very large circle of other relatives and many associates share in the grief and sorrow her death has occasioned.

"We look upon life all around us,
We wonder at how brief the stay
Of those we love and cherish,
Today they are here, tomorrow away."

Kime.—John Kime, son of Benjamin and Mary Kime, was born in Virginia April 3, 1840; died in La Grange Co., Ind., July 23, 1918; aged 77 y. 3 m. 20 d. When John was yet small his parents came to Ohio, and when he was 9 years of age they came to Indiana, settling on a small farm on the west seminary road in Clay Tp., La Grange Co. Deceased was thrice married. His first wife was Melissa Donifan. To them were born 2 sons, Thomas and John. His second wife was a cousin to the first, Laura Donifan. To them were born 2 sons, Frank and George. Both these women died young of consumption. In 1883 he married Hattie Chupp and to them were born 12 children, 5 surviving: Annie, Joseph, Thurman, Orie, and Earnest. His wife and 8 children survive him. With the exception of a few years spent in the west, John lived nearly all his life in La Grange County. Sickness and other drawbacks, made the pathway of his life not a pleasant one, yet he usually looked on the bright side of the passing days and was ready to bear his burdens. John wished no man harm and was a good citizen. Death came as a thief at night, and by his sheaf of rye he died alone, his spirit returning to God who gave it, and we trust to a fairer and a sunnier clime. It is said of him that he never used tobacco nor strong drink, not even tea or coffee. He united with the Mennonite Church a little over a year ago, and as far as is known lived a consistent Christian life. Funeral on the 25th at the Pleasant Ridge Church, services by Josiah J. Miller from Amos 4:12, and Amos S. Cripe from Matt. 24:44. Interment in the Miller Cemetery.

Leichty.—Daniel D. Leichty was born in Washington Co., Iowa, Sept. 15, 1882; died at his home near Noble, Iowa, July 11, 1917; aged 34 y. 9 m. 26 d. His death was caused by an accident. They were putting up hay at his home. He staying at home to mow away the hay in the barn, anxious to see if they were coming with the next load he crawled to the door above and when ready to return he jumped to the hay beneath. Unfortunately he struck the handle of his fork which entered his rectum. All was done that loving hands could do until death came at 10 o'clock Wednesday evening. The accident occurred on Monday afternoon.

His sudden death came as a shock to the family and all who knew him. We are again so forcibly reminded that today we may be well and ere tomorrow we may cut off, as long as we are in this life there is danger if we are not in the arms of Jesus. When the news came that he quietly fell asleep we were made to realize that death to the Christian is truly only a falling asleep.

He accepted Jesus as his personal Savior in his youth, uniting with the Amish Mennonite Church and remaining a faithful member until called by death.

On Jan. 22, 1905, he was married to Eva Gerig. One son was born to this union. He leaves a deeply bereaved wife, 1 son, 1 foster daughter, father, mother, 2 brothers, 3 sisters and a large concourse of friends and neighbors to mourn his early departure.

Funeral services at the Sugar Creek Church near Wayland, Iowa, Bro. Daniel Graber reading a scripture and offering prayer, Bro. J. D. Mininger of Kansas City delivered the funeral sermon. Text, Phil. 1:21. Bro. S. Gingerich who for the past 16 years has been an intimate friend of the deceased, read the obituary and spoke briefly and with deep emotion.

Interment in cemetery near by amid the tears and loving remembrance of many friends.

"Gone to heaven is our loved one,
Gone to his bright home above,
He has left us here so lonely,
How we miss him whom we loved."

ANNUAL REPORT
Of Zion Missionary Society, Bluffton, Ohio

For the Gospel Herald.

The Zion Missionary Society of Bluffton, Ohio, has closed one of the most successful years in its history. We had 23 members on the roll and an average attendance of 13. Even though our attendance has been small yet more money was collected and more clothing sent out than any previous year. All day meetings are held monthly and the day is spent in sewing for the different mission stations. A devotional service is held in the afternoon. 211 pieces (including articles of wearing apparel and bedding) were sent to the different missions and charitable institutions of Ohio, besides boxes of worn clothing and cookies and pop-corn to our Orphanage.

We send $24 a year to support a Bible woman in India.

Amount paid out	$84.39
Amount on hand	8.27

Officers for the coming year are as follows: Pres., Lena Bixel; Vice Pres., Ella Messinger; Sec., Emma Byers; Treas., Susan Good; Chors., Sarah Geiger, Mary Burkhard.

Our interest and success have been due in a large measure to the untiring efforts of our president, Sister Nettie Lehman.

Emma Byers, Sec.

CONFERENCE ANNOUNCEMENTS

Southwestern Pa.

The annual Mennonite Church Conference of the Southwestern Penna. Conference District will meet at the Thomas Meeting House, Johnstown District, Aug. 16 and 17, 1917.

The Bishops and the Executive Committee will meet at 2 o'clock, P. M., Aug. 13; members of conference 9 o'clock, A M., Aug. 14; meeting of Local Mission Board, 1:30 P. M., Aug. 14.

The annual Sunday School Conference will also convene at the same place as the preceding meetings; Sunday School Conference begins Tuesday evening, Aug. 14 and continues all day Wednesday, Aug 15.

Those coming on the B. & O. R. R. will stop at Holsopple, Pa.; those coming on the P. R. R. take Windber trolley at Johnstown and come to the Round House. Be sure to tell the conductor where you want off.

Please inform Bro. James Saylor, R. D. 2, Hollsopple, Pa., of your coming so arrangements can be made for your transportation from above named points to the church some distance away.

We urge all members of conference to be present and extend a cordial invitation to others as well.

Sec. of Conference,
Wm. C. Hershberger.

Should any persons arrive at the station and find no one to meet them they should use a phone over either Johnstown or Citiens' lines and call for Thomas meeting house. W. C. H.

Kansas-Nebraska

The Kansas-Nebraska Conference meets in annual session at Protection, Kansas, Sept. 5-7, 1917.

Sunday School Conference, Sept. 8 and 9.

Wednesday, Mission Board meeting.

Wednesday evening, Ministerial meeting to arrange Conference program for Thursday and Friday.

Protection is reached by way of Wichita on the Englewood branch of the Santa Fe R. R. Allen H. Erb,
Secretary

Those coming by rail should notify either H. Baker, D. S. Troyer, or Howard Miller of their coming. We extend a cordial invitation to as many as can to be with us in these meetings. N. E. Ebersole.

AN ANNOUNCEMENT

At the annual meeting of the Mennonite Board of Missions and Charities, held at Belleville, Pa., there was a committee of three appointed. They empowered to call another brother to their assistance, and he to become a part of the Committee. This committee to receive offers of sites and grounds as a location for the permanent Children's Home to be located in one of the three Conference districts under which the children's welfare board is organized—The Western A. M., Mo.-Iowa, and Kans.-Nebr. Conference districts—said Committee to receive such offers, to investigate same, and report to the various conferences for their ratification or rejection.

The Committee appointed was, D. G. Lapp, Roseland, Nebr.; D. S. Weaver, La Junta, Colo.; and S. C. Yoder, Kalona, Iowa.

We, the members of said committee, take this means of asking any of our brethren and churches, located within said districts, that have a site to offer of grounds or buildings for the permanent Children's Home that they deem a suitable location, will please notify any one of the above Committee and it will receive due consideration. We hope to hear from you soon, as we want to get this matter before the fall conferences.

Committee,
D. G. Lapp
D. S. Weaver
S. C. Yoder

ANNOUNCEMENT

At the request of members who reside at some distance, that time and expense for a second trip be avoided, it has been agreed by the bishops and other official members of the Conference, that the time for this year's (1917) session of the Virginia Conference be changed from second Friday and Saturday, 12th and 13th of October, to Friday and Sataurday, August 31st and September 1st, to be held at Weaver's Church near Harrisonburg, Rockingham Co., Va., the Lord willing, and to follow the General Conference at such hour as circumstances and conditions may require.

The Arranging Committee should designate time and place to prepare the work for this Conference at some intervening period between sessions of General Conference.

Request is made by our Transportation and Lodging Committees for advance information as to how many delegates and visitors expect to attend either or both of these conferences and whether you come by train or private car. A few lines by postal card or otherwise, addressed to J. Early Suter, Harrisonburg, Va., will be appreciated.

J. S. Martin, Moderator.
C. H. Brunk, Secretary.

FINAL ANNOUNCEMENTS FOR THE GENERAL CONFERENCE

According to previous announcement preparation is being made for the next General Conference to assemble with the Weavers congregation near Harrisonburg, Rockingham Co., Va., on Wednesday and Thursday of August 29 and 30, 1917, for which occasion a tabernacle is being provided for holding the larger sessions.

The General Conference Committee on Arrangements and General Sunday School Committees being in session at the same place on Monday and Tuesday previous, arrangement is made by our transportation committee to meet all trains from Monday to Wednesday to convey delegates and visitors to the place of meeting.

Those arriving before Monday, August 27, or after Wednesday August 29, should call Emanuel Blosser by phone, for conveyance.

Mail will be delivered and collected on the grounds twice a day, and those expecting mail should order same addressed to Harrisonburg, Va., care Mennonite General Conference.

During the week previous to that in which the General Conference is held, preliminary committee meetings will be in session from Wednesday, August 22, to Saturday, the 25th, at the Zion Church in Lower District, and those coming on B. & O. and Southern trains to attend these, will stop off at Broadway and call for Lewis Shank for further direction. Mail, destined for delegates during this period should be directed to Broadway, Va., care of Abram G. Heishman.

For further information address,
L. J. Heatwole,
Dale Enterprise, Va.

It would be a great advantage to the Committee on Arrangements for General Conference if all the questions to be considered were in the hands of the secretary on or before August 10, so that they might be sent to the members of the committee for consideration before the time of meeting. Please see that your questions are in before that time. Secretaries of conferences which have referred matters to the General Confrence, please notice this also

Those who expect to go to General Conference on the B. & O. R. R., as per former notice in this paper, and will get onto that road at some of the smaller stations should notify the ticket agent several days in advance so that he will be sure to have the proper tickets. Only the larger stations have these on hand regularly.

J. S. Hartzler, Sec.,
Goshen, Ind.

COMING EVENTS

Important Meetings to be Held during the Remainder of this Year

Conferences

Meeting	Place	Time
Franconia		Oct. 4
Lancaster	Lancaster, Pa. (Mellinger's Ch.)	Oct. 5
Washington Co., Md. & Franklin Co., Pa.	Maugansville, Md. (Keiff's Ch.)	Oct. 12
Virginia	Harrisonburg, Va. (Weaver Ch.)	Aug. 31
Southwestern Pa.	Johnstown, Pa. (Thomas Ch.)	Aug. 14
Mennonite Gen'l Conf.	Harrisonburg, Va.	Aug. 14
Missouri-Iowa	Alpha, Minn.	Aug. 29
Kansas-Nebraska	Protection, Kans.	Oct. 9
Pacific Coast		Sept. 7
Western A. M.	Manson, Ia.	Oct. 25
Sunday School Meeting	Pond Bank, Pa.	Sept. 27
Sunday School Conference	Kitchener, Ont.	Aug. 12
		Sept. 3, 4

Board Meetings

Mennonite Publication Board	Broadway, Va. (Zion Ch.)	Aug. 24
Mennonite Board of Education	Broadway, Va. (Zion Ch.)	Aug. 25

Other Meetings

Bible Conference	Wayland, Iowa	Oct. 16-18
Sunday School Meeting	Newville, Pa. (Diller Ch.)	Aug. 5
Sunday School Meeting	Strasburg, Pa.	Aug. 23
Sunday School Meeting	Harrisonburg, Va.	Aug. 27, 28
Mission Meeting	Harrisonburg, Va.	Aug. 28

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUGUST 16, 1917 (Gospel Witness Established 1905) No. 20

CHANGE OF PLACE TO HOLD GENERAL CONFERENCE

On account of an epidemic of infantile paralysis in the vicinity of Harrisonburg, Va., the place appointed for the General Conference and other meetings, a number of suggestions have been made to change to some other locality. Arrangements have been made to hold these meetings in the vicinity of Nappanee and Goshen, Ind. The following schedule has been arranged, the time of meetings remaining the same:

All committees which were to meet at the Zion Church, Va., preceding Friday, Aug. 24, will meet at the North Main Street Mennonite Church, Nappanee, Ind.

The Publication Board meeting will be held at the Salem Church near New Paris, Friday, Aug. 24, 9 A. M.

The Educational Board meeting will be held at Goshen College, Saturday, Aug. 25, at 9 A. M.

The Committee on Arrangements will meet at the Holdeman Church, near Wakarusa, at 9 A. M., Monday, Aug. 27. The General Sunday School Committee and the General Mission Board will conduct meetings at the same place, Monday evening and all day Tuesday, in which subjects along their particular lines will be discussed.

The General Conference will be held at the Yellow Creek Church, seven miles southwest of Goshen, beginning at 9 A. M., Aug. 29.

We sorely regret that this change became necessary and our sympathies are with the Virginia people in their affliction and disappointment in having the conference removed after having made preparations for it, but believe that those who value the safety of the people will see the advisability of such a change.

Parties arriving at any of the stations near where these meetings are held inquire of the station agent for information relative to getting to the meetings.

E. L. Frey, Moderator, Wauseon, O.
J. S. Hartzler, Secy., Goshen, Ind.

"Great peace have they which love thy law."

If the United States can afford to pay $17,000,000,000 annually to "win the war," what can the Mennonite Church afford to pay in dollars, time, sacrifice, and workers to win souls for Christ?

After you have taken a joy ride on your automobile, sit down and count the cost—gasoline, wear and tear of machinery, punctures, etc. How many such trips do you take in a year? Multiply. How many people, do you suppose, are there in America who have a similar habit of taking joy-rides? Multiply again. What might be accomplished for the Lord if all this money were spent for charitable and religious purposes? Meditate, using I Cor. 10:31 as a text. What are your conclusions?

A brother writes us informing us that he is reliably informed that in some places there are men around (presumably spies) selling court plaster which afterwards proves to contain poison, and he asks us to warn people to be on their guard. The warning is in order, since in war times there all all sorts of wicked people plying their trade. So whether these men are spies or other impostors, it is well for people to be on their guard and exercise care in their dealings with strangers. At the same time it is well that we mix calmness with watchfulness as that will save us from many an unnecessary scare.

Mennonite General Conference.—You will notice that the announcement for our coming General Conference has been taken off the last page and placed in the most prominent place in this paper. The reason for this is the sudden and unexpected change as to the place for holding it. Read the announcement, as it speaks for itself, and call the attention of others to it, that none who had intended to attend the meeting at Harrisonburg, Va., may fail to know of the change.

Our sympathy goes out to the brotherhood in Virginia, and we trust that the epidemic of infantle paralysis may not be as bad as reported. The fact that the place of meeting was moved away from Harrisonburg is a disappointment not only to the brotherhood in Virginia but in other parts of the East and other places, for the announcement, last year, that the General Conference should be held in Virginia this time was greeted with general satisfaction both east and west. Our brethren in Indiana deserve credit for their generosity in offering to care for the General Conference on such short notice. While, under the circumstances, the General Conference having been located in the East, we would have preferred some other eastern point for the meeting this time, we recognize the Yellow Creek Church as a most suitable place for the meeting, it being centrally located and the home of a people whose heart and soul is in the work.

Young People's Organizations.—The question is often asked as to whether we consider it profitable for the young people of a community to organize themselves into a society for their social and intellectual improvement. This question could be more easily answered if we knew the motives for the organization and how the meetings are conducted after the young people get together. Is the organization in the hands of those who are pure in heart, God-fearing in attitude, constitutionally loyal to God and the Church? Are the meetings opened and closed with prayer and the exercises between devoid of foolishness? Is piety held at a premium, or is it rather discouraged as being out of place in a social gathering? Do you

go away from the meeting filled with the joy of the Lord or the foolishness of this world? The answers to these questions should determine your attitude toward such gatherings. One of the curses of the present time is the disposition to exclude matters religious from social functions. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Discouraged.—Once in awhile you meet up with a man of excellent life and purpose but whose usefulness in the cause of Christ is hindered because he has a darkened view of the Church and its work. Something has happened. He is disappointed in the result of his labors, disappointed in being betrayed by friends, disappointed in seeing some heroes fall, and in the general gloom that accompanies the knowledge of the shortcomings or apostasy of others he decides to retire from active service and let things go —he is discouraged.

Such a course is quite natural, but it is unwise, to say the least. The enemy would rather see Elijah under the juniper tree complaining that he is the only righteous man left than to see him on Mount Carmel, withstanding a host of false prophets and winning victories in the name of the Lord; would rather see us in a similar attitude today than to see us keep on courageously working for God and the Church, standing for the whole Gospel, combatting sin, and using our influence for the advancement of the Kingdom. With "the whole world lying in wickedness" we have a gloomy picture. With myself down and out the result will be still worse. Therefore "Watch ye, stand fast in the faith, quit ye like men, be strong."

The Conscience Road.—It is the road that we all ought to travel. But first let us examine into the title to the name. Paul said that "in all good conscience" he persecuted the Church of God. He was true to his conscience, but the wrong power swayed it. When once he came to the point that he realized that all truth came from the God of the Church which he had so cruelly persecuted; when once he learned to look heavenward and say, "Lord, what wilt thou have me to do?" and his ideas of right and wrong were shaped by the message from heaven (in our day combined in the Book called "the Bible"), he continued to travel the conscience road which from this point on led to the realms of glory.

We likewise must travel this road if we would live lives satisfactory to ourselves or to God. Once in God, the Word of God shapes all our convictions and gives directions for every avenue of life. To obey means freedom; to disobey mean condemnation and slavery. We often hear Christian professors excuse themselves for not obeying God fully, saying, "I know that I ought to do this, but—" but what? "My tastes are different—I don't like to—nobody else does—it is not convenient—it would hurt my influence—etc., etc., etc. Hear the words of truth: "To him that knoweth to do good, and doeth it not, to him it is sin. . . . He that committeth sin is of the devil."

What is wrong? Such people fail to travel the conscience road. Their religion is largely an empty profession. They are willing enough to enjoy the society of best people while they live, to be accounted good and help a good cause along in this life and to go to heaven when they die; but when they come to the point where conscience bids them do things which are not pleasing to the flesh they balk—they are walking after the flesh rather than after the Spirit.

What is the remedy? Surrender self, yield all to Christ, and follow the conscience road. The only satisfactory, noble, clean, pure, holy, overcoming, God-pleasing, in-line-for-heaven road to travel is the conscience road—the road which keeps its travelers in his attitude: God being my helper, I shall seek His light and guidance under all circumstances, recognizing His Book (the Bible) as the interpreter of His will concerning me. I shall never knowingly do that which is wrong, nor shrink from doing that which is right.

Keep Your Head.—This story comes to us from a number of sources: A man raises a heavy crop of grain and sells it for about twice the usual price. He has the unusual experience of looking on a thousand or two more dollars than he had counted on. He begins at once to build aircastles. A fine house, a glistening automobile, another farm, a piano, a long pleasure trip, or some other investment tells the rest of the story.

There are many reasons why such a man needs the advice which stands at the head of this article, but we shall attempt to name only about three of them—in the order of their importance.

1. You may have need for that money before long. A crop failure, high taxes or other expenses, accidents of innumerable variety, or other misfortune, may soon help to absorb your surplus and put you in a position where you will be in need of the money which now goes for things which are not bread.

2. You claim exemption from military service, on the ground that your conscience will not allow you to bear arms. But your services either on the battlefield or in some noncombatant capacity are sadly needed. The officers come around to inspect your circumstances. They find you living in luxury in a costly mansion, spinning around in a high-priced automobile, and otherwise giving them the impression that it is not your conscience so much as your desire to live at ease and out of danger that keeps you from the hard places of military service. Can you blame them for getting that impression?

3. You claim to be the steward of the Lord. He has blessed you with an abundant crop, and the common misfortune of nations has caused prices to be doubled and quadrupled. Millions are starving, and millions more are going to Christless graves because no one has brought them the tidings of the Christ who came to save. Wretchedness and poverty are seen on every hand, and the wails of weeping widows and orphans are heard by the thousands in every land. Can you, as the Lord's steward, having been so wonderfully blessed, consume these blessings upon your own lusts in the face of the great need of the starving multitudes in every land? Brethren, we need to awaken to our duty, and prove our worthiness to be accounted the Lord's stewards by walking "worthy of the vocation wherewith we are called."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

LIFE

I stood in the city at noontide,
And watched the passing throng;
Their different faces revealing
Their lives as they moved along.

They passed me by unheeding
Each on some errand bent,
Of mercy, business or pleasure
On their onmost thought intent.

Merchant, workman and beggar,
Walking abreast in the crowd.
Doctor, lawyer and preacher
Some with heads meekly bowed.

Mothers, wives and sisters,
And children of innocent glee,
Tripping along to somewhere,
On Humanity's rushing sea.

I gazed at them long and thoughtful,
And seemed to find a trace,
Of love and truth and evil
In every passing face.

The sinister leer of the weakling,
The haughty glance of the proud;
The low sweet smile of the gentle
The uncouth laugh of the loud.

The care worn face of worry,
The light of a joyous eye,
The anxious look of the weary
As he heaved an inward sigh.

Seen and gone in a moment
On in their journeys time,
Whether the way be righteous
Or filled with deepest crime.

But the question seemed a puzzle
Why life was such a game?
Why some wore gifts of heaven?
And some were plunged in pain.

Why do the innocent suffer?
Why do the guilty go free?
Questions forever unanswered
Seemed to sink deep into me.

Long thro' the night I pondered,
As over their ways I trod,
Til' the blessing of sleep came upon me,
And I left the answer with God.

—Written for the News Journal by Julia R. A. Collins, of Philadelphia.)

THREE GREAT DECISIONS

1. "As for me and my house, we will serve the Lord" (Josh. 24:15). These words express the purpose of Joshua, which he declared before all Israel. When Joshua was quite an old man he called together all the leaders, the judges, and officers of the various tribes of Israel, and told them how God had blessed them and led them in their journeys, and protected them from their enemies, and had given them the good land in which they dwelt. He then called upon them to put away all the idols which they had gotten from the surrounding heathen nations, and to worship the only true God. He called upon them to choose between Jehovah and the gods of the Amorites among whom they dwelt, and then he declared that he and his family would serve the Lord. Joshua was determined to do right himself, no matter what others did.

2. "Though he slay me, yet will I trust in him" (Job 13:15). You will remember that Job was delivered into the hands of Satan to be tested. Job was a very rich man, and had a family of seven sons and three daughters. All this was taken away from him in one day, and still Job remained faithful to God. Then Satan laid his hands again upon Job, and he was afflicted with boils from the crown of his head to the soles of his feet. If any of you have ever had a boil you can imagine how greatly Job suffered with all these boils, but still Job remained faithful to God. He could not understand the afflictions that had come upon him. He felt that he had done nothing to deserve such punishment. He might have thought that God was unjust in thus causing him to suffer. But though he could not understand it he had faith in God and believed that whatever God allowed was for the best. Therefore, he said, "Though he slay me, yet will I trust in him."

3. "We ought to obey God rather than men" (Acts 5:29). These words were spoken by Peter and the other apostles when they were arrested and brought before the court, because they were preaching the Gospel of Christ. The high priest and the elders who had condemned Jesus had also forbidden the disciples to preach in His name. When they found them preaching they arrested them and put them in the prison. But that night an angel from the Lord came down, opened the doors of the prison and led the apostles out and told them to go and speak to the people the message which Jesus had given them. When they were arrested the second time and brought before the court they said, "We ought to obey God rather than men." This is a good motto for every one to follow. Many times people want us to do things that are not right. We should always stop first and ask whether God would have us do it or not. Sometimes bad boys or girls try to lead others into temptation and sin. If we remember that first of all we should obey God we will not easily be led astray. The words of the boy Jesus in our topic for next Sunday would make a good motto for all boys and girls. When only twelve years of age Jesus said, "I must be about my Father's business."—Selected.

"Repentance involves much more than simply being sorry for sin."

TAKE PART IN RELIGIOUS SERVICES

It is not sufficient simply to come to God's sanctuary. This is one good step. Many would do well to do this much. Having come to the house of God, the next thing for you to do is to take part in the services. How may this be done?

Sing. Music has a prominent place in our holy religion. The song service is a grand means of grace. In it your heart is cheered and refreshed, and the hearts of sinners are touched, tendered, and turned to God. You can sing the gospel of edification into your heart, and the gospel of conviction and repentance into sinners' hearts. "Sing with the spirit and the understanding."

Pray. Every one can talk to his heavenly Father; and he is expected to do so. While public prayer is being offered at "a throne of heavenly grace," you should send up from your heart a prayer that would be as "a sweet smelling savor unto the Lord." But this is not all. You have not yet completed the round of sanctuary duties.

Be attentive to the Word. To listen reverently to the reading of the Holy Scriptures is your duty. Regard such reading as God speaking to you. The minister's message should receive your closest attention. He is God's servant whom He has called and commissioned to declare His truth. Hear and heed his words.

Be sociable. There are social duties which belong to God's house. Be kind to the stranger. He expects it, and has a right to. Shake hands with him and invite him to come back. When the benediction has been pronounced don't rush to the door as if you heard a fire-alarm. This has a bad effect upon yourself as well as others. If you do that, you will soon come up with the complaint, "Our church is cold and nobody ever speaks to me." As a rule, it is the unfriendly who complain of unfriendliness.

If there are other duties in the sanctuary service, engage in them heartily. Remember the services are all yours. Do your duty as best you can, then a loving heavenly Father will bend down and give you the kiss of approbation. This is a priceless reward for humble service. Always try to take part in the religious services to the glory of God and the good of yourselves and others.—The Friend for Boys and Girls.

Christ told His disciples that they would have trials, but along with this warning He also gave them the promise of His grace and help. These promises are ours today.—Se.l

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

SEEING BEYOND THE HORIZON

I heard a dark-skinned "watcher" say,
"You Jesus-men who love and pray,
Beyond the earth's horizon see,
You calmly scan eternity;
And what you see your lips declare
To us who in the darkness are."

The heathen see the Christ in him
In whom the Light has not grown dim;
And strangely drawn unto the Lord,
As His own servants speak His Word,
They feel that man may know on earth
The secret of his second birth.

In ev'ry clime who Jesus know,
To those around them love to show
The kindly thought, the gracious deed,
According as each one has need;
Their love unfeigned, their faith sincere,
Call forth the cry, "The Lord is here."

Our kith and kin are here and there,
Our heavenly kin are everywhere;
The name of Jesus, wondrous name,
Unites their hearts to feel the same;
One family in earth and heaven
Are they to whom His name is given!

—Selected.

THE SCHOOLS OF CHINA

Never before in the history of public education has there been so radical and far-reaching a revolution in any land as that which the Chinese Empire is now experiencing. We can hardly conceive what it would mean in our own country to have the school system, which has prevailed for generations, suddenly wiped out by a national law, and replaced by a wholly different system, requiring new books and new methods. That is what is happening in China.

Hitherto China has taught but little in its schools except the elements of education and the sayings of Confucius. Now the government is establishing a compulsory system of modern education, from the kindergarten grade to the university. The plan involves not only the one hundred million children of school age; but there are also to be night schools for public officials, and military schools for the army.

To meet the demands of the change, many books are being imported from America and Europe, printed in Chinese characters. As several hundred million books are needed, the demand is far beyond the supply, and the printing presses at the mission stations and at the educational centers are being worked as never before. Incidentally, the Japanese are furnishing a large part of the books and supplies, as well as many of the teachers.

By meeting its educational problem in such a spirit of progressiveness, China is solving many of the other problems which face it. In no other country will the progress made be more quickly recognized or more generally applauded than in America, for this country has given China a large share of its educational impulse, and is in all things a distinterested friend of that empire.—The Youth's Companion.

Reports like the above should stir the Christian Church to renewed energy, for if the Gospel is not given to China now, in the period of her development and awakening, her civilization will be a Christless one, much harder to win for the Master than the present condition.—Ed.

ON HOLY GROUND

The following story of a Japanese convert is vouched for by two C. M. S. missionaries.

She is indeed one of the poor of this world. Her husband has a little tea shop, and there are five children to provide for. She has been a Christian now for many years and unremitting in her efforts to reach her heathen neighbors. For a long time a meeting has been held at her house every Friday evening, and the afternoon has been given up to inviting people to come. Though meeting with many a refusal she has patiently gone her round week by week, while the evening has found the one available room tidied up, and a lamp brightly burning, though the money needed for the oil has meant real self-denial. Her efforts have not been absolutely unrewarded, for some little while ago her husband, and also a woman who had attended these meetings, were admitted as catechumens, and many others have heard the Gospel message. The elder children all attend Sunday school and great was the rejoicing over the father's decision. The eldest boy, who earns a little pocket money after school hours by straw plaiting, gave his small savings to buy a new kimono for his father to go to church in. When his mother hesitated about taking it, he said, "Do take it, for everything will be better now we all belong to Jesus."

* * *

A few months ago, however, the numbers began to fall off, and one evening, after a long round and many promises, to her great disappointment no one came. After the Bible woman had prayed with her and gone home, she put her youngest child to sleep and sat down with an overwhelming longing in her heart. Why, oh why, were people so indifferent to the message of God's love! But at least she could pray. And so she knelt and prayed, with her children sleeping near at hand. And as she prayed she saw a vision of the Cross. I cannot give you any details, but it must have been very real and wonderful, and made her understand God's power and love in a new way.

* * *

When she came to herself she wondered why God had revealed Himself to her like this. Was it not that she should ask greater things of Him for herself and others? Her thoughts turned to her youngest child, who was suffering from a very infectious and troublesome eye disease. She could not afford to take it to the doctor or to buy medicine, and it was growing steadily worse. Then the conviction came to her that a God so loving and so strong could heal her child now, as of old, in answer to the prayer of faith. An earnest prayer went up, and she crept to bed in the dark beside her children with a new strange joy and hope in her heart. In the morning she was up before it was light and busy about the house, until the little one woke crying for her mother. Just imagine the mother's joy and wonder to see the child, who for weeks had not been able to open her eyes in the morning until they were bathed again and again, lying with her eyes wide open, clear and bright—not a trace of disease left. Her cry of joy brought the other children round. "Why, mother," cries little Saburo, "how did baby's eyes get quite well like that?" So with her children kneeling round her she told them her experience of the night before. Wonderful indeed, but true; there has not been a sign of disease since.—C. M. S. Gleaner.

EVERY CHRISTIAN A MISSIONARY

By Bessie Stutzman.

For the **Gospel Herald.**

Every Christian should be a missionary—or that is what God intended His children to be. Of course we can not all go to teach and preach, if we would. While some are called to go to foreign lands, others are called to stay at home and support those that are sent, and by so doing we can do more than if every Christian would go to foreign lands. Although there is plenty of work in other lands for many more, they can not get along without our support. We must not forget that "The earth is the Lord's and the fullness thereof." And another verse, "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not." Does not the Lord give us our money? and does He not give us strength to work and labor? Then why not use these things He is blessing us with for His cause? How many of us, when we are about to

spend our money for something that is only to satisfy the lust of the eye, stop and think what might be done with this money if it were spent for the Lord's work.

And it is the same with our labor. How do we use our spare moments? Are we using them to keep some one along on the way to heaven? or do we spend them in reading foolish stories, or crocheting, embroidering, and other things which satisfy not? Let us think about those things. Couldn't we use our time so it would be of more value to us and others?

Every Christian has a mission to fulfill. It may be your calling to teach a class in Sunday school. If it is, fit and prepare yourself as you would if you were going to teach a class that had never heard of Christ before. Be sure you know what you are teaching. Don't think, "Well, if it isn't right, it doesn't make so much difference"—because it does. Are you living a life you could advise your class to follow? Or is your mind on hair style, and fashion, and such things during the week; and do you **study** your lesson, or simply look over it, and then on Sunday morning come before your class hardly knowing what the lesson it, but dressed in such a way that it will take most of the time you are trying to teach your class for the class to see how your new dress is made, and the latest in hair styles?

"Out of the abundance of the heart the mouth speaketh."

Are we allowing God to use us as He would, or are we working to suit ourselves? This applies well to the teachers of the younger classes of boys and girls, for they want some one to pattern after, and they usually think their Sunday school teacher is all right, and that she tells them the right things. Here is a great opportunity for the teacher to get the class interested in mission work, and here is where our missionaries for the future are coming from.

Are we helping them along or are we making the way harder for them if they take us for a leader?

The school teacher also has a great opportunity to be a missionary. Do our teachers start the day with prayer or read some foolish story for the children? A teacher that prays with his pupils can do much more with them for they know that he fears God, and takes God in his work; and I believe a great many things are avoided by this, that would otherwise come up in the children's minds.

"Say not ye there are yet four months and then cometh the harvest. Behold I say unto you, lift up your eyes and look on the fields, for they are already white to harvest" (Jno. 4: 35). We should do the work that we are called to do, and do it to the honor and glory of God. Let us not think, if we are called to do some work, "If I could as well as so and so I would not mind." God has not given His servants all the same amount of talents, some have five while some only have one, and they are all to be used for the same cause. Let us not hide our one talent, but gain as much with it as we can: for if we are ashamed of our one talent, and do not work with it we cannot expect to receive a reward. God's children are just like a family of other children. Each one has a certain work to do. Now are we going to be lazy because we happen to have only one talent, and load our work on the one that has five, and has much more to do than is required of us, or are we going to ask the Father for help and strength to do our part? so it may be said of us as it was of Mary, "She hath done what she could." "And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together" (Jno. 4:36).

Chappell, Nebr.

WHO SHOULD BE CONCERNED ABOUT MISSIONS?

By Sadie C. Brubaker.

For the **Gospel Herald.**

First, we notice that the Bible substantiates the fact that all Christians have a part in missions. Or shall I say, ALL CHRISTIANS WILL be concerned about missions? It appears that the salvation of the young lawyer depended upon his willingness to be a missionary. In connection with this story, Christ made some statements like these: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And He also said, "There is none other commandment greater than these." Can anyone live these commandments and not be interested in missions?

There is also a natural law that figures in this subject. I find it in such words as these: "We love him because he first loved us," and, "The love of Christ constraineth us." Could we imagine such a thing as loving some one and never doing anything to prove that love? That is much the way we love (?) Christ. We can decide for ourselves how our neighbor feels about our love.

If we have thus far failed to realize any concern for Christ and our less fortunate neighbor, let us imagine ourselves in the place of the unchristianized portion of the world. What if Philip had refused to go south when the Spirit told him to go meet the Ethiopian eunuch? What if Paul had not heeded the Macedonian call? What if the early church would have not bothered about Samaria and the uttermost part of the earth and have just worked around Jerusalem? Let us think of ourselves as being the people of the uttermost part of the earth and yet without the Gospel of Jesus.

There is only one class of people that may claim exemption from the missionary service, those who can say that they would enjoy all that is now theirs, independent of everyone else. If we have not reaped the benefit of someone's prayers and labor we can not appreciate the force of this subject.

Do we not recall some time in our life when we were almost at our extremity and someone came to aid us just in time? Do we not realize that someone suffered before we were born into the kingdom? Someone agonized in prayer, someone sang or plead for us. At some time we were among strangers and someone befriended us, or when sick, someone soothed our pain. Some of us have been unfortunate and needed material aid. Do we remember how our hearts were filled with gratitude to God or brethren? Or did we pass it by as a mere accident and forget to appropriate the lesson to our lives? Too often it is accidental service and not a fixed habit. Often the accident does not occur and someone misses a blessing. We are prone to remain in a passive state and do only the things that come unavoidably in our way.

There are two pictures before me. One is that of a multitude that may be described in the Savior's own language, "they are as sheep without a shepherd." Someone has failed to respond to their call and millions are suffering for somebody's service. The need of the world today is so evident that I need not try to describe any particular part of the field. Within our own institutions the cry is appalling. Workers are needed, not only in the station, but at home to work, pray and give. This brings us to the next scene which I can describe best in the way it came to me. In a hospital (where recently my lot took me) there were a large number of people. I visited a great many of them and the one thing that seemed to cause discontent, was that they could not be active. Those who have tried to live, fully live, and do nothing have realized how hard it seems. As long as life is normal there is activity, and when anyone fails to be active they are soon pronounced sick. Is it true that we have many spiritually sick among us? Why the inactivity? This class of people are sent to the hospital, but go in and out among us and share the blessings of man, they only cast a smothering influence over those who would be active. They suffer, the church is robbed of valuable serv-

(Continued on page 377)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

POLITICS

By J. M. Kreider.

For the Gospel Herald.

My kingdom is not of this world, if my kingdom were of this world then would my servants fight.—John 18:36.

Some one has said that the ballot box and the sword go together, yet to this we do not agree. Some say it is our Christian duty to take part in political matters in order that good men may be put it office. They say we must have officials. Is it not true, my dear reader, that the world must have rulers, but not we who have been called out of darkness into His marvelous light.

The Christian has one King, even Jesus. We need no constable or police, but the world does. To be a Christian means to be Christ-like. Jesus allowed Himself to be imposed upon. "When he was reviled he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Pet. 2:23). Is it not true, then (in spirit) that when threats are made by us to use the law it is just the same as if we used it?

We have often wondered why it is that young men are so anxious to have the privilege of voting. I have heard it said that one only becomes a man after he casts his first ballot. On the other hand, we are so slow to be that separate people that the Bible speaks of. How can we help elect the sheriff and be free from helping to take the man's life either on the gallows or on the electric chair? Is it consistent to help put a man in office when we feel it would be out of place for us to serve as sheriff? Nonresistance, what a jewel thou art. Our jails and penitentiaries are not filled up with Christians, but with the ungodly.

True, under existing circumstances we must have county and state officials as well as national officials, but we don't need them, brother and sister; they are for the lawless and disobedient and not for you and me. "Well," says some one, "does the Bible not teach that we should pray for our rulers?" Oh yes, In I Tim. 2:1,2 we read it. It also gives the reason why we should pray for them: "That we may lead a quiet and peaceable life, in all godliness and honesty." How thankful we should be that we are permitted to worship as we will, and how thoughtful we should be for the privilege of praying for our rulers.

Does the Bible not say we should be subject to our rulers? Yes, in Rom. 13:1: "There is no power, but of God; the powers that be are ordained of God. If a man resisteth the power, he risisteth the ordinance of God. And they that resist shall receive to themselves damnation" (Rom. 18:2).

Rulers are not a a terror to good works but for evil. How people sometimes try to get the children of God to take up the law and use it on some lawless persons. In some of our states women are voting now, and Montana has a congresswoman at Washington. Are we surprised, brethren? Is it not just what we may expect of the kingdoms of the world? We fear the more women's suffrage we have in the world, the more some sisters will feel that they should be the leaders in the Church. Should we respect the rulers? Yes; in I Pet. 2:17 we are told to "honour the king," yet we "must obey God rather than men." When Peter and the other apostles were charged to stop preaching in the name of Christ they quietly went on as before, yet they respected the authorities.

It is advised by all our conferences that our members refrain from taking active part in political matters. If politics are a good thing why not go at it in earnest? My mind is too weak or too narrow to work it out but one way. There are two kingdoms: one a worldly, the other a heavenly, with Christ our King. This is not our home, we are only staying here for the time being. Our citizenship is in heaven. Read Phil. 3:20. We are strangers and pilgrims, separate from the world.

Palmyra, Mo.

GOOD MANNERS FOR THE BOYS AND GIRLS

The following rules for good manners have been prepared by a godly man who knows how to put such things in the light of the Gospel instead of according to man-made rules of etiquette. We commend them to the older folks as well as the boys and girls.

1. Never look over another person when he is writing a letter, or reading that which does not concern you.

2. Never enter another's room abruptly. Have you special business? knock gently at the door, and ask permission to enter.

3. Never select the best articles of food at the table. Be modest, polite, temperate.

4. Never ask trifling or foolish questions, or inquire about things with which you are already familiar. "A fool's voice is known by a multitude of words."

5. Never speak unless you have something to say—think twice before you speak once. "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise" (Prov. 10:19).

6. Never dissemble, feign yourself sick or asleep or unwell, to avoid correction or some unpleasant thing. This is a species of lying, for which the Lord will not hold you guiltless. "Keep thy tongue from evil, and thy lips from speaking guile." "Put away from thee a froward mouth, and perverse lips put far from thee." "Lying lips are an abomination to the Lord."

7. Never be glad or rejoice at another's calamity or misfortune, even though he be your enemy. "He that is glad at calamities shall not be unpunished." "Does thine enemy hunger, feed him. Does he thirst, give him drink; by so doing thou shalt heap coals of fire on his head." "Overcome evil with good."

8. Never mock or ridicule the poor, the infirm, or the aged. "He that mocketh the poor, reproacheth his Maker." "Better is the poor that walketh in his integrity, than he that is perverse in his lips and is a fool" (Prov. 19:1). Read the fearful doom of those wicked children who mocked Elisha, the holy prophet of God. (See II Kings 2:23, 24).

9. Never set up your own will in opposition to your parents or teachers; submit calmly, sweetly, cheerfully. "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

10. When addressed by your parents or superiors, give immediate attention.

11. Be kind and gentle to your brothers and sisters, invariably.

12. When a favor is conferred, always express your gratitude politely to the person who bestows it.

13. Little folks, whenever you enter a room, always be careful to notice, respectfully, your superiors or those older than yourself.

14. Never interrupt persons engaged in conversation, reading, or writing, but wait till a suitable opportunity is given to speak.

16. Never whisper in company, or make remarks on the dress of those about you, or about things that are in the room where you are.

17. Never flatly contradict any person, and especially your superiors. Rather say, "Are you not mistaken, sir? I had supposed differently." Meekness and modesty are more precious than rubies.

18. Be polite or courteous to everybody; true politeness is giving attention to little things, little acts of self-denial, kindness and love, striving to make everybody happy. It is benevolence flowing from a noble, generous, pious heart. It is, in a word, doing to others as we would that others should do to us.—Zion's Watchword.

Sunday School

For the Gospel Herald.

Lesson for Aug. 26, 1917.—II Kings 25:1-21

THE CAPTIVITY OF JUDAH

Golden Text.—As I live, saith the Lord God, I have no pleasure in the death of the wicked.—Ezek. 33:11.

Introductory.—In our last lesson we told of the approaching signs of dissolution on the part of Judah. Even though there were times of revival, the course of Israel was downward. The disease germs of sinful abominations were preying upon the vitals of the nation, and the retribution was at hand. The kingdom appeared much like a man with a mortal disease preying upon his vitals. He has his times of rallying, gets better, and to all appearances he is on the road to recovery; but so long as that disease rests upon him his days are numbered no matter by what expedients he is temporarily revived. So it was with Judah. There were revival times, as in the case of Josiah and other righteous kings, but inasmuch as the nation refused to purge itself of its mortal disease, idolatry, it kept going down and finally the wrath of God was visited upon the nation and it was delivered into the hands of Babylon. The lesson before us is a recital of this deliverance.

The Siege of Jerusalem.—It was in the ninth year of the reign of Zedekiah that the final effort was made to subjugate the kingdom. Nebuchadnezzar had thought once before that he had conquered the nation, but Zedekiah had proven as treacherous to his promises to Nebuchadnezzar as he had to his God, and raised the standard of rebellion. Here is a safe rule to follow: Whoever is unfaithful in his promises to God is also unfaithful in his promises to men. The siege continued for nearly two years. The condition of the city and country is aptly told in these words: "Famine prevailed in the city, and there was no bread for the people of the land." We need not tell of the wretchedness accompanying such a condtion of affairs. The nations have not quite reached that stage at the present time of carnage, and yet the sufferings of the multitudes in many places is indescribable. The people were dismayed. "The city was broken up," the warriors fled in terror, and the nation was at the mercy of the plunderers from Babylon.

The Fate of Zedekiah.—But there was no mercy shown. All the indignities that one could think of were heaped upon Zedekiah. He was pursued by the soldiers of Babylon, overtaken on the plains of Jericho, his army scattered, and he was brought to Riblah for trial. His sons were slain before his eyes, his eyes were put out, he was bound in fetters of brass, and carried captive to Babylon. Can you imagine the anguish of body and soul on the part of this now blind, defeated, discouraged, disgraced, suffering, wretched king, carried captive by a ruthless, conscienceless soldiery, not knowing what hour they would renew their cruel tortures and possibly end his life? If ever there was a man who had reason to reflect upon his erring ways and bitterly lament that his once bright opportunities were now gone forever, that man was Zedekiah. So may we also reflect that we have many golden opportunities which if allowed to pass by unimproved will not only be gone forever but in their place there will be remorse of conscience and anguish of soul. "He that soweth to the flesh shall of the flesh reap corruption."

Jerusalem Destroyed. — Zedekiah was not alone in his suffering. His people suffered a like fate. The nation was carried into captivity, the cities were laid waste, and ruin and desolation took the place of what was once a prosperous and happy nation. "And all the army of the Chaldees, that were with the captain of the guard, broke down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuchadnezzar the captain of the guard carry away." The poor were left behind to dress the vineyards. It is the end of a long chapter of unfaithfulness, an illustration of the fact that God's Spirit will not always strive with man, that there is a certain day of retribution in store for all who refuse to follow and worship the Lord our Maker. After a period of seventy years' scourging in captivity, God gave the nation another opportunity to redeem itself and prove itself worthy to be called the people of God.

Paul says, "These things were written for our ensamples." Israel as a nation, being more wicked than Judah as a nation, was carried into captivity much sooner. There is a time coming when the cup of indignation of the wrath of God will be full and His vials of wrath poured upon rebellious people. This is true of churches, of nations, of individuals. Will we as individuals, we as a church, we as a nation, take note of this solemn fact, open our eyes to actual conditions and opportunities, and avoid the snare into which so many others have fallen? Will we improve our opportunities, serve the Lord in the beauty of holiness, walk humbly with our God, and share in the blessings of God in time and of His glory in eternity?—K.

Our Young People

MAKING THE LORD'S DAY A BLESSING.—Jno. 20:26; Acts 20:7; Rev. 1:10

Topic for August 26

MOTTO

"Call the Sabbath a delight, the holy of the Lord, honorable."

THE STUDY HOUR

I. **The Lord's Day.**—This day has been observed from apostolic times as the day in which the Christian keeps a Sabbath to the Lord. Being the day of the resurrection, it naturally became the appropriate day to celebrate the resurrection and assemble to worship and exhort one another.

But there is a great loss of interest in the keeping of the Lord's day thruout the world among those who know the message of the Gospel and even profess to be followers of Jesus. The reason of this is, we believe, similar to the reason that caused Israel to encroach upon the time appointed of God for the Sabbath under the Law. They had departed from the Lord and had come to seek their own selfish ends in life. They sought more to honor that which brought to them the immediate advantage than what brought honor to the Lord.

It is no wonder that men think they are justified in plowing corn, or harvesting wheat, or doing extra chores on the Lord's day even to the neglect of worship in the assembly when their point of view is only temporal, and their trust is not in a God of Blessing, but in themselves and human works. It is evident that such people have not gone very far in the way of trust in God, and are very dull in their knowledge of spiritual values. Those who value the souls of men of less consequence than the present satisfaction of their bodies will allow anxiety for the needs of their families to cause them to lose all the blessing of the Lord's day and to deprive their families of the spiritual provision which God has made for their well being.

Whatever the god of our worship, that is the god whom we serve on the Lord's day. Those who serve the god of pleasure, will regard this day sacred to their pleasure. Those who serve the god of wealth will serve their god on this day. And whatever form our devotion has taken will be manifest in what we do with the time set apart for the worship of the true God of heaven.

PERSONAL THOUGHT

May our opportunities for receiving and bestowing blessings upon the Lord's day be fully used. God grant us wisdom to discern the value of the souls of men above secular and temporal things.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Sabbath.**
2. A Day to Worship God.
3. A Day to Learn of Jesus.

For Young People—

1. Blessings of a Day of Rest From Secular Care.
2. The Sin of Robbing Others of Their Sabbath Privileges.
3. Practical Preparations for a Well-spent Sabbath Day.
4. How Improve the Spirit of Spend-

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, AUGUST 16, 1917

Field Notes

Good interest is reported from the Bible conference held at Carver, Mo., last week.

Two precious souls were received into church fellowship Aug. 6, in the Mt. Zion congregation near Versailles, Mo.

Bro. J. M. Kreider returned to his home at Palmyra, Mo., Aug. 6, after serving the cause faithfully in a few weeks' meetings in Shannon Co., Mo.

Bro. J. K. Bixler, Elkhart, Ind., preached for the Bowne congregation, Kent Co., Mich., Aug. 2, in the evening.—S.

Bro. J. N. Kaufman is at present at Metamora, Ill., where with his family, he is awaiting the arrival of his permit to land in India. Friends can address him, care of S. E. Smith.

An interesting mission meeting was held at the Waldo Church near Flanagan, Ill., on Sunday, Aug. 5. Report later.

A number of brethren from the Carver, Mo., congregation attended a members' meeting at the Mt. Zion Church near Versailles on Thursday, Aug. 9.

By the time this reaches the eye of the public the brethren of the Southwestern Pa. Conference district will be in the midst of their labors.

For several reasons this paper is issued a day earlier than usual. As a result a number of news items that would otherwise appear in this issue will be found in the next.

Correspondence

Airlie, Oreg.

(Firdale congregation)

Dear Herald Readers, Greeting:—Surely we have many things to be thankful for. Of late we have been having a number of visitors from our neighboring congregations, and the last two Sundays we were blessed with having ministers of like faith with us and we received great blessings by their being with us. We enjoy very much having visitors. May God bless the brethren for their labors among us. Pray for us.

Orva Kilmer.

Coalridge, Mont.

Greetings in Jesus' Name:—I have not seen any letters of late from this point. Bro. I. S. Mast of Surrey, N. Dak., came into our midst on June 3 and held meetings until the 10th, on which date we observed communion and feet washing. Peace and harmony prevailed. There were no open confessions in the meetings but the children of God received much encouragement to "press onward and upward towards the mark for the prize of the high calling in Christ Jesus." May the brother have received the same is my prayer. Our preacher, Bro. Levi Kauffman, attended Sunday school conference at Kenmare, N. Dak., July 25 and 26, from which place he went to Surrey where meetings were held.

The Lord bless God's people everywhere. We ask an interest in the prayers of God's people.

Yours for the cause of Christ,
Janie Young.

Guernsey, Sask.

(Sharon congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We as a band of God's professed followers have again great reasons to be thankful for the many blessings enjoyed since our last writing. In June we were favored with a real spiritual feast as Bro. N. E. Roth, bishop, of Tofield, Alta., was present and held meetings which were continued for one week, after which some visible results have followed, and we hope and pray that this may continue during the future.

We are having church and Sunday school every Sunday and young people's meeting in the evening which is usually well attended.

We are again nearing the harvest season and fields are looked upon with eager eyes, wondering what the harvest will be. Some fields are looking very good and some not so good.

May we be equally concerned about the great spiritual harvest which surely is great but real laborers are apparently few.

Have had a number of reports of severe hail storms some distance east and west, but thus far we have been blessed in this respect.

Let us not lose confidence in God's promise that "while the earth remaineth seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease" (Gen. 8:22).

So in case our natural blessings should not come up to our expectation after having done our part faithfully, let us not forget that all things work together for good to them that love God." Some of our friends across the line may be wondering about our conscription exemptions; as much as can be learned up to the present they are similar to those existing in the United States, for which we truly feel thankful. This gives us reason to think our governments do not think us to be unreasonable in our views as to taking up arms to slay our fellow men. But on the other hand it appears they respect us for upholding what we truly believe to be Christ's real teaching. Let us earnestly pray that this great war which seems so inhuman, may come to an end soon.

Health in general is very good. Remember this band of believers in sending your petitions to the throne is our desire.

Yours in the Master's service,
July 29, 1917. M. D. Musser.

Creston, Mont.

Dear Herald Readers, Greeting:—On July 22 Bro. J. J. Kauffman and wife from Roseland, Nebr., and Bro. Dan Slater and wife and three of their children from Filer, Idaho, worshiped with us at this place.

Bro. Kauffmans came from Nebraska to Filer, Idaho, and Bro. Stalters came with them to Montana in a car. Some time ago Bro. Joe Stalter and family and his brother, Peter, from Filer, Idaho, came into our midst. Although their stay was short, we are always glad to have people come in here. It gives us courage to go on and fight

the battles of life and a will to do more for the Master. On July 20 Bro. Amos Krupp and family from Illinois came here to make this their home. We are glad to welcome them as worshipers with us as our congregation is small; but we have the promise of God that He will be with us to the end if we are faithful.

It has been dry here for some time, which is unusual for this country. It will shorten the crops considerably if it does not rain soon. We can only look to the Lord who is the Giver of every good and perfect gift and say His will be done in all things.

Remember the work at this place.

In His name,

July 30, 1917. Geo. J. Hoylman.

Rockton, Pa.

Dear Herald Readers, Greeting:—We reorganized our Sunday school June 30 as follows: Supts., J. A. Hummel, D. W. Kirk; Secy., Alice Kirk, Goldie Speicher; Treas., Carrie Kirk; Chor., Alda Speicher.

On Saturday, July 7, Bro. J. N. Kaufman, wife, and two sons, Bro. and Sister E. J. Blough and three children, Bro. and Sister Sam Thomas and S. G. Shetler motored to this place and stayed till Monday, when they returned to Johnstown, all except Bro Shetler, who remained with us and broke unto us the bread of life till Monday, July 16.

On Sunday, July 8, we commemorated the suffering and death of our Savior and showed forth the Lord's death till He comes. We were very glad to have with us the sisters and brothers from Johnstown and Bro. and Sister Kaufman from India, as this was Bro. Kaufman's field of labor before he went to India.

On Sunday one dear soul was received into the church and two reclaimed.

Bro. Scott Luce is at present in the Clearfield Hospital.

Bro. John N. Durr filled the regular appointment July 29.

Pray for the work and workers in this part of God's vineyard, as we feel as a flock without a shepherd.

Aug. 6, 1917. Alice Hummel.

Vona, Colo.

Dear Herald Readers, Greeting:—As we have been silent for a long time will again endeavor to be heard once more. We have surely great blessings from God time and again for which we should never cease to be thankful. The great drought was broken last night with a nice rain and everything is refreshed. Thank the Lord. Our work in the church and Sunday school is at its usual place always in the service and trying the best to get nearer to God.

There are eight young souls here who have declared themselves willing to be baptized as soon as one of our ministers will come in our midst. We are expecting some of the ministering brethren to stop off at Vona when on their way home from the conference in California. May the Lord give grace and bless each one in His service is our prayer. May the Gospel Herald readers all remember the small band of Mennonites south of Vona, Colo., and pray that they may live faithful to God.

Yours in the work of the Lord,

Aug. 6, 1917. Emma A. Boese.

Beemer, Nebr.

To all Herald Readers, Greeting:—We again feel to praise God for His blessings, both in spiritual and temporal things.

On Sunday, Aug. 6, ten young souls were baptized and received into the church at this place. May they prove to be faithful soldiers of the cross, and may we who are older live such lives as will be helpful to them in winning the battles for the Lord.

Aug. 7, 1917. D. Z. Birky.

Rantoul, Ill.

Dear Herald Readers, Greetings:—On Sunday, Aug. 4, Bro. Samuel Gerber, Bro. Andrew Schrock, and Bro. John Birkey were with us in the services of the Lord preaching to us the Word of God. On Sunday following the voice of the members worshiping at the East Bend Church was taken regarding the ordination of a minister. The choice was Bro. Joseph Heiser who was ordained at the same service, Bro. Samuel Gerber officiating. May we as a church pray for the young brother that the Lord endue him with knowledge and wisdom from on high that he may be faithful in his calling. Cor.

Aug. 7, 1917.

Inglenook, Pa.

Dear Herald Readers, Greeting:—We feel that in answer to our feeble petitions the Lord has opened the way for the establishment of a little work here. On Sunday afternoon, Aug. 5, Bro. J. F. Bressler of Richfield, Pa., again filled the appointment as he had done three weeks previously. He spoke from Isa. 5:2 to an audience of about 35, a considerable increase over our first meeting. The Lord willing, we expect to have our next meeting Sept. 2 in the school house near this place. We would be glad to have brethren and sisters from other congregations attend these meetings. We hope in time to establish a little Sunday school with the people of the community, most of whom do not have such privileges, and some of whom seem interested. We would be glad to see one or two families of our people locate here to help in the work. Means of making a livelihood are about as good here as elsewhere. Bro. Bressler has interested himself is the work here and has kindly consented to supervise it for the present. David E. Plank.

Aug. 7, 1917.

MISSIONS

(Continued from page 373)

ice. yet we do not realize the seriousness of their case.

Creation story is wonderful, too wonderful for finite minds to grasp. Yet the theme of creation was the redemption of man. The explanation of all the wonderful works of the ages are found in the finished work of Christ, which is a redeemed Church, pure and blameless, worthy to be presented to the Father in the fulness of time. (Ephesians, first chapter.)

Since "God is not willing that any should perish, but that ALL should come to repentance," it is our given task to invite all men to Christ. It may be mine or your little mission left undone, that will make the family in heaven incomplete. Or it may be that the Lord is delaying His coming that we complete our task. May each of us search diligently for our place in the great plan of God, and finding it, may we work as though eternity would be ushered in tomorrow. The world is groaning for peace that only Christ can give. Bloody warfare has failed, shall we?

Empty my heart of its selfishness,
Fill it with love for Thee.
Break it, that out of it may flow,
Streams of service for Thee.

Hesston, Kans.

A COURAGEOUS PEACE ADVOCATE

To those who fling the contemptuous charge of cowardice at the heads of any and all peace advocates, the well-known social worker of Hull House, Chicago, Miss Jane Addams, replied very aptly in a recent address: "The pacifist is making a venture into new international ethics. He is afforded an opportunity to cultivate a fine valor. Opposition to war is not, necessarily, cowardice." How true her statement is! The person who braves the contempt, ridicule, misunderstanding and persecution of his fellows, by opposing a thing which he knows or believes to be wrong, is a thousand times more courageous than his maligners. He who faithfully follows the principles of the Prince of Peace, in the face of dire opposition, is a greater hero than war ever produced.—Gospel Messenger.

Miscellaneous

THE GAIN OF LOSS

Would you know the power and sweetness
Of His presence, day by day?
Would you know the joy of service
With the Maker all the way?

Would you eat the hidden manna
In His banquet house of love?
Drink from streams of living water
Fed by God's eternal love?

Does your soul cry out to know Him
In that more abundant life?
Would you dwell in His pavilion,
Hid with Him from fret and strife?

O beloved, you may have it,
That abundant life in Him,
If you dare to enter into
His reproach and suffering.

In this fellowship of suff'ring
With the Master, there will be
Heights and depths of joy undreamed of.
And a glorious liberty.

Though a Son, He learned obedience
Through the things He suffered here,
And shall we, outcasts and aliens,
Dare to count the cost too dear?

Few there be who choose to follow
In His steps to Calvary;
Few who choose the thorns and nail-prints,
And His lowly ministry.

Child of God, joint-heir with Jesus,
Let Him have His blessed way,
Let Him seal you by His Spirit,
Make you wholly His today!

—May Baxter in The Vanguard.

WEALTH CANNOT GIVE HAPPINESS

Some years ago there lived in a country village in New England a man who had started in life poor, having only a couple of acres of ground and a little cottage. But he and his wife lived as happy as a king and a queen. As the years went by his labors were richly blessed, and he became wealthy.

When he had become old, and was endeavoring to enjoy his wealth he said one day to a friend: "I have been wonderfully prospered in my life. All my plans have succeeded. Everything that dropped into my lap has turned into gold. I have an abundance. But now since I am growing old, gold and silver have lost their charm. I enjoyed making money, and I expected to be happy, but instead I am perfectly miserable with all my riches."

If this man had used his money to bless his fellowmen instead of hoarding it up for himself he would have had happy things to remember at the end of his life. Jesus said: "It is more blessed to give than to receive." It will be a happy day for us when we learn this truth and practice it in our lives. —Selected.

CHRISTIAN SERVICE

(Extracts from a sermon by J. D. Charles, delivered in East Holbrook Mennonite Church near La Junta, Colo., July 9, 1917, and reported by J. H. Shank.)

There is no place in the universe so full of opportunity as the place of service for the Master. A great variety of talents can be used. We are all different and yet we are all used. If we are really ready and willing, God will soon point out some work to be done. I never could understand why people had to hunt their work. Perhaps I have never had enough experience, but I have never had that experience—there was always work for me to do. I never needed to hunt for it, and, it seems to me that that is the way it ought to be. I never needed to hunt for work on my father's farm. Father placed the work before us, and we knew what that work was. Just so the heavenly Father does.

It may be something simple and easy that comes along, or it may be something tremendously difficult; but when it comes, we take hold of it and we do it. One thing is sure; that a Christian's commission is not a mere glittering generality. It is not a mingling with the Christians in a general way. It is a definite assignment of work to be done, and if all the members of Christ's Church could realize this the Church would never fail to be busy.

Let us then accept our commission and go to work immediately. That is what D. L. Moody did. No sooner had he given his heart to God than he began to work for the kingdom. There were serious difficulties in the way when he was converted. The very next morning he went up to the Sunday school superintendent and said, "I want to teach a Sunday school class." The superintendent eyed him from head to foot and said, "Well, we will think about it." D. L. Moody came back next Sunday morning and went to that same superintendent and said, "I wish you would let me teach a Sunday school class." The superintendent said, "Well, we will let you know by next Sunday; maybe something will turn up." The next Sunday morning Moody came and he asked about this, and the superintendent flushed—he hadn't done a thing—and said, "It is all right, if you get a class." Two Sundays passed, and the next Sunday Moody walked into the Sunday school accompanied by a company of ragamuffin boys from the streets. That was the beginning of his class. It was also the beginning of his life work.

If you really mean business, the work will come so fast you will soon be snowed under. No doubt about it. How many there are who have—as they think—never been definitely commissioned to work. We see Christians come into the Church and then settle down into inactivity, and it hurts. Day by day the Master would send us upon some commission and how wonderful it is—oh, it is wonderful when I think of it—that God trusts us. To me, personally, that is a most wonderful thing, that God trusts me for a portion of His work. At first I trembled when I thought of that and then, as I thought of it a little longer, I rejoiced, and I go forth willingly.

But let us not forget that we ought to be glad that He trusts us for the accomplishment of His work. How glad we ought to be, to do any portion of His work—however large, however small it may be. I have nothing more to say, than to simply say; God help us to do it.

La Junta, Colo.

WINNING BY APPRECIATION

One of the things that drew men to Jesus was His appreciation of them just as they were. Even the Pharisees were not blamed because they had attended to the minutiae of the law; they were praised for that, while at the same time Jesus pointed them to what they had left undone in observing the spirit of the law. The rich young ruler, whose life had been lived out on an exceedingly high plane, was received with instant affection by Jesus, and the progress that the young man had made in living up to his light was lovingly commended by the Master Teacher as He pointed the young man to one more thing that he ought to do to show his complete willingness to follow the new light. The centurion, much of whose life could not have been acceptable to Christ was commended beyond any one in Israel for his faith. Peter, who could not quite rise to the height of love to which Jesus invited him in His repeated questions as to whether Peter loved him in the highest sense of forgetting, unselfish love, while Peter answered that he loved Him in the ordinary sense of family love, was nevertheless charged to undertake great responsibilities for him. The life of Jesus is full of just such instances of His eagerness in seizing upon the least inclination toward righteousness in the heart of another, and, beginning there, He would lead on to the profoundest and most heart-searching truths and obligations.

Great teachers down the centuries since Christ's day have had something of this constraining attractiveness in drawing the disciple on from one good step to a greater stride. Indeed, good teaching insists upon the use of what is found in the pupil's life as a starting-point from which to proceed toward that which is the teacher's goal. It is said that Mark Hopkins would

seldom answer a question directly in his sessions with his class. If a student asked the great teacher a question, President Hopkins would ask one in return; beginning with what he was sure the student know, leading him on step by step until there was only a little gap for the teacher to bridge between the student's mind and the new knowledge. He fanned the spark of knowledge in his students until it would burst into flame. He did not do as some pseudo-teachers do; he did not show contempt for the student's lack of knowledge, but appreciation of what the student had already learned, and in the atmosphere of that appreciation he moved on with the student into the open country of new truth.

Students under any kind of instruction are sensitive to this or the opposite attitude on the part of the teacher. No one has a true place in teaching in the Sunday school who cannot have and show this appreciative sense of the real pupil before him. A man was once assigned to a boys' class in a mission Sunday school, and after a few distressing sessions he angrily announced to the superintendent that he could do nothing with these boys and must resign. After the unsuccessful teacher had left the school, the superintendent sat down with the boys. They thought they were in for a bit of serious discipline.

"Boys," said the superintendent, "what was the matter with that teacher anyway?" This question was of course amazing to the boys, because from their recent experience they could hardly imagine that any one would put the blame anywhere excepting upon themselves. They looked rather sheepish for a moment, and then one boy shifted a little uneasily in his seat and muttered, "Aw, he just didn't understand boys, that was all."

The superintendent seized upon that as the explanation that he believed to be the true one in his own heart, and he explained to the boys that probably the teacher had not had much experience in dealing with fellows of their age, and if they would be patient he would try to put some one in their class who would understand them better. On the other hand, he made it also just as plain to the boys that they had their part to do, whether they had a teacher who understood them or not. There was relief in the tension all around, and there was no peculiar difficulty in the class after a new teacher had been installed. The former pseudo-teacher had seemed to try every method except the method of winning by appreciation. If he had been able to see what was in the boys, and had been eager to show his love for them, instead of his desire to keep them under an iron hand, he would have had a different experience with that class.

All of us are responsive to appreciation. We ought to remember this when we are dealing with others. Appreciation does not shut out the possibility of honest criticism; it often makes criticism entirely welcome and effective. One of the giant figures in the religious life of our country during the latter half of the nineteenth century used to be very drastic and swift in his criticism of subordinates. He was exceedingly just and fair in his comments, but often unsparing. One of his young co-workers in an important enterprise was talking with him one day about the difficulties in the task that they were working out together, the exceptional problems that were facing them, and his own sense of unfitness for the work in hand. He offered to step aside if some one else could be found to take his place. The older man had criticized him severely and justly at certain points, and the young man sincerely questioned his own usefulness. The vigorous old worker in Christ's cause looked keenly at his young coworker for a moment, and then said, "Just remember this: I had rather fail in this thing with you than go on to success in it without you." And then his eyes twinkled, his laugh rang out, and the young man rose up tremendously encouraged to work with multiplied zeal.

The teacher in the Sunday school needs the appreciative eye, because nothing but discouragement is built upon contemptuous or inappreciative criticism. It means everything to some pupils to know that you as the teacher, really do like them; that you understand their interests; know something about the things they can do well, and are willing to enter into daily questions that confront them, doing all this in an encouraging and appreciative fashion. "He makes me want to do better" is a great testimony from pupil to teacher; but when a thirteen-year-old girl comes home from school and says with tears in her eyes, "I don't see what makes Miss Blank so sarcastic. When she talks that way, it just makes me not want to do anything for her"—this is testimony of an entirely different sort. There would seem to be almost a creative force in true appreciation. What we see in a student may be largely in our own seeing, but if he understands that we see it in him, that which we see may be more than realized.

One who exemplified the creative power of appreciation was Henry Clay Trumbull. He was always pointing out to others what they could do if they would, and whether he was listening to a sermon or talking to a friend, the appreciation that showed in his face was such as to warm the heart and quicken the mind and arouse the spirit of the one upon whom that face was turned. Of this inspirer of young men Robert E. Speer said:

"How boundlessly appreciative and generous he was—seeing good where there was no good except in his seeing. He loved his own ideals which he dreamed he saw in others, and then by his sheer love he began to create them in others. He had the divine blindness of love which saw past the evil that can be expelled from life. He had the divine vision of love which beheld the invisible capacities for good and beauty. It was but our humiliation and our glory that he was ever finding in us nobleness which we did not know was possible for us, until he loved it into being in us."

Can any teacher in the Sunday school today hope to teach a Christ who draws mankind to Him by love unless that teacher has in his own heart the spirit of appreciation that characterized the Master Teacher?—Editorial in S. S. Times.

SUCCESS OR FAILURE, WHICH?

By F. M. Myer.

For the Gospel Herald.

> Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy.—Jude 24.

The above words were those of Jude who exhorts the people to be true and consistent in their faith. If it was necessary to give warning in those days how much more necessary now? as there is such an unrest all over the earth at present. Before the war existed, some people said, "The world is getting better;" but conditions are waxing "worse and worse." Prophecy is being fulfilled continually. God alone knows what the end will be of this present struggle.

There never has been, nor ever will be, any one who will not meet with either success or failure. No one can accept Christ for me. I must do it myself. The responsibility can not be pushed on somebody else. This is an individual question, Shall I accept Him or reject Him?

Whatever may be our aspirations in life, there are possibilities for success or failure, which shall it be? We can determine ourselves with God supplying every need as He has promised. I Pet. 5:1: "Casting all your care upon him for he careth for you."

I urge those who know Jesus as their Savior become better acquainted with the Word of God. Be diligent in prayer. Pray for the unsaved, as "the effectual fervent prayer of a righteous man availeth much."

"Who shall separate us from the love of God? shall tribulation or distress, or persecuton, or famine, or nakedness, or peril, or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor

any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:35-39).

Those who can say the above with all sincerity from their hearts, certainly will have real success. "Be thou faithful unto death, and I will give thee a crown of life."

WHICH KNOWS BEST?

If Jesus Christ is right, the world is wrong. The great majority of mankind, in the best and most enlightened lands as well as in the darker regions, are living according to principles which are opposed to His teachings. It is well to realize this fact and decide accordingly.

In Luke 6:20 are recorded several remarkable statements that well illustrate the statement made above, "Blessed are ye poor: for yours is the kingdom of God." This must, of course, be understood in the light of Matthew's similar statement, "Blessed are the poor in spirit." From this and other scriptures we understand that it is the humble before God—those that see themselves as poor and needy and defiled, as compared with the boundless wealth, unlimited power and perfect righteousness of God: those who are so fully conscious of their poverty that they are humble and unassuming even in the presence of men.

This, we understand, is Christ's ideal for men. It was impossible, perhaps, for Him to exemplify this characteristic as fully as some others, for He was not a sinner and defiled even in the presence of God, but even so His humility before and complete subjection to God exceeds that of the best and humblest of men. How fully He submitted Himself to the will of God is shown in innumerable instances: His baptism by John, His wilderness experience, His waiting all night in prayer to know the will of God, His refusal to do anything until His "hour is come," His refusal even to appoint His favorite disciple to a post of authority except he be chosen of God to that place, His willing submission of His body, soul and spirit into the hands of God, to be made an offering for sin, and His service now, as Intercessor at the throne of God in behalf of all those who love and trust Him.

If the Lord thought such humility was fitting for the only begotten Son of God, how much more must He think it fitting for every one of the sons of men! How wonderfully His example in this does enforce His teaching! There is no doubt about what Jesus thinks of the virtue of humility. He is on record so plainly that he who runs may read.

Now, what does the world think of humility? To know this, we must not depend upon all that is said, for the world is not like Christ, in perfect sincerity. When a man praises humility, he may just be in the mood to appreciate it at that time. We must go deeper than that. We must hear men talk of themselves, and hear their boasting. We must look at their faces and see their expressions of pride and their pitiful efforts to appear richer, greater, and more intelligent than they really are. We must know what kind of men they admire the most—those who hold themselves up for admiration and strive to be the leaders of men, or those who seek to serve in the humbler walks of life or to do their great deeds simply and unostentatiously. We should even know why they do or do not belong to church, and if church members, why they have chosen their particular affiliation. In all of these things and many others, is revealed the mind of men, better even than by their open confessions. My conclusion is that the great majority of men practically reject real humility for themselves and for others, in whom they are interested.

Now which of the two is right—Jesus or the world? Which knows best? That depends, to a great extent, on what one considers good. If present earthly advantage—wealth, honor in the sight of men, social position, leadership in business or politics, be the greatest good, it may be that the world is right. Yet even here there are certain great exceptions and there may be more than we really know. Jesus said nothing about that in this sentence. He said: "Blessed are ye poor: **for yours is the kingdom of heaven.**" If membership in the kingdom of heaven with its submission to the authority of the heavenly King and the reception of his protection, guidance and endowment of heavenly graces be the highest good, then Jesus is certainly right and always right with never a question. This blessing comes only to the humble and poor in spirit, for only they will voluntarily and continually and faithfully submit themselves to His Sovereign Will. The pride and self-confidence of all others moves them to act according to their own ideas, in preference to his, so that their allegiance to the heavenly kingdom and their participation in its benefits are only partial and quite unsatisfactory.

Now, which is really best—earthly advantage or heavenly? Your answer to that will depend on your faith. Nor will the answer be uttered by your lips. This is the question that we answer with and which both men and God read from, our actions. If you think Jesus was right, you will do as Jesus did—seek first the kingdom of God and his righteousness. You will strive to know, then to do His holy will, whatever that may be, and no matter what inconvenience, tribulation, persecution, and suffering it may mean. If you think Jesus was wrong, you will reject the counsel of God in other things, strive to map out your own course in life without regard to Him, but with especial regard to what you consider your own highest interests. If you are in doubt about it, you may try to mix things—do God's will when it appeals to you and looks practical. You will do your own will when that looks best to you. In that, you will have the example of a multitude of professing Christians of your own as well as of other denominations, and will share their fate—rejection by the Lord in the last day. — Paul Mohler in Gospel Messenger.

ARE CHASTENINGS NEEDFUL FOR GOD'S CHILDREN?

By Anna J. Souder.

For the Gospel Herald.

When we look around us and hear so much of war we often wonder why is all this conflict brought upon us We can hardly understand. Again, when we stop and meditate over our lives and our dear churches we again wonder that God has been so long-suffering with us.

When we are living at ease and all goes well with us how apt we are to get indifferent and forgetful that we need to be called back. Sometimes it is even necessary to call dear ones out of our family (which are very loud calls) before we even stop to see if we are really living for Christ.

Now when we look into our church, need we wonder that we needed this chastening? We can well say with the prophet Isaiah, "We grope for the wall like the blind, we grope as if we had no eyes, we stumble at noonday as in the night." Why is there such a lukewarmness in our church? Need we wonder that Satan can so easily overtake us that many things are creeping into the church that should not be at all and are not in harmony with the Word of God?

May we wake up from our slumber and be up and adoing while it is yet called today for the night cometh wherein no man can work. Let us therefore be more careful in our daily walk that we are not conformed to this world but rather transformed by the renewing of our minds that we may prove what is that good and acceptable and perfect will of God, and then be submissive to that will, although God's plans are not always our plans, but God ever deals with His children as is best.

For the outflow of God's loving heart is tenderer than a mother's love for her child. Since we know God has such a never-ending love for us

should we not love Him with all our heart and soul?

Archbold, Ohio.

A WORD TO MOTHERS

Mothers, many of you would be surprised, no doubt, if you were told what some men, when they look upon your daughters, think; and what remarks they make when your daughters pass by. I can not but remember that your daughters are to be the mothers of the men who are to handle, to a great extent, the destinies of future generations, and who are to mold the moral thoughts of those yet unborn.

One of the laws of life reads thus: "As is the mother, so are the sons and daughters." Great men attribute the beginning of their greatness, generally, to their having had a good mother. What will the men of the future be if they are like a large majority of the young girls of today—or as these girls seem to be when they pass by? Most of the mothers with whom I have had an interview relative to this question have frankly admitted that they were stronger physically and better fitted for motherhood than their daughters.

The hundreds of frail, light-hearted, light-minded girls who flit about so lightly, whose only thought seems to be the moving-picture and how to dress as gaily and scantily as possible, are they physically, mentally, and morally fit to become the mothers of the men of force and strong character who are needed to take up the work where we lay it down? To come a little nearer, Are you teaching your girls how to work efficiently, and how to assume the greater responsibilities that may be theirs within one short year? Are you instrucitng them upon the vital truths relative to maternity, and impressing upon them the fact that they are now storing up within themselves qualities, both physical and moral, that shall contribute to, or diminish from, the civilization of tomorrow? The Bible states in positive language that the older women are to teach the younger to love their husbands and their children; but what is the present outlook? Statistics, as well as observation, seem to indicate that the younger women are being taught how to dodge the maternal obligations of married life.

The present generation seems to have gone pleasure-insane; they seek to evade anything that would hinder their exploits. Babies are conusidered a nuisance, since they must be protected. But to seek the pleasures of married life without assumng its responsibilities is morally wrong—a transgression against both the law or God and the law of nature. The pleasures of such will be short in life; and the punishments, long in eternty. What more right has a woman to shirk her God-given work in life than a man has to shirk his? The man who abuses himself or neglects his family is held in fearful contempt. God says to the married, "Be fruitful and multiply," and He will some day bring those to swift judgment who wilfully disobey His laws. Position in society, rating of wealth, the years she kept her form will not be mentioned in that great day, but she will be measured from the standpoint of responsibility.

Children have a right (God-given) to be well born—to come into life with strong mental and physical faculties. Many come into this life in moral and physical bankruptcy—robbed by their parents, by the petit larceny of lust—when they should have had a rich legacy of honor and power. As the mother has the greater influence (natal and prenatal) over the child, her responsibilities are greater. You should teach your daughters and place in their reach instructive books, that they may be thoroughly qualified against the time to come. They should be taught that maternity is both honorable and desirable. A man may pass an idle hour flirting with the butterfly having the "wasp" waist and artificial make-up; but when he comes to the choosing of a companion for life, he will pass by the waxen-faced girl and marry her healthier, and possibly homelier, sister.

The robust girl who stays at home and learns the principles of economy, who by sound sleep stores up within herself physical force, is not losing, but is laying up a bank-account; and I prophesy for her a loving husband and a substantial home. Fortunately, not all girls belong to the artifical class, for there are many noble mothers who are teaching their daughters the fundamental laws of happiness and proper living. Some one has said, "The mothers of good men share their honor and bask in the light of their fame, and shall live with them through all time."

God bless the mothers, and teach them how to teach their daughters, for they are the pillars upon which rests the better morals and higher intellectual development of those who are to be born. Chastity, modesty, kindness, honesty, warm affection, good health, are what a man looks for when seeking a wife.—J. G. A. in "Gospel Trumpet."

"If we truly love and fear God we need not be afraid of any other being in the world."

"Kind words help to smooth the wrinkles out of life."

WHAT BOOK?

It is said of Benjamin Franklin, the American diplomatist and philosopher, that, during his residence in Paris as ambassador at the time of the War of Independence, being invited to a party of the nobility, he produced a great sensation by one of his bold and ingenious movements.

In the course of the evening the company engaged in free conversation. Christianity was then the great topic. The Church was always ridiculed, and the Bible treated with unsparing severity.

Growing warmer in their sarcastic remarks, one nobleman commanded general attention for a moment by asserting, in a loud voice, that the Bible was not only a piece of deception, but totally devoid of literary merit.

Altho the entire company of Frenchmen nodded assent to the sentence, Franklin gave no signs of approval. As he was at the time a great favorite, his companions could not bear even a slight reproof from him, and they all asked his opinion. Franklin replied that he was hardly prepared to give them a suitable answer, as his mind had been running on the merits of a book which he had just fallen in with at one of the book stores; and, as they alluded to the literary character of the Bible, perhaps it might interest them to compare with it the merits of the new prize. All were eager to have the doctor read a portion.

In a very grave manner he took the book from his pocket, and, with appropriate utterance, read to them a poem. The poem made a deep impression. The listeners pronounced it the best they had ever heard.

"Beautiful!" said one. "It is sublime!" was the unanimous opinion.

They all wished to know the name of the new book, and whether what had been read was a fair specimen of the contents.

"Certainly, gentleman," said the doctor, smiling at his triumph, "my book is full of such passages. It is no other than your good-for-nothing Bible, and I have merely read to you the prayer of the prophet Habakkuk."—Sel.

A GODLY WOMAN

A godly woman was known throughout the village as an earnest Bible reader, but more still was she respected for her godly, cheery life. The village blacksmith was an infidel, but during a serious illness he felt how different her life and influence were to his own. So he sent for her, and said: "I have not read much of your Bible, but I have read you. Tell me, what is the secret of your life?" She told him, and so led him to Christ as his Savior and hers.—Selected.

Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd.—Zech. 13:7.

REPORT
Of the Sunday School Meeting Held at the Plain View Church, Aurora, Ohio, July 4, 1917

For the Gospel Herald.

Organization: Mod., S. H. Miller; Secys., A. W. Hershberger, Elmer Stoltzfus; Chor., C. K. Hostetler.

Devotional by Bro. D. B. Raber.

Address, Bro. S. H. Miller.

Sunday School Problems:

1. **Unity of Its Members.** Jesse Smucker. We should be united in our organization, united in a certain purpose, united in our efforts, because unity means strength.

2. **Highest Aims.** E. B. Stoltzfus. Sabbath opportunity of teaching religious truth. The highest type of Christian living.

3. **Opportunities.** I. W. Royer. (In his absence T. K. Hershey was substituted.) To lead boys and girls to Christ. Excuses for visiting boys and girls in their homes. To exemplify Christian living. Opportunities of teaching proper giving.

Children's Meeting, by local primary teachers and Mabel Rheil.

The Sunday School as a Mission. C. K. Hostetler. A factor in bringing the Gospel to the cities. Come into touch with our best talented service.

Five Minute Talks.

1. **Proper Conduct in Worship.** Elmer Stoltzfus.

2. **Home.** Eugene Yoder. A place of hospitality and sociability.

3. **Church.** A. W. Oswald. Defined: A collective body organized to battle against organized evil.

4. **Influence.** August Kraus. Silent unassuming influence; Christ the example.

What should be the Object in Y. P. B. M. Work. Alvin Hostetler, A. J. Miller. To exercise in Christian service. Begin early to take part in Y. P. B. Meeting. Have as many take part in each meeting as possible. To know the Bible. In selecting the topic local conditions should be considered.

Sermon in the evening by Bro. S. H. Miller. Text, Acts 17:2.

Secretaries.

REPORT
Of Seventh Annual Sunday School Union of the Lima, Ohio, District, Held July 29, 1917, at Zion Church

For the Gospel Herald.

Moderators, N. O. Blosser, Charles Brenneman.

Devotional exercises, John Blosser.

Round Table for Teachers: Topics, **Essentials in Good Teaching,** opened by Rudy Brenneman. **What?** Whole Bible. **How?** Adaptation, co-operation, association, repetition, variety, artful questioning, and positiveness. **Teacher.** Good character and personality, sincerity, reserve power, courage, free from prejudice and confidence in men.

Advantages of the Primary Department. Mary Shank. Children like their own room and department. Easier to hold attention. Freer in responding. The training of children is so important that they should have best conditions.

Song by chorus from Elida schools.

Child Ministries of the Bible. J. B. Smith. Children represent traits as follows: Isaac, sumbission; Joseph, purity; Miriam, prudence; Samuel, early piety; David, industry; Solomon, humility; Syrian maid, loyalty; Jesus, good; Rhoda, vigilant; Timothy, studious.

Afternoon Session

Devotional exercises, Lewis Strite.

Silent Forces in the Sunday School. Wm. Stoltzfus. Spirit of Christ the essential force. Hindering forces within and without. In order to make good forces prevail we should keep our own inner forces strong.

Song by male quartet from Lima school.

The Model Sunday School—

1. **Efficient Superintendent.** B. B. Stoltzfus. Good organizer and manager. Keep close to workers and far away from knockers. Look for better things ahead. Be a spiritual leader.

2. **Trained Teacher.** P. E. Whitmer. Know Bible not only practically for self, but intellectually so as to be able to convey to others. Know the pupil and his world so as to enter sympathetically into his life. Should be a living, vital, personality; genuine, humble, open-minded and open hearted, seeking guidance from above.

3. **Co-operating Parents.** Jennie Beery. Take children to Sunday school regularly or make it easy for them to go. Avoid criticism of school in presence of children. Have them prepare lessons. Assist in discipline and help by prayer.

4. **Interested Pupils.** Ruth Blosser. True motive, prompt and regular in attendance. Prepares lesson and gives close attention. Willing to do his part in every phase of work.

Song by male quartet from New Stark school.

Evening Session

Sermon, Matt. 28:19, 20. P. E. Whitmer. A great program and yet through Christ it can be carried out.

Song by sextet from Zion school.

Committee elected for next year: C. H. Hilty, Mod.; N. E. Byers, Secy.; James Stalter, Treas.; Lewis Strite, Elmer Yoder, Simon Good.

N. E. Byers, Secretary.

REPORT
Of Eastern Mennonite Board of Missions and Charities

For the Gospel Herald.

Receipts for July, 1917

Altoona Mission

Mt. Joy, Pa., Y. P. B. M.	$ 6.25

Frazer Church Building

Manor Churches	$200.00
Malachi 3:10	5.00
Rebecca Shank	5.00
Krabill's and Mt. Joy Congs.	13.95
Millersville, Pa., Cong.	367.00
Total	$590.95

General Mission Fund

Mt. Pleasant Cong. & S. S.	$ 23.50
Hershey's S. S.	27.44
Byerland Cong. & S. S.	84.40
Total	$135.34

Home Missions

Bossler's Y. P.	$ 3.00

India Mission

Slate Hill S. S.	$ 13.20
Hanover Bible Class	15.00
E. Chestnut St. S. S.	23.00
Gehman's S. S.	58.01
Salunga, Pa., S. S.	19.50
Bowmansville Mission Friends	60.28
Belleville, Pa., A. M. S. S.	15.00
Maple Grove S. S.	13.00
Paradise, Pa., Cong. & S. S	76.30
J. S. Eby	10.00
Total	$303.29

India Bible Women

Mrs. Fannie Flory	$ 1.00

India Missionary Support—Fannie Hershey

Malachi 3:10	$ 15.00
Friends, Manheim, Pa.	40.00
Total	$ 55.00

India Leper Asylum

Mrs. Fannie Flory	$ 2.00

Lancaster Mission—Payment of Debt

Risser's S. S. Meeting	$ 14.75
Collected by Milton M. Wenger and S. O. Martin	97.00
Total	$111.75

Philadelphia Mission

Risser's S. S. Meeting	$ 14.00

South American Fund

Huldah Graybill	$ 3.00
Total for month	$1225.68

REPORT
Of Thirteenth Annual Mennonite Sunday School Conference of North Dakota, Held at Spring Valley M. H. near Baden, N. D., June 25, 26, 1917

For the Gospel Herald.

Organization: Mods., J. C. Gingerich, L. S. Glick; Resolution Committee, I. S. Mast, Manual Kauffman, Robert Myers; Chor., D. G. Kauffman; Secy., Robert Myers.

Christ the Center of all Our Christian Endeavors, L. S. Glick.

Relation of Home to Sunday School. J. C. Gingrich. Essay, Pearl Kauffman.

What Can I Do to Help Sunday School? Manual Kauffman, Robert M. Schwanger.

What Plan does this Conference give in Choosing Supply Teachers? Milo Kauffman, L. S. Glick.

Children's Meeting, D. B. Kauffman.

Present Sunday School Problems and how to Overcome Them? A. A. Kauffman. Essay Minnie Yoder.

Should a Superintendent Teach a Class Regularly? I. S. Mast, Ira L. Yoder.

The Field, Its Needs. Robert Myers, L. A. Kauffman.

How Create a Greater Mission Spirit in the Sunday School? L. C. Kauffman.

Christian Workers' Meeting, I. S. Mast.

Queries, J. F. Kauffman.

A few of the many good thoughts gleaned:

The aim and endeavor of every true born son of God will be to glorify and magnify Christ before the world.

The Sunday school needs every member. Every member needs Sunday school.

Can't expect much out of Sunday school unless we are willing to put some effort into the work. Our lives during week will speak louder than all our teaching on Sunday.

To do the most effective work we must ourselves get so full of the Spirit and Word that our work will be as an overflow of the good things of God and His Word. A welling spring.

Where conditions permit a superintendent should not be requested to teach a class regularly.

A carnally minded person cannot understand God's ways, much less teach them.

Consecration, much praying, much study, needed by all workers, especially teachers.

More teaching of Christ and the plan of salvation, less of history, wars, literature and geography.

A general discussion was permitted after several topics. During the workers' meeting opportunity was given to express some of the good received during the day. Bringing of more Bible to Sunday school was urgently recommended.

A collection of $18.33 was taken up.

Bro. Andrew Shenk preached a sermon each evening. Also helped along in the conference work by good timely thoughts, experiences, and advice.

May the Lord bless this conference work to His honor and glory and may the happy experiences we have at such times help us in our daily round of duties to shine true for Him, especially in these latter times of much apostasy.

Secretary.

Married

Burkholder—Miller.—Thursday, Aug. 2, 1917, Bro. Frank B. Burkholder and Sister Jennie E. Miller, both of the Diller congregation near Newville, Pa., were united in the bonds of holy matrimony, Bro. W. F. Charlton officiating. May continued happiness and joy be their portion.

Good—Shantz.—On July 26, 1917, at the home of the bride's mother, Sister A. H. Wambold, Mazeppa, Alta., Bro. Samuel Good and Sister Vera Myrtle Shantz both of Carstairs, Alta., were joined in holy matrimony, Isaac Miller officiating. May God's richest blessings be theirs through life.

Yoder—Holdeman.—On July 21, 1917, at the home of the bride's parents, Bro. and Sister Abner Holdeman of Wakarusa, Ind., their daughter Florence Ruth and Elmer Jacob Yoder of Nappanee, Ind., were united in wedlock, Bro. Silas Weldy of the Holdeman congregation officiating. May God's blessing be upon our young brother and sister to His praise and glory.

Lehman—Martin.—Bro. J. Ervin Lehman and Sister Ruth Martin were united in the holy bonds of matrimony on Sunday morning, Aug. 5, 1917, at the home of the officiating minister, Bro. W. W. Hege, Marion, Pa. Bro. and Sister Lehman will take up their residence at Greencastle, R. R. No. 1, in the near future. May the rich blessings of God continually overshadow them through life.

Obituary

Teuscher.—Lester Clarence Teuscher, oldest son of John and Mary Teuscher, died at the hospital at Bloomington, Ill., following an operation for appendicitis; had been ill only a few days. He was born near Fisher, Ill., Nov. 28, 1899; died July 22, 1917; aged 17 y. 8 m. 6 d. He leaves to mourn his early departure, father, mother, 3 sisters, 2 brothers, and many relatives and friends. He united with the Amish Mennonite Church in his younger years and stood faithful to the end. The funeral services were held Tuesday afternoon and was the largest one ever held at that place. Bro. Daniel Grieser preached the sermon in German and Bro. Samuel Gerber preached in English.

Oberholtzer.—Abraham Oberholtzer was born in Waterloo Tp., Waterloo Co., Ont., Nov. 30, 1834. He was converted and joined the Mennonite Church in 1862. In 1889 he was ordained deacon in the Hagey congregation, which position he filled faithfully. For the last number of years on account of advancing age and failing health he lived retired with his widowed daughter in the city of Kitchener, where he died from the infirmities of old age on July 31, 1917; aged 82 y. 8 m. He was united in marriage with Sarah Erb, who died in 1899. They had 8 children of whom 5 survive. Funeral was held Aug. 3 at the Mennonite Church at Kitchener by David Wismer and Wm. Brown. Text, Heb. 4:9. He was laid to rest in the cemetery nearby.

Erb.—Salome Schmitt, daughter of the late Pre. Geo. Schmitt, was born in Wilmot Tp., Waterloo Co., Ont., on April 27, 1838; died in Kitchener, Ont., from an internal cancer on July 3, 1917; aged 79 y. 3 m. 3 d. In 1858 she was married to Joseph Hallman who preceded her in death. To this union were born 2 children. In 1885 she was married to Pre. Moses Erb who died in 1901. In 1861 she was converted and joined the Mennonite Church to which she remained faithful to the end. During her last illness she longed to depart and be with Jesus. She chose he own funeral text, II Cor. 5:1.

Funeral Aug. 4 at the Mennonite Church at Kitchener, the following brethren taking part: Noah Stauffer, Jonas Snider, and Urias K. Weber. Interment in the adjoining cemetery.

Lentz.—Jacob Lentz was born in Eisenbach, Prussia, May 22, 1822, and died at his home in Dakota, Ill., Aug. 1, 1917; aged 95 y. 3 m. 9 d. He came to America in the year 1840. He spent three years in the state of Pennsylvania, after which he came to Freeport, Ill., near which place he has since resided. In the year 1863 he was married to Elizabeth Anger Lapp, who died Mar. 12, 1915. One son preceded him to the world beyond. He is survived by 2 sons, 4 daughters, and 2 step-children.

Father Lentz came to his "grave in full age, like as a shock of corn cometh in in his season." He was a member of the Mennonite congregation near Freeport, Ill. His life gave evidence of perfect submission to the will of God and the Master whom he faithfully served. His great desire was to depart and be with Christ which he knew was far better. After one day's illness he peacefully fell asleep in Jesus.

Funeral services were conducted Aug. 5, J. S. Shoemaker and S. E. Graybill officiating. Text, Tit. 3:5-7.

Habermehl.—Anna Shantz Habermehl was born in Waterloo Co., Ont., July 25, 1871; died July 29, 1917; aged 46 y. 4 d. She accepted Christ as her Savior early in life, joined the Mennonite Church, and was an example of industry, sincerity, and humility that many would do well to follow. During the last few months of her life she suffered much from a complication of diseases, and here also as well as in health, she proved what a wonderful measure of grace the Savior can give, by bearing it all in perfect patience and resignation to the will of God. For a little over fourteen years she had lived in matrimony with Albert Habermehl, which union was blessed with 1 son and 5 daughters, who, with the sorrowing husband, 3 brothers, 3 sisters, an aged father, and the entire congregation with whom she worshiped for fourteen years, mourn the departure of one we all loved.

Yes, she has left this vale of tears,
To be with Christ who for her died,
With Him to spend the eternal years,
And praise Him with the glorified.

Funeral services July 31 at the house and St. Jacobs Mennonite Church by E. S. Bauman in German, followed by Bishop Jonas Snider in English. Interment at Conestoga Cemetery.

SHORT BIBLE TERM

Beginning Jan. 8 and Ending Feb. 15, 1918

Courses and Teachers Assigned: Abram Metzler, Martinsburg, Pa., The Bible, The Church; S. G. Shetler, Johnstown, Pa., The Minister, The Christian Worker; A. D. Wenger, Fentress, Va., Patriarchs, Prophets, Christ, Apostles; H. B. Keener, Harrisonburg, Va., Vocal Music, Hymn Interpretation.

Each of these topics readily resolves itself into sub-divisions, to suit teacher and classes.

Hence, the general topic, "The Bible," can be studied in the various phases of its application to mankind as the Word of God, its human authors, influences under which they wrote, its departments and the various periods of time in which it was written.

"The Church" will be studied in the light of its primitive, mediaeval and modern history; or the principles on which it may be regarded as a soul-saving institution for mankind.

"The Minister" and "Christian Worker" will be regarded as topics taken conjointly in connection with "The Epistles." A special class period will be provided for ministers who may receive special help and be led to a more ready adaptation and deeper consecration for their work in the Church.

The various characteristics of Bible history as set forth in the lives of "Patriarchs," "Prophets," and the "Apostles" with "Christ" as the great central figure, should form the basis for great interest and inspiration in class work throughout the entire term.

In "Vocal Music" and "Hymn Interpretation," the special features designed are instruction in the rudiments of music, practice drills, and the proper expression as applied to congregational singing.

It shall be the aim of the leader of this department to awaken as far as possible in the mind of each student those higher ideals of worship and service in the great field of sacred song.

Board, room, light and heat, per week,	$3.00
Instructor's traveling expenses, per week	.75
Board, per meal,	.20

For further information regarding this term, address L. J. Heatwole, Dale Enterprise, Va.

Eastern Mennonite School,
Harrisonburg, Va.

I often say that God's blessings are so constant upon us, that they put our thanksgiving to shame. Since blessings are so constant upon us, our gratitude should be just as constant. One should be just as great as the other. So let us, as God's children, be as constant in our praise to God, for the usual blessings that come upon us, as He is, in sending them.—J. D. C.

"Favors of personal kindness should be shown without any thought of being rewarded for the same."

ITEMS AND COMMENTS

There are over 3,000,000 Jews in America.

New York City has at last gotten rid of its last horse car.

The present death rate upon the battlefield in Europe has been estimated at 60 in 1000 a year.

Through a recent rise in wages about $2,000,000 increase is to be distributed among the employes of the Santa Fe Railroad.

The wealth of the United States is estimated at about $240,000,000,000. One-third of the world's gold is stored away in the vaults of America.

Copious showers last week in many sections of the corn growing states have added materially to the prospects for a heavy corn crop this year.

Because of the thousands of cases of tuberculosis brought to light through the examination of millions who had registered in the draft, steps are being taken by the National Association for the Study and Prevention of Tuberculosis to care for such patients. The "white plague" is one of America's great foes.

An exciting political campaign is on in Canada at the present ime with the question of conscription as the most important issue. Present indications are that it will be exceedingly doubtful whether this issue will be considered settled even though a majority of the people decide in its favor. The proposition is fought with great bitterness by many of the French Canadians in Quebec and elsewhere.

It is reported that distillers are buying up corn in great quantities for the purpose of distilling it into whisky and selling it to the government at fancy prices. If they succeed in their plot it will be about as profitable to them as their trade would have been had the prohibition clause been left out of the new food bill. The average distiller will be satisfied not to keep on manufacturing drunkards provided he is shown a more profitable industry.

The bill for national control of food and fuel in the United States has finally passed both houses of Congress and was promptly signed by the President. According to general expectation Herbert C. Hoover was appointed food administrator and he issued a statement to the public at once announcing his plans. He expresses great confidence in the patriotism of the American people and gives voice to the hope that by a proper conservation of products there will be reasonable compensation for the producer, greatly reduced prices to the consumer, and food enough to feed the hungry of Europe and America.

MENNONITE PUBLICATION BOARD

The Mennonite Publication Board will meet at the Salem Church near New Paris, Ind., on Friday, Aug. 24, to transact such business as may be deemed necessary. An invitation is extended to all who are interested in the work of the Board to meet with us. The Executive and Publishing Committees will meet the preceding day, Aug. 23, at the same place.

J. S. Shoemaker, Pres.
S. H. Miller, Secy.

ANNOUNCEMENT

The proposed new Bible school will open, if the Lord wills, Oct. 3, 1917, at Elida, Ohio. The school year is to continue six months, closing Mar. 27, 1918. The first semester of twelve weeks closes Dec. 21. A special Bible term of six weeks will open Jan. 2, 1918, simultaneously with the second semester. The cost of tuition will be $1.00 per week payable in advance per term or semester. Ministers and mission workers will not be charged any tuition. An effort will be made to accommodate any such as desire to attend, but who lack financial support, by securing employment for them.

Two regular Bible courses will be offered, an elementary course open to all, and an advanced course open to high school graduates and others of sufficient maturity or ability as to enable them to take more advanced work. Special attention will be given towards preparing ministers, mission workers, and Sunday school teachers for more efficient service. There will also be a course in Vocal Music open to all, without extra charge. Emphasis will be laid upon the value and use of sacred song in religious worship and service.

It is our purpose to conduct the school along conservative lines, so that it may be a safe and helpful place to secure religious instruction so that students leaving this institution may not only be held for the Church but that they may become champions of the "faith of our fathers." To this end, in addition to the great fundamental doctrines of the Bible, those peculiar to the Church are to receive special emphasis and explanation. The utmost care will be exercised in the selection of suitable text books while the Bible itself is to be the constant companion and safeguard of the student. Any one desiring further information please address the undersigned.

J. B. Smith,
Elida, Ohio.

CONFERENCE ANNOUNCEMENTS

Kansas-Nebraska

The Kansas-Nebraska Conference meets in annual session at Protection, Kansas, Sept. 5-7, 1917.

Sunday School Conference, Sept. 8 and 9.

Wednesday, Mission Board meeting.

Wednesday evening, Ministerial meeting to arrange Conference program for Thursday and Friday.

Protection is reached by way of Wichita on the Englewood branch of the Santa Fe R. R.

Allen H. Erb,
Secretary

Those coming by rail should notify either H. Baker, D. S. Troyer, or Howard Miller of their coming. We extend a cordial invitation to as many as can to be with us in these meetings.

N. E. Ebersole.

Missouri-Iowa

The Lord willing, the Missouri-Iowa Conference will meet with the brotherhood at Alpha, Minn., as follows:

Tuesday, Oct. 9, the Sunday School and Mission Conference will begin its sessions which will continue to Wednesday evening.

Thursday, Oct. 11, the Church Conference will begin its sessions to continue till Friday or till work is done.

The Business sessions of the Mission Board will be conducted between sessions according to announcements by the chairman during Conference.

Any questions for discussion during conference should be sent to the Secretary earlier than one month preceding conference.

For information or announcement concerning your coming write to Bro. C. J. Garber, Alpha, Minn.

We extend a hearty invitation to all. Let all come with a preparation of heart to receive and labor in harmony with the Lord.

J. R. Shank, Secy.,
Purvis, Mo.

Western A. M.

The Lord willing, the Western District A. M. Conference will be held with the Manson, Iowa, congregation on Thursday, Sept. 27, 1917. The Sunday School Conference will be held on Friday the 28th. Ministers' meeting on Wednesday preceding for arrangement of conference work. Those desiring to be met at trains may address D. D. Zehr, Manson, Iowa.

C. A. Hartzler, Sec.

COMING EVENTS

Important Meetings to be Held during the Remainder of this Year

Conferences

Meeting	Place	Time
Mennonite Gen'l Conf.	Elkhart Co., Ind. (Yellow Cr. Ch.)	Aug. 29
Franconia		Oct. 4
Lancaster	Lancaster, Pa. (Mellinger's Ch.)	Oct. 5
Washington Co., Md. & Franklin Co., Pa.	Maugansville, Md. (Reiff's Ch.)	Oct. 12
Virginia	Harrisonburg, Va. (Weaver Ch.)	Aug. 31
Missouri-Iowa	Alpha, Minn.	Oct. 9
Kansas-Nebraska	Protection, Kans.	Sept. 7
Pacific Coast		Oct. 25
Western A. M.	Manson, Ia.	Sept. 27

Board Meetings

Mennonite Publication	New Paris, Ind. (Salem Ch.)	Aug. 24
Mennonite Board of Education	Goshen, Ind.	Aug. 25

Other Meetings

Sunday School Meeting	Pond Bank, Pa.	Aug. 12
Sunday School Conference	Kitchener, Ont.	Sept. 3, 4
Bible Conference	Wayland, Iowa	Oct. 16-18
Sunday School Meeting	Strasburg, Pa.	Aug. 23
Sunday School Meeting	Wakarusa, Ind. (Holdeman Ch.)	Aug. 27, 28
Mission Meeting	Wakarusa, Ind. (Holdeman Ch.)	Aug. 28

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, AUGUST 23, 1917 (Gospel Witness Established 1905) No. 21

EDITORIAL

"Glory to God in the highest, and on earth peace, good will toward men."

Thoughts on the Home.—The last of this series of articles appears in this issue. Bro. Kreider merits the gratitude of our readers for the practical way in which he has discussed the many topics considered, and we trust that many may have been helped through reading these articles.

A brother writes us telling of how God has blessed him in permitting him to harvest a bountiful crop of grain, and wonders where he could place a portion of it to the best advantage. Naturally the letter moved us to serious meditation, and we will pass our meditations on to others:

1. In case you are in doubt as to the best place to invest your money, a good place would be to send it to Bro. G. L. Bender, treasurer of the Mennonite Board of Missions & Charities, Elkhart, Ind., with the suggestion that he apply it to the General Fund, to be used where most needed.

2. Our brother has the right view of things. He proposes to give as the Lord prospers him. Brethren, as you think of your good crops combined with high prices, would it not be well to send a liberal share of the surplus to Bro. Bender with instructions that if the money is not needed for current needs that it be held for relief work that is sure to be needed before this winter is over?

3. No matter how great your income may be this year, save the last penny that is not needed for actual living expenses for relief work. It will be only a question of time until it will all be needed for these purposes.

Mennonite General Conference. — By the time this reaches the eye of the reader some of the committees serving in various capacities in connection with the General Conference or some Board meetings held this week will be in the midst of their labors. Many others have already left home, expecting to be on hand when the General Conference convenes. The facts which we are about to state may not be of service to some, but may perhaps help others. The same things are to be found on last pages, but because of the 11th hour change in the place of holding these meetings we thought it wise to give the fact of the change all the prominence that we can. Following is a schedule of announcements:

Tuesday to Thursday, Aug. 21-23, Committee meetings at North Main St. Mennonite Church, Nappanee, Ind.

Friday, Aug. 24, Meeting of Mennonite Publication Board at Salem Church near New Paris, Ind.

Saturday, Aug. 25, Meeting of Mennonite Board of Education at Goshen College.

Monday, Aug. 27, Meeting of Committee on Arrangements for General Conference at Holdeman Church near Wakarusa, Ind. Sunday school meeting at the same place in the evening.

Tuesday, Aug. 28, Sunday school meeting continued at Holdeman Church in the forenoon, followed by a Mission Board meeting in the afternoon and evening at the same place.

Wednesday, Aug. 29, and several days thereafter, meeting of the Mennonite General Conference at Yellow Creek Church.

The only reduced rates that we are able to mention at this time is that our ministering brethren can get half-fare rates over either Pennsylvania, B. & O., or New York Central lines from any point east of Pittsburg to Warsaw on the P. R., to Nappanee or Milford Jct. on the B. & O., or to Elkhart or Goshen on the N. Y. Central. Your Mennonite Year Book & Directory will be sufficient to identify you.

The Selective Draft.—Under the caption, "'Conscientious Objectors' to be used behind the Lines," a Washington despatch tells of a decision of Provost Marshal General Crowder that all people whose conscientious scruples forbid their participation in war should be excused from actual fighting but should nevertheless perform their share of military service and were therefore assigned to service as noncombatants. The time for actual beginning of military service is upon us, and inquiries are coming from all directions wondering how the Mennonite Church is meeting the issue. To this question we can give only the same answer that we have been compelled to give all along—that so far no one has been in a position to speak for the entire Church. The nearest to that will be the voice of General Conference, which body is to assemble at Yellow Creek Church, Elkhart Co., Ind., next week. While there are still a few of our conferences which are not officially allied with the Mennonite General Conference, yet the expressions which we have gotten from many brethren in those conference districts are so identical with the expressions heard from representative brethren in other sections that there is no doubt in our minds that when our General Conference will finally speak it will voice the convictions of practically all our people in all parts of our brotherhood.

Now that the real issues involved are becoming more clear, the sentiment of the brotherhood is crystallizing and the line of duty becoming more apparent. Several weeks ago the Clinton Frame Church east of Goshen, Ind., was crowded with brethren, including members of other nonresistant bodies. After the military question was fully discussed in its various phases there seemed to have been but one conviction there: that our people should have no part

in the service under the military arm of the government. In one of the congregations in eastern Ohio there was a meeting on this subject. The bishop in writing about the meeting said, "Our position was that the boys who are drafted should claim but one exemption"—which we understood to mean exemption from military service, regardless as to whether the service meant noncombatant or combatant service. At the Southwestern Pa. Conference last week the question was discussed at length, and here the sentiment was practically unanimous that our young men should not consent to serve under the military arm of the government. After the resolution was passed two bishops came from one of the eastern districts to see what the brethren in the western part of the state were doing about this matter and when they were told what action was taken they replied, "That is our position exactly." There were some five or six conferences represented at this conference, and all joined heartily in concurring with the convictions expressed. The same conviction is expressed in numerous letters received from wideawake brethren in all parts of the brotherhood.

So we are safe in saying that while we have had no official voice which represented the entire brotherhood there is apparent a practically unanimous conviction on the part of the whole Church along the lines above stated. It shows that our people have been thinking, praying, and reading their Bibles. It shows also that when a people are sound on the fundamentals of any doctrine that they may be depended upon to find a correct application of the doctrine to current conditions when once the issue is clear. But the question is not yet settled. In fact, it is but barely begun. We need to be watching and praying. The real issues involved need to be made plain, not only to our own people who are not so fully indoctrinated as others but also to the powers that be in state, province, and nation. In every community where there are young brethren in the draft there should be those of more mature service who are ready to counsel with them, plead their cause before the proper authorities, and work for their complete exemption from all kinds of service which their conscience forbids them to render. There is in all probability some persecution ahead, but the promise of Matt. 5:12 is here for all who claim it. "Conscientious objectors" can find no better place to make their convictions known than when they are called upon to take oath that they will serve their country in any military capacity. People of the nonresistant faith can not be true to their faith and render service in a military training camp.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

ANSWERED PRAYERS

I asked for bread; God gave a stone instead:
Yet while I pillowed there my weary head,
The angels made a ladder to my dreams,
Which upward to celestial mountains led;
And when I woke beneath the morning's beams,
Around my resting-place fresh manna lay,
And, praising God, I went upon my way;
For I was fed.

I asked for strength; for with the noontide heat
I fainted, while the reapers, singing sweet,
Went forward with the sheaves I could not bear.
Then came the Master with his blood-stained feet,
And lifted me with sympathetic care;
Then on his arms I leaned till all was done,
And I stood with the rest at set of sun,
My task complete.

I asked for light; around me closed the night,
Nor guiding star met my bewildered sight,
For storm-clouds gathered in a tempest near;
Yet in the lightning's blazing, roaring flight,
I saw the way before me, straight and clear.
What though his leading pillar was of fire,
And not the sunbeam of my heart's desire?
My path was bright.

God answers prayer: sometimes when hearts are weak,
He gives the very gifts believers seek;
But often faith must learn a deeper rest,
And trust God's silence when he does not speak;
For he whose name is Love will send the best.
Stars may burn out, nor mountain walls endure;
But God is true, his promises are sure,
To those who seek.

—Treasures of Poetry.

FELLOWSHIP

The one great and chief aim in all our Christian efforts and services ought to be to strengthen the bonds of Christian fellowship. To this end we should be willing to make sacrifices, even to the extent of yielding in matters in which we can see no harm or accepting usages in which we can not see any particular benefit but which tend to strengthening the bond of sympathy and safeguarding us from the snares of the world and uniting us more solidly as a body of Christ. —J. M. Shenk.

LIGHT ON MASONRY

By B. M. Holt.

For the Gospel Herald.

Should the Mennonites desist from their fight against the lodge, what has taken place in other churches will take place in theirs, namely, that Jesus Christ will be deemed unnecessary to a saving faith. In regard to lodgery, as in regard to every evil, prevention is easier than a cure. The most efficient means of prevention is correct information. The writer, by personal experience acquainted with Woodcraft and Masonry, has written a booklet on the Woodmen of the World, which has already been reviewed in these columns. On the information imparted by him, has been based "A Treatise on Masonry," which may be had for 25c. Below follows the Entered Apprentice Degree, taken by myself in my Minnesota lodge and accurately transliterated by myself from Ecce Orienti, the Masonic Cipher Code. The other two oaths will follow later.

The Entered Apprentice Degree.

(Minnesota Work.)

"I, B. M. Holt (Secretary of the Masonic lodge of Barnesville, Minn., for the years 1909, 1910 and 1911), of my own free will and accord, in the presence of Almighty God and this wonderful lodge, erected to Him and dedicated to the Holy Saint John, do hereby and hereon, most solemnly and sincerely promise and swear that I will always hail and forever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of Freemasonry, which may have been heretofore, or shall be at this time or at any future period, communicated to be as such, to any person or persons whatsoever, except it be to a true and lawful brother Mason, or, within the bounds of a just and lawfully constituted lodge of Freemasons; nor unto him or them until by strict trial, due examination or lawful information, I shall have found him or them as lawfully entitled to them as I myself.

"I furthermore promise and swear that I will not write, print, paint, stamp, stain, carve, hew, mark or engrave them on anything movable or immovable, capable of receiving the least impression of a sign, word, syllable, letter or character, whereby they may become legible or intelligible to any person under the canopy of heaven, and the secrets of Freemasonry be thus unlawfully obtained through my unworthiness.

"All this I most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same without the least equivocation, mental reservation or self-evasion whatsoever; binding myself under no less a penalty than that of having my throat cut from ear to ear, my tongue torn out by its roots and buried in the sands of the sea at low water-mark, where the tide ebbs and flows twice in twenty-four hours; should I in the least, knowingly or wittingly, violate or transgress this my Apprentice obligation, so help me God and keep me steadfast."

(As a token of sincerity the candidate is then required to kiss the Holy Bible open before him.)

But Jesus says, in the very Bible on which the Masonic candidate imprints

his blasphemous lips after finishing his sacrilegious oath: "I say unto you, swear not at all; neither by the heaven, for it is the throne of God; nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, yea, yea; nay, nay; and whatsoever is more than these is of the evil one." (Matth. 5:34-37).

"Of the Evil One"—that's Christ's judgment of masonry.

Clifton, Tex.

DANGERS IN ATTENDING SCHOOLS OF LIBERAL TENDENCIES

By A. I. Yoder.

For the Gospel Herald.

(Address by A. I. Yoder before the Eastern A. M. Conference at Walnut Creek, Ohio, on the question, — **Should members of this Conference, in their preparation for Christian work, attend any institution of learning where there are rationalistic influences, or where the position of the school on such fundamentals as the Deity of Christ, the Atonement, or the Inspiration of the Word is unorthodox or questionable?** and upon request of conference afterwards written out for publication.)

The question regarding preparation for Christian service should be of speial interest to all Christians. Not the least of these questions is that pertaining to the nature and scope of intellectual acquirements or education as a preparation for Christian work. No doubt but some have, in time past, and do yet underestimate the value of mental attainments in Christian service; but the tendency of the age is to place small outward things far above the position that they should hold. The Word of God and the light of experience should be our guide in this as well as the other things, rather than the trend of the times.

The men who were especially used of God in the working out of His plan or the blessings of mankind were, in the providence of God, especially fitted and trained for the work to which they were called. It is worthy of note that they were not always prepared for their work when they thought they were, and that they were best fitted when they thought they were not able for the work assigned to them. Moses seemed to think that he was ready to deliver Israel when he was "learned in all the wisdom of the Egyptians, and mighty in word and deed", but it took forty years solitude in which time he no doubt forgot much of his Egyptian learning and got right on fundamental truths. Peter no doubt felt ready for service when he boasted of his loyalty to Jesus, but his Master knew that he needed a thorough sifting. Saul of Tarsus seemed to think he was prepared for his work when he came back to Jerusalem after his experience at Damascus, but there were possibly ten or more years passed by before the Holy Spirit sent him forth to his special work. In the meantime he had learned the value of his natural and required attainments and counted them as refuse.

We note that it took longer to prepare the learned Paul for successful work than it did to prepare the more illiterate twelve disciples. No doubt Paul was better fitted for his special calling than Peter or any of the others would have been, and I think it fair to assume that the twelve were better fitted for their calling than Paul would have been.

We believe the Bible to be conclusive in its teaching in regard to a few things that are essential in our preparation for God's service: (1) A knowledge or faith in the Christ, such as "flesh and blood" can not reveal unto us." Matt. 16: 16,17. (2) A love for the Christ. Jno. 21: 15—17 Love includes obedience and precludes every form of disobedience. Jno. 14:15, 21. (3) The Spirit of Christ or, in other terms, the gift of the Holy Spirit. Acts 1:5. And, lastly, (4) a knowledge of His Word. II Tim. 2:15; 3:16, 17.

Any environment or institution that will help us in attaining the above qualities will be of great value to us.

This leads us more directly to the question at the head of this article. Is there any likelihood that an institution, such as is described in the question, will be a means of enlarging our faith in Christ; of increasing our love for Hm; of our relying more implicitly on the direction of His spirit, or of greater zeal in the study of His word? It has often been said, "We are largely the product of our environment." Is it safe or wise to knowingly place ourselves under influences exactly opposite to those which we hope to excel in? We may concede the possibility of attending an institution, such as described, without becoming tainted with its errors, because it is not possible to deceive the "very elect." But our conception of the "very elect" is that they are those who absolutely believe God and obey His Word. As such they will not put a cause for stumbling in a weaker brother's way. They will not tempt God by placing themselves in a place of danger assuming that God must preserve them even there. Matt. 4:7. They will want to have no part in the spreading of liberal doctrines. II Jno. 10·11. They will "Take heed and beware of the leaven of the Sadducees." The Sadducees were the materialists, the rationalists, or higher critics in the time of Christ's earthly ministry. They are still with us. We may have to save some of them by holding up Christ as a divine, omnipotent Saviour, but let us not go to them for instruction.

West Liberty, Ohio.

IS IT FAIR

By Clayton F. Derstine.

For the Gospel Herald.

"If I as a Lutheran have a son, you as a Mennonite Father have one likewise. Is it fair that I must give my son to go into the army to kill and mayhap to be killed, and your son be exempted? Besides, you Mennonites take a man to law and then confess you sinned, go to the polls, and some even hold governmental office." — Lutheran Postmaster's Statement.

If that is a photograph of the Mennonite Church, and taking it for granted that it is right for the Lutheran son to fight, then the Mennonite young man should not be exempted. But is that picture real? Is that stating the whole truth? or is it the fact what some do **inconsistently** with their heavenly calling? If so, then the question is not fairly put.

Are all the Mennonites ready to go to court and then confess? Have some suffered losses rather than resist? Are all Mennonites voters? Are they all politicians? Are they all officers and office holders in governments? Even this is not fairly put. In a word, What does the Mennonite Church stand for? That is even what the government looked at, when it declared exemption from combatant service for our young men.

Many a father suffers because of the error, lack of judgment and wrongdoing of disobedient sons; but when a crime is committed the son goes to prison to bear the results of his own crime.

Now the proposition is this, the Mennonite Church right now suffers. (The Church always has) because of the worldly walk of some of its members. It is sad to behold a lot of trouble brought upon our young men, who must now in their testing time of their life, suffer because individual church members did not fulfill their pilgrim characteristics, as pilgrims and strangers, ambassadors, (no law-makers)—"in the world, but not of it."

In a word, what is the attitude of the Mennonite Church on these points? That answered, and you answer the question whether it is fair that our young men be exempted from fighting.

But the inconsistency of any Mennonite will have to be answered for by that person to the Lord himself, "for everyone shall give an account of **himself** to God.

Law

"If a man take thy coat, give him thy cloke also."

"Resist not evil."

Why go before a court of unjust persons?

Suffer yourselves rather to be defrauded.

"Dearly beloved, avenge not yourselves."

Voting

"Let us therefore go unto him, without the gate, bearing his reproach. For we have no continuing city, but we seek one to come" (Heb. 13:13, 14).

"Pilgrims and strangers," is their stamp throughout the Scripture, and when a person travels to another place through a country, he does not bother about law-making, but pays customs and obeys orders.

Office Holding

"Be ye not unequally yoked together with unbelievers" (II Cor. 6:14). One of the violations of this divine command is to hold governmental offices. This **fundamental** position of separation from the world and separation to Him without the camp has been ringing in Scriptural tones in the Mennonite Church.

If Scripture forbids going before a court to settle disputes, and designates it "unjust" persons, by no system of logic is it possible to be a party in that court or in the government behind that court.

Brother, consider your heavenly calling again in the light of Scripture, not in the light of 20th Century so-called Christian ethics, and even suffer to be reproached by the world, rather than reproach the Church that Jesus purchased by His **own blood.**

"Let us therefore go without the camp."

GENERAL CONFERENCE THOUGHTS

By E. S. Hallman.

For the Gospel Herald.

No doubt every member of the Mennonite Church has his mind more or less directed to the coming event, the General Conference. This event is the principal gathering of our people in the faith.

At this age of the world, and under present conditions, both as to the Church and state, we are facing tremendous problems, which may or may not be so easily disposed of. There are three things to think of in our discussions:—(1) The Word of prophecy. (2) The state of the Church age. (3) The world kingdoms.

Looking at the problems of the Mennonite Church from this view point, we can find our solution only in the light of the Word of God, depending upon the guidance of the Holy Spirit.

In order that the blessings of God may come upon us, those who assemble, and those who are not present, must pray earnestly for the wisdom that cometh from above to guide all the affairs at the coming Conference.

With the Spirit of I Pet. 5:1-10 in mind may all the various sessions, preceding and following the General Conference recognize the Scripture passage—"Yea, all of you, be subject one to another"—recognizing our submission to those who are over us in the Lord, that when the Chief Shepherd shall appear, ye shall also appear with him in glory.

Grand Bay, Ala.

Missions

MISSION NOTES

Sister Stauffer and children of the Altoona Mission is spending a few weeks at her home near Spring City, Pa.

Missionaries Sail for South America.—There having been a delay in the sailing date of the ship which bore our missionaries to South America, they sailed from New York harbor Aug. 15 instead of Aug. 11, as previously announced.

Among the worshipers at the mission building at Job, W. Va., on Sunday, Aug. 12, were the following sisters from Souderton and Lansdale, Pa.: Jennie Ebersole, Laura Fuss, Araminta Fuss, and Katie Nice. They found the workers at Job very much interested in the work, and consider it a very worthy cause.

Bro. D. S. King of Tuleta, Tex., writes us that the prospects are brightening for the establishment of a mission among the Mexicans in his community. It seems a most practical way of opening up a "foreign" mission right at our own doors, with a possibility of extending the work beyond the borders into Mexico later on.

South American Address.—Those interested in the new work just opening up in South America are informed that the address of our missionaries there, for the time being, will be Buenos Aires, Argentina, in care of B. A. Shuman, 161 Colon. Further facts will be published later, as the missionaries get on the field and survey the possibilities for mission openings.

Arrangements have been made for Oct. 2 as the sailing date of Bro. J. N. Kaufman and family for India—that is, provided they get their permit to enter India in time to sail by that time. For some unknown reason they have had some difficulty to secure their permit. Perhaps it is because the name sounds too German. May God overrule and bring them speedily to their chosen field of labor.

Kansas City, Kans.
(3105 Strong Avenue)

Bro. J. A. Heatwole, who has been with us for nine days conducting meetings, left Aug. 8 for points east. The meetings were held in the open air, the interest good, and we are rejoicing because the Lord's people have been strengthened, three souls have confessed Christ, and many have asked us to pray for them.

We always rejoice when people are concerned about their own condition and are interested in the welfare of their own souls.

We are also rejoicing today because of God's protection. As Bro. Good was driving home from the depot his horse came in contact with a live wire and was instantly killed, Bro. Good receiving a shock.

Truly we have proved Psa. 121:3.

Aug. 11, 1917. Margaret F. Baird.

ORPHANS' HOME LETTER

By F. I. Smucker.

For the Gospel Herald.

Bro. Metzler has improved considerably during the last few days. While still unable to speak, indications are that he may regain his speech. He spends several hours a day on the rockingchair and also takes more nourishment.

Friends at Swanton, Ohio, have ordered and have been sent a barrel of empty fruit cans to be filled for the Home.

Who has a place for a girl of 5 and her baby brother 16 months old? We would also like to place out, before school begins, a number of boys ranging in age from 7 to 13 years old. A three months trial will be allowed.

The children and workers are all well. West Liberty, Ohio.

MENNONITE CHILDREN'S HOME
Millersville, Pa.

For the Gospel Herald.

We recently admitted two boys, one and three years of age. They are bright children and we hope to be able to find a home that will care for both. We are sure they would bring a ray of sunshine into any home. Anyone interested in a fifteen year old girl, who needs special guidance will do a great work for the Master by lending a helpful hand. She is bright and able-bodied. Write for particulars. Placed a boy into a home near Altoona, Pa., this week.

Levi Sauder, Supt.

SAILING FOR SOUTH AMERICA

For the Gospel Herald.

(Hotel St. Andrew, Broadway at 72nd Street, New York)

Greeting in Jesus Name:—We are at the above hotel, awaiting time for the leaving of the S. S. "The Vauban." We found out today that it may not sail till Thursday of this week, the 16th.

We are all well at present and ready to sail for the work whereunto we believe God has called us. While we are loath to leave the home land (not because we do not want to go to S. A. but because of the great work, and opportunities in the home land) we are willing to lay down our reins, willing that others may take them up, and we to take them up in our neighbor continent, "the neglected continent" South America.

We take this opportunity to thank the Church in general for the many "God bless you's," also for the assurance we have that the Church will pray for us; but most of all that God has promised not to leave nor forsake. Many of our dear people heard me quote Isa. 42:6, and we still claim this great promise. "I the Lord have called thee in rignteousness, and will hold thine hand." We believe he will. Because of this promise we leave the home land. May God watch between us while we are absent the one from the other. In His service,

The missionaries enroute to S. A.,
Per T. K. Hershey.

Aug. 13, 1917.

P. S. As our Herald readers are reading this, breathe a prayer for us as we are sailing out on the waters for S. A. T. K. H.

EXEMPTION AND CHRISTIAN RESPONSIBILITY

By J. N. Kaufman.

For the Gospel Herald.

There is probably no subject discussed these days more generally than the subject of war. Every phase of this live subject from the horrible butchery on the battle fields of Europe to the effects of the selective draft upon the local community is receiving a certain share of consideration. It is to be wondered, however, whether in our discussion of the war problem we place proper emphasis upon the fact that present conditions are bringing to our people added responsibilities in the way of bringing the message of salvation to a dying world.

We have long been enjoying prosperous times. Since the war began a large number of our people have profited materially as a direct result of the war. We are increasing our bank accounts, are buying more land, and are increasing our business because we are getting "war prices" for our products. The country has issued a call to her citizens to help fight this world war. We have sent many appeals to the President asking for exemption from military service on the ground that war is in direct opposition to the principles of peace and good will as taught in God's Word. The President has so far honored our faith that he has already declared that we shall be exempted from what he designates "combatant service" and it is not likely that we as a people will be called upon to violate in any form the principles for which we stand. In order to show our gratitude to government for this privilege some have suggested that we offer to assist the government financially in the form of helping to pay war bills, buy liberty bonds, etc.; but in my estimation this would be but an indirect method of helping to "win the war" and we would become a part of the great military machine. But there is another way by which we may show our gratitude to God for His goodness and that is by making greater efforts and devoting larger gifts for the purpose of saving the lost. If the government is willing to release a large number of men who have claimed exemption for religious reasons why should we not be willing to consecrate large gifts for the extension of Christ's kingdom at home and abroad? Two of our workers in India have been removed from the field—one by death and the other because of ill health and two others ought to be sent to India at once to take their places and the only reason there are not two new workers to go to India with us this fall is because there is no money in the treasury! There really should be no excuse for the Mission Board to go begging in these times of material and spiritual blessings. If we fail to do our duty along this line at this time of need and opportunity how can we hope to stand before God with a clear conscience?

HOW CAN WOMEN HELP THE CAUSE OF MISSIONS

By a Sister.

For the Gospel Herald.

The women of the Bible filled an important place in God's plan for the redemption of men.

While women's sphere is different from that of men, yet it is not less important. If we can not accomplish the great things, let us be content to do the little things.

It was not a great thing the captive maid did when she told her master of the great prophet, but it resulted in the healing of Naaman.

It was not considered important when the poor widow dropped her mites into the treasury, yet Christ was ready to commend her work.

It was even considered unnecessary by some when Mary anointed Jesus' feet yet Jesus said "Wherever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her" (Matt. 26:13).

Women have a great sphere of work in the home, and this provides great opportunities for mothers who can not leave home to help in the work of extending God's kingdom. If we teach our children to be obedient, to give and to be considerate of others, we accomplish a great work.

We should not neglect to bring up our children in the nurture and admonition of our Lord and Savior. Mothers have the power to create a missionary atmosphere in the home that can not help but influence the children and all with whom they associate. Timothy is a worthy example of the influence of a devoted and faithful mother.

It is not enough to be good housekeepers, to provide clothing and comfortable homes for our families. While these duties take up a great part of our time, yet they should hold only a secondary place in our lives, for Christ said: "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

In praising a good wife Prov. 31:20 says: "She stretched out her hand to the poor; yea, she reacheth forth her hands to the needy."

Many of us know only a very small circle around us and are located where only a very few are poor. In such a case it is our duty to reach out and find out the needs of other communities.

The sewing circle gives us a good opportunity to supply food and clothing for the poor of our cities and supply our missionaries with funds to carry on their work of bringing the Gospel to others who have not the opportunities that we have.

Most of our Sewing circles spend one day a month in this work, and if we consider it God's work we ought to be willing to use this small fraction of our (?) time in His service. One sister expressed herself in this way: "We should be willing to work one day a month for our heavenly home, when we use all others in gaining an earthly home."

By working together at something useful we become better acquainted and a love and unity of spirit is created that cannot be attained in any other way.

Since it is only natural for the women to please their husbands, it becomes a duty for husbands to show some interest and good will for the work.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THOUGHTS ON THE HOME

By J. M. Kreider.

For the Gospel Herald.

Obedience

Let us hear the conclusion of the whole matter; Fear God, and keep His commandments; for this is the whole duty of man.—Eccl. 12:13.

As it is true of faith, so it is true of obedience; it is impossible to please God without it. The apostle says Jesus "became the author of eternal salvation to all that obey him," and not simply the author of eternal salvation to all that feel a certain way as some would have it, if we obey Him there is no danger about the feeling.

Many parents don't seem to see the necessity of teaching the children the importance of obedience. Once telling does not seem to be sufficient, but they must be told over and over again then the child has its own way about it. A child that is not taught the importance of obedience in the home will want the same privilege in the home community of doing things as they want regardless as to whether they get along harmoniously with their neighbours or not. Very often when children have not been taught the importance of obedience when brought over into the church they still have that same feeling that "I want to do as I please. Of course, I want to belong to the Church and get to heaven when I die, but I want it understood that I am right and always was so. Unless I have my way I will have nothing to do with the Church. Yet I know I am all right because I feel all right. My conscience does not condemn me in the least. Then I have been praying over it and I know it is all right."

Yet God says in His Word that "to obey is better than sacrifice." The last thing that many are ready to sacrifice is their own notions. We have made up our minds and know we are right regardless of what others may say. Many times these things can be traced to the home. They had their own way when children and still expect to have and won't be satisfied till they get it.

Children who are sickly are the ones that very often are spoiled because they have their own way and don't get the disciplining that they should because of the love that we think we have for them. You know we want to do all we can for them because they are sick. Where real love is manifested in the home the parents will love their children so much whether they are sick or well they will have them to be obedient, real love will not allow the child to impose on us whether sick or well.

It is quite natural when children are told to do some work that they just do part of it and call it done, just like Saul. When God told him to destroy all the Amalekites, as well as their cattle, he spared some of them. The cattle he said he wanted for sacrifice.

I suppose he thought since he is making so great a sacrifice now it would be all right for him to be just a little disobedient and God would bless him any way. But notice the result: because he disobeyed, he lost the throne. "Behold, to obey is better than sacrifice." Sacrifice is a good thing, but obedience is much better. It is possible that we may think that since we are making quite a sacrifice that God will look over our disobedience; but not so, any more than He overlooked the disobedience of Saul.

Many people are habitual users of unnecessary things in so many different ways and think God will overlook it because it is so little. Oh these little things that we are disobedient in. The Saviour says, "He that is faithful in that which is least, is faithful also in much." Many people see no use in the sisters' covering being worn in the home by the young sisters. In fact, many of the mothers only wear them when they go to church, then it is more of a custom with them than an act of obedience. Very often this can be traced to the home. Father or mother did not believe in it "but you had better wear it when the preacher comes, and be sure to wear it when you go to church." Don't you often wonder, brethren, that we would adopt a custom that is unscriptural and hold the membership to it? I often think of all the ordinances the covering is one of the most beautiful, a sign that the woman is willing to take the place that God intends she shall take. Well, says some one, is it not true that many wear them and are still not willing to take the place that God intends they shall take? Oh yes, verily yes. Is it not equally true that many people have promised on bended knee that they will forsake all the works of darkness and serve only God as long as God lets them live, and yet disobey Him? Praying is sometimes said to be the Christians' weapon, and in order that our prayers are the kind that God will bless we should be in God's order.

During these times of war many of our young men are being tried. Will you be obedient, brethren? or will the popular idea that many people have appeal to you and take up arms and be a soldier for Uncle Sam? Now is the time that all Christian people should be soldiers, if ever there was, soldiers of the Cross of our Lord Jesus Christ.

May God's blessings be upon all who have read the thoughts on the home, may He ever give us the grace we need to be obedient to Him. Then when our labour is over we can all meet over there where the parting hand is unknown.

Palmyra, Mo.

THE BOOK OF THE LAW

By D. S. Yoder.

For the Gospel Herald.

Let us talk awhile about next Sunday's Sunday school lesson. What is it? **Finding the Book of the Law."** What are you going to say to your class? Are you going to tell them about how that when Manasseh was king the book of the law was neglected until it finally became lost altogether; that afterward when Josiah became king he, being more faithful than Manasseh, cleaned up the temple and in the cleansing the book of the law was found? If you make of this simply a great historical lesson you have missed the point.

There is danger of the book of the law being lost in our own homes. When the Bible is allowed to be buried on the center table and its reading neglected; when the children in the home are allowed to grow up without getting a knowledge of the Bible but instead are allowed to grow up in the ways of the world; when they go out from the home ignorant of God's Word but polluted in the sin of the world, then the book of the law is lost in that home. We need to keep the Bible prominent in every home. It ought to have first place in every library.

Johnstown, Pa.

HOLD THOU ME

I lean upon no broken reed,
Nor trust an untried guide;
I know Him and He knoweth me:
He walketh by my side.

I hold His hand as on we walk,
And He still holdeth mine;
It is no human hand I hold—
It is a hand divine.

"Hold Thou me up," is still my cry,
As o'er the rugged road
Of this, my pilgrimage, I move,
That leads me nearer God.

—Horatius Bonar.

Sunday School

For the Gospel Herald.

Lesson for Sept. 2, 1917 — Ezek. 34: 1-31

THE SHEPHERD OF CAPTIVE ISRAEL

Golden Text.—The Lord is my shepherd; I shall not want.—Psa. 23:1.

Introductory.—On the banks of the river Chebar, in the midst of a galling bondage, there lived a man of God whose voice has been heard in all the earth. It was a light that shone all the brighter because of the darkness which enveloped it. The sins of Israel had at last brought the nation into bondage, and the population was carried captive to Babylon. There was certainly no very bright picture ahead for this nation of slaves, and yet this man of God, looking beyond the gloom which surrounded him and his people, saw a brighter day coming and cheered his people with this message of faith. Ezekiel, beloved of the Lord, rising above his environments (or rather speaking the message of faith from his heavenly environments) gives us a message that is at once inspiring, illuminating, and strengthening to all who read it. You learn to appreciate both the man and the God whose mouth-piece he was when you read his message from beginning to end. The lesson before us tells of a brighter day coming and incidentally compares the false shepherds of Israel with the true shepherd which was to come, namely the Lord Jesus Christ, "the shepherd and bishop of our souls."

Wicked Shepherds.—The first ten verses of this chapter are devoted to a description of the unfaithful shepherds of Israel who were responsible to a large degree for the downfall of the nation. The most prominent feature of these false shepherds was their selfishness. "From the least of them even unto the greatest of them," writes Jeremiah, "every one is given to covetousness." They were out for "number one," just as the covetous world today is seeking after self-interest. It was because they cared for themselves more than for their flocks that the flock was scattered and finally the entire nation taken captive. Upon the leaders of Israel must be laid the responsibility for the nation's downfall. The message of God through Ezekiel brought home to the captive nation the source of the curse resting upon them.

The Faithful Shepherd.—It is in pleasing contrast with what goes before that we note the prophecy of brighter days to come. And in this prophecy again we see the responsibility laid upon the shepherd. This time it is the true Shepherd, the Lord from heaven. In every point of comparison He is the exact opposite of the faithless shepherds already noted. They lived for self, caring for the flocks only as it served their selfish purposes; He came to spend and be spent for the welfare of the flock. They turned traitor and fled when danger came; He came to lay down His life for the sheep. They brought the nation to ruin; He came to "build again the tabernacle of David," to lead His people to holy ground in time and in eternity. For a further and more vivid contrast between Him and the false shepherds whom He succeeded, read the tenth chapter of John. Well may the psalmist say, "The Lord is my shepherd; I shall not want." Well may we hail Him as "the Shepherd and Bishop of our souls," recognizing His matchless qualities while among us in person, and the glory which will envelop both Him and us when He will come again to receive us unto Himself. Blessed be the name of the Lord.

Our Lesson.—No doubt the message of the Lord through Ezekiel had its effect; opening the eyes of many to the real cause which brought them where they were, and to the fact of a brighter day coming, if they meet the conditions. Ezekiel was one among the faithful to awaken the nation to its opportunities and to pave the way for a return to the land of promise after the seventy years' captivity were concluded, and to hope for the brighter time to come. But for us the lesson will be lost if we fail to see more than a mere historical recital in this message of prophecy. We may stop to dispute whether the brighter day coming referred to the return after captivity, or to the Christian Church of the present dispensation, or to a future millennial reign of Christ in person upon the earth; but in our opinion we may draw a more valuable lesson by meditating upon the contrast between the character and aims of the false shepherds so fearlessly denounced and "the good Shepherd" that was to come. There are today many shepherds who resemble the first class whereas God would have His Church led by shepherds who resemble the true Shepherd that "giveth his life for the sheep." Selfishness means ruin, whereas the denial of self in the common effort to promote the prosperity of the kingdom of God upon earth means not only righteousness but exaltation and glory. "Whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall find it." The exaltation of self means the sure destruction of self, while the exaltation of Christ the true Shepherd means that "when Christ, who is our life, shall appear, we also shall appear with him in glory."—K.

Our Young People

CONSECRATION OF SCHOOL LIFE

Phil. 3; Acts 22:3; 5:34

Topic for September 2

MOTTO

"Do all in the name of the Lord Jesus."

THE STUDY HOUR

I. **School Life.**—We think of the school life especially as belonging to the time of youth. It is true that this is a special time of development when mind and body are growing very rapidly. If the mind is stored with useful knowledge and the life is trained in noble habits, it is a period well spent. But if during this time there is a filling up in knowledge after the pattern of a sinful and vain world and the formation of habits that lead the soul away from God, the time may be said to be worse than wasted.

To consecrate our school life to the Lord means that we feel the responsibility of storing our minds with things that will make us more efficient servants for the Master. It will mean that we want to exercise our life in the ways of virtue that will truly bring glory to our Lord and Master who redeemed us and gave us a new heart and a right spirit. Those who will not improve their minds by scooling in youth, will likely fill them with something that will not bring the best returns for the Master in time to come. Schooling it may also be called, but schooling that wastes by wrong use or by lack of use which leads to decay and unprofitableness.

It is the desire of every consecrated life to fit the mind for those duties that God has for them in life to perform. This need not always be a life of specialized intellectual pursuits, like teaching, but it is always a life that is filled with the motive of service for Christ in the home, in society and as far as our influence will reach.

PERSONAL THOUGHT

JESUS is my Master. Everything I study, everything I learn to do, all the powers He gives me belong to Him. I want Him to direct my study and my learning that His will may be done in this life of mine.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text words, **Learn.**
2. Learning to be Useful.

For Young People—

1. The School of Life.
2. Opportunities to Improve Our Talents.
3. Motives in Getting Knowledge.
4. Proper Use of What We Learn.

For Older People—

1. Christ the Center of All That We are to Do.
2. Blessings of a Consecrated Knowledge.

"Things that are right, no matter how small they may seem to us, are large and important to God."

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, AUGUST 23, 1917

Field Notes

The conference sermon at the Southwestern Pa. conference last Thursday was preached by Bro. S. C. Yoder of Kalona, Ia., from II Tim. 2:15.

This paper is again mailed a day earlier than usual, and material that would otherwise have appeared in this issue will be held over for the next.

Appointments were made in the several churches in the Johnstown, Pa., district on Friday and Saturday evenings of last week and and also on Sunday for Bro. S. C. Yoder of Kalona, Ia.

The meetings held recently at Bloomfield, Mont., were well attended and interest was manifested. It is one of the places where a shepherd is needed. "Pray ye therefore the Lord of the harvest."

Monday afternoon of last week was taken up at the Thomas Church near Johnstown, Pa., by the meeting of the bishops of the district with the members of the executive committee for the purpose of arranging the work for the church conference.

At the Southwestern Pennsylvania Conference last week the conference sermon was responded to by 10 bishops, 14 ministers, and 4 deacons. The total membership of the district was given as 1535, a net increase for the year of 37.

Bro. J. S. Shoemaker of Freeport, Ill., preached at the Bowne Church, Kent Co., Mich. Sat. evening, Aug. 11 and Sunday morning and evening Aug. 12. Bro. Shoemaker was on his way to Johnstown, Pa. to attend the Conference at the Thomas Church. —S.

A step forward was taken when the Southwestern Pa. Sunday schools, in their annual conference, agreed to furnish one-half of the support of Bro. J. N. Kaufman. The other half of this support amount is furnished by the Yellow Creek, Ind. congregation.

Last week was a busy one at the Thomas Church, near Johnstown, Pa. The Southwestern Pa. Church and Sunday School Conference met at that place and, with the various committees of both conferences and the meeting of the District Mission Board, they filled the week pretty effectually.

Sisters Katie Nice, Araminta and Laura Fuss, and Jennie Ebersole, all of Souderton and Lansdale, Pa., spent a day last week in Scottdale and vicinity. They are on an extended visit among churches and mission stations and expected to spend Sunday with the workers at the Altoona Mission.

Bro. S. B. Wenger of South English, Iowa, was one of those in attendance at conference near Johnstown, Pa., last week. He was on his way to Virginia, where he expected to visit friends and relatives at Denbigh, Fentress, and in the Shenandoah Valley before attending General Conference.

Bible Meeting.—The fifth annual Bible meeting to be held at the Elizabethtown, Pa., Mennonite Church is to meet this year Sept. 26 and 27 with Brethren Abram Metzler and S. G. Shetler as instructors. The subjects to be discussed are of the live, practical variety, and we hope to hear of a live, profitable meeting.

Sunday School Meeting.—We are in possession of an interesting program announcing a Sunday school meeting to be held Sept. 6 at the River Corner Church, Lancaster Co., Pa. The subjects to be discussed that every one who can should make an effort to hear them. The public is invited to attend the meeting.

The Sunday School Conference at Thomas church, Somerset Co., Pa., was well attended from other districts. Bro. Sanford C. Yoder was on hand from Iowa, Bro. J. E. Hartler from Goshen, Bro. Vernon J. Smucker from Wayne Co., Ohio, Bro. Miller of Los Angeles, Calif., was present also and seemed to enjoy the meetings thoroly. Others who were present were J. S. Shoemaker, Freport, Ill., and S. B. Wnger, So. English, Iowa.

The brethren J. S. Burkholder and Geo. S. Keener, bishops of the Franklin Co., Pa., and Washington Co., Md., Conference, were welcome visitors with the Church conference at the Thomas Church last week. They came to the Southwestern Pa., conference to consult with reference to position to be taken by our brethren who have been drafted for military service. It was found that the position taken in both conferences is exactly the same. May God help and bless our dear brethren who are at present undergoing such severe trials. —R.

Correspondence

South Pasadena, Calif.

Dear Herald Readers, Greeting:—We feel to thank our heavenly Father for the many blessings he is bestowing upon us from time to time, and as we always enjoy reading the letters from other places, thought a few lines from the Los Angeles mission would be of interest to some.

We are still laboring on few in number but believe God will send more workers here if we are faithful and do our part, for He says, "If ye shall ask anything in my name, I will do it." We changed the time of our Children's meeting to 3 P. M. instead of 6 P. M. hoping to get more children in at that hour.

We are thankful to have Bro. Stahley with us, who so faithfully preaches the Word to us.

Remember us in your prayers as a small band of workers in a needy field. In His Name,

Florence Erisman.

Aug. 8, 1917.

Akron, Pa.

On Saturday evening, Aug. 4, the brethren, T. K. Hershey and J. W. Shank, with their families, were in our Church. Bro. Shank talked to our Young People's Meeting. Bro. Hershey followed with a sermon. South America as a mission field was made very real to us. We can much more intelligently pray for them in their new field and have a more vital interest in the work they do because of their visit.

Bro. T. M. Erb of Hesston, Kansas, is also in our midst. He has filled a number of appointments throughout

this district. We are grateful for all his work among us.

Harvest services will be held at our place on Aug. 21. Last Sunday one precious soul decided to accept Jesus as her Savior. Another was baptized a few weeks previously. The church is encouraged by these decisions. Cor.

Aug. 9, 1917.

Grand Bay, Ala.

Dear Herald Readers, Greeting:—It is now some time since news came through the Gospel Herald from the South. The name of the Lord be praised for His keeping and sustaining power in these days of the world's unrest. We cannot value enough the principle handed down by our forefathers, as a rich heritage to those of us who had the privilege of receiving the training in the simple life and the Gospel of peace.

While many people are so glad to hear messages of the pure, unadulterated Word of God, others are just the reverse; so we need abundant grace to rightly divide the Word of truth, that it will not lose its power.

The community greatly appreciated the visits of our brethren from the North, and we hope that those who write of coming this winter will also exert a similar influence.

We are having genuine summer weather; quite warm. Our northern people prespire freely, but even then our warm weather occasionally showing at 96 and 98 in the shade, is not felt so intensely as the warmth in the central or northern sections of the country, as our warm weather has a damp air, and upon inquiry we fail to hear of any sunstroke or suffocation from the heat, while where the air is dry we hear of such conditions.

The crops in the south look promising. Our dry spell did not have any serious effect in general, as we have heavy morning dews usually at such times.

The crops which are harvested are sweet and Irish potatoes, corn, watermelons, beans and garden truck. The crops yet to be harvested are second crops of potatoes, some corn, cane for syrup, oranges, followed by the winter garden.

May the Lord abundantly bless His own, and in a special manner the General Conference sessions, with other various meetings, and may we ever be faithful until He comes.

E. S. Hallman.

Aug. 9, 1917.

Lancaster, Pa.

Dear Herald Readers:—Many of you no doubt have read in the columns of the Herald regarding the illness of Bishop Abram B. Herr of New Danville, Pa. A visit with him today revealed the fact that he has been confined mostly to his bed for five weeks. Six weeks in all he was confined to his room. Yesterday was the first day he came down stairs and had dinner with his family. The doctor having recommended auto drives, he was taken out for a ride which seemed to do him good. At this writing he is able to be around but not able to do any ministerial work in the way of preaching for perhaps six months or a year. As he was faithful in performance of duty when the church called upon him he is surely missed at his post. His interest seems as keen and deep as ever in the church and her future welfare. During his illness he was perfectly resigned to the Lord's will as to his departure from this life yet for the sake of his family and the Church he had a longing to remain and do what was in his power for her future welfare and upbuilding. Our earnest hope is for his full and complete recovery which seems quite probable if Providence permits. May our prayers be united and continued to this end.

John H. Mosemann.

Aug. 9, 1917.

Amen. Our brother's faithful services in the past lend encouragement that he will render still greater service in the future.—Editor.

Salunga, Pa.

Dear Herald Readers: Greetings.—The Landisville and Salunga Mennonite Church on Wednesday eve., Aug. 29th, at 7 o'clock.

Program as follows:

Lesson for Sept. 2nd—Bro. Aaron Kauffman, Rohrestown, Pa.

Lesson for Sept. 9th—Bro. Hiram Stehman, Landisville, Pa.

Lesson for Sept. 15th—Bro. John Mosemann, Lancaster, Pa.

Lesson for Sept. 23rd—Bro. Howard Greider, Silver Sprngs, Pa.

Aug. 10, 1917 Sec.

Metamora, Ill.

Bro. C. K. Brenneman preached for us, Sunday morning, July 30. He also preached at Harmony Church, Aug. 5.

Bro. I. R. Detweiler was with us Sunday evening, Aug. 12. Text, Jno. 3:17.

Bro. J. N. Kaufman and family are spending some time with us. They expect to visit the churches in Illinois before leaving for India. May we earnestly pray for consecrated workers for the kingdom of God.

Aug. 14, 1917. S. E. Smith.

Flanagan, Ill.

Greetings:—Sunday, Aug. 12, Bro. J. N. Kaufman and family were with us. Bro. Kaufman addressed the Sunday school and broke unto us the Bread of Life both morning and evening.

On the evening of Aug. 13, Bro. I. R. Detweiler and family stopped with us en route from Sterling, Ill., to Goshen, Ind. Bro. Detweiler ably preached to us, admonishing us to have faith in God under all circumstances.

One of our young brethren has an infected hand, while another got his foot quite severely hurt in a threshing machine, otherwise health is good and people are busy threshing the large oat crop.

May we never forget to give God the praise for all our blessings and daily, even at all times be thankful to Him. In His name,

Lydia H. Smith.

Aug. 1, 1917.

Wolf Trap, Va.

Dear Herald Readers, Greeting in Jesus' Name:—Bro. C. F. Derstine's meetings closed Sunday night, Aug. 12. One young woman has decided to cast in her lot with us. Bro. Derstine came here Aug. 7 and preached each night, and on the forenoons from Aug. 8-12. The morning services were devoted to the study of the Book of Revelation, except Sunday morning when he preached a sermon on "Home." We are thankful to God for the privilege of having the brother here for a while.

Yours in His service,

Martha F. Barbe.

Aug. 14, 1917.

Spring City, Pa.

(Vincent Congregation)

Dear Herald Readers, Greeting:—As a visible result of our series of meetings which were held here this summer, three souls were received into Church fellowship on Sunday, Aug. 12, by the administration of baptism, which is an answer of a good conscience toward God. Bishop Bro. Warren Bean officiating, using for his text, Acts 2:41, 42.

The names of the applicants are Jacob Kolb, Norman Yoder and Howard Geisnger, and one confessed also from another congregation. A total of four confessions. A comparative few out of the hundreds of souls of this community who are serving the devil and abhorring the Christ who died for them.

On Aug. 18, will be the day, the Lord willing, to hold our harvest Thanksgiving service. Bro. Menno Sauder of Franconia expects to be with us and have the service in charge.

In Christ, Paul Sheeler.

Aug. 14, 1917.

Midland, Mich.

Dear Herald Readers.—On the 6th and 7th of Aug. Bro. J. K. Bixler of Elkhart, Ind. was with us and preached two helpful and edifying sermons.

(Continued on page 396)

Miscellaneous

ALONE, YET NOT ALONE

Alone, yet not alone, am I,
Beneath the calm and silent sky;
'Tis still as mountain solitudes,
Where voice is not, nor step intrudes;
No heart-throbs here; gleams out no eye:
Alone, yet not alone, am I.

A presence actual as the heart,
From whence my own life's motions start;
A Being real, though unseen,
More true than trace where form hath been,
A Spirit to my soul is nigh:
Alone, yet not alone, am I.

On holy ground I seem to tread,
A pure, calm glory o'er my head;
A fearful sweetness breathes around,
A voice I hear without a sound,
While here in Heaven's communion high,
Alone, yet not alone, am I.

I ask no favor, feel no want,
Content with bliss, nor poor, nor scant,
Serene, submissive, waiting still,
The motion of a sovereign will:
Attended less if crowds were nigh,
Alone, yet not alone, am I.

O thus to feel through every sense,
Omniscience and omnipotence!
O thus all other joys above
To know that power is only love!
My lowly heart, how blest to cry,
Alone, yet not alone, am I.

—Selected.

THE WORKER AND HIS BIBLE

By Mabel Groh

For the Gospel Herald.

Every Christian is saved to serve.

In our natural state we were hopeless, helpless, and undone; but Christ lifted us out of the horrible pit, and set our feet upon a rock. Paul says that, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," (Eph. 2:10). Christ Himself says, "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Christianity is the direct opposite of every form of selfishness. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal" (John 12:24, 25). True greatness is only attained by way of faithful service, and Jesus has a special work for every child that is born into His kingdom, but our spiritual make-up is such that it is impossible for us to accomplish that work without a proper use of the Bible, **the Eternal Word of the Living God.**

The Bible is, first of all, the food by which the worker's life is built up, strengthened, and sustained. As newborn babes we are commanded to "desire the sincere milk of the Word, that we may grow thereby." Our spiritual development will be in exact proportion to the amount of nourishment that we take. If we take a feed once or twice a week we need not be surprised if we require someone to help us on our feet every time we are required to take a little spiritual exercise. It has been pointed out that when Christians backslide, or turn aside to follow the isms of the present day, the beginning of their downfall can always be traced to a neglect of the Word. David says, "Thy Word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). Systematic and prayerful reading of the Word soon brings about that development which creates a greater hunger and thirst for its life-giving, satisfying portion, and with a well-developed, well-nourished spiritual nature we will find it the most natural thing to see some outlet for our spiritual energy.

The Bible is a directory or guidebook. The Psalmist says, "Thy Word is a lamp unto my feet, and a light unto my path." In it the way of life is carefully pointed out. There are guideboards at every fork of the path, with instructions, carefully printed, "This is the way, walk ye in it" (Isa. 30:21). Every dangerous precipice is carefully guarded with a restricting command, "Love not the world . . ." (I John 2:15 and many others). The worker needs to study this guidebook very carefully lest he be a blind leader of the blind, and oh the tragedy of being responsible for leading men and women into the ditch.

The Word is the seed which the worker goes forth to sow. There is seed adapted for every variety of soil, and the worker needs to know something of soil conditions, and what seed to plant. The self-righteous, unrepentant sinner would not be helped at all by the text which would suit the need of the broken-hearted one, who perhaps feels himself too unworthy to receive the gift of God's free grace. Some need healing balm poured into their wounds, while others need to be conquered by the use of the sharp two-edged sword.

The Bible is the sword by which the worker fights against the enemy of souls. Satan is the adversary, the enemy of God and all righteousness, and he is not going to permit souls to step out of his ranks, into the ranks of the King of kings without a severe struggle. And even when they have broken allegiance with Him, He does not cease to molest them and try to hinder the good work as long as life lasts. We may quibble and argue with Satan, and never gain a victory, but when we are prepared to meet him with the Word, and say, "It is written," he slinks away in helpless defeat.

The Word of God is the supernatural energy, the dynamic, by which the miracle of grace is accomplished in the lives of those who hear, believe and receive it. Paul says, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation, to every one that believeth" (Rom. 1:16). We may preach, and teach, the doctrines advanced by modern critics; we may call forth the approval of the learned and wise, by our eloquent discourses; but it takes the simple Gospel story of Jesus Christ, and Him crucified, to lift the drunkard out of the gutter, and make a man of him; or to transform the superstitious, cruel and vile pagan into a tender-hearted, upright Christian man or woman.

If we desire that our work shall abide, in that day when it is to be tested by fire, let us build with the gold, silver and precious stones, of the Word of God, and not with the wood, hay and stubble, of our own opinions and ideas. It is foolish to build a structure which will not stand the test of time and eternity, when God has so abundantly provided in His Word that which will remain. "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

Toronto, Ont.

WHAT THE GRADED SUNDAY SCHOOL LESSONS WOULD MEAN TO THE MISSION IN INDIA

By C. D. Esch.

For the Gospel Herald.

The question of Graded Sunday school lessons seems to be a question which is receiving considerable thought at the present time in many sections of our church.

The work in our Mission in India has connected with it a great deal of Sunday school work. In fact, the system of teaching in Sunday school is more appealing to the Indian and we believe in many cases is conducive to more real Bible instruction than the preaching service is. That is, the teaching given in the Sunday school is retained better, because the Indian is used to sitting down with his teacher and talking things over and thus retains and understands things much better than he would if he were simply preached to. For in the latter case he often isn't able to follow and apply the line of thought in a sermon and will lose track of it much quicker than if he has opportunity to ask and be asked questions occasionally.

Thus the missionary depends pretty largely upon the Sunday school to teach in a systematic way to the Indian Christian the knowledge of the Bible.

Let us for a moment consider the present system of International lessons. Any one will admit that it is difficult for a person in the standing of most of our Indian Christians are to get a systematic knowledge of the Bible from them, when we have half the year in the New Testament, then suddenly jump from that to the Old. There we have a few lessons in the book of Isaiah and then a few in II Kings and go on jumping from one book to another it is impossible for the Indian to keep connections of things. True, our lessons usually refer to a certain time and compare prophets and kings of the same time, but nine-tenths of the people I know even in America have not the time nor the privilege of studying these things out as they ought to. Anyhow, which is the most important thing to consider in the preparation of a Sunday school course, the things as they occur in time? or the real message that a prophet desired to give in a study of his writing as a whole? To me the latter is the most important by far. If our Indian Christians could be taught the real message of the prophet in his book in a number of lessons taken from that book it would help him much more in his everyday life and work among his heathen neighbors than a fragmentary knowledge of a few things that happened in the same time more or less which things he is not able to hold in any systematic way.

Another point worthy of consideration is the fact that we have no Mennonite Sunday school lesson quarterly in the Hindi language. It is impossible for the Missionaries to take the quarterly published by our own House and translate that for our own use there. It would mean too much work. And as the case is we don't get our teachers quarterlies until the first month of the quarter is expired. So we can have a Mennonite lesson quarterly only two-thirds of the time even in English. And to translate this and print it in Hindi would be out of the question. Now it remains for us to use the Methodist quarterly which is available in Hindi or nothing at all. So we use the former. This is good in many ways but there are frequently comments in it that we cannot sanction.

Now if we had an outlined system of graded lessons, our translation committee of the mission would take the matter up, translate and have it printed once for all and our people would enjoy the doctrines of the Church explained in a way which we consider to be as God desires it to be. Just to illustrate which I mean. When we had the lesson of Christ washing the feet of the disciples, in the comments in our quarterly the motto of feet-washing as an ordinance was never mentioned and that ordinance which has meant so much to the Mennonite Church in the past and means much to us in the present was made light of. It is impossible for the missionary to do all the teaching. He must depend upon the native who is weak and he is inclined to make less difference between comments upon the Word and the real Word itself than he ought to. And unless the comments he has are what they ought to be he will get confused and go astray in spite of all we can do.

Then the regular lessons are often not suitable to teach to the little heathen children. For instance, the lesson on the overcoming life teaching some of the deepest spiritual truths cannot be taught to the little ignorant heathen children to very good advantage. So we must take up a system of teaching for them consisting of simple Bible stories. The course we use is not gotten up by the Mennonite Church. It has also some objectionable features to it. This could be remedied by a system of our own.

Hesston, Kans.

DO WE MEAN WHAT WE SAY?

Do we mean what we say? Many would resent such a question as an insult. Of course we mean what we say.

We sing, "I love to tell the story of Jesus and his love," and then spend half our time talking about the faults of our friends or the weaknesses of some church member. Why not tell "the story" more?

Then we sing, "I'll go where you want me to go, dear Lord, I'll do what you want me to do," and then sleep an hour or so later on Lord's Day morning, hurry around, get all out of sorts, and either stay at home or arrive late at the meeting. Sometimes we do not start from home until just time for services to begin. Of course we're late—some one else was there to open the meeting and we walk in during the reading of the lesson, causing annoyance to those who are giving attention to the exercises.

We sing, "Take my voice and let it be, consecrated, Lord, to thee," and then, because the selection is not to our taste, we sit silent. Or maybe we have a headache or are feeling out of sorts, and we keep still and let others give praise in song. "The infirmities of the flesh" should be a secondary matter when in God's service.

We pray, "Thy will be done," and then, because our will cannot be law to all, we do not like it.

We sing, "Talents and all for the dear Master's sake," and then use the time God has given us, the talents we have, for the selfish accumulation of wealth, to gain power or fame for ourselves instead of for His cause.

We pray, "Forgive as we forgive," and then hold a grudge against a brother. We "bury the hatchet" but leave the handle out and keep pulling on it all the time.

"My brethren, these things ought not so to be."—Sel. by S. R.

SUPPORT ON THE SPIRITUAL SIDE

By D. D. King.

For the Gospel Herald.

There are two sources of support. (1) spiritual, (2) temporal. The temporal support is very necessary, but the spiritual support is all the more needed. It seems to me that prayer is the greatest support on the spiritual side. Without prayer we can do nothing, because prayer is what gives us life, and keeps us going in His service.

When we stop and think that thirty-three million died last year in heathen lands without Christ, it ought to make us as Christians pray more, and deny ourselves of all that is possible to bring the heathen to Christ, who shed His blood for every creature. When we think that in India there are 600,000 that are looking to the Mennonite church alone for the light of the Gospel and still there are only 14 missionaries at present to bring the Gospel to the huge masses, it makes us wonder whether we as a church in the homeland are consecrated as we should be. Many of our own members are spending their money for that which is not bread. They are buying things for their homes that are not needed, things for their bodies that are not for comfort, but to be more like the world. But God and the Church stands against it. We should never forget that God is going to hold us responsible.

If we are where God wants us to be we will give all we can. And if we have no means to give we can give ourselves. Although self is the hardest thing to give up we have. And we can also pray. "The effectual fervent prayer of a righteous man availeth much." The missionaries in the foreign land, as well as home-land, desire our prayers. This is something we all can do. So we can help, send, pray, or go. We may think that we are not accomplishing much, but eternity alone will tell. All that is required of us is faithfulness.

"What men call luck is usually the ability to achieve success by hard work."

"He who is always trying to lift others up need never worry about being dragged down himself."

HINTS ON GRADED LESSONS

By Rudy L. Stauffer.

For the Gospel Herald.

I have been reading with great interest the articles in the Gospel Herald on graded and uniform lessons, also teachers' meetings, and teacher training classes. They have become live questions upon which the condition of the Church in the future may largely depend. The more important a question is, the more careful consideration it should have. To me it looks as though the graded lesson system is a dangerous one. The modern Sunday school has drifted and is still drifting. It used to be a Bible school, but in many places it has grown into a mere social gathering. It seems to me if we adopt the graded lessons we take one step away from the Bible, and we will get caught in the current and be carried down the stream of worldliness.

The graded lessons may have some good principles, but I firmly believe that the disadvantages and then tendencies to get further away from the Word of God far outweigh the good qualities. The Mennonite people is mostly a rural people, and many Sunday schools are not large. The graded lessons would mean too many classes for the number of teachers, too many classes according to the number of scholars, too many classes for the amount of room. If there are too many classes in a room, there is not the satisfaction or the attention that there ought to be. But some say we could easily build—yes, and many people would rather build than give their money to the mission treasury.

Second disadvantage: there would not be the unity in studying the lesson. Now there is one lesson, the graded system would mean many lessons. How could a father or mother teach the lesson to their children? It would detract from the unity that now exists in the home, in the teachers' meetings and in the review at the close of the lesson period (which I think is one of the most important parts in the Sunday school) when all the teachers and scholars can exchange thoughts one with another. It would be considerable expense if we would adopt the graded lesson system, and I fear many churches would close their Sunday schools altogether.

The graded lesson system encourages the leading people away from the Bible. As has been said, they "hoped we would soon have a series of lessons based on great fundamental principles of true education; also include lessons on heroes of faith outside of those given in the Bible, biographies of great missionaries and missionary leaders, give lessons of social service, translate the teachings of the Nazarene into terms of everyday life and make them applicable to the great SOCIAL, FINANCIAL and POLITICAL questions of the day." There is practically nothing from the Bible in this description.

The purpose of the Sunday school is to teach the Word to the rising generation, to bring them up in the nurture and admonition of the Lord (Eph. 6:4)—not secular study, but teach the **Word.** As it was told the children of Israel: teach them diligently to your children when you walk, when you are in the house. Deut. 6:7. "From a child thou hast known the holy scriptures" (II Tim. 3:15).

By what some people say we would think that the Bible is not for children. They say, it is too hard, must be translated into terms so it can be understood. Ah! do you think God could not say what He meant? Just recently I got a clipping from a daily paper, I will just quote a little to show the trend of the age and the result of men unwilling to accept what God said: "Religion must be stripped of its mysticism." A new translation of the Bible, one with fewer miracles, is being prepared by the Church of the New Jerusalem. "The church says modern scientific study and higher criticism will be used freely in the new translation to make it meet the advanced religious thought of the day and the attitude of the man on the street who has lost faith in the older teachings. In this we have a fair sample of the drift of the modern Church and Sunday school.

The uniform lessons are all Bible lessons, and there still may be some improvement in their selection. As Bro. Bender said, if we would spend our time and energy to try to improve the uniform lessons, they would surpass all graded lessons.

Graded lessons would put a finish on the old Teachers' meetings, which were and are so inspiring and helpful both to teacher and scholar. I was privileged to attend three teacher training classes. While they contain many helpful things, after all I did not receive soul food nor the blessing or help that I received from the teachers' meeting, weekly. As one brother said (he is in the ministry now) that if he wanted to preach the Gospel he must study something else besides teacher's training.

The spirit that very often goes along with the teacher's training course is like this: They lay too much stress upon training. They expect to do their future teaching by the training they have received and often the spirit of God is left out altogether. A sister who had started in a class and then dropped out, told me that the others got through and received their diplomas. She said they rather looked down on her, just as much as to say, "We have a diploma; we are more able to teach a class than you." (It should not be forgotten, however, that the abuse of anything is no argument against its use.—Editor.) Do you know, I believe before long some Sunday schools will make it a test of teaching, whether they had teacher training or not, and faithful teachers that know God and have the love of souls of children at heart will be set aside.

We are just rushing after education, training, and systems. Some of our teachers' conferences have no Bible in it. Some of our Sunday conference programs sound like temperance societies. What we want is to get back to the apostolic way and method. Teacher's meetings will do for the present. As one of the brethren said, we want something that will help us this next Sunday, not next year. We want a present help. I will admit a city Sunday school has many more problems to solve than the country, and as the uniform lessons served the Church real well, let us hold to them. The cards and colored picture charts are a great help to teach children to make the lesson plain. We learn many lessons in our childhood that will never be forgotten. Let the superintendent choose such teachers that are suited to the classes. They can still find teachers that can make the lesson practical for children. I spoke with a teacher who said that in every lesson there is something to teach to children. Let us pray that we may get back to the Bible standard and then the Sunday school will be a mighty factor to the Church in evangelizing the world and souls will be blest and saved, Christ will be exalted, and God will be magnified.

Spring City, Pa.

CORRESPONDENCE

(Continued from page 393)

We appreciate his visits and hope he may come again soon. May he continue faithfully in the service of our Master.

We have also been blest with a few good rains for which we thank God who does not fail to supply our need. May we be kept humble before Him.

We ask an interest in the prayers of God's people. In His name.

Katie Bontrager.

Aug. 15, 1917.

Vestaburg, Mich.

Dear Herald Readers. Greeting:—On Aug. 3 our bishop, Bro. J. K. Bixler, came into our community and on Friday he and Bro. Yoder did some visitation work. During his stay he delivered 3 very helpful sermons.

On Sunday morning we had baptismal services. There were three received into Church fellowship by water baptism, there was also one who intended to be one with us but could not be present. Sunday afternoon the meeting was particularly to give suggestions to our young men who were drafted. On Monday he went to Midland, Mich., to visit the brotherhood at that place.

If it is the Lord's will we expect to have a Sunday school meeting on Sept. 9. We would gladly welcome any brother or sister who can to be with us at that time. In His name,

Aug. 15, 1917. Nannie H. Yoder.

Marshallville, Ohio

Dear Herald Readers, Greeting:—We are again made to rejoice, thru the manifestation of God's great love and mercy, by sending us such a bountiful harvest. May we reverence Him, as King of all kings, and Lord of all lords.

On July 1, Bro. C. K. Brenneman of the Canton Mission preached to us a very helpful sermon at Easton.

Bro. J. A. Ressler and family of Scottdale, Pa., came to Wayne Co., Ohio, on their auto, and visited various congregations. On July 22, they were with us at Crown Hill. Bro Ressler handed out the Bread of Life, and pointed out to us how we should be true and valiant soldiers for Jesus, unhesitatingly, but rather go at His command in obedience. He also preached at the Old People's Home in afternoon.

We were glad to have with us Bro. Dave Friedt and family of Holmes Co., O., Aug. 5th. Bro. Friedt gave a sermon at Crown Hill, and at Easton in the afternoon. Their presence and sermons were much appreciated. We heartily welcome all the brethren to come again. May God bless you.

Aug. 12, Bro. N. A. Lind and family of Medina Co., were with us. Bro. Lind filled the regular appointment at Crown Hill, and at Easton in the afternoon, during the absence of Bro. E. F. Hartzler. His sermon is long to be remembered. The text in the forenoon was, They were in like passion as we are. Had a good shower of rain, Aug. 13, which was much appreciated. In Jesus' name. Cor.

Aug. 15, 1917.

Birch Tree, Mo.

Dear Herald Readers, Greeting:—Bro. J. M. Kreider came into our midst on July 13 and remained until the 30th, breaking to us the bread of life. During this time one precious soul confessed Jesus as his Savior and was received into the Church by baptism and one—whom we mentioned before—was reclaimed. May God bless these two young brethren and help them to prove themselves Christians in the truest sense of the word.

On Sunday morning, July 29, we had our communion services, and in the evening we witnessed the marriage ceremony of Bro. Frank Larrew and Sister May Detwiler which took place at the Church, Bro. Kreider officiating. We wish for them a happy future.

The week following the meetings here Bro. Kreider preached at Inwood school house, leaving for his home on Monday, Aug. 6. May the Lord ever bless him in his labors of love.

We earnestly crave an interest in your prayers for the work at this place. Lydia Driver.

Aug. 15, 1917.

Wolf Trap, Va.

Dear Brethren and Sisters:—Greetings of love and peace through Christ crucified. These are days of testing in regard to the faith of the Lord Jesus Christ, days when Peter's admonition is especially timely: "Be ye **ready** to give a **reason.**" Mere theory and notions will not do. "Thus saith the Lord," only will give boldness to the Lord's people and our young men

Staying a few days with the brotherhood at this colony we were impressed with a few definite conditions:

First—The more than filled house shows that people will **hear** (to say the least). Larger crowds attended in this rural district than many city missions are able to draw. We were sorry because of limited time, as many we believe, came for more than to hear. Rural work can be made to bring large results if worked along city mission work lines of activity.

Second—Organized Boards back of Rural work is as essential as in City Work or Foreign. Rural work needs men to go, into whose mouth the Lord has put the words of Isaiah, "Here am I, send me." How can they preach except they be **sent** is a scriptural consideration? **Rural** work also needs back of it the **interest, prayers,** and **financial** aid of more established congregations.

Third—Wolf Trap Colony is a locality where some man of Bible conservatism, with a good vision, intelligent insight into ways of dealing with men, needs not fear a misspent life. The locality affords breathing space. The congregation will help in various ways the man whose first interest is that of **"saving of souls."**

Lastly—This is only one of many golden opportunities we could mention. Brother, is your life in a crowded section being snuffed out? "They went everywhere" came only after persecution. Shall we invite this awful way to be scattered to bring the Gospel to others, foreign, city or rural?

Clayton F. Derstine.

REPORT

Of Annual S. S. Meeting, held at the Schellburg, Pa., Aug. 5, 1917

For the Gospel Herald.

Opened by song service, followed by devotion by W. C. Hershberger.

Organization: Moderators, W. C. Hershberger, J. N. Durr; Secys., R. M. Luther, Carrie Kauffman; Treas., Geo. Bisel; Chor., C. A. Graybill.

Influence of the S. S. in the home. —Hiram Weaver.

Influences of S. S. on the Individual. —E. J. Blough.

Influences of S. S. on the Church. —Simon Thomas.

Influences of the S. S. on the Community. —John Thomas.

These discussions were followed by general discussion.

Mission Sermon by Hiram Wingard. Text, The Field.

Get the missionary spirit into our boys and girls. We want men and women filled with the Spirit.

Children's Meeting. E. J. Blough.

Clayton Graybill led the children in song.

Where and How to Spend the Lord's Day by Chas. Wolford.

Should be spent in attending S. S. and Church, reading God's Word, in prayer.

Present Day Errors and how to Safeguard Against them. R. M. Luther.

We should teach the children the right way during the teen age.

Essay written by Daisy C. Hernley was read by Ella Luther.

The Power of a Consistent Life in the Worker. Hiram Wingard.

God always manifests His power thru His people. We must live the consistent life to have the Holy Ghost power.

General discussion followed by several others.

How May we get our young people to realize their responsibility in S. S. Work? John Stahl, C. A. Graybill.

Parents should invite them to S. S. and give them something to do.

Closing address by E. J. Blough. **"Lord, what wilt thou have me to do?"**

Secretary.

PROGRAM

Of the Sunday School Worker's Meeting to be held Aug. 30, 1917, at the Elizabethtown Mennonite Church, at 7:15 p. m.

Lesson for Sept. 2, John Detra.
Lesson for Sept. 9, Simon Landis.
Lesson for Sept. 16, Harry Erb.
Lesson for Sept. 23, Amos Nissley.

Committee.

Aug. 15, 1917.

PULPIT JOKES

Sel. from Cowper by G. R. B.

He that negotiates between God and man as God's ambassador, the grand concerns of judgment and of mercy, should beware of lightness in his speech. 'Tis pitiful to court a grin, when you should warn a soul: to break a jest, when pity would inspire pathetic exhortation; and to address the skittish fancy with facetious tales when sent with God's commission to the heart! So did not Paul. Direct me to a quip of merry tones in all he ever wrote, and I consent you take it for your text, your only one, till sides and benches fail. No; he was serious in a serious cause and understood too well the mighty terms that he had taken in charge. He would not stoop to conquer those by jocular exploits whom truth and soberness assailed in vain.

ANNUAL CONFERENCE

For the Gospel Herald.

The Annual Conference of the Mennonite Church of Ontario, was held at the First Mennonite Meeting House, Kitchener, on Thursday and Friday, May 31 and June 1, A. D. 1917.

The Conference opened at 9:15 a. m. Bro. I. A. Wambold read a Scripture lesson and led in prayer.

The brethren, N. Hunsberger, A. B. Snyder, and I. Wismer were chosen as a committee on arrangements, and the brethren S. F. Coffman, M. H. Shantz and M. R. Fretz, a committee on resolutions.

The brethren S. M. Kanagy, H. W. Stevanus, C. Gascho and Wesley Witmer were welcomed as new members of the Conference.

After the Conference had decided what subjects should be brought before it to be discussed, they chose the delegates to the General Conference. The following were chosen: Oscar Burkholder, M. H. Shantz, A. B. Snyder, L. J. Burkholder, and Howard W. Stevanus.

On motion Bro. Manasseh Hallman was chosen to represent the Conference on the committee of arrangements at the General Conference.

The meeting adjourned at 10:55 a. m.

The Conference proper opened at 11 a. m.

Bro. A. B. Gingrich read Heb. 3, and made some opening remarks, and Bro. M. Hallman led in prayer.

Bro. S. F. Coffman then delivered the Conference sermon from Rev. 2:7 as a text.

Outline of Sermon.

The Church under the control of the Holy Spirit.

I. The relation of the Church and Spirit. 1. The Bride belongs to Christ; 2. The Holy Spirit is the representative of Christ to comfort and keep the Bride; 3. The Holy Spirit waits for Christ to come and receive the Bride; 4. The Holy Spirit purifies and empowers the Bride in the absence of Christ.

II. The responsibility of the Ministry and Church to Christ. 1. The angels (ministers) and candlesticks (churches) are related to Christ. Rev. 1; 2. The message to the angels and to the churches; 3. The warnings and promises show the responsibility of the churches.

III. The nature of the messages. 1. Love to Christ; 2. Bear persecutions; 3. Keep pure doctrines; 4. Keep fellowship; 5. Steadfastness; 6. Freedom from formality; 7. Lukewarmness the result of worldly riches.

IV. The duty of the Minister to the Church. 1. It is personal; 2. It is Scriptural; 3. Keep the faith; 4. Keep unity of faith, doctrines and practices.

V. The duty of the Church. 1. To hear the voice of the Spirit, not of the minister; 2. Keep herself pure; 3. Do the work of the Lord.

VI. Relation of Conference to Church and Christ. 1. The expression of the Church and the decisions of the Conference from the Word.

VII. The aim of the Conference. 1. Perpetuate the work of the Spirit; 2. Care for the things of the Lord, (a) The spiritual life of the Church, (b) The evangelizing efforts, (c) The life and testimony, (d) Conserving the power of the Church. Care for the things of the future, (a) In its message, (b) Live and labor for future generations, (c) The times demand a careful consideration of every question.

After the sermon the brethren Jonas Snider, A. B. Gingrich and M. Hallman made some remarks and all the Conference members present expressed their concurrence with the sentiments of the sermon.

Conference adjourned at 12:10 p. m. Closed by a benedictory prayer.

Afternoon Session

Opened at 1:40 p. m. Bro. O. Cressman read I Cor. 13, and led in prayer.

The minutes of the previous meeting of Conference were then read and adopted.

The Moderator appointed the brethren G. A. Weber and H. Baer a committee to tabulate the reports of the congregations.

A resolution was adopted asking that the minutes of the meetings of the Executive Committee be inserted in the Annual Report of the Conference.

The afternoon session to 4 p. m. was taken up in receiving and disposing of various reports, after which Bro. S. F. Coffman was called upon to address the Conference on the subject: "The Minister —The selection and presentation of his message."

The brother spoke on the first part of the topic only in the 25 minutes allotted to him.

After some more reports were received and dealt with, the Conference proceeded to the consideration of the

First Topic:—"Appointing one of the Bishops to have the oversight of the congregation in the York County District."

On motion the Bishops were appointed a committee to bring in a report on this topic.

Conference adjourned at 4:40 p. m., Bro. N. Stauffer leading in a benedictory prayer.

In the evening Bro. D. Bergey gave a short address on: "The Minister, as viewed by the layman," and Bro. H. W. Stevanus one on: "The Fundamentals of Salvation."

Friday, June 1st.

Forenoon session opened at 9:35 a. m. Bro. C. Shrag read a Scripture lesson and led in prayer.

The brethren M. M. Cressman and D. Bergey were appointed a committee to report on the question of appointing a Trustee for the Blandford Church Property, and the brethren A. B. Snyder, U. K. Weber and N. S. Weber a committee to examine the Constitution of the Ontario Sunday School Conference.

Second Topic:—"How long can a member stay away from communion and remain a member in good standing?"

After considerable discussion a motion was adopted referring to former resolutions on the subject, and advising that such members be visited and dealt with according to circumstances.

The bishops, who had been appointed a committee on the question of the oversight of the congregations in the York Co. District next reported as follows:—

Whereas, it has seemed desirable in the past that the Bishops of the Conference should give assistance to the York Co. District, and whereas the said Bishops, appointed a committee by this Conference to consider the matter of appointing one of their number to take the oversight of the said district, believe that their relations with the York Co. District are too widely separated by distance to do justice to them, and also believe that the brethren of that district are better able and capable of doing the work necessary there,

Therefore, it is the sense of the said Bishops, that, by the sanction of this Conference, and the approval of a satisfactory majority of the members of the York Co. congregations, Bro. L. J. Burkholder shall be given temporary charge of the work there, and shall in the meantime, do the work of a bishop, he having the privilege of calling to his assistance one of the bishops whenever deemed necessary in fulfilling his duties, and that a bishop shall meet with and take the council of the congregations in the York Co. district, in order that the above recommendations may be carried out. On motion the report was unanimously adopted.

Fourth Topic:—"School Fairs."

After considerable discussion it was resolved, That we discourage the competitive exhibiting of products and unchristian exhibiting of products at School Fairs and the association of our brethren with county and other competitive exhibitions.

Following the report of the Committee, the Constitution of the Ontario Sunday School Conference was accepted.

Acting on the report of the committee, the Conference appointed Bro. Moses M. Cressman as Trustee of the Blandford Church property.

Conference adjourned at 11:55 a. m.

Afternoon Session

Opened at 1:30 p. m. Bro. J. Bender read Phil. 2, and led in prayer.

Fifth Topic:—"Admitting members of the River Brethren to the Mennonite Aid Union."

After some explanations by Bro. I. Reaman, the President of the Aid Union, it was moved and carried that permission be given the Aid Union to admit members of the River Brethren at once into the Union.

Sixth Topic:—"The question of buying a home for the workers at the Toronto Mission."

Introduced by Bro. A. B. Snyder.

After discussion it was moved and resolved that we as a Conference authorize the Local Mission Board to investigate the question of a home for the workers of the Mission more thoroughly and submit a definite plan to the Executive Committee of the Conference as soon as possible.

After the various committees and boards were appointed, the Conference proceeded to the election of offieers.

Election of Officers.

Moderator—L. J. Burkholder.
Assist. Moderator—A. B. Snyder.
Secretary—D. Bergey.
Treasurer—E. Snider.
Executive Committee—Jonas Snider, S. F. Coffman, M. Hallman with the Moderator and Secretary.

On motion it was Resolved, That the next meeting of the Conference be held at the Vineland Church on Thursday and Friday, May 30th and 31st A. D. 1918.

The Bishops agreed that Bro. M. Hallman should preach the Conference sermon at the next meeting.

D. BERGEY, Sec'y.
L. J. BURKHOLDER, Moderator.

Married

Carver—Burkholder.—On July 9, 1917, at the home of the groom's sister, Mrs. Willard Bonine, near Versailles, Mo., Bro. S. M. Carver of Carver, Mo. to Sister Lessie M. Burkholder of Harrisonburg, Va. May God's grace and mercy attend them in life.

Ebersole—Ramseyer.—On the evening of July 19, 1917, at the home of the bride's parents, Bro. J. Harry Ebersole of Marshallville, Ohio, and Sister Ida Ramseyer of Sterling, Ohio, were united in the holy bonds of matrimony, Bro. E. F. Hartzler officiating. May the blessing of heaven attend them through life.

WANTED

Wanted! A home for a boy of nine and his sister aged 7. Wish to place them into the same family. They are bright, loving children and would gladden the hearts and brighten the home of some childless home. Address the

Mennonite Orphans' Home,
West Liberty, O.

Obituary

Metzler.—John Abram, son of Clarence and Margaret Metzler, near Martinsburg, Pa., died Aug. 3rd aged 2 m. 23 d. Funeral on the afternoon of the 5th at the Pleasant Grove Mennonite Church in charge of J. N. Durr assisted by Bro. Zook of the Church of the Brethren. It was a trying experience for Brother and Sister Metzler to give up their dear little boy. Yet the blessed assurance that little John is only gone before and is safe in the arms of Jesus gives comfort and consolation, and while the early departure of the little one causes blasted hopes, and expectations in the home and future life here below, we all feel to praise God as we think of him in heaven. May we all so live, "by God's Grace" that we can meet over there.

While Parents weep, and little Sister Lois cannot understand,
Our Lord reveals Himself in tender loving tones,
And beckoning to that far-off Heavenly land
Says, "follow me, and soon you'll all come Home, sweet Home."
Grandfather.

Landis.—Joseph T. Landis was born Sept. 29, 1854, in Holmes Co., Ohio; died at La Junta, Colo., Aug. 4, 1917; aged 62 y. 10 m. 5 d.

He united in marriage with Rosena Messer Oct. 11, 1877. To this union were born 2 sons and 3 daughters. One son preceded him in death. Beside the immediate family, 12 grandchildren, 5 brothers, and 2 sisters remain to mourn his death.

He came to Kansas with his family in 1883, locating in McPherson Co. Afterwards he moved to Hesston, being the first to locate on the present townsite. Here he lived for a number of years and again moved to McPherson Co. only to return to Hesston several years ago.

He united with the Mennonite Church a year after his arrival in Kansas, and remained a member until his death. As long as health permitted he was always found present at divine services.

His body was brought to Hesston from La Junta, Aug. 4. Funeral services at Hesston, Aug. 4, conducted by L. O. King and J. L. Brubaker and then taken to the Spring Valley Church near Canton, Kans., where services were held by L. O. King and D. A. Diener. Burial near the Church.

Yoder.—Lydia C. Yoder was born near Shipshewana, La Grange Co., Ind., Sept. 6, 1853; died of heart-failure at the home of her son, Noah, at Jet, Okla., Aug. 9, 1917; aged 63 y. 11 m. 3 d.

In 1877 she was married to John C. Bontrager; to this immediate union 8 children were born, four of whom have preceded her to the Spirit world. She leaves to mourn her departure a sorrowing husband and the following children: Mary Hershberger of Blackurel, Okla., Christ Bontrager of Goshen, Ind., Lizzie Hostetler of Topeka, Ind., Katie Miller of La Grange, Ind., Noah Bontrager of Jet, Okla., Lydia Maud Bontrager of Topeka, Ind. Abe Bontrager of Cherokee, Okla.; also 23 grandchildren and 4 great grandchildren. The deceased was a member of the Mennonite Church for a number of years. Having moved from Jet, Okla. to Emma, Ind. a few years ago, her interest as member was connected with the congregation of the same place for nearly two years, where her presence in service will be greatly missed.

Having met death unexpectedly while visiting with her children and friends in Oklahoma, her body was brought back to her place of residence where funeral services were held, conducted by O. S. Hostetler.

Stalter.—John D. Stalter was born near Chenoa, Ill., Mar. 7, 1882; died of lockjaw in the hospital at Pontiac, Aug. 6, 1917; aged 35 y. 4 m. 29 d. He united with the A. M. Church in his youth and remained faithful. Jan. 8, 1905, he was married to Ida Yoder, Lagrange, Ind. This union was blessed with six children, Almon, Ira, Nora, Roy, Orie and Earl. The mother and children keenly feel the loss of a kind husband and father. He also leaves his parents, two brothers and two sisters. Four sisters and one brother preceded him. Services were conducted Aug. 8, at the house by Bro. D. W. Slagel and at the Church by Bro. Geo. Summer and Bro. A. H. Leaman. Funeral text, Psa. 38:15 (selected by the family).

Sleep on, beloved, sleep and take thy rest,
Lay down thy head upon thy Savior's breast;
We love thee well, but Jesus loved thee best;
Good-night
Until we meet again before His throne,
Clothed in the spotless robe He gives His own,
Until we know even as we are known.
Good-night.

Burky.—Joseph Burky was born near Saarburg, Alsace Lorraine, France, Oct. 28, 1837; died at the home of his daughter, Mrs. Andrew S. Eash, April 25, 1917; aged 79 y. 5 m. 27 d. He emigrated with his parents to America in 1852, settling near Tiskilwa, Illinois, at which place the old family resided for 9 years when in 1861 they moved to Iowa. He united with the A. M. Church at the age of 12 years, was baptized by Bish. Coppersmith and lived a Christian life until death. He was united in marriage to Catherine Bender, Jan. 5, 1868 by Bish. Abner Yoder. To this union 6 children were born. Two sons preceded him in death. His wife died Aug. 31, 1896. He leaves to mourn their loss four children: Christian of Williamsburg, Iowa, Mrs. John Erb, Mrs. Andrew S. Eash, and Joe Birky of Wellman, Iowa; and 15 grandchildren, 5 sisters, 1 half-brother and 2 half-sisters, and his aged step-mother of Iowa City. Funeral services were held at the Upper Deer Creek Church, April 27, by Gideon A. Yoder in German, Abner G. Yoder and W. S. Gingerich in English. Interment in the Upper Deer Creek Cemetery.

Farewell, dear father, sweet thy rest,
Weary with years and worn with pain;
Farewell till in some happy place,
We shall see thy face again.

Wenger.—The subject of this sketch, Barbara Shank Wenger, as the second child of Jacob and Magdalene Shank, was born on the home farm near Harrisonburg, Va., Aug. 9, 1842; died at her residence near Spring Hill in Augusta Co., Va., July 31, 1917; aged 74 y. 11 m. 22 d. In early life she united with the Mennonite Church and continued as a member of the Weavers congregation until sometime after her marriage with Martin H. Wenger. On Jan. 2, 1862, she became a member of the Church of the Brethren and located with her husband near Spring Hill where she made her home during the remainder of her life. On April 3, 1894, her husband preceded her to the spirit world, when since Oct. 28, 1898, she has again been identified as a member of the Mennonite Church.

In her last sickness which took the form of Brights Disease, she earnestly requested the ceremony of anointing, but being so distantly located from her people, and because of delay in the message intended for the minister who had been called, she had already lapsed into unconsciousness when he reached her bedside.

She was the mother of two sons and five daughters, all of whom survive her and were present at the funeral, which was held from the home before neighbors and numerous family connections who came from distant points, by L. J. Heatwole from I Thes. 5:10. Interment in the family burying ground near Spring Hill, Va. L. J. H.

SHORT BIBLE TERM

Beginning Jan. 8 and Ending Feb. 15, 1918

Courses and Teachers Assigned: Abram Metzler, Martinsburg, Pa., The Bible, The Church; S. G. Shetler, Johnstown, Pa., The Minister, The Christian Worker; A. D. Wenger, Fentress, Va., Patriarchs, Prophets, Christ, Apostles; H. B. Keener Harrisonburg, Va., Vocal Music, Hymn Interpretation.

Each of these topics readily resolves itself into sub-divisions, to suit teacher and classes.

Hence, the general topic, "The Bible," can be studied in the various phases of its application to mankind as the Word of God, its human authors, influences under which they wrote, its departments and the various periods of time in which it was written.

"The Church" will be studied in the light of its primitive, mediaeval and modern history; or the principles on which it may be regarded as a soul-saving institution for mankind.

"The Minister" and "Christian Worker" will be regarded as topics taken conjointly in connection with "The Epistles." A special class period will be provided for ministers who may receive special help and be led to a more ready adaptation and deeper consecration for their work in the Church.

The various characteristics of Bible history as set forth in the lives of "Patriarchs," "Prophets," and the "Apostles" with "Christ" as the great central figure, should form the basis for great interest and inspiration in class work throughout the entire term.

In "Vocal Music" and "Hymn Interpretation," the special features designed are instruction in the rudiments of music, practice drills, and the proper expression as applied to congregational singing.

It shall be the aim of the leader of this department to awaken as far as possible in the mind of each student those higher ideals of worship and service in the great field of sacred song.

Board, room, light and heat, per week,	$3.00
Instructor's traveling expenses, per week	.75
Board, per meal,	.20

For further information regarding this term, address L. J. Heatwole, Dale Enterprise, Va.

Eastern Mennonite School,
Harrisonburg, Va.

The test of true friendship is the extent to which it helps us.—Sel.

NOTICE

Notice is hereby given that the Mennonite Board of Missions and Charities has arranged for a Mission Meeting to be held at Holdeman Church near Wakarusa, Ind., in the afternoon and evening on Tuesday, Aug. 28th. A cordial invitation is extended all who are interested in the mission work of the Church to be present at said meeting if convenient to do so.

C. Z. Yoder, Pres.
J. S. Shoemaker, Secy.

ANNOUNCEMENT

The Womans Home and Foreign Missionary Committee is arranging a program for a meeting for the sisters who will attend the General Conference which will be held at the Yellow Creek Church near Goshen, Ind. beginning Aug. 29. The exact time and place of meeting will be announced later.

Missionaries from the home and foreign fields and home workers or sisters supporting the work, will give talks.

Any further information can be had by addressing the Committee.

All sisters who are interested in the Sewing Circle and Foreign Mission work for women are cordially invited to attend.

Clara E. Steiner, Sec.

NOTICE

I am a little boy two years old. Would like to have some one whom I can call "Papa" and "Mamma." My hair is light and my eyes are blue and I would try and be a real good boy for you. If you want me write to the Mennonite Orphans' Home at West Liberty, Ohio.

P. S. My name is Donald.

ANNOUNCEMENT

The Fall Term of Hesston Academy and Bible School will open on Wednesday, Sept. 12, 1917, with full courses in Academy, Normal, Bible, Vocal Music and two years of College. All work accredited. For further information address the Principal,

D. H. Bender,
Hesston, Kans.

PROSPECTS

A few months have passed since the first offering to the Women's Home and Foreign Missionary Movement was received.

Since that time we have received quite a number of donations.

The liberal responses we have had make us feel that people will gladly and cheerfully give if they are shown the need and a worthy cause.

The fields in many places have been golden with harvests and natural blessings have been bestowed upon us by an allwise, kind Father and we believe and trust that his children will in return share with Him their blessings through loving service and sharing of their goods of life with those less fortunate.

We greatly appreciate the interest which the sisterhood is manifesting in the work and hope it may continue to grow.

Yours in the interests of the Women's Home and Foreign Missionary Movement,

Ruth A. Yoder, Treas.
Bellefontaine, O.

If you are a Sunday school teacher, let me tell you: the part that counts is your consecration.—Ed Miller.

CHANGE OF PLACE TO HOLD GENERAL CONFERENCE

On account of an epidemic of infantile paralysis in the vicinity of Harrisonburg, Va., the place appointed for the General Conference and other meetings, a number of suggestions have been made to change to some other locality. Arrangements have been made to hold these meetings in the vicinity of Nappanee and Goshen, Ind. The following schedule has been arranged, the time of meetings remaining the same:

All committees which were to meet at the Zion Church, Va., preceding Friday, Aug. 24, will meet at the North Main Street Mennonite Church, Nappanee, Ind.

The Publication Board meeting will be held at the Salem Church near New Paris, Friday, Aug. 24, 9 A. M.

The Educational Board meeting will be held at Goshen College, Saturday, Aug. 25, at 9 A. M.

The Committee on Arrangements will meet at the Holdeman Church, near Wakarusa, at 9 A. M., Monday, Aug. 27. The General Sunday School Committee and the General Mission Board will conduct meetings at the same place, Monday evening and all day Tuesday, in which subjects along their particular lines will be discussed.

The General Conference will be held at the Yellow Creek Church, seven miles southwest of Goshen, beginning at 9 A. M., Aug. 29.

We sorely regret that this change became necessary and our sympathies are with the Virginia people in their affliction and disappointment in having the conference removed after having made preparations for it, but believe that those who value the safety of the people will see the advisability of such a change.

Parties arriving at any of the stations near where these meetings are held inquire of the station agent for information relative to getting to the meetings.

E. L. Frey, Moderator, Wauseon, O.
J. S. Hartzler, Secy., Goshen, Ind.

CONFERENCE ANNOUNCEMENTS

Kansas-Nebraska

The Kansas-Nebraska Conference meets in annual session at Protection, Kansas, Sept. 5-7, 1917.

Sunday School Conference, Sept. 8 and 9.

Wednesday, Mission Board meeting.

Wednesday evening, Ministerial meeting to arrange Conference program for Thursday and Friday.

Protection is reached by way of Wichita on the Englewood branch of the Santa Fe R. R.

Allen H. Erb,
Secretary

Those coming by rail should notify either H. Baker, D. S. Troyer, or Howard Miller of their coming. We extend a cordial invitation to as many as can to be with us in these meetings. N. E. Ebersole.

Western A. M.

The Lord willing, the Western District A. M. Conference will be held with the Manson, Iowa, congregation on Thursday, Sept. 27, 1917. The Sunday School Conference will be held on Friday the 28th. Ministers' meeting on Wednesday preceding for arrangement of conference work. Those desiring to be met at trains may address D. D. Zehr, Manson, Iowa.

C. A. Hartzler, Sec.

COMING EVENTS

Important Meetings to be Held during the Remainder of this Year

Conferences

Meeting	Place	Time
Mennonite Gen'l Conf.	Elkhart Co., Ind. (Yellow Cr. Ch.)	Aug. 29
Franconia		Oct. 4
Lancaster	Lancaster, Pa. (Mellinger's Ch.)	Oct. 5
Washington Co., Md. & Franklin Co., Pa.	Maugansville, Md. (Reiff's Ch.)	Oct. 12
Virginia	Harrisonburg, Va. (Weaver Ch.)	Aug. 31
Missouri-Iowa	Alpha, Minn.	Oct. 9
Kansas-Nebraska	Protection, Kans.	Sept. 7
Pacific Coast		Oct. 25
Western A. M.	Manson, Ia.	Sept. 27

Board Meetings

Mennonite Publication	New Paris, Ind. (Salem Ch.)	Aug. 24
Mennonite Board of Education	Goshen, Ind.	Aug. 25

Other Meetings

Sunday School Meeting	Pond Bank, Pa.	Aug. 12
Sunday School Conference	Kitchener, Ont.	Sept. 3, 4
Bible Conference	Wayland, Iowa	Oct. 16-18
Sunday School Meeting	Strasburg, Pa.	Aug. 23
Sunday School Meeting	Wakarusa, Ind. (Holdeman Ch.)	Aug. 27, 28
Mission Meeting	Wakarusa, Ind. (Holdeman Ch.)	Aug. 28

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1854) SCOTTDALE, PA., THURSDAY, AUG. 30, 1917 (Gospel Witness Established 1905) No. 22

EDITORIAL

"Set your affections on things above, and not on things on the earth."

The thing about your life, more than any other one thing, is that you are a child of God, living a holy life, having a ready testimony, about your Father's business.

Life is more serious than death. The only reason why men do not realize this fact is because the glittering things of life have dazzled their vision and it takes the hand of death to open the eye to the seriousness of life. Death is but a transition from time to eternity. Live right, and you will realize that "blessed are the dead which die in the Lord."

Mennonite General Conference. — By the time this reaches the eye of the reader the Mennonite General Conference will be in the midst of what will probably prove to be the most eventful meeting in its history. You may add to its serviceableness by remembering at the Throne the brethren upon whom the responsibility of the meeting rests. We hope, in next week's Gospel Herald, to be able to print extensive reports of its labors.

A large share of the field notes found in this number have to do with the work of the Committees and Boards whose meeting at this time was occasioned by the meeting of the General Conference. If there seems to be too much of monotony in these notes, our brethren will kindly take the hint that the editor has to record only such information as he receives. This week a large part of the office staff is in attendance at the meetings in Indiana and the notes have to do with the facts with which they came in contact. We shall welcome personal notes of general interest, written in brief, concise, spicy style, to be used on our Field Note page.

Because We Forget.—The other day we received a hurried call to come to Versailles, Mo. We figured like this: If we take the 3:10 p. m. train at Scottdale we will reach Versailles about 24 hours later. But we had forgotten that they had taken the 3:10 train off and that the only way we could reach Versailles on time was to take the 2:30 trolley at Scottdale. No sooner had we discovered our error than we made a hurried automobile drive to Greensburg. But a violent storm overtook us on the way, and we reached the depot at Greensburg about five minutes too late. Our next hope was that possibly the train we had intended to take at Pittsburg would be enough late that we could still get to our destination at the desired time. Here again our hopes faded when we found that we had missed that train 30 minutes. This was our record: Greensburg, 5 minutes late; Pittsburg, 30 minutes late; St. Louis, 6 hours late; Versailles, 12 hours late.

Now for the application: Many are the disappointments, trials, and ills of life because we forget. In the journey of life we are continually falling behind because we were negligent in starting. Oftentimes the best of efforts fail because we forgot a few things in the matter and manner of starting. Because people are absorbed in the affairs of this life they forget about the eternal welfare of the soul and many of them miss heaven in the end. Begin right, continue right, and you will end right.

It is interesting to hear people discuss their own and other people's part in war profits.

Here is the farmer's view: "Prices on agricultural implements, mill feeds, fertilizers, and in fact everything that we buy are scandalously high. Wages have gone out of sight, so that it will no longer pay to hire any help. If these conditions continue we will be ruined. Everybody seems to be doing well but the farmer."

Here is the laborer's view: "It is true that wages are higher than they used to be, but this fact is more than offset by the constantly rising cost of living. We must strike for higher wages and better conditions."

And the business man comes along with this speech: "We are compelled to charge a higher price for our products, since wages and raw materials have advanced so in prices. After we take an invoice of our business we find that the profits are about all in the hands of the laboring man and the farmer."

What is the meaning of all this? It means that in the midst of inflated prices and general unrest the covetousness of man causes him to fear that the other man will reap the lion's share of the profits, while all classes of people are grabbing all that they can. Meanwhile the reckless waste in material wealth to gratify the lusts of the flesh continues, while men are becoming more and more unfitted for the reaction that is sure to set in after the nations will drop this present world war from sheer exhaustion.

This is the time when men should learn to live the simple life, to put the Golden Rule into practice, to do all they can to relieve suffering humanity, to change their voice of grumbling into one of thanksgiving for blessings received, to foster a spirit of love and good will, to make the Gospel of Christ known to all the world, to prepare to meet the coming reaction with a real service of true Christian example and influence and a world-wide wave of salvation and spiritual uplift.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE HOLY LIFE

By Daniel Kauffman.

For the Gospel Herald.

The best holiness book that I know of is the Bible. The most complete exposition which has as yet been brought to my attention is that found in Tit. 2:12-14: "For the grace of God that bringeth salvation hath appeared to all men; teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

In this brief declaration Paul brings us face to face with all the essentials of the holy life. It bears the closest possible test and presents the truth in such practical form that all who will may understand. Let us notice briefly the most prominent points:

1. **"Denying ungodliness and worldly lusts."** This is what you would call "negative teaching." It is, however, given to us in positive and emphatic form. Before you can justly lay claim to a holy life you must first say farewell to every form of ungodliness, and live no longer to the gratifying of the lusts of the flesh. Read carefully Luke 9:23 and I Jno. 2:15, 16. To profess holiness without having first "crucified" the old man is like putting a new piece of cloth on an old garment or new wine into an old bottle. It is sure to make a rend which is sure to spoil the sweet perfume of the profession of godliness with the awful stench of the corruption of sin. Be sure that you have your bodies cleansed before you account them fit temples for the indwelling of the Holy Ghost.

2. **"Live soberly, and righteously, and godly in this present world."**

Whereas the former precept told us how not to live, this one tells us the same thing in another form—positive teaching, if you please. Notice the four items in this point, every one of them striking a vital spot in Christian living. They are (1) "soberly," (2) "righteously," (3) "godly," (4) "in this present world." Meditate upon the full meaning of the first three, remember they are to be put into effect "in this present world," and you have the full meaning of this precept.

3. **The blessed hope.**

This is essentially a part of the holy life, for without holiness "no man shall see the Lord." Only they who have been born again, whose bodies and souls have been cleansed and made fit for the indwelling of the Holy Ghost, who "have crucified the flesh with its affections and lusts," whose affections have been "set on things above and not the things of the earth," can look with fullness of joy to that glorious time when Jesus Christ, the King of kings and Lord of lords, will come again, in the clouds with great power and glory, to judge the earth and receive all the blood-bought sons and daughters of Almighty God into everlasting glory. Blessed hope! Blessed be the God and Father of all.

4. **The life of sacrifice.**

In this Christ is our great Example —He "gave himself for us." Every child of God follows His example in a life of sacrifice. Walking in the Spirit, we must of necessity share with Jesus this spirit of sacrifice.

5. **The sinless life.**

Notice the words, "from **all iniquity**"—pride, selfishness, lust, covetousness, ungodliness, hatred, emulations (ambition), unbelief, heresies, and other things too numerous to mention —all these are absent in the blood-cleansed, Spirit-filled life. Thank God, it is the privilege of every man, woman, and child on the face of the globe to live this kind of a life. "He that is born of God doth not commit sin."

6. **Heavenly peculiarity.**

It is not strange that the inspired writer should refer to this class of people as "a peculiar people." The worldly-minded Christian professor resents this idea of peculiarity, but it is there. Strike it out, and the essence of true Christian experience is gone. Wherever you find a soul purged "from all iniquity" you find an individual that stands out from the world "peculiar" in affections, in aspirations, in appearance, in business life, in social relations, in every walk in life.

7. **Whole-hearted service.**

But holiness does not mean innate goodness alone. The inner life becomes manifest in outer activities. Thus the disciples, after they were endued with Pentecostal power, did not content themselves with the enjoyment of rich spiritual grace and a spiritual discernment of the Word, but they "spake with other tongues as the Spirit gave them utterance." Christ's great commission did not confine itself to the command, "Be good," but it also included the command to "Go ye into all the world, and preach the Gospel to every creature." A holy life includes activity. It means not merely that we are "a peculiar people," but also "zealous of good works."

Scottdale, Pa.

THE DEITY OF CHRIST

For the Gospel Herald.

(A sermon delivered by John Thut, July 29, 1917, at the East Holbrook Church, La Junta, Colorado.)

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some Elias; others Jeremias or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Jesus answered and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. 16:13-17.

The Jews in Christ's time had various opinions about Him, and the people at the present time have various opinions about Jesus Christ. There is a great deal of literature being circulated all over the world, and amongst this literature you will find some with reference to the deity, or the divinity, of the Lord Jesus Christ. And perhaps the great majority of Christian professors have never seriously given this subject any thought, but if they wish to grow and become strong in the Lord, the conception of this subject of the deity of Christ is the very basis of our faith, the very foundation of it, and if we lay the foundation wrong, the superstructure will not be secure. Perhaps we can find here the reason, why so many people are being tossed to and fro by various doctrines that are appearing in the world, and I am sure that once we get a proper conception as to the deity or the divinity of Christ, we will not be tossed about so much.

As to the terms deity and divinity. Years ago, before the question became so serious and so public, the leading preachers, and religious thinkers, simply spoke of the divinity of Christ, and it expressed the idea all right. There was no reason to question it. But in recent years some other men have come along and said that Christ was divine, just as all men also are divine. In a sense that may be true. We have been created in the image of God. And when we are born again, we partake of the divinity. We will not argue that question today. But there was something about the person and the character of Christ that no man can claim. If a man does claim it, he actually, we might say, blasphemes. Many of the best thinkers at the present time are discarding the word, the divinity of Christ. It is more accurate and precise, and I believe that we as Christian people, are to accept the expression, the deity of Christ.

Perhaps we ought to make the terms a little plainer. Deity is God; divinity is God-like. While we may be divine, we are not deity. There is a world of difference in the two expressions and you will find the

thought expressed in our text today. Jesus inquired of the disciples, who men say that He is. They answered, "Some say, John the Baptist, some Elias, some Jeremias or one of the prophets" and we know all these were men of good character. They were prophets, commissioned to bring the divine message to the people. Christ however, was not satisfied with that and he asked what the disciples thought, and Peter said, "Thou art the Christ, the Son of the living God." Great and good and pious and reverent, as those prophets were, you could say of none of them that he was the Son of the living God. While Jesus Christ was the greatest of the prophets, you can also say of Him that He was the Son of God. Now, I think you have the basic idea of this matter in your mind. Let us go on with the subject.

We can gather from the literature current at the present time, that Jesus Christ was a good man and as such He is our ideal. Now, that is splendid, but the great fault of it is, it doesn't clearly express the real character of Christ. If we say He was a good man, we are inclined to forget that He was the Son of God, that He was more than a good man. Jesus Christ is our ideal and He was a perfect man, but in saying that, let us not lose sight of the other truth, that He was more than an ideal man.

A great many men, who claim that Christ was our ideal, will deny that He was the Son of God, the Savior of the world. They will deny His incarnation; they will deny His power. In the Gospel of John, Jesus frequently made the statement that He was equal with God, that He was the Son of God, that He was the I AM, and the Jews knew what that expression meant. They knew that He was claiming to be God, and from that time forth they took up stones to stone Him.

If Jesus made those astounding claims, and He was not—as some men say at the present time—the Son of God, that He could not atone for the sins of the world, the logical conclusion is, that He was a liar and an impostor and a deceiver. And as such, He would not have been an ideal man and ought not to be patterned after.

This argument, then, will crush a great deal of our present literature on the subject. Would you suggest to your children that they imitate a deceiver? Certainly not.

Let us notice what effect Christ had on history. If Christ was simply a man, how could He have such a wonderful effect upon history? There have been great men in the world and they have left a wonderful impression upon history. For instance, you have had a Julius Caesar. You have had an Alexander the Great. You have had a Bonaparte. Perhaps no men have left an impression upon the political history of the world, like these three men. But you will find that all three of these men used force to gain their ends. They raised large armies and trained them and equipped them with the best implements of war that were available in their time, and they would go forth to conquer and compel people to reverence and do homage to them. But Jesus Christ was precisely in that way different, He went armless, defenseless, and He won His way into the history of the world, not by force of arms, but by force of love. And He sent forth messengers, defenseless and non-resistant, and Jesus Christ is gaining disciples wherever those followers have preached His Gospel, and today He numbers His followers by the millions. No man ever could do anything like that.

There have been great religious leaders in the world. Mohammed, who lived six or seven years after Christ, worked up his system of religion in the seclusion of Arabia, commenced to teach and soon he had enough followers to raise a large army and went forth like other political leaders to force his way into history, by force of arms. They made wonderful headway for a time, but they were defeated and Mohammedanism received its death-blows. And so there have been religious leaders in China, some in India, but these always used force to some extent. And even if they did not use force, their followers soon became corrupt. But the true and faithful followers of Christ are always noted for their purity and force of character.

Another thing: The followers of the Lord Jesus Christ have been opposed as none of the other religions have been. They have been persecuted, martyred and despised, and yet amidst all this opposition they have won their way into the world. Now you cannot say that other religions have been persecuted. It they are, they will take up arms, and persecute too. But the true followers of Christ have aways been harmless and defenseless as doves, and are conquering the world for Christ, as the expression is. It isn't exactly true, however. They are winning disciples in all parts of the world by these means.

Anyone who searches into the matter faithfully and prayerfully, must conclude that Jesus Christ was not an ordinary man. Napoleon Bonaparte says, "I know men." When you consider what he himself had accomplished, that he had all Europe at his mercy for a period of 15 or 20 years and was courted and feared, as perhaps no man has ever been, it meant something when he said, "I know men, but Jesus Christ was not a man." I think it was his conclusion when he compared the methods of Christ with his own, and was compelled to say that, after all, Jesus Christ was more successful in winning men than he himself was.

Let us notice another thing. Did it ever occur to you that Jesus never asked anyone to pray for Him? Paul asked his brethren to pray for him. Christ prayed for His disciples and for all His followers through all the centuries in the 17th chapter of John. But He never asked anyone to pray for Him. Why? For the simple reason that He did not need the prayers of people.

Jesus Christ never shed tears of repentance. He had no occasion to do so. There were men who came with perplexing questions and tried to entrap Him and Jesus laid down this challenge, "Which of you convinceth me of sin?" and the critical, carping, Pharisaical world, could not take up the challenge. When He was on trial, they could find no charges against Him and Pilate himself came out and said, "I find no fault in this man." The world, at that time, with all their false accusations and lying, could bring no true charges against Him, and they cannot at the present time And this in itself is good evidence that Jesus Christ was more than a man.

Now do we grasp the force of this truth? So many want to reason everything out like a mathematically demonstrated proposition. If they cannot do that, they won't accept it. We have gone over these evidences that Jesus Christ was more than a man, but yet, with all these facts before them, men won't accept it. The men who lived in the time of Christ saw all the evidences. They were eye witnesses to His miracles, to His crucifixion, and to His resurrection, and yet they could not attain to the conclusion that Jesus Christ was God.

How then, shall we grasp this truth? We have it in the text. Peter said, "Thou art the Christ, the Son of the living God." And Jesus said, "Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In other words, reason and proof and logic did not convince him of this, but it was revealed to him by the heavenly Father. And so it is at the present time. While we have all these facts of His history, men will not accept the truth by force of logic, or demonstration, or reason, it comes as a matter of revelation. You can draw a sweeping inference here. If a man denies the deity of the Lord Jesus Christ, you have conclusive evidence that he is not indwelt by the Holy Spirit.

What has been your conception of the Lord Jesus Christ? Have you seen Him as the Son of God, or have you not? If you have not, you are not indwelt by the Holy Spirit, for it is one of the missions of the Holy

Spirit to testify concerning the Lord Jesus Christ.

Jesus Christ was the Son of God. The blood only, of the Son, could atone for the sins of the whole world, only by the blood of the Son of God can we have our sins blotted out. Only there, and nowhere else. So Jesus Christ, to you and me, as brethren and sisters in the Lord, becomes something vastly more than simply a good man who was worthy of imitation. He was our Savior, the one that could reconcile us to God, something no one else could do.

How does this truth apply to your own individual life? Is the deity of the Lord Jesus Christ a precious truth to you, and does it appear to you as something glorious and divine? We will leave the question with you.

Reported by J. H. Shank.
La Junta, Colo.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSION NOTES

For the Gospel Herald.

Bro. W. J. Brenneman of Wellman, Iowa, who was formerly a worker at the Twenty-sixth street mission in Chicago, has returned to that place to assist in the work.

The superintendents of the various mission stations and Church institutions are anticipating another reunion and time of great inspiration during the time of General Conference.

The Sisters Sarah Schantz and Edna Grosh of Elkhart, Indiana and Bro. and Sister S. C. Miller of Jet, Okla., were among the recent visitors at the Twenty-sixth street mission.

The almost miraculous escape of Bro. Allen Good of the Argentine Mission in the recent accident in which his horse was killed by a live electric wire is another evidence of God's protecting care over His children.

Sister Phoebe Yeackley, one of the Workers at the Twenty-sixth Street Mission in Chicago, has not been able to do any work for several weeks because of a serious operation to which it was found necessary for her to submit. She will spend the greater part of the month of September at her home near Milford, Nebr., recuperating

Bro. and Sister John Hilty, formerly workers at the Nampa, Idaho, Mission, write that their little son's health is improving nicely and they hope soon to be able to again take up work somewhere in the great harvest field.

Bro. B. B. King of the Ft. Wayne Mission has found the work of transforming their old mission building into a comfortable residence and home for the workers at that place, a wholesome diversion from his regular activities.

The Workers at the Home Mission are busy at this time cleaning and decorating the new hall for the Elementary division of their Sunday school and the living rooms for some of their number. With the additional room they will be able to comfortably house themselves and care for all of their services.

Esther Smucker, oldest daughter of Bro. and Sister Frank I. Smucker, workers at the Orphans' Home, West Liberty, Ohio, has just completed a pleasant summer vacation. She visited at the home of her uncle, Henry Ringenberg, near Nappanee, Indiana. Her sister, Ruth, spent the summer at the home of another uncle, ——— Smucker, of Smithville, Ohio.

The workers at the Twenty-sixth Street Mission have been enjoying rich spiritual blessings. One of the evidences of God's favor is the number who have been willing to surrender all to Christ and have been received into Church fellowship. Another member was received by baptism on the evening of the 19th, making a total of thirteen since the first of the year. They report others seriously considering the cost.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kans. City, Kans.

Bro. D. G. Lapp was a pleasant caller at the missions one eve last week.

Martha Buckwalter left for her home Sat., the 18th, on her vacation.

Baptismal services were held here Aug. 17 when one soul was received into church fellowship.

Bro. J. D. Charles, the S. S. Field worker for the Kans.-Nebr. district, spent the 19th and 20th at both missions. His services were much appreciated. A special S. S. program was rendered at Argentine Sun., 19th. On the eve of the same day there was one confession at the 7th St. mission.

G. A. Rostetter spent Sunday at the missions.

Aug. 22, 1917. E. B.

Columbia, Pa.

Dear Brethren: Four applicants were received into church fellowship at the Mennonite Mission, Columbia, Pa., Aug. 12, Bish. Benjamin Weaver officiating. Fraternally, C. B. Byer.

Job, W. Va.

Dear Readers, Greeting:—"'Tis the harvest time," both spiritual and temporal. The golden sheaves are being gathered in. We feel a double responsibility in looking after the spiritual needs of those gathered in and in making use of the temporal blessings bestowed upon us. May we not forget to be thankful.

On the 5th of this month there were baptismal services conducted in our little congregation on Spruce Mountain, at which time four young souls were received into church fellowship, the writer officiating. May the Lord lead them safely through their coming conflicts.

On Saturday, the 11th, there was a time of rejoicing at this place, when four young sisters from our former home in Montgomery County, Pa., came into our midst. They were Jennie D. Ebersole, Katie Nice, Laura and Araminta Fuss. They all enjoyed our beautiful mountain scenery. We regret that their stay was so short, as they left on the following Monday to attend the Southwestern Pennsylvania Conference near Johnstown, Pa. These were the first visitors we had from outside the bounds of this mission field for nearly one year. So we need not wonder that it makes our hearts leap for joy when we hear of and see our dear brethren and sisters coming. Who will be next to show their love and sympathy in such a practical way? Write for information with regard to getting here. We'll be glad to correspond with any one who is interested in this work and is thinking of paying us a visit. Pray for us. Yours in Him,

Rhine W. Benner.

SANITARIUM LETTER

For the Gospel Herald.

La Junta, Colo.

Dear Herald Readers, Greeting:—Last Monday evening we had the privilege of participating in a very impressive baptismal service. A brother who has recently been born into the kingdom of God sealed his vows before God by water baptism. The service took place by his bed side in the presence of Christian friends. He seemed so happy in his new found joy.

Sister Ida Kreider was called away very suddenly by the sickness of Sister Swartzendruber of Shickley, Nebr. We miss her much needed services and trust that she may be privileged

to return to us in the near future.

The sewing circles of Kansas are remembering us very kindly by supplying some linen and towels.

Yours for service,

The Mennonite Sanitarium,
Allen H. Erb, Supt.

Aug. 17, 1917.

ORPHANS' HOME LETTER

For the Gospel Herald.

We are glad to say that Bro. Metzler is still improving, altho it goes slowly. He spends some time on a wheel chair every day. Last Sunday afternoon a number of brethren and sisters came and held a song and prayer service which he enjoyed very much.

We have sent out six barrels of empty fruit jars to be filled for the Home and still have empties on hand.

Since our last letter a twelve year old girl has been placed with Bro. and Sister Harvey Stahly, Nappanee, Ind. Last winter a family of 7 children were received in the Home, 3 girls and 4 boys. Bro. and Sister Jos. Schrock of Sugar Creek, O. adopted a boy of 7 and his sister aged 5, and last week we sent them their baby brother, a nice little boy of 2 yrs. old. May the Lord bless these brethren and sisters for the interest manifested in caring for His little ones. Jesus said "Whosoever shall receive this child in my name, receiveth me."

We still have two brothers of this same family aged 9 and 11 years, bright, healthy boys that we would like to see placed together in one family. Also have two brothers aged 5 and 7 to place out. If you are interested in boys write for more information. So many more requests are received for girls than for boys we sometimes wonder why people are so ready to receive girls into their homes but are not willing to do for the boys.

F. I. Smucker.

DHAMTARI, C. P., INDIA

For the Gospel Herald.

The Lord willing we shall sail from India embarking at Calcutta in the early part of August. The party from here will consist of G. J. Lapp and his daughters, Lois and Harriet, and M. C. Lapp and wife. My brother Geo. is returning to America at this time because of the children, and doctors advise him to leave this country for several years, in order that his nervous system may be built up again. His nervous breakdown, along with the sorrow caused through Sister Esther's death has been almost more than he was physically able to endure, however we hope and pray that by going to America he may be fully restored to health.

Any one wishing to write to us along the way, should mail their letters so that they may reach us at Hongkong, China, no later than the 30th of August, addressing them c-o Thos. Cook & Son. Letters addressed to us as passengers on the S. S. China, Yokahoma, Japan, c-o Thos. Cook & Son, should be mailed so as to reach that Port by the 4th of September. Addressed to us as passengers on the S. S. China, Honolulu, Hawaii Is., c-o Thos. Cook & Son, should be mailed about the 10th of September from America. We hope to arrive in San Francisco about the 3rd of October.

Craving an interest in your prayers, I am

Yours unworthily,
M. C. Lapp.

MORE ABOUT "CITY BLIGHT"

C. K. Hostetler.

For the Gospel Herald.

In a recent number of the Gospel Herald I said something about my observations of a condition I called "City blight."

These observations were not made especially to describe conditions in Youngstown. As a matter of fact it does not apply directly to the immediate neighborhood of the Mission in Youngstown. However, West Federal Street between the Pennsylvania depot and West Lake Crossing, several blocks away from the Mission, is a very good illustration of the progress of the disease and the conditions I tried to describe.

My attention was first called to these conditions in some Southern cities I visited, among which were Atlanta, Savannah, Charlestown, Chattanooga, Knoxville, Birmingham, Richmond, and Norfolk.

Of course, in these southern cities the colored race predominates, mixed with foreigners. In northern cities I observed almost the same conditions, brought about by the same causes, and producing the same results, but with the white race predominating.

"City blight" may be said to spread by capillary attraction more than by infection. However, it seems that its diffusion depends on a germ or microbe more deadly than that of consumption, typhoid fever, or infantile paralysis. My object in writing this postscript to the former article is to name that germ. It is very common and very much in evidence all about us and scarcely a home, no matter how well ordered or how much culture or refinement abides there, is entirely free from the "bug" that is the cause of all this trouble.

It is only fair to say that it is not confined to the city. Many country communities are over-run with the germs, but it seems that they do not thrive and multiply there as they do in the particular part of the city, surrounding the retail district. It takes a certain kind of "soil" to develop small-pox germs or those of typhoid fever. The same is true of "city blight." They would starve to death on a Kansas prairie. But planted in the soil of a growing city among certain classes that gravitate toward certain sections near the retail districts, they take root and spread and grow like Canada thistles and are harder to exterminate.

Of course, the name of this "bug" is SIN. The soil in which it thrives most readily is the craving appetite for it, the absorbing desire for it that finds a place in the lives of so many who are enslaved by it.

There is a remedy that will relieve, soothe, and heal. It is the business of the city missionary to cleanse the wounds and help to apply the remedy. The saddest experience he can have is to find so many that refuse to try the remedy—that would rather continue in the way that leads downward. "City blight" thrives where sin abounds. In the soil of a pure life it will die. If we are free from sin we need have no fears of being blighted. We are living in an atmosphere where blight can not reach us and where the fruitage of our lives remains evergreen and we can sing,

"I am living on the mountain underneath
a cloudless sky,
I am drinking at the fountain that never
shall run dry,
Oh yes, I'm feasting on the manna of a
bountiful supply,
For I am living in Beulah Land."

Youngstown, Ohio.

MARKS OF REAL PROGRESS IN MISSIONS

By Lena Stalter.

For the Gospel Herald.

In the last 25 years our churches have made remarkable progress in mission activities. Missions have from the beginning of their history carried a message of spiritual uplift directly to the people who needed it, and today, besides ministering to hundreds of thousands of our Christians in so-called mission lands, missions have undertaken the responsibility of evangelizing the heathen in foreign lands.

If we study our missions in Chicago and other places as well, comparing the activities of the past with those of the present we see a great progress.

In the earlier days of our mission, they met with disappointments and hardships. But God had been so faithful in planning a way. A few brethren and sisters were willing to sacrifice time and means to keep it going. Continued efforts, with the

(Continued on page 412)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

LIFE'S LITTLE THINGS

A little flower by the wayside growing
Lifted its face to God,
And passersby smiled at the bit of brightness
Its beauty gave the sod.

A little word in thoughtful kindness spoken
Made glad a sorrowing heart,
And those who heard it went their ways forgetting
Life's bitterness and smart.

A little smile from one who was a stranger
Made glad a child's sad face,
And lo! it was as if a day of sunshine
Dawned in the market place!

A little word that angry thoughts made bitter
Was spoken to a friend,
And a hurt heart ached on in grieved, dumb silence
Until the long day's end.

A little frown from one of whom a comrade
Sought help in time of need
Crushed the last hope of one whose heart was starving
For kindly word and deed.

These little things of life—but, oh, how mighty
They are for good or ill—
To bless or blight—to ease another's burden,
Or make it heavier still!

Oh, be it mine by deed or word of kindness
To strengthen for the strife
Weak hands and hearts that sorely lack the courage
To make the most of life.

—Eben E. Rexford.

THE MOTHER'S RELATION TO THE SUNDAY SCHOOL

By Daisy C. Hernley.

For the Gospel Herald.

This is a subject that we rarely hear discussed, yet is one of great importance. The mother undoubtedly has more influence over the child during its early years than any one else, and since the child is one of the main factors of the Sunday school, the mother may wield much influence here for good.

It is of great importance that every parent should be a faithful follower of the Lord Jesus. Prov. 31:28 speaks of the reward of the faithful mother and says that "her children shall rise up and call her blessed." If the parents are true Christians and have an earnest desire to bring up their children in the nurture and admonition of the Lord, it is then, and then only, that their influence will be what it should be.

We should begin giving little ones their first impressions of Sunday school by faithful attendance ourselves as soon as possible after the little one is in the home. Attendance in the worship of the Lord should be regular above everything else. We will find that it pays to lay aside other things which we think might hinder this work.

We mothers can always find hindrances to keep us away from the house of the Lord if we look for them. In the final count, however, we will find that it will be better to leave a bit of disorder in the house, or a few of the extra dainties for the Sunday dinner unprepared, if we can thus influence the little ones to faithfully attend Sunday school. Example goes farther than precept in this as in many other things. Happy the mother whose very life impresses this faithfulness.

Every mother, as well as every Christian, owes the Lord a certain portion of her time to be devoted to Bible study and prayer. Much help for this is obtained through the Sunday school. We need the Bible study so that we may be able to train the children and overcome the daily temptations in life.

When the child has learned to talk, use every opportunity to teach it of Jesus. This will give it a love for Bible study and aid the teacher.

Teach the child to pray daily. The language used at first should be very simple. The best way, I believe, to begin is to teach it a little prayer. There are several forms I have heard and this one appeals to me:

"Jesus, gentle Shepherd, hear me,
Bless thy little lamb tonight;
In the darkness be thou near me;
Keep me safe till morning light.
Amen."

Another which is very dear to me because my mother taught it to me is:

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep.
If I should die before I wake,
I pray thee, Lord, my soul to take,
And this I ask for Jesus' sake. Amen."

When the child grows older, teach it the Lord's prayer, which we are sure is ideal as the Master gave it to us for an example. Then when it grows old enough to speak for itself you can urge it to ask for what it desires and needs. Prov. 22:6 teaches us to "train up a child in the way he should go and when he is old, he will not depart from it." This teaches him to be reverent. The reverential child is a great deal easier to control in Sunday school than a child that has not been thus taught.

Teach the child to obey. A child that is taught obedience in the home will naturally obey its teacher. How important it is to implant these traits daily into the little life.

Last, but not least, teach the child to love,—God, its parents, its teacher, and its fellow-scholar. There are many commandments and teachings in the Scripture with reference to this virtue.

"A little elbow leans upon your knee,
Your tired knee that has so much to bear;
A child's dear eyes are looking lovingly
From underneath a thatch of tangled hair.

"Perhaps you do not heed the velvet touch
Of warm, moist fingers, folding yours so tight:
You do not prize this blessing overmuch,—
You almost are too tired to pray tonight.

"But it is blessedness! A year ago
I did not see it as I do today—
We are so dull and thankless; and too slow
To catch the sunshine till it slips away.

"And now it seems surpassing strange to me,
That while I wore the badge of motherhood,
I did not kiss more oft and tenderly
The little child that brought me only good."

Rehearsing the thoughts given, every mother should first of all, be a true Christian. She should influence her children in the right way, attend Sunday school as regularly as possible herself, study God's Word both in Sunday school and at home, and pray much which is of such importance as God has promised, "If ye abide in me and I abide in you, ye shall ask what ye will and it shall be done unto you." Begin early to teach the child of Jesus by teaching it to pray, to obey and to love God and its fellowman.

Scottdale, Pa.

God was eighty years training Moses for the work of forty. John the Baptist was thirty years preparing for the work of two; and the incarnate God was thirty years getting ready for the ministry of three. It seems to have been the life mission of good old Simeon to hold the infant Jesus a few moments in his arms and pronounce a glorious prophecy over Him, and he was eighty years preparing for these few moments. What we call preparation for a life work is often so utterly human and so stuffed with man-made theories as to be a positive hindrance to the Holy Ghost.—Sel.

The Sunday school should have the effect of increasing the number of Churches in the country and also to increase the church attendance.—Vernon J. Smucker.

"Boosting one's friends is a much better occupation than boycotting one's enemies."

Sunday School

For the Gospel Herald.

Lesson for Sept. 9, 1917—Dan. 1:1-21

THE BENEFITS OF TOTAL ABSTINENCE

Golden Text.—Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.—Dan. 1:8.

Introductory.—Today we have another lesson taken from the time of the captivity. Both Ezekiel and Daniel were taken captive and carried to Babylon in the days of Jehoiachin, or about eleven years before the final captivity when Zedekiah was taken Both were faithful to the highest degree, but they filled entirely different missions in life. It reminds us that no matter what God may have for us to do, we should make the most of our opportunities and do all to the glory of God. The practical lesson presented in this beginning story of the life of Daniel is the lesson of temperance.

The King's Purpose.—Nebuchadnezzar was a statesman as well as a warrior. He was not blind to the practical service which the Hebrew captives might render in his kingdom, so he selected the ones whom he considered the brightest among the young men and gave them special training for practical service in his kingdom. His orders were to give them the very best kind of treatment that they might develop into the strongest kind of servants for the king. It was a far-sighted policy, calculated not only to strengthen the kingdom but also to conciliate these people whom he doubtless rated as desirable citizens as well as stubborn foes when in opposition. But, as we shall see, his policy, commendable as it was, fell short of the highest ideals.

Daniel's Purpose.—Among the Hebrew captives who were especially favored was Daniel. His resolute purpose to stand by the right regardless of consequences soon brought him to the notice of the authorities. He might have been "wise" and submitted, for the sake of expedience, to the king's requirements, thus retaining his favor; but he thought only of doing right, and nothing would swerve him from his course. To eat the meat offered on the king's table meant to eat that which according to the Mosaic law was unclean, and he could not think of defiling himself, no matter what it cost to go against the king's wishes and orders. He followed the rule of right, and there he stayed. We admire him not only for his temperate qualities but also for his resolute purpose of keeping himself clean and spotless before the God of heaven. In him we have a forcible example in loyalty to God and His Word.

The Test.—Though Daniel had won the favor and tender regard of the prince of the eunuchs, he had some trouble to get his consent to the rule of total abstinence. "I fear my lord the king," was his protest. It meant a fearful thing not to obey the king. But Daniel's purpose was fixed. Let come what may, he would not defile himself. Finally his master consented to a ten-day trial. At the end of the ten days Daniel and his three companions were "fairer and fatter" than all the rest. This quieted Melzar's fears, and there was no further effort to compel the Hebrew children to do despite their conscience. The four faithful Hebrews were not only blessed with good physical health but they were especially blessed of the Lord in understanding and wisdom. "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." When at the end of the appointed time, when they were to stand before the king, he found these children "ten times better than all the magicians and astrologers that were in his realm." The rule of standing faithfully by the Lord was completely vindicated.

Practical Lessons.—1. Total abstinence pays. The rest of the people thought that Daniel and his companions were ruined when they stood by what they knew to be right when all the rest were against them, but the results proved the wisdom of their stand. Total abstinence from all stimulants and narcotics means better health, clearer brains, more efficient service, and the satisfaction of being right. The world's bright minds are found among the total abstainers.

2. World standards are faulty. The king meant the very best for the boys, but he had the wrong visions. However well meaning the advice of worldly counsel may be, it falls short of the perfect standard. "Blessed is the man that walketh not in the counsel of the ungodly."

3. Be satisfied with nothing short of the standard of absolute right. It may mean unpopularity, persecution, and other things hard to bear; but it also means the approving smile of God, and His sustaining grace in all we do. Be right, do right—let God take care of the rest.

4. The young men of today have a rare opportunity to stand for the right and refuse to defile themselves with the king's meat and win. "Love not the world, neither the things of the world." We need ten thousand Daniels to show the world how to live. —K

Our Young People

JOSEPH, THE BOY WHO WAS TRUE TO HIS TRUST (Junior).—Gen. 37:2-9, 12-27; 39:1-6, 20-33; 40:1-8, 20-33

Topic for September 9

MOTTO

"Seest thou a man diligent in his business, he shall stand before kings."

THE STUDY HOUR

I. Joseph Faithful in His Father's Home.—When Joseph was growing up in his father's home he was a dutiful son. He helped his older brethren take care of the flocks. When the older brethren would do evil things Joseph would not take part in them but would go home and tell his father about everything. His father learned to trust Joseph, because he was truthful and obedient and would not hide the wicked deeds of his brethren which they would do.

Jacob loved him better than his brethren and made him a coat of many colors to show how he was pleased with him. When Joseph's brethren saw how their father loved Joseph, it made them jealous of him. They began to hate Joseph so much that they could not speak nice to him any more. Joseph did not hate them however. He was always kind to them.

God gave Joseph some wonderful dreams. Joseph told these dreams to his brethren. But there was something in the dreams that made them more jealous than ever and they hated him all the more because they thought God was placing him above them. But Jacob paid close attention to the dreams.

One day when Joseph was sent by his father to see how his brethren were getting along with their flocks, his brethren saw him coming and began to plan wickedly to do him harm. When they had stripped him of his coat, they put him in a deep pit. When some merchants came along, they sold him to be a slave. They would not listen to Joseph's cries and tears. They dipped his coat in blood and told their father that they had found it.

PERSONAL THOUGHT

We should be true to every trust given us in life. From the trust of friendship and kinship duties to the highest position it is possible to hold in the world. Only those who can take God with them into their business can claim success.

SUGGESTIVE ASSIGNMENTS

For the Children.

1. Text word, **Faithful.**
2. This is designed as a junior topic. In making assignments, it would be well to make them in a way that the junior could prepare the work for the meeting, or in case others receive assignments that they may prepare in a way that the junior gets the benefit of the discussion.
3. Assign the topics as given in the above lesson study.
4. Joseph as a Boy Who was Brotherly.
5. Suffering Rather than Do Wrong.

It shall be well with them that fear God.—Eccl. 8:12.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, AUGUST 30, 1917

Field Notes

One precious soul was received into church fellowship by water baptism in the Roseland, Nebr., congregation on Sunday, Aug. 19, 1917.

Committees under the Mennonite Board of Education began work early last week and on Saturday the Board itself met in the Library of Goshen College. A large number of visitors took advantage of the opportunity to visit Goshen College as well as to attend the meeting of the Board.

Mission Meeting. — Arrangements have been made for an all day mission meeting, to be held at Chambersburg, Pa., Mennonite Church Sept. 8. A general invitation to attend is extended.

Variety is being introduced into the Y. P. M. for 1918. Half the topics may be used as junior subjects. A line of mission subjects runs through the year. Also a line of devotional subjects.

Thursday and Friday evenings of last week were given up to public programs under the auspices of the Mennonite Publication Boards, Thursday at Nappanee and Friday at Salem. Both were interesting and inspiring.

On Sunday, Aug. 26, the appointments in the various Elkhart County, Ind., congregations were filled by visiting ministers. In two of the congregations, Shore and Elkhart, special mission programs were carried out.

A program of an all day Sunday School Meeting to be held, Sept. 6, at Providence Meeting House, near Yerkes, Montgomery Co., Pa., sent us foretells an inspiring and interesting time for all who will attend.

The following message from Bro. T. K. Hershey, en route to South America was received: "This finds us with a safe arrival at Barbadoes, 1825 miles south from New York." May the Lord grant them a safe journey the rest of the way.

On Friday morning of last week the Publication Board met at the Salem Church near New Paris, Ind. Matters of importance regarding the literature of the Church were considered. The old officers of the Board were all re-elected.

Canada was represented in the preliminary work of the Conference by Brethren S. F. Coffman and M. C. Cressman. The former is a member of the General Sunday School Committee and the latter is a member of the Committee on Y. P. M. Topics.

On Thursday the Publishing Committee and the Executive Committee of the Publication Board met separately and afterward jointly. The work of the Publishing Committee was much hindered by the absence of both its Chairman and Secretary, Brethren Daniel Kauffman and D. H. Bender. They were in attendance at the funeral of Bro. J. W. Kauffman of Versailles, Mo., whose illness was noted a few weeks ago. Both brethren returned to the Committee work in Indiana at noon on Friday.

One of the prominent figures in the Committee meetings in Indiana last week was Bro. J. Kurtz of Ligonier, Ind. He has so far recovered from his recent serious illness that he was able to attend the meetings and take part in the discussions with much of his old-time vigor and enthusiasm.

Good interest is reported from the Bible conference held recently with the little flock at Bloomfield, Mont. It is one of the places where there ought to be a shepherd to take care of the flock. Arrangements are being made there to erect a new house of worship at that place.

The meetings associated with the Mennonite General Conference began over a week before the date announced for the meeting of the main body of conference. The General Sunday School Committee met at Nappanee, Ind., on Tuesday evening and continued in session all the following day. The "Problems Committee" met at the same time.

Sunday School Meeting.—Mechanics Grove Mennonite Church, Lancaster Co., Pa., is to have an all day Sunday school meeting on Thursday of this week. The program proper opens with a harvest sermon by Bro. Joseph Ruth and closes with an address on "The Power and Beauty of the Sunday School Work" by Bro. Simon Landis.

The Virginia brethren and sisters had made elaborate preparations for the entertainment of the visitors to the General Conference and it was a keen disappointment to them to have the place of holding the meetings so suddenly changed, but, under the circumstances, they have shown a spirit of magnanimous courtesy and submit cheerfully to what all must regard as a dispensation of Providence.

The Indiana brotherhood deserves special recognition for the efficiency with which its members took hold of the situation presented by the sudden change of the place of holding the General Conference and the many attendant meetings of committees. Only those who have had large experience in such matters could so successfully cope with the problems presented. We cannot refrain from expressing a wish that the Virginia communities may have an opportunity two years hence to prove their hospitality.

The Indiana-Michigan Conference appointed Wednesday evening, Aug. 22, as a time for prayer in all the houses of worship in the Conference District. The subject of special prayer was the effect of the operation of the draft law upon our people. God will

answer the prayer of faith. The times are very trying to those who seek to live near the Master, but His nearness is a source of great comfort in the most galling persecution. Let us keep on praying that our young brethren, who are just now undergoing such a heavy trial, may be kept true to their principles—true to the Master.

Another delegation of the Hutterian Brethren, or Bruderhof Mennonites, of South Dakota, came to Scottdale on August 22, on their way to Washington, D. C., viz. the brethren Elias Walter, of Letcher; Elias Walter, of Frankfort, Joseph Kleinsasser of Milltown, and Joseph J. Wipf of Alexandria, S. D. They had with them their oldest and most valuable books (in manuscript), among them their large Chronicle "Gemeinde-Geschichtsbuch" which was started about 1540 and their history added from time to time, as events occurred—indeed an interesting and very valuable work, a big volume. These books they took with them to show to the officials in Washington as proof for the historical statements made in their petition for exemption from military service. They proceeded on their journey on Thursday, Aug. 23. On Saturday evening they reported from Washington that they are well pleased with the results of their trip. Mr. Baker, the Secretary of War, gave them an interview and assured them that the best will be done for them and they will not be compelled to do that which is contrary to the dictates of their conscience; in other words, they will be exempted from noncombatant as well as combatant military service. This is indeed good news to us also whose position on the question of military service is the same as theirs.

Correspondence

Bay Port, Mich.

(Berne Congregation.)

Greeting to all Herald Readers:—We at this place feel greatly thankful for the privilege of having Bro. C. D. Esch and family come into our neighborhood on Aug. 9. While here Bro. Esch held a number of very interesting meetings, in which we as a church were made to realize our responsibility more fully toward our brethren in India. Sister Esch also gave us a very interesting talk about the work among the women of India. On Aug. 14, they left again for Indiana. May the Lord richly bless them as they go from place to place. We hope, if the Lord willing, they will stop in with us again on their way back to India. May we ever prove faithful to our calling. In the Master's service,

A. R.

Souderton, Pa.

We take the liberty of informing those whom we recently visited of our safe arrival at our home Aug. 23. This nineteen days' trip has meant much to us, being privileged to attend two S. S. meetings, one church and S. S. Conference, a three days' Bible Conference, five church services, 2 Sunday Schools and one Teacher's Meeting. Aside from the Conference at Johnstown, we happened to meet with the smaller congregations, who were assisted by the neighboring churches thus making a larger meeting. While the automobile is often blamed for the empty churches, we feel safe in saying that many of the smaller churches of the Mennonite Church are benefitted by it. So many come in the morning, bring their lunches, and return home at night, thus the home people can enjoy the services too. Before the auto came it required the few members there, their whole time to take people to and from the railroad, besides caring for their physical needs. And it seems such an inspiration to these people to be privileged to invite their unsaved neighbors in to enjoy these spiritual feasts. We were particularly interested in the rural mission work in the mountains of West Virginia, while we were told we saw only a corner of this field, we can realize better what it is as a whole. We are told that money is very scarce, but little complaint is heard of hard times, as they have always been accustomed to live from their own farm produce as much as possible, and yet we find the Gospel Herald and Words of Cheer on some tables. Children returning from S. S. were reading their Words of Cheer, which some of our young people do not have the privilege of doing, and the parents have large bank accounts. Would it be more wrong to allow children to take a few pennies to S. S. than to let them take them to the store or ice cream wagon to satisfy their physical wants? We as teachers feel the need but hesitate to request it knowing the unconcern of the church at large.

Jennie D. Ebersole.

Fairview, Mich.

Dear Herald Readers, Greeting:—As a church I believe we feel a greater interest in the Foreign Mission field than we did previous to the visit of Bro. C. D. Esch. As this was our first privilege of having a returned missionary speak, we took the opportunity of having meetings four evenings. He told us of the great work and needs of the foreign mission life, also gave us a sermon on Sunday. Meetings were well attended and appreciated and God's blessings rest on them wherever they go. Last Sunday afternoon, the 12th we had members' meeting. Brotherhood was well represented. We need the prayers of God's children that we may grow stronger in His service and be true disciples of Him who gave His life that through Him we may live.

Yours in Christian love,

Mary M. Zook.

Aug. 17, 1917.

Quarryville, Pa.

Mechanic's Grove District

Dear Herald Readers, Greetings:—We have reasons with the Psalmist to praise the Lord for His goodness and loving kindness unto us in this corner of His vineyard, by sending us His messages of love and encouragement through His ambassadors in Christ Jesus. On Thursday evening, Aug. 2, Bro. T. K. Hershey and family were with us and he gave us a very interesting talk along mission lines, which was listened to with great interest by a full house. The offerings were liberal and the prayers of the congregation are that God might bless them in their labor of love in the southland.

On Sunday, Aug. 5, Bro. John Lefever of Neffsville, Landis Valley District, came into our midst and shared out the bread of life to us, admonishing us to be faithful to our trust, not trusting in our work and our righteousness, but alone in the merits of a crucified Redeemer.

Our S. S. is in a prosperous condition. The average attendance is fully 100 or over and great interest is manifested throughout, both by officers, teachers and pupils, which will be the hope of the pillars of the Church of tomorrow. Remember us in your prayers that the Lord may bless the labors in this corner.

Yours in His service,

Amos B. Miller.

Aug. 18, 1917.

Carver, Mo.

Dear Herald Readers, Greeting:—It has been some time since any one has written from here, but we are still enjoying the kind Father's blessings, and have reasons to rejoice. We had a week's Bible Conference conducted by Brothers Amos Gingerich, John Shank and Harry Diener. I believe that the church felt encouraged to press on more earnestly. There were two confessions. May God give them grace to fully yield their lives to Him and work in them that which is well pleasing in His sight.

Of late we have had copious showers that drive the heat and drought away.

We miss Bro. Joe Gingerichs, but greatly appreciate Bro. Bowman and family from Kansas City.

(Continued on page 412)

Miscellaneous

IF YOU AND I

If you would smile a little more
And I would kinder be;
If you woud stop to think before
You speak of faults you see;
If I would show more patience, too,
With all with whom I'm hurled,
Then I would help—and so would you—
To make a better world.

If you would cheer your neighbor more
And I'd encourage mine;
If you would linger at his door
To say his work is fine,
And I would stop to help him when
His lips in frowns are curled;
Both you and I'd be helping then
To make a better world.

But just as long as you keep still
And plod your selfish way;
And I rush on, and heedless kill
The kind words I could say;
While you and I refuse to smile
And keep our gay flags furled;
Someone will grumble all the while
That it's a gloomy world.

—Sel. by S. R.

THANKS FROM AN INVALID

By Mary A. Lehman.

I will write a few lines to the Gospel Herald to thank the dear brethren and sisters who have so kindly remembered us by paying us a visit on Sunday, Aug. 5, as we feel the loss of our dear parents so keenly. Oh, it is so lonesome without them, but our loss is their eternal gain. Both of them died in May. Oh I miss them and long to be with them. But His will be done. He doeth all things well.

But I started to tell of the visit. There were 34 brethren and sisters who came from Elizabethtown and spent the afternoon here. I hope the dear Lord may reward them for the kindness shown. If we never meet here again I hope that we may meet in heaven, where we will all be one family. Let us all be bright and shining lights in the service of Christ, and remember that we are nothing in ourselves. In sickness, sorrow, or trouble we turn to Him. We surely can be healed some day—in a few more days, months, or years at the outside—it can not be long.

Oh, they sang such beautiful hymns. It took my mind off my pains and sorrows. Bro. S. Landis read Gal. 4 and Bro. Miller led in prayer. It is needless to say that they all went home, feeling glad for the good that they did and for the way their visit was appreciated. I was greatly strengthened through their visit. I will be glad to have all our friends come and see me. Those who can not come may be able to write me a letter.

"There's never a trouble Thy hand can not reach,
No bruise that Thy love can not heal;
We're all in Thy keeping, O come unto each,
The truth of Thy love to reveal."

Lancaster, Pa.

LIVING SACRIFICE AND NON-CONFORMITY

By Mary A. Brubaker.

For the Gospel Herald.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.—Rom. 12:1, 2.

Whom else did Paul mean, but you and me, when he said, "I beseech you therefore, brethren." Is it not thru the mercies of God, that He claims us as His own? And thus we are to give our bodies "a living sacrifice, holy, and acceptable unto God." Does this mean to stay at home from the Lord's service, unless everything suits? Is this holy, and acceptable unto God? Did you ever think what a real, living sacrifice unto God means? I'm afraid too many overlook this, and do not take God at His Word. They even present their bodies to a club, that is not holy, nor acceptable in the sight of God, and are attendants, rain or shine, of this world's modern way of creating interest and knowledge of this world instead of knowledge from the Word of God. It is our reasonable service, to consecrate our lives to Him; because He manifested His love and mercy, through His shed blood for our sake. God never asks anything of us, that is unreasonable. But, seemingly so many are engaged in unreasonable service, in this day and age of the world. "What fellowship has light with darkness?" "And be not conformed to this world, but be ye transformed by the renewing of your mind."

Brother, sister; a renewed mind, cannot, and will not, conform themselves to these clubs, etc. It also takes so much of our time, or nearly all of it; that we have scarcely time enough left for Jesus. It seems our minds are so full of this world's pleasure, so taken in with this world's nonsense, and foolishness, that it spoils our appetite for Sunday school; or even more so, especially for young people's Bible meeting. When called upon in taking part, we feel embarrassed and tremble to testify for Jesus.

Is it any wonder—when we do not consecrate our time, talent, our bodies, our all to the Lord? Why not show our activity in the house of God, instead? My dear people, we cannot afford to sacrifice our time, to gain worldly honor! And where these things exist, spirituality dies out. Worldliness was the downfall of other churches, and we must be aware of the fact, and that is what it will do with our beloved church in time to come. What can we expect of our younger people that just started in the Christian life, if we older ones do not present our bodies a living sacrifice unto God? What about the coming generations. It's often thought, if these young people would take an active part in young people's Bible meeting, we would not need to talk to empty benches, or almost close down the church. We are to prove by our lives, that we are His children, living a life perfect in Jesus.

Our love is manifested to Him, by abstaining from all appearance of evil. When the true love of God is shed abroad in our hearts, we cannot, and do not, uphold this worldly gathering. We admit that there is some good mixed in, just like all Chautauquas, etc. And pray that all leaders of the Church will denounce it; as the Word of God does not approve of this, but denounces **all** worldliness. We grieve God, through our disobedience. I Jno. 2:15, 16 tells us plainly, why we should not love the world. But rather, "Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs singing with grace in your hearts unto the Lord." (Col. 3:16). This is acceptable and pleasing to God.

"Our young people's meeting is not what it had been," a brother stated. Is it any wonder? When so much time and energy is spent in preparing contests, etc., etc.? Display of dress, and needlecraft, is one of the foremost objects. Would to God that this time, money, and energy would be spent for God, as these things are not ours, it is the Lord's. Is it possible to have idols among us and worship them as in Paul's time? Rom. 10:7 says, Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink and rose up to play. Brother! sister, we admonish you to keep aloof from such. I Cor. 10:31 says, "Whether, therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

May we by the help and grace of our dear Master, avoid anything pertaining to this world, that we may walk in purity, even as He is pure. Jesus will soon be coming again. Are We Ready?

Marshallville, Ohio.

Cast not away therefore your confidence, which hath great recompence of reward.—Heb. 10:35.

BUSY DAYS IN THE LIFE OF JESUS

By Ruth F. Wambold.

For the Gospel Herald.

"And in the morning, rising up a great while before day, He went out and departed into a solitary place and there prayed."

Prayer is always in order but must always be of a kind that really gets hold of the power of God.

One Sabbath day at Capernaum Jesus was in the synagogue preaching to and teaching the people. He taught as one who had power.

Jesus was never idle. He was always doing good to someone, looking for an opportunity to lift some poor soul from his sinful life. Mark 3:20: "And the multitude cometh together again so that they could not so much as eat bread." Mark 6:31: "Come ye yourselves apart into a desert place and rest a while," for there were so many coming and going they had no leisure, not so much as to eat. But when Jesus saw the multitude he was not vexed but had compassion on them because they fainted and were scattered abroad as sheep having no shepherd.

When the people heard Him they followed Him and He received them and spake unto them of the kingdom of God and healed them that went in need of healing.

Jesus never wasted time. His rest had a purpose. His time of eating was spent in good talks. He taught by the way. In Matt. 10 we read that when He and His disciples were going up to Jerusalem He told them what would happen to Him; how He would be put to death and the third day rise again.

On another occasion, while resting by Jacob's well, He talked to the woman of Samaria. When He asked her to give Him a drink she asked, "How is it that thou, being a Jew, askest drink of me which am a Samaritan? for the Jews have no dealings with the Samaritans." Jesus answered and said unto her, "If thou knewest the gift of God and who it is that saith, 'Give me to drink,' thou wouldst have asked of Him and He would have given thee living water."

Jesus counted that He must be about His Father's business. In Jno. 9:4 and 5 we find these words, "I must work the works of Him that sent me, while it is day. The night cometh when no man can work. As long as I am in the world, I am the light of the world."

Let us all try to spend our days in the service of our heavenly Father as Jesus did.

Markham, Ont.

Be of good cheer: it is I; be not afraid. —Mark 6:50.

HOW TO BE JOYFUL IN CHRIST

1. Are you sorrowing over some unnameable trouble brought by something into your life? Or is it trouble that has come through your own fault?

2. Are you sorrowful over some loss or hard circumstance, and are you wanting to run away from it? My beloved friend, read the eighteenth verse of Isaiah 49. It says: "Lift up thine eyes round about, and behold all these gather themselvs together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all, as with an ornament, and bind them on thee, as a bride doeth."

First, Look up. See Jesus in this sorrow. He has let it come. If it be your own fault, He only wants to stop you in that course you are taking; it is not His highest and best way for you.

Second. After you have seen Him you are able to look at these trials with clearer gaze and less tearful eyes. See them "gather" about you. There may seem no way out of it all but to suffer on and ever. Yes, there is a better way than trying to struggle in sorrows, or trying to run away from them, and that is to take them as ornaments sent from heaven by the Heavenly Bridegroom to array His beloved for the Marriage Supper of the Lamb, and to bind them so closely with joy that He is counting you worthy to suffer with Him, and then to reign also with Him.

A friend once dreamed that she saw a Christian woman standing alone on a high mountain, with a little shelter near by. It began to rain very hard, and this woman, instead of running to the shelter, stepped out alone. The hailstones struck her very fiercely, but she kept looking upward. One by one the stinging darts fell on her and fastened to her clothing until she was covered with these clinging, hurting things. Suddenly the light burst over her, and lo, it was seen that each falling arrow was a beautiful crystal pendant, which seemed to embroider all her garment, and reflected the very glory of heaven! Her clothing was so shining and lustrous that the friend could hardly gaze on her. Dearly beloved, shall we not joy when the unkind thrusts come, and the sorrows and trials fall with stinging sharpness in our hearts and lives? Ah, yes, let us joy, for they are working out an eternal weight of glory for us. But let us first see Jesus; second, see the sorrow; and third, see the glorious, lustrous clothing being wrought out for us, and for all our eternity.

"Sorrow is but the rough, hard shell
Wherein a precious seed doth dwell,
Of holy, heavenly joy."—Selected.

HOLY SPIRIT OR ORGANIZATION, WHICH?

By Elizabeth Lehman.

For the Gospel Herald.

Much is said today about organization. In our present day "Organization" seems to be a very prominent part of religious work.

We will say nothing against organized schools, churches or any well organized body whose first and one aim is to fulfill the great Command given in Matt. 28:19, 20: "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you."

This organized body will naturally take into consideration the work of the Holy Spirit: and all organization will be secondary. First things come first.

Just a few words of warning against the thought that "unless our school or body of workers is well organized we will not be successful." There is danger that we work under the work of **organism** and neglect the guidance of the **Holy Spirit.**

Let the Holy Spirit have us at His command and I dare say that He will organize each and every body of workers in such a marvelous way that great work will be done. Does not Christ say in Matt. 28:20 the latter clause: "And lo, I am with you alway even unto the end of the world?" We need to be obedient to the preceding words, then we dare rest on this promise also.

We need to put our all upon the altar unreservedly—willing to be led by the Holy Spirit.

We are living in an age in which God's children need to be busy. Many souls are going to ruin because of sin. Have we been faithful to God in the past? Or have we been walking in our own selfish way, unconcerned about the dying world? If the latter, may we humble ourselves before God and pray earnestly. Matt. 21:22: "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

Acts 4:31: "And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost."

God has answered prayers for His disciples in days gone by and He will do it for us if we only trust and believe.

Oh may we have our ear open to the voice of the Holy Spirit. Obey His voice: follow where He leads. Consider the Holy Spirit most important. portant.

God is a God of order and we believe He delights to see His children work harmoniously and in order. But

let us not forget to let the "Holy Spirit" have His place and the "so-called machinery will work profitably for any body of workers. Souls will be brought from the darkness of sin to the marvelous light that leads to glory and eternal rest.

Dalton, Ohio.

MARKS OF REAL PROGRESS IN MISSIONS

(Continued from page 405)

grace of God upon the work, made it what we see it today.

A new influence began to be felt throughout the country. During the last 10 years many changes have taken place which make the surroundings of the missionaries more favorable. Places are more sanitary and we find better equipped homes.

The success of missionary enterprise, under God, must rest with the efficiency of the Church at home. If the leadership is strong, aggressive and affective the cause will prosper; if half-hearted and weak, the work of foreign missions will halt. The key of the situation is in the quantity and quality of leaders in the Church.

Proper selections of workers (the lord has a place and plan for every life), mission study classes (selected courses would be very helpful in creating the mission spirit) have influenced many to become Christians.

Mission work places upon the church a burden which teaches her a lesson of sacrifice.

Spiritual enthusiasm at home is a great factor in success. It is one of the most fruitful factors in directing young lives into missionary activities. When we witness a general and systematic study of the Bible we have some ground to hope for a response from the next generation in prayers, workers, and means for Mission support.

Gridley, Ill.

CORRESPONDENCE

(Continued from page 409)

We hope to meet all the Herald family in the land of perpetual sunshine. Cor.

Aug. 20, 1917.

Sterling, Ohio.

Salem Congregation

Dear Readers, Greeting:—The Lord continues to manifest His love and power in countless ways. Last Saturday one precious young soul was received into our church by water baptism, and on Sunday we had communion and most of the members were present and also several visiting brethren and sisters from the Martin's and Pleasant View congregations. Our bishop, I. J. Buchwalter officiated at these meetings. In His name, Cor.

Aug. 21, 1917.

CONFERENCE REPORT

Minutes of Southwestern Pa. Conference for 1917

For the Gospel Herald.

The forty-second annual Mennonite Church Conference of the Southwestern Pennsylvania Conference District was held at the Thomas Church, Johnstown District, Aug. 16, 1917, beginning at 9:30 A. M. Devotional exercises were conducted by Bro. Isaac Metzler of Martinsburg, Pa., who read Eph. 4:1-16 and led in prayer. The following members of Conference were present:

Bishops.—J. N. Durr, James Saylor, Aaron Loucks, J. A. Ressler, Abram Metzler, Noah Miller, S. G. Shetler.

Ministers.—Ed Miller, L. A. Blough, Hiram Wingard, Clayton Graybill, Joseph Saylor, Wm. C. Hershberger, D. S. Yoder, E. J. Blough, J. A. Brilhart, Jno. L. Stauffer, Isaac Metzler.

Deacons. — Jacob L. Kinsinger, John Hershberger, L. H. Weaver, Sem K. Eash

The following visiting brethren were accorded the privileges of honorary members of this conference:

Bishops. — Jno. S. Burkholder, Chambersburg, Pa., Geo. S. Keener, Hagerstown, Maryland, D. Kauffman, Scottdale, Pa., J. S. Shoemaker, Freeport, Ill., S. C. Yoder, Kalona, Ia.

Minister.—J. E. Hartzler, Goshen, Ind.

Bro. Sem K. Eash, recently ordained a deacon in the Thomas Cong., Johnstown District, was accepted a member of Conference.

The minutes of last year's Conference were accepted as read.

The newly elected officers assumed their duties without formal installation. The conference sermon was preached by S. C. Yoder, from II Tim. 2:15.

Conference voted to grant to Bro. H. B. Ramer, who moved from our conference district to Canada, a conference letter.

After reading the rules and discipline all members, (regular and honorary) of conference and the congregation as a body gave a hearty testimony to the inspiring sermon and to the Rules and Discipline of the church.

The following reports were read and accepted.—

(a) Membership.
(b) Financial.
(c) Treasurer's.
(d) District Evangelist's.
(e) Mission Station Report.
(f) Report of S. S. Conference.
(g) District Mission Board.

Resolution:—Resolved that the moderator of conference appoint a committee of three to draw up rules of order for the transaction of the business of Conference and present the same to the next conference. Committee appointed: Aaron Loucks, N. E. Miller, J. L. Stauffer.

Resolved, That we recommend to the congregations holding Bible Conferences that some Sunday school normal work be arranged for in connection with these conferences. Approved

Report of S. S. Conference to Church Conference

We beg to submit the following resolutions and nominations.

Resolved, that this S. S. Conference annually assume one-half the financial support ($150) of Bro. J. N. Kaufman, missionary to India, support to begin May 1, 1917.

Resolved, that we urge each S. S. in the Conference District to take up one offering each month for missionary purposes

Resolved, that the first year's support for Bro. Kaufman be taken out of the monthly offering fund.

Resolved, that we favor the suggestion to have a special mission Sunday for the S. S. thruout the Church, and request that the General S. S. Committee of the Mennonite Church designate the day.

Resolved, that we discontinue sending delegates to sister Conferences.

Resolved, that we ask Church Conference to recommend that congregations having Bible Conferences have some Sunday school normal work therewith.

Resolved, that a Library Committee of three be appointed. Committee:—Levi Mumaw, Hiram Weaver, N. E. Miller.

Nominations: Moderator C. A. Graybill, Treas. C. B. Shoemaker.

H. Frank Reist, Secy.

Report of Mission Board

The Schedule Committee reported that a schedule had been arranged and was used by most of the congregations of the District with good results. Reappointed, H. F. Reist, Aaron Loucks, C. A. Graybill.

Report of meeting of Executive Committee held at Scottdale, Feb. 5, 1917.

The Executive Committee read the suggested changes to the Constitution which were unanimously adopted. Executive Committee also decided to make an effort to liquidate the debt on the Altoona Mission building. Bro. Reist was authorized to solicit funds for this purpose from Pa. congregations of the Eastern A. M. Conference and congregations of the S. W. Pa. Conference District.

Bro. Reist reported that he had solicited all the Amish congregations and a few of the S. W. Pa. He secured $1214.85. The Board accepted the report and authorized the Treas. to finish the soliciting.

The committee appointed to negotiate a loan to take over the mortgage on the Altoona Mission Building reported that their work was finished.

An all day meeting of the Mission Board was held at Martinsburg Oct. 27, 1916.

At this meeting the resolution was passed authorizing the Secretary to write a monthly letter to the members of the Board and others who might be interested.

At the regular meeting of the Board on Tues. afternoon Aug. 14, 1917 at the Thomas Church the following action was taken. Motion passed that all committees give written reports.

Motion passed that the newly elected president appoint a committee to audit the accounts of the Treas.

The following committees reported:

The Greene County Committee reported that they were unable to secure a worker. Reappointed. Brethren Ressler, Reist, Hess.

The Rockton-Dubois Committee reported that they were unable to secure a worker. Committee appointed is S. G. Shetler, Hiram Wingard, Ed Miller.

Committee to arrange time, place and program for the next meeting of the Board. H. F. Reist, D. S. Loucks, Wm. C. Hershberger.

Membership Report

No. of Congregations, 15; No. of Mission Stations, 3; No. of Ministers (Bishops included), 24; No. of Deacons, 13; No. of Members received by Baptism, 55; No. of members received from other congregations, 10; No. of members received from other Denominations, 15; No. reclaimed, 15; Lost by death, 17; Lost by letter to other Congregations, 18; Lost by withdrawal, 12; Lost by Excommunication, 10; Increase of membership, 27; Total membership, 1535; Ordination, 1; Spiritual condition, Fair.

Summary of Financial Report

Home Missions, $979.49; American Mennonite Mission in India, $413.64; Evangelizing Fund, $102.25; Traveling Ministers, $447.79; Old People's Home, $99.87; Orphan's Home, $96.38; Sunday Schools, $674.53; Publishing Work, $11.75; Conference Fund, $84.86; Church Buildings, $7846.13; S. S. Conference, $10.09; Bible Conference, $111.38; Charity, $844.19; Home Expenses, $1257.04; Other Causes, $1176.28; Total, $14186.39.

Treasurer's Report

Aug. 1, 1916 to July 1, 1917.

Received from Springs Congregation, $10.98; Casselman, $2.05; Weaver, $10.04; Scottdale, $16.70; Martinsburg, $10.00; Thomas, $5.00; Total, $54.77.

Paid out: By deficiency, $1.11; By orders Nos. 140 to 144, $35.05; Total $36.16.

Balance in Treasury, $18.61.

The treasurer also holds a note of $116.45. Treas., E. J. Blough.

District Evangelist's Report

No. of sermons preached, 176; No. of confessions, 33; Accessions, 24; Received by baptism, 5; Financial Support, $304.80.

E. J. Blough.

Mission Station Reports

Gortner Mission Station, Garrett Co., Md., under care of Ed Miller: Meetings held in a union church building; two services held every two weeks; twenty sermons preached during year. There are eight members in the Congregation; services well attended and spiritual condition, fair.

Huston School House under the supervision of E. D. Hess, located in Green County, Pa.: Services held in school house every two weeks; fourteen sermons preached during the year; five members are located here; services well attended and spiritual condition fair.

Approved by Conference.

Questions and Answers

I. How can we make clear our position with reference to non-combatant service and to what extent can we conscientiously serve the government without renouncing the precepts of the Prince of Peace.

Resolution:—Our attitude on the question of military service is correctly stated in the recently enacted selective draft law which provides for exemption for all members of all churches "whose creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein."

Our loyalty to government has been proven by our constant teaching of submission to the powers that be; by a willing payment of tribute; by our obedience to the laws of the land when not in conflict with the higher laws of God; by our endeavor to live a quiet, peaceable and submissive life; by our contributions to the material, moral, and spiritual welfare of our country; and we shall endeavor, as the Lord gives us grace and opportunity, to continue along these lines.

Our opposition to war is founded upon the sole ground of our understanding of God's Word, that war is contrary to the Gospel of Christ (Matt. 5:33-44; 26:52; Jno. 18:36; Rom. 12:17-21; II Cor. 10:4) and that Christian people should have no part in carnal strife of any kind. Service under the military arm of the government (whether in combatant or noncombatant capacity) means to have part in the work of overcoming the enemy by means of instruments of destruction. This being directly contrary to the teaching of Christ the Prince of Peace, we as His followers cannot consistently have a part in it, and for this reason our conscience will allow us no other position than that occupied by the Mennonite Church, which from the time of its organization has forbidden its members "to participate in war in any form."

Our ministers are urged to make this position clear to all people, using moderation in their utterances, but speaking the Word of God with all boldness.

The brotherhood is urged to continue the prayer for peace and to consider no sacrifice too great in the work of suffering humanity, especially those suffering for conscience sake.

We appeal—

1. **To our General Conference:** to define accurately the attitude of the Mennonite Church on the various issues involved.

2. **To our young men:** to stand firm in the principles of the Gospel for which many of our forefathers suffered at the stake, and not to accept service under the military arm of the government such as hospital service, construction work, training camps, munition factories, etc., etc. Acts 5:40, 41; 20:22-24; II Cor. 4:8-11; 11:23-30; Heb. 11:32-40; Rev. 12:11.

3. **To the brotherhood at large:** to stand by our young men, encouraging them to stand true to their convictions, and to help them bear their burdens in every way possible.

4. **To the President of the United States and all others in authority:** to recognize our liberty of conscience as guaranteed by the fundamental law of the land.

Our moderator is instructed to appoint a committee of six brethren, including himself, whose duty it shall be to serve this conference district in an advisory capacity on all questions of military service which may arise, to speak for this Conference in all matters of doctrine and policy pertaining to the war question, and to co-operate with any committee which may be appointed by General Conference for similar purposes. Committee appointed: Aaron Loucks, S. G. Shetler, N. E. Miller, Jas. Saylor, E. D. Hess, Abram Metzler.

II. What is the relation between the Red Cross Society and the present World War? Can we as a non-resistant people take active part in its work and if so to what extent?

Resolution: We believe that charity and brotherly kindness are Christian graces which should be manifested whenever opportunity presents; that we should lose no opportunity to relieve the wants of suffering humanity so long as we violate no Gospel principles in supplying such relief.

We also believe that the Red Cross, when serving in a civilian capacity, is a worthy cause; but when, as in existing circumstances, the Red Cross is taken under the military arm of the Government and becomes an adjunct of the War Department non-resistant people can not consistently render aid under such circumstances but should contribute their money to other causes and do their deeds of charity through other channels.

III. How does this Conference define the plain head dress required to be worn by our sisters?

Resolution: The head-dress of our sisters should be for service and protection; with a view to uniformity, not for ornamentation. In form it should be distinct from that worn by men. It should be of such material and appearance as conveys the idea of modesty and separation from the fashions of the world, of such construction as to fit the head and that may suitably be tied and worn with the devotional covering and of sufficient size to protect the head. Deut. 22:5; Rom. 12:2; I Tim. 2:9; I Pet. 3:3.

IV. What is the present position of this Conference with reference to Answer V., Conference of 1915?

Resolved, that we re-affirm our position stated in the answer to question No. five, 1915, as follows:—

"Inasmuch as intermarriage with people of different faiths involves serious problems and presents unpleasant domestic and spiritual relations, that God's original plan was to safeguard the home socially and spiritually, and that mixed marriages are unscriptural, tending to divide the children of the same home on religious questions, we advise that parents teach their children and ministers instruct their members concerning the dangers involved, and that we encourage proper spiritual and social employment and discourage comingling of our young people in social features with outsiders. Amos 3:3; II Cor. 6:14-18."

Resolutions

Moved that our contributions to the Local Mission Board for the Old People's Home according to the schedule be applied to the support of Bro. Winsky. Passed.

Resolved, that provisions be made on the financial report for the financial reports of our sewing circles. Passed.

Committees and Board Members

The brethren D. Kauffman, N. E. Miller, and E. D. Hess, were appointed as a committee on resolutions.

The brethren, J. N. Durr, J. A. Ressler, Aaron Loucks, were appointed to frame questions to be presented to Conference.

Bro. S. G. Shetler was elected to serve as a member of the Mennonite Board of Missions and Charities.

As a member on the Mennonite Board of Education, Bro. Aaron Loucks was elected.

Bro. Abram Metzler was elected as a member on the Mennonite Publication Board.

Miscellaneous Business

Pinto, a new mission station in the Casselman Valley District, was accepted as such.

I. Oversight of Mission Stations: (a) Gortner, N. E. Miller; (b) Huston School House, E. D. Hess; (c) Pinto, Ed Miller.

II. Bishop Oversight: (a) Rockton Abram Metzler; (b) Masontown, J. A Ressler; (c) Schellburg, J. N. Durr.

III. Trustee: Bro. Edwin Wyant was re-elected as trustee of the Schellburg Church to serve for a term of three years.

Request for Ordinations

(a) The request of the Stahl Congregation Johnstown District was granted.

(b) The request of Bro. Abram Metzler to ordain a deacon in the Morrison's Cove District was extended for another year.

Adjournment

Conference adjourned to meet at Rockton, Clearfield county, Aug. 29, 1918.

We need to think less of ideals and more of our work. To aim to measure up to an ideal requires us to study much concerning ourselves. If we are concerned as we ought to be about our work we shall have little time for thinking about ourselves.—E. M.

REPORT

Of S. S. meeting Held at Pond Bank, Pa. Aug. 12, 1917.

For the Gospel Herald.

Organization: Mod., J. E. Martin; Chor., J. L. Horst; Secy., J. H. Siegrist.

Devotional exercises, Jos. E. Lehman.

Children's meeting, J. Irvin Lehman.

By use of the blackboard many lessons were taught, practical for the children and helpful to the adults.

Practical applications of the S. S. lesson (Josiah's good reign) W. W. Hege.

When we turn to the Lord we should rid ourselves of idols.

We have two classes of workmen in the Lord's service—leaders and helpers.

What is my purpose in attending S. S. regularly? James G. Brumbaugh.

My purpose in attending S. S. is to help others.

Regular attendance exerts a good influence on others.

Strength of united effort. B. E. Stauffer.

It does not require a great number of people to do some work.

The united effort of God's people counts for much.

Hand in hand, mind in mind, with the help of God, we can do anything, even in the face of the enemy.

My duty to the S. S. Isaac Bear.

It is my duty to be punctual, sociable, humble and submissive.

We should lead consecrated, pure and unspotted lives.

How cultivate the spirit of reverence. J. L. Horst.

This is an age of irreverence. It manifests itself in the irreverence of the Lord's Day, of God's name, of His Word and to Christ in denying his Deity.

We should have a clear testimony of the Church in word and deed.

Greater interest in Bible study.

Greater missionary activity on the part of the Church.

S. S. problems and how solve them. Harvey E. Shank.

Major problem—bring men to Christ. Minor problem—build them up in Christ. Secure co-operation by visitation work. Interest the disinterested children by making it pleasant for them.

Teachers meeting a great help in solving problems.

Evening Session

Workers Meeting.

Sermon—Phil. 4:19. J. F. Grove.

We received a very helpful message.

J. H. Siegrist, Secy.

REPORT

Of the Mission Meeting at the Waldo Church near Flanagan, Ill., Aug. 5, 1917.

For the Gospel Herald.

Organization: Mod., Geo. H. Summer; Sec., Emma Beller; Chor., Noah Roeschley.

The following program was carried out with a few thoughts taken from each topic:

Devotional, by D. W. Slagel.

Pressing needs of the Sunday School. A. C. Good.

Fathers and mothers have discontinued to teach children in the home, therefore S. S. is necessary.

Sermon. A. L. Buzzard.

Text, **Luke 4:17-19.** The Spirit was not given to Jesus by measure but in all fullness. He not only brought the Gospel but unfolded it.

Afternoon Session

Devotional by Eli Christophel.

Challenge of a Non-Christian World. John McCulloh.

You are either Christian or Non-Christion. The world asks, "Does the Christian church have more than we have?" Professions without possessions soon drift away.

Our Aim in Life and how to attain it. A. L. Buzzard.

Aims should be worthy. The secret of Daniel's success was his high aim. An aimless life is a worthless life.

The Power of a Consecrated Life. A. C. Good.

God gives us power as we yield ourselves to Him. Consecration necessary to knowing the will of God. It does not require public demonstration. God will take the whole heart but not the half.

Open discussion.

Evening Session

Devotional by Daniel Orendorff.

Children's Meeting conducted by J. D. Conrad.

Missionary Sermon. A. C. Good. Text, **I Sam. 30:24.**

A missionary is a Christian and a Christian is a missionary. Each has been called for a special work to serve God. Our government musters forces to destroy—we must muster our forces to save. We need more prayer and more men who are willing to give. Not all need go to the field—some must stay by the stuff. People need religion more than anything else. Missionary work as necessary at home as abroad.

Adjournment.

Secretary.

Married

Sharer—Shupe.—On July 18, 1917 Bro. Milo Sharer of Airlie, Oreg. and Sister Effie Shupe of La Junta, Colo. were united in marriage at the home of the officiating minister G. D. Shenk. Bro. and Sister Sharer will reside on the groom's farm at Airlie, Oregon. May God bless them thru life.

Garber—Leinbach.—On July 28, at the home of the officiating bishop, D. A. Yoder, Bro. Leander Garber of Middlebury, Ind., and Anna Leinbach of Goshen, Ind., were united in the holy bonds of matrimony. May God's richest blessings rest upon the brother and sister in their new relation.

Obituary

Kauffman.—Albert Reuben, infant son of Ezra S. and Beulah Kauffman, died Aug. 14, aged 8 m. 5 d. He had a weak and delicate constitution, had two attacks of pneumonia, and finally answered the call of a kind heavenly Father to come home, "suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." Funeral Aug. 16, services by John E. Kauffman. Text, I Cor 15:49.

J. H. Byler.

Bender.—Lydia Eda Bender was born Sept. 17, 1905; died Aug. 1, 1917; aged 11 y. 10 m. 14 d. She leaves to mourn, father, mother, two sisters and a host of relatives and friends. One brother preceded her to the spirit world. She was a very sweet dispositioned child, loved by all who knew her. But their loss is her gain. Funeral services held at the East Fairview Church near Milford, Nebr., conducted by Joseph Rediger and F. J. Gingerich. Texts, I Pet. 1:24, 25; Psa. 123:2.

Beachey.—Daniel Beachey was born near Grantsville, Md., June 18, 1862; died at his home in Shipshewana, Ind., Aug. 18, 1917; aged 55 y. 2 m. Daniel united with the Amish Mennonite Church when a young man and in later years became affiliated with the Mennonite Church of Shore. He leaves to mourn their loss three brothers and five sisters besides a host of friends and relatives. Funeral from the Shore Mennonite Church. Services by Josiah J. Miller and Jacob P. Miller.

Husband.—Irvin LeRoy, son of Elgie and Ethel Husband, died Aug. 14, 1917, aged 2 days. He leaves to mourn his early departure, his parents, four grandparents and one great grandfather, besides many other relatives and friends. A short funeral service was held at the home conducted by D. A. Yoder. Burial at the Olive cemetery.

"God needed one more angel child,
Amidst His shining band;
And so He bent with loving smile,
To clasp dear darling's hand."

Yoder.—Beulah Fae, daughter of John and Lizzie Yoder was born Aug. 2, 1914, near Fairview, Mich.; died Aug. 6, 1917, at Oscoda Foote Dam where they were staying this summer; aged 3 y. 4 d. She leaves to mourn parents, three sisters and many friends. A brother and sister preceded her. Funeral services were held the 8th at the Fairview Church, after which the remains were laid away in the Cemetery nearby, Bro. N. Z. Yoder officiating.

Precious darling, thou hast left us,
Left us, yes, forevermore;
But we hope to meet our loved one,
On that bright and happy shore.

Streicher.—Leah Lebold, beloved wife of Bro. John Streicher, died Aug. 14, 1917; aged 55 y. 5 m. 20 d. She leaves to mourn her husband, 2 sons, 1 step-son, her aged mother, 2 sisters, 4 brothers and a host of relatives and friends to mourn her loss, but not as those who have no hope. Sister Leah united with the A. M. Church in her youth and remained faithful to the end. She was submitted to the will of God and expressed a desire to leave this world.

How happy every child of grace
Who knows his sins forgiven;
This earth, he cries, is not my place,
I seek my place in heaven.

Showalter.—Harvey Harold, son of Bro. Amos T. and Sister Rhoda M. Showalter of near Paradise Church, Md., was born Mar. 4, 1917; died Aug. 15, 1917; aged 5 m. 11 d. Death was due to cholera infantum. Previous to that he had whooping cough from which he never fully recovered. He was a patient little sufferer until the Savior called him home. He leaves to mourn his early departure father, mother, two brothers and three sisters, besides many relatives and friends. Funeral services were held Aug. 17, at Paradise Church, conducted by Bro. Daniel Strite and Henry Baer.

God needed one more angel child,
Amidst his shining band,
And so He bent with loving smile,
To clasp dear Harvey's hand.

Billman.—Daniel C. Billman was born May 15, 1866 in St. Joseph Co., Ind.; died at his home near Wakarusa, Ind., Aug. 3, 1917; aged 51 y. 2 m. 19 d. He was married to Emma Fox Apr. 3, 1889. To this union were born three daughters (Lucy Lechlitner, Bessie Wogerman and Mary Yoder). He leaves to mourn his departure a sorrowing wife, three daughters one grandson, his mother, two brothers, five sisters, and a large number of relatives and friends. His father, one brother Orla, one sister preceded him to the spirit world.

"He has gone from his dear ones, his children, his wife
Whom he willingly toiled for and loved as his life.
Oh, God! how mysterious and strange are thy ways
To take from us this loved one in the best of his days."

Purvis.—Esther Naomi, youngest child of Brother Andy and Sister Desta Purvis, was born March 18, 1916; died Aug. 5, 1917; aged 1 y. 4 m. 17 d.

Little Esther suffered almost two weeks with a bowel trouble, but was relieved when the wise and loving Heavenly Father took her to Himself. "The Lord gave; the Lord hath taken away, blessed be the name of the Lord."

Father, mother, brother, sisters, grandparents and other relatives and friends gathered at the Purvis graveyard near Purvis, Mo., to pay the last tribute of respect to the body of little Esther; the funeral services were conducted by the writer. Text, Job. 1:21.

Tender ties formed with innocent children seem painful to break on earth, but we know that such a breaking binds our hearts more strongly to the home in heaven. May God lead the loved ones to meet this jewel in the glory world.

J. R. Shank.

Zimmerman.—Jacob Zimmerman of Protection, Kans., was born in Lancaster Co., Pa., April 6, 1858; died Aug. 9, 1917, at the Wichita Hospital where he had an operation for gall stones.

He was the third son of Jacob and Kathrine Zimmerman. He came to Kansas in 1884 and on May 25, 1886, he was married to Susan Horst. To this union were born 12 children. One son and one daughter preceded him to the spirit world. He leaves to mourn his departure his wife, 5 sons and 5 daughters, also 8 grandchildren, 2 brothers and 7 sisters and a host of friends. He served the church as a deacon for 14 years. Funeral services Aug. 13, at the Protection Mennonite Church conducted by R. M. Weaver and N. E. Ebersole. Text, Num. 23:10. Thus another pillar of the church has fallen to be greatly missed by his home congregation and otherwise.

The Lord delights in the death of his Saints and gathers them home one by one.

R. M. Weaver.

Wideman.—Dillman Wideman was born in York Co., Ont., near Gormley on June 16, 1849; died at his home in Richmond Hill, Ont. on July 25, 1917; aged 68 y. 1 m. 9 d. He was sick less than 24 hrs., the cause of his death being indigestion and heart failure. He was the eldest son of the late Kasper Wideman. He was married to Esther Burkholder in 1870. Two children, a son and a daughter, were born to them. His wife, both children, and six grandchildren survive to mourn the loss of a kind husband and loving father and grandfather. He united with the Mennonite Church in 1871, being a faithful member until death. Buried at the Heise Hill Cemetery. Services were held in the River Brethren church adjoining where a large number of people had assembled. Service at the home by Fred Elliott and at the church by L. W. Hoover assisted by D. W. Heise. Text, I Cor. 15:55: "O death, where is thy sting."

"On the Resurrection morning,
Soul and body meet again,
No more sorrow, no more weeping,
No more pain.

Soul and body, reunited,
Henceforth nothing shall divide,
Waking up in Christ's own likeness,
Satisfied."

L. W. H.

Weaver.—John G. Weaver was born near Lititz, Pa., Jan. 13, 1838; died at his residence near Churchtown, Pa., July 20, 1917; aged 79 y. 6 m. 6 d. Death was due to dropsy, of which he was ailing for the past year. Deceased was a farmer, and lived in this neighborhood since 13 years of age. He was twice married. His first wife was Lydia Witmer. There were born to this union 4 sons and 4 daughters. One daughter and 1 son died in infancy. His first wife died in 1882. In 1885 he was married to Elizabeth Zimmerman. To this union were born 1 son and 1 daughter. The son died an infant. He leaves to mourn his departure, his widow, 4 daughters, and 3 sons. Fianna, wife of L. Leatherman, Martin W., Eli W., John J., Lizzie Neuswanger, Mary F. Sensenig, and Anna Z. Weaver); also 7 grandchildren, 2 brothers and one sister. He was a member of the Mennonite Church since early life. Funeral services July 23 at the house, by brothers John Sauder in German and J. W Weaver in English. (Text, Phil. 1:21.) and at Weaverland Church by brothers Benj. Weaver and I. B. Good. Text, Rev. 14:13. Burial in adjoining cemetery.

Nafziger.—John, son of John and Mary Nafziger, was born in Little Mackinaw Tp. April 7, 1868; died at his home south of Hopedale, Ill., Aug. 12, 1917; aged 49 y. 4 m. 5 d. He had been in failing health for some time. Until last Thursday he seemed to be improving, but at that time he began to fail, and death came as a relief. He was married to Lydia Litwiller, Aug. 28, 1890. Nine children were born to this union, namely, Alma Sutter, Leah Good, Martha, Amos, Orrin, Mary, Fanny and Agnes, who with his wife survive him. Edna died in childhood. He is also survived by his aged mother, two grandchildren, two sisters, three brothers, other relatives and a host of friends. He was a faithful member of the Amish Mennonite Church, and will be greatly missed in the community in which he lived. The funeral was held at the church Wednesday morning Aug. 15, and was in charge of the home bishop J. C. Birky and Bro. Andrew Schrock of Metamora. Text, Jas. 4:14. The services were largely attended by relatives and friends. Interment was in the Amish cemetery.

"I'm going to live with the angels so fair.
I'll look for you, and wait for you there,
Where tears do not flow and where death cannot come
Together we'll dwell in that beautiful home."

From where I am sitting
I hear the clock ticking,
Steadily ticking away.
And while it is ticking it seems to say:
"Tell everybody to watch and pray,
To be ready against that day,
Thankfully walking the narrow
Which leads to life and eternal day,
While I am ticking the time away,
Ticking the precious time away."

J. M. S.

SHORT BIBLE TERM

Beginning Jan. 8 and Ending Feb. 15, 1918

Courses and Teachers Assigned: Abram Metzler, Martinsburg, Pa., The Bible, The Church; S. G. Shetler, Johnstown, Pa., The Minister, The Christian Worker; A. D. Wenger, Fentress, Va., Patriarchs, Prophets, Christ, Apostles; H. B. Keener Harrisonburg, Va., Vocal Music, Hymn Interpretation.

Each of these topics readily resolves itself into sub-divisions, to suit teacher and classes.

Hence, the general topic, "The Bible," can be studied in the various phases of its application to mankind as the Word of God, its human authors, influences under which they wrote, its departments and the various periods of time in which it was written.

"The Church" will be studied in the light of its primitive, mediaeval and modern history; or the principles on which it may be regarded as a soul-saving institution for mankind.

"The Minister" and "Christian Worker" will be regarded as topics taken conjointly in connection with "The Epistles." A special class period will be provided for ministers who may receive special help and be led to a more ready adaptation and deeper consecration for their work in the Church.

The various characteristics of Bible history as set forth in the lives of "Patriarchs," "Prophets," and the "Apostles" with "Christ" as the great central figure, should form the basis for great interest and inspiration in class work throughout the entire term.

In "Vocal Music" and "Hymn Interpretation," the special features designed are instruction in the rudiments of music, practice drills, and the proper expression as applied to congregational singing.

It shall be the aim of the leader of this department to awaken as far as possible in the mind of each student those higher ideals of worship and service in the great field of sacred song.

Board, room, light and heat, per week,	$3.00
Instructor's traveling expenses, per week	.75
Board, per meal,	.20

For further information regarding this term, address L. J. Heatwole, Dale Enterprise, Va.

Eastern Mennonite School,
Harrisonburg, Va.

WANTED

Wanted! A home for a boy of nine and his sister aged 7. Wish to place them into the same family. They are bright, loving children and would gladden the hearts and brighten the home of some childless home. Address the

Mennonite Orphans' Home,
West Liberty, O.

The ultimate object of the Church and the Sunday school is not to educate the mind but to win and to nurture the soul.—Vernon J. Smucker.

ITEMS AND COMMENTS

The destructive side in the automobile industry is revealed, in part, in the recent official report that in Greater New York there were 54 people killed and 1,656 hurt by autos during the month of July. Most of these casualties were attributed to traffic violations.

In the German Catholic Verein, held in St. Louis, Mo., recently, resolutions were passed pledging loyalty to the United States, expressing sympathy with the Pope's peace recommendations, denouncing birth-control propagandists as the enemies to the nation, and laying plans to combat Socialism.

One of the most widely known and most effective labor agitators of the present is "Mother" Jones, now past 87 years of age. Her services are in demand wherever there is trouble and is it desired to bring the striking laborers into a more bitter fighting mood. She ought to be thinking of dying, but instead of that she seems to be absorbed in ways and means of bringing about death to contentment among the laboring classes. For the good of the laboring world it would be well if "Mother" Jones could be kept at some Old People's Home.

Several decisive steps in the direction of national control of the necessaries of life were taken by the President, when he directed that the railroads should give preference to coal shipments to the northwest and when he set a price on coal at the mines in all sections of the United States. While these preparations to bring about effective price regulations are going on people are inclined to suspend judgment as to the wisdom of it, depending upon how successful the powers that be will be in reducing the difference in prices to producers and consumers.

THE BEAUTIFUL LIFE

When you go out in the morning
To begin the work of the day,
Don't neglect the little chances
You will find along your way;
For in lifting another's burden,
And speaking a word of cheer,
You will find your own cares lighter,
And easier for to bear.

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls to you
The moment you have won it.
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each sneer,
Wherever you may meet it.

Remember every kindness done
To you whate'er its measure;
Remember praise by others won,
And pass it on with pleasure;
Remember every promise made,
And keep it to the letter,
Remember those who lent you aid,
And be a grateful debtor. —Sel.

We ought to feel our responsibility in every duty enjoined upon us. So long as we simply do a few things because we have been assigned to certain duties our work will not amount to much.—Hiram Weaver.

CONFERENCE ANNOUNCEMENTS

Kansas-Nebraska

The Kansas-Nebraska Conference meets in annual session at Protection, Kansas, Sept. 5-7, 1917.

Sunday School Conference, Sept. 8 and 9.

Wednesday, Mission Board meeting.

Wednesday evening, Ministerial meeting to arrange Conference program for Thursday and Friday.

Protection is reached by way of Wichita on the Englewood branch of the Santa Fe R. R.

Allen H. Erb,
Secretary

Those coming by rail should notify either H. Baker, D. S. Troyer, or Howard Miller of their coming. We extend a cordial invitation to as many as can to be with us in these meetings. N. E. Ebersole.

Western A. M.

The Lord willing, the Western District A. M. Conference will be held with the Manson, Iowa, congregation on Thursday, Sept. 27, 1917. The Sunday School Conference will be held on Friday the 28th. Ministers' meeting on Wednesday preceding for arrangement of conference work. Those desiring to be met at trains may address D. D. Zehr, Manson, Iowa.

C. A. Hartzler, Sec.

Missouri-Iowa

The Lord willing, the Missouri-Iowa Conference will meet with the brotherhood at Alpha, Minn., as follows:

Tuesday, Oct. 9, the Sunday School and Mission Conference will begin its sessions which will continue to Wednesday evening.

Thursday, Oct. 11, the Church Conference will begin its sessions to continue till Friday or till work is done.

The Business sessions of the Mission Board will be conducted between sessions according to announcements by the chairman during Conference.

Any questions for discussion during conference should be sent to the Secretary earlier than one month preceding conference.

For information or announcement concerning your coming write to Bro. C. J. Garber, Alpha, Minn.

We extend a hearty invitation to all. Let all come with a preparation of heart to receive and labor in harmony with the Lord.

J. R. Shank, Secy.,
Purvis, Mo.

COMING EVENTS

Important Meetings to be Held during the Remainder of this Year

Conferences

Meeting	Place	Time
Franconia		Oct. 4
Lancaster	Lancaster, Pa. (Mellinger's Ch.)	Oct. 5
Washington Co., Md. & Franklin Co., Pa.	Maugansville, Md. (Reiff's Ch.)	Oct. 12
Virginia	Harrisonburg, Va. (Weaver Ch.)	Aug. 31
Missouri-Iowa	Alpha, Minn.	Oct. 9
Kansas-Nebraska	Protection, Kans.	Sept. 7
Pacific Coast		Oct. 25
Western A. M.	Manson, Ia.	Sept. 27

Other Meetings

Sunday School Conference	Kitchener, Ont.	Sept. 3, 4
Bible Conference	Wayland, Iowa	Oct. 16-18

There are two principles in Sunday school work which make it spontaneous: (1) regularity, (2) variety.—N. E. Miller.

BIBLE DOCTRINE

A Treatise on

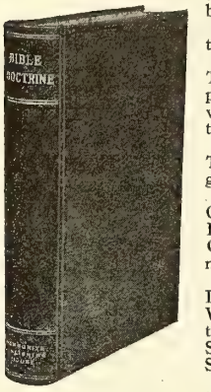
THE GREAT DOCTRINES OF THE BIBLE

pertaining to

God, Angels, Satan, the Church, and the Salvation, Duties and Destiny of Man.

Compiled by a committee appointed by **Mennonite General Conference.** Edited by Daniel Kauffman.

The book is divided into eight parts as follows:



Part I,—God, The Creation, Man, Angels, The Bible, The Lord's Day.
Part II,—Satan, Temptation, Sin.
Part III, — Redemption, The Atonement, Faith, Repentance, Justification, Conversion, Regeneration, Sanctification, Adoption.
Part IV, — The Church, The Ministry, The Congregation.
Part V, — Baptism, The Communion, Feet Washing, Devotional Covering, The Christian Salutation, Anointing with Oil, Marriage.
Part VI,—Obedience, Self-Denial, Worship, Personal Work, Nonconformity to the World, Nonresistance, Swearing of Oaths, Secret Societies, Life Insurance.
Part VII,—Love, Humility, Purity, Hope.
Part VIII,—From Death to Judgment, Hell, Heaven.

The book is printed on substantial white paper. Contains 701 pages. Size 5½x8½ inches. Sent postpaid to any address as follows:

Cloth	**$1.50**
Half Leather	**2.00**
Leather	**2.50**

MENNONITE PUBLISHING HOUSE
Scottdale Pa.

The object of the Sunday school is not to educate a mind but to enlighten a soul.—V. J. S.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 6, 1917 (Gospel Witness Established 1905) No. 23

EDITORIAL

OUR INDIANA MEETINGS

Two years have elapsed since we have given you a similar writeup. At that time, under the caption, "Our Ohio Meetings," we gave to our readers a brief account of the proceedings of the Mennonite General Conference, and of a number of meetings which preceded it. This promises a similar "writeup," only this time the meetings were held in Indiana instead of Ohio.

* * *

For the sake of convenience, and economy in traveling expenses, it has been the custom of committees and of our several Boards to hold a meeting somewhere in the community where the General Conference is held. These meetings are usually held before the time of the General Conference, so that when the time for General Conference arrives there may be no other work before the people save that of Conference problems only. Some of these side meetings have to do with work connected with General Conference, others have not.

* * *

It had been our hope that we might head this "writeup" "Our Virginia Meetings;" but at a very late date, owing to the appearance of infantile paralysis in the vicinity of Harrisonburg, Va., the Executive Committee of General Conference, fearing that this would interfere with the work of General Conference, changed the place from Rockingham Co., Va., to Elkhart Co., Ind. It was a great disappointment, and regrets were heard on every side; but the wisdom of changing the place was not questioned after facts became known, and the hospitality of our hosts was very much appreciated.

* * *

The first committees to meet were the committee appointed by General Conference to arrange the Young People's Bible Meeting topics for 1918 and the committee appointed by the Mennonite Board of Education to consider the advisability of incorporating separately each school under the Board. Both met on Tuesday, Aug. 22. The former committee met at Nappanee, the latter at Goshen. The former committee prepared its list of topics which was presented to the Publishing Committee the day following and accepted by said committee. The latter committee failed to arrive at any definite conclusion, but prepared a temporary plan of relief for the financial conditions of Goshen College.

* * *

On Wednesday there was a meeting of the General Sunday school committee which met at Nappanee to consider a number of vital problems connected with the Sunday school and to prepare its report to General Conference.

* * *

Two more committees met at Nappanee on Thursday. They were the Executive and Publishing committees of the Mennonite Publication Board. A number of important questions pertaining to the interests and condition of literature were considered and much important business was transacted.

* * *

On Thursday evening a very interesting meeting was held at North Main Mennonite Church in Nappanee. The central theme was Literature. Bros. S. C. Yoder of Kalona, Iowa, and S. F. Coffman of Vineland, Ont., discussed a number of problems in the field of literature and Bro. Aaron Loucks followed with a summary of thoughts presented. All went away impressed with the importance of keeping homes and church supplied with the right kind of literature.

A similar meeting was held at Salem Church on Friday evening. This time Brethren A. M. Eash of Chicago, J. R. Shank of Purvis, Mo., and S. G. Shetler of Johnstown, Pa., instructed us with reference to helpful literature for our young people and the influence of literature on home and church. Many fail to realize what there is in these things because they have never given them thoughtful consideration.

* * *

The regular meeting of the Mennonite Publication Board was held at Salem Church. It is encouraging to note the substantial increase, from year to year, of the business done by the Publishing House. With the increasing business there is also an increase in responsibility which we feel more keenly as the years go by. All the officers of the Board and editors of the various periodicals were reelected.

* * *

The Mennonite Board of Education held its annual meeting on Saturday. The work of the Board failed to accomplish what it might have done had it not been for the fact that the Problems Committee failed to get its work completed because of providential hindrances. As it was, there was much business transacted.

* * *

Sunday was a busy day with the churches. There were visiting ministers at the various Mennonite churches in Elkhart County, with special mission programs at Elkhart and at Shore. As we hear reports from the various churches we get the report that inspiring meetings were enjoyed at the several houses of worship. It was a refreshing day of rest which we all appreciated.

* * *

Monday morning found us busy again at Holdeman Church. Two committees were in session there.

One was the Committee on Arrangements for General Conference, the other a committee appointed by the former committee, at a previous meeting, to prepare an address for General Conference considerate of the war situation. It made us feel, more keenly than we had realized before, that a most important session of General Conference was before us. These committee meetings are becoming more and more important, as their work is becoming better understood.

* * *

In the evening we met in Sunday school meeting. It was the first meeting of the kind held under the auspices of the new General Sunday School Committee. Brethren Vernon J. Smucker and S. F. Coffman were the speakers of the evening. Aside from the many helpful thoughts presented we were impressed with increased evidences that the workers were collecting for the coming meeting. Board members and a few others had come the week before, but now there were scores coming who were not connected with any of the Boards or committees. Impressed with the importance of the great work before us, there was a thoughtfulness manifest to a degree that is not manifest in ordinary meetings.

* * *

Tuesday morning. Again we are together in Sunday school meeting. Stirring addresses, a very live interest, a keener realization of the responsibility resting upon Sunday school workers, are the leading features of this meeting.

* * *

Tuesday afternoon. The same meeting, but the line of work is changed. This time it is the General Mission Board that has charge of the work, and the cause of missions is the absorbing theme of the hour. During the afternoon and evening the congregation was held in rapt attention as the live questions in connection with bringing the Gospel to all nations, especially those places where our people have an active part, were discussed.

* * *

During the time when these stirring meetings were in session a number of us were denied the instruction and inspiration which these meetings afforded because of committee work. The committee appointed to draft suitable resolutions on the war situation worked industriously for several days that the action of General Conference may be such as to render effectual service in the way of making our exact position known to the powers that be and of helping our young brethren in this time of stress and trial.

* * *

Wednesday morning found us at the Yellow Creek Church to begin the work of General Conference. For the accommodation of the people in attendance a tent was secured. There were present many brethren and sisters from many states and provinces, representatives from all the Mennonite conferences in the United States, Canada, and India. The mighty issues before us made this a very solemn meeting.

* * *

The moderators, Brethren E. L. Frey and J. K. Bixler, and the secretaries, J. S. Hartzler and S. G. Shetler, were in their places, and performed the duties of their positions well. It means much to look after the details of a large and busy meeting.

* * *

The conference sermon was preached by Bro. D. D. Miller, who based his message on Psa. 119:96. The burden of his message was that we should build upon the entire Gospel, avoiding the "broad-ranged" religion which makes world first and church duties incidental but embracing with all our hearts the whole will of God as applied to us. He dwelt with telling emphasis upon the various issues now confronting us as a Church.

* * *

The Moderator then called upon the following brethren to offer a few thoughts in response to the sermon: N. B. Stauffer, Aldersyde, Alta.; Daniel Kauffman, Scottdale, Pa.; J. S. Shoemaker, Freeport, Ill.; John S. Mast, Elverson, Pa.; P. R. Nissley, Mt. Joy, Pa.; C. D. Esch, Dhamtari, India. The conference sermon was endorsed very heartily, and some timely thoughts presented with reference to present day duties and opportunities.

* * *

The first thing to be brought before the Conference was the report of the committee appointed to examine into the merits and demerits of the compensation laws in force in the several states and the advisability of our people complying with the provisions of the law. An exhaustive report was submitted, showing that the committee had gone to much pains in their research after the facts in the case.

* * *

Following this there was a report of the committee appointed to prepare a statement setting forth our position on the war question. It was an exhaustive statement carefully prepared and, after a careful consideration before Conference, unanimously adopted. It was gratifying to note the unity of thought, even though we all felt that we are facing painful conditions. This was perhaps the most absorbing problem before the Conference, and the large concourse of people included many who belonged to other churches but who were one with us on the military service question.

* * *

An inspiring message from Gal. 6:14 was delivered in the evening by Bro. John W. Weaver of Union Grove, Pa. But this was not the only feature of the evening services that made us feel that we were sitting together in heavenly places in Christ Jesus. The song service, the devotional hour, the many prayers lifted up to God, prepared the meeting for a proper reception of this heaven-sent message which we all appreciated.

* * *

The arrangement for the distribution of visitors for the night was quite thorough and efficient, especially since the time for preliminary arrangements was so short. The brotherhood in Indiana not only proved themselves exceedingly hospitable but demonstrated that they understood how to take care of the crowds.

* * *

Thursday morning found the large tent again filled with people at the opening hour. It was an evidence of the interest taken in the work before us.

* * *

The resolution passed by the Conference defining our position on the subject of military service was signed by the bishops, ministers, deacons, and delegates present. The resolution, with the signatures, was ordered printed at once, so that copies could be

taken home by those attending the Conference. Besides the 20 church officials who signed as representing the sixteen conferences generally recognized as constituting the body officially recognized as "the Mennonite Church"—bishops, ministers, and deacons of other branches of Mennonites signified their oneness with the sentiments of the resolutions by signing the document.

* * *

Brethren Aaron Loucks, D. D. Miller, and S. G. Shetler were appointed a committee to carry the resolutions to Washington, with a special petition to the powers that be that a full liberty of conscience might be granted us. If ever there was a time in the history of the Mennonite Church when we needed to pray mightily to God for help and guidance, that time is now. The brethren left for Washington immediately after Conference adjourned.

* * *

The discussion of the subject, "Foundation for the Unity of the Brotherhood," was opened by Bro. C. A. Hartzler and continued by Brethren Abram Metzler, J. B. Smith, J. S. Mast, and others. The resolution adopted was one that indicated that the Church stands for no unity that is not based on true unity of faith and doctrine. It is with pleasure that we note that with this central ring—no compromise—there is a gradual obliteration of the old line that used to separate the Mennonites from the Amish Mennonites. We rejoice in our present unity, and pray for the time to come when the name "Mennonite" may stand for the same things wherever the name is spoken.

* * *

Thursday afternoon was taken up largely in routine work, such as committee reports and election of officers. These will appear in the official report of the Conference, and we pass them by for the present. Though not so interesting to the masses as the discussion of live themes, this kind of work is a necessary part of conference work, and very important. But we have wondered if it were not a good thing to take half a day at each meeting of General Conference in a divided meeting—one part to consist of official members of Conference to attend to such necessary official business as will not appeal directly to the masses, the other an inspirational meeting attended by all who are not official members of General Conference.

* * *

One of the most impressive features of the Conference was a discussion of the theme, "The Work of the Gospel —the Best We can Give to the Lord." The discussion was opened by Bro. J. N. Kaufman, whose talk abounded with illustrations and practical experiences in India.

* * *

A very impressive scene was presented on Thursday afternoon when the young brethren of draft age came into the tent, the line reaching from one side of the tent to the other. Tears flowed freely as the congregation sang, "God will take care of you."

* * *

The following is the organization for our next General Conference: Moderator, S. G. Shetler; Assistant Moderator, S. C. Yoder; Secretary, J. S. Hartzler; Assistant Secretary, Simon Gingerich; Treasurer, D. G. Lapp.

* * *

It is the writer's regret that he was not able to be with the meeting the second day. We are glad, however, that the word brought by others telling of the interesting and important features of the meeting was all of the assuring kind.

* * *

If we were permitted to offer a word of adverse criticism it would be this: that all the work was crowded into two days instead of three. The expense of being together three days is but very little more than to cut the time to two. An extra day would have given time for greater deliberation on the important measures before Conference. For example: we understand that the report of the dress committee was read, and adopted with very little discussion. In the report the reading is probably the same that it would have been had there been a half day's discussion. But the discussion would have brought out some practical thoughts that would have meant much in the way of enlightening the several thousand workers there and sending them back home with a greater feeling of responsibility in the work of keeping the Church on the full Gospel platform. Another illustration: Personally the thought was everywhere expressed that the brotherhood in Virginia deserve the lasting gratitude of the Church at large for the way in which they had arranged for the General Conference, and regrets were many that circumstances deprived them of the privilege of caring for the Conference as they had planned. This feeling found no recognition in the action of General Conference. Whose fault was it? No one's, in particular. We all felt the same way; but in the rush of business it was overlooked. These are but a few illustrations showing the importance of being deliberate in every important meeting. We join in the hope, expressed by others, that by the time our next General Conference is held, we will all be of a mind—staying together until the work is done.

* * *

One of the noticeable features of Conference is the fact that the careful work is being more and more looked after by committees. This is as it should be. A small group of workers can do more careful work that a houseful of people. Along with this we should also be careful that there be no committee railroading of important matters through Conference without that body knowing exactly what is before it. It ought to be the work of the committee to shape matters so that the Conference may be able to grasp the more clearly what is brought before it. It is always safe to insist that matters brought before Conference shold be clearly set forth and deliberately and prayerfully examined before the meeting is asked to pass upon them. Rather than pass anything hastily, you had better lay it over and give the people time for sober reflection.

* * *

We were impressed with the number of new faces seen in Conference. As the older ones are passing away a younger generation is rising to take their places. It is well that the younger ones are called before the older ones are super-annuated. The fact of this change is evident when it is remembered that in the new organization there are several brethren who but a few years ago would have been voted "too young." We are glad for

(Continued on page 429)

MENNONITES ON MILITARY SERVICE

A Statement of Our Position on Military Service as Adopted by The Mennonite General Conference, August 29, 1917

Inasmuch as present war conditions call for an official utterance from our Church, we, the bishops, ministers, deacons and delegates of the Mennonite Church in General Conference assembled at the Yellow Creek Church, near Goshen, Indiana, Aug. 29, 1917, representing sixteen conferences in the United States, Canada, and India, desire to present the following as an expression on the doctrine of nonresistance as applied to present conditions brought on by the world war now raging.

Our Position Defined

As followers of the Lord Jesus Christ, the Prince of Peace, we interpret His command, "Resist not evil," by His other teachings on this subject; viz., "Love your enemies." "Do good to them that hate you." "Pray for them which despitefully use you and persecute you." "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight." "All they that take the sword shall perish with the sword." The Bible also teaches us not to avenge ourselves (Rom. 12:17-21), that "the weapons of our warfare are not carnal" (II Cor. 10:4), and that "the servant of the Lord must not strive" (II Tim. 2:24). Believing that the children of God should imbibe and practice these teachings, we hold that Christian people should have no part in carnal warfare of any kind or for any cause. Our attitude on the question of military service is correctly stated in that clause of the Selective Draft Law enacted May 18, 1917, which provides for exemption for members of every church "whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein." We deeply regret, however, that this exemption is practically nullified (save in the matter of bearing arms) in the further provision empowering the government to impress nonresistant people into non-combatant service.

In our Confession of Faith, adopted at Dortrecht, Holland, in 1632, the position of our church is defined as follows:

> "Regarding revenge, whereby we resist our enemies by the sword, we believe and confess, that the Lord Jesus has forbidden His disciples and followers all revenge and resistance, and has thereby commanded them not to 'return evil for evil, nor railing for railing'; but to 'put up the sword into the sheath,' or, as the prophets foretold, 'beat them into plowshares.' Matt. 5:39, 44; Rom. 12:14; I Pet. 3:9; Micah 4:3.
>
> "From this we see, that, according to the example, life, and doctrine of Christ, we are not to do wrong, or cause offense or vexation to any one; but to seek the welfare and salvation of all men; also, if necessity should require it, to flee, for the Lord's sake, from one city to another, and suffer the 'spoiling of our goods,' rather than give offense to any one; and if we are struck on our "right cheek, rather to turn the other also' than to revenge ourselves or return the blow. Matt. 5:39, 10:23; Rom. 12:19.
>
> "And that we are, besides this, also to pray for our enemies, comfort and feed them, when they are hungry and thirsty, and thus by well doing convince them and overcome the evil with good. Rom. 12:20, 21.
>
> "Finally, that we are to do good in all respects, 'commending ourselves to every man's conscience in the sight of God,' and according to the law of Christ, do nothing to others that we would not wish them to do unto us.—II Cor. 4:2; Matt. 7:12; Luke 6:31."—Article 14, Page 25.

This position has been uniformly held by our forefathers from Reformation times and their loyalty and devotion to their faith is attested by their suffering, even to the extent of martyrdom and banishment by those governments enjoining military service upon their citizens, and for which cause they gratefully accepted the hospitality and the guarantee of religious liberty of this land, historical records bearing ample witness to these facts.

In relation to governments we believe that every child of God, besides being a citizen of the Heavenly Kingdom (John 18:36; Phil. 3:20), should also be in subjection to civil governments (Rom. 13:1-5; Tit. 3:1; I Pet. 2:13-17). Even laws which may seem unwise and unjust should be submitted to uncomplainingly and no thought should be entertained of doing anything but comply with all that they ask of us—unless they prescribe conditions contrary to the Gospel; in which case we should meekly but faithfully stand true to the principles of the Gospel, even if the consequences entail suffering. This position has been exemplified by the apostles (Acts 5:29) and our early church fathers.

Past Favors Acknowledged

It is with grateful hearts that we recount the favors and considerations accorded our people in the past. In the days of William Penn our fathers accepted his invitation to immigrate to this land where they might enjoy the freedom of conscience in religion and exemption from military service. These benefits were later confirmed to them by the Constitution of the United States and by State Constitutions. We rejoice that freedom of conscience is thus recognized by the laws of our land. We appreciate the exemption accorded our brethren, both in the North and in the South, during the Civil War, when once their position with reference to war became fully known. We still have among us brethren who suffered for conscience's sake during that period, but recall with much gratitude the freedom from military service which that exemption secured for them.

We are grateful for the exemption clause for non-resistant people in the new Selective Draft Law, and hereby express the hope that when the powers that be fully understand our position with reference to military service, this clause referring to non-combatant service may be accordingly modified.

Our Standard

We acknowledge with deep humiliation that not all of our people have lived in full conformity with the Gospel standard or consistent with our profession of a holy life. Some, contrary to the teachings of the Church, have been entangled in politics, in commercialism, in pleasure-seeking, and in other forms of worldliness; but it should be borne in mind that such conduct has been without regard to the express wish and teaching of the Church. The Mennonite Church having continually stood for the surrendered life, a consistent separation from the world, and an attitude of peace toward all men, we call upon our people to bear in mind our obligations (Eph. 4:1) that in all places they may be known by the Scriptural designation—"A peculiar people, zealous of good works."

The Present Issue

Recognizing with gratefulness the consideration given our religious convictions, as previously stated, we take this opportunity of giving expression of our attitude concerning the issue as it now confronts us. As a Christian people we have always endeavored to support the government under which we lived in every capacity consistent with the teaching of the Gospel as we understand it, and will continue to do so; but according to this teaching we cannot participate in war in any form; that is, to aid or abet war, whether in a combatant or non-combatant capacity. We are conscious of what this attitude, under existing circumstances, may mean. No one who really understands our position will accuse us of either disloyalty or cowardice; for our record has proven our submissiveness to the powers that be, and to maintain our position under present conditions requires greater courage than to accept non-combatant service. But believing as we do, that any form of service under the military arm of the government means responsibility, either directly or indirectly, for the taking of human life and other destructive acts of war, we cannot consistently do otherwise than hold aloof from every form of military service. Our people have at all times refrained from voluntary enlistment for service in any form under previous military laws, and for us now to accept service under the military arm of the government, would be equivalent to a denial of the faith and principles which we have held as vital to our spiritual wellbeing and eternal salvation.

We appeal to the President of the United States and all others in authority to bear with us in this attitude and not to construe our position as a lack of appreciation for past favors or as an act of disloyalty; also to grant unto us full liberty of conscience and the free exercise of our faith.

Recommendations

1. **To the Brotherhood.**—We recommend that in humility we seek at the throne of grace the blessings which others have sought to secure through the power of the sword. That we continue our prayers in behalf of the rulers of our land and all others in authority, continue to pray for the peace of nations; that we maintain a calmness of mind and heart that naturally accompanies a trust in God; that we refrain from uncharitable criticism in any form, and avoid heated controversy with those who do not agree with us on points of doctrine, missing no opportunity of complying with the Scriptural injunction of returning good for evil.

2. **To Our Brethren Liable for Military Service.**—We recommend that they comply with every requirement of the government, availing themselves of every opportunity to present their claims for exemption, exercising care that they do not commit any acts that could be rightfully interpreted as desertion or treason—and at the time when they receive the summons to enter the military service, they present themselves to the authorities and meekly inform them that under no circumstances can they consent to service, either combatant or non-combatant, under the military arm of the government, citing them to the fact that they are members of a church whose creed and principles forbid them to have part in war in any form, and that their consciences coincide with this position; submitting to any penalty the government may see fit to inflict, trusting the Lord for guidance and protection.

3. **To Our Conferences and Congregations.**—We recommend that they make every provision for the wellbeing of our brethren who may be called upon to suffer on account of their faith as a result of this trying situation. While we expect an attitude of submission and loyalty on the part of our members, we should not deal harshly, but charitably and with consideration, with our brethren who may be put to the test in these days of trial.

With a fervent prayer to Almighty God that He may bless and so direct the rulers of our land that we may lead a quiet and peaceable life, in the full exercise of our religious convictions; that we, as His children, may be faithful to and contend earnestly for the faith once delivered to the saints; that God in His wise providence may overrule all to the glory of His name and the strengthening of His cause among men, we humbly subscribe our names to these declarations and pledge our powers in devotion to the principles herein set forth.

Bishops

L. J. Heatwole, Dale Enterprise, Va.
Sanford C. Yoder, Kalona, Ia.
Andrew Shenk, Oronogo, Mo.
A. J. Steiner, North Lima, O.
T. M. Erb, Hesston, Kans.
J. S. Mast, Elverson, Pa.
David Garber, Lyndhurst, Va.
J. C. Driver, Garden City, Mo.
Peter Kennel, Strang, Neb.
D. H. Bender, Hesston, Kans.
J. E. Zimmerman, Wood River, Neb.
J. M. Kreider, Palmyra, Mo.
Daniel Kauffman, Scottdale, Pa.
S. E. Allgyer, West Liberty, O.
S. F. Coffman, Vineland, Ont.
Elias L. Frey, Wauseon, Ohio
D. D. Miller, Middlebury, Ind.
E. B. Stoltzfus, Hudson, Ohio
Lewis Shank, Broadway, Va.
Benj. Weaver, East Earl, Pa.
Noah E. Miller, Springs, Pa.
John Nice, Morrison, Ill.
John Blosser, Rawson, Ohio
C. A. Hartzler, Tiskilwa, Ill.
J. A. Ressler, Scottdale, Pa.
S. Gingerich, Wayland, Ia.
N. B. Stauffer, Aldersyde, Alta.
D. G. Lapp, Roseland, Neb.
E. A. Mast, Kokomo, Ind.
Menno Esch, Mio, Mich.
Aaron Loucks, Scottdale, Pa.
Peter R. Nissley Mt. Joy, Pa.
J. M. Shenk, Elida, Ohio
Jonathan Kurtz, Ligonier, Ind.
E. S. Hallman, Grand Bay, Ala.
Jacob K. Yoder, Wellman, Ia.
A. I. Yoder, West Liberty, O.
I. S. Mast, Minot, N. Dak.
D. A. Yoder, Elkhart, Ind.
Abr. Metzler, Martinsburg, Pa.
J. S. Shoemaker, Freeport, Ill.
S. G. Shetler, Johnstown, Pa.
Jacob K. Bixler, Elkhart, Ind.
S. J. Swartzendruber, Bay Port, Mich.
J. S. Gerig, Smithville, Ohio
D. J. Johns, Goshen, Ind.
John Garber, Goshen, Ind.
D. Burkholder, Nappanee, Ind.

Ministers

Silas L. Weldy, Wakarusa, Ind.
E. D. Hess, Masontown, Pa.
L. J. Miller, Garden City, Mo.
H. F. Reist, Scottdale, Pa.
O. S. Hostetler, Topeka, Ind.
C. F. Derstine, Eureka, Ill.
H. W. Stevanus, Sherkston, Ont.
Harvey Freisner, Vistula, Ind.
J. A. Heatwole, La Junta, Col.
Paul E. Whitmer, Bluffton, O.
J. L. Hershberger, Wellman, Ia.
David D. Miller, Kalona, Ia.
John L. Stauffer, Altoona, Pa.
Oscar Burkholder, Breslau, Ont.
Peter Ropp, Pigeon, Mich.
Isaiah W. Royer, Orrville, O.
N. A. Lind, Medina, Ohio
D. Hostetler, Weilersville, O.
J. B. Hartzler, W. Liberty, O.
J. S. Hartzler, Goshen, Ind.
C. A. Graybill, Schellburg, Pa.
John W. Hess, Palmyra, Mo.
E. M. Detwiler, Calla, Ohio
Ed. Miller, Elk Lick, Pa.
Ben B. King, Ft. Wayne, Ind.
S. E. Graybill, Freeport, Ill.
John D. Miller, Louisville, O.
A. G. Heishman, Broadway, Va.
C. K. Brenneman, Canton, O.
C. D. Yoder, Windom, Kans.
J. S. Martin, Dayton, Va.
Peter Garber, Cazenovia, Ill.
A. M. Eash, Chicago, Ill.
I. B. Witmer, Leetonia, Ohio
Wm. Jennings, Concord, Tenn.
C. Z. Yoder, Wooster, Ohio
J. W. Christophel, Wakarusa, Ind.
Ezra B. Yordy, Eureka, Ill.
J. S. Horner, Greentown, Ind.
Jos. H. Byler, Belleville, Pa.
J. R. Shank, Purvis, Mo.
H. R. Buckwalter, Palmyra, Mo.
M. H. Shantz, New Hamburg, Ont.
D. B. Kauffman, Kenmare, N. D.
A. H. Leaman, Chicago, Ill.
D. J. Fisher, Kalona, Ia.
J. D. Mininger, K. C., Kans.
E. F. Hartzler, Marshallville, O.
P. R. Lantz, Marshallville, O.
Henry Weldy, Wakarusa, Ind.
Aaron Eberly, Dalton, Ohio
C. D. Esch, Dhamtari, C. P., India
H. R. Schertz, Metamora, Ill.
Daniel J. Wyse, Archbold, O.
P. E. Brunk, Delphos, Ohio
Noah Mack, New Holland, Pa.
George D. Ross Elida, Ohio
Peter Unsicker, Tuleta, Texas
A. W. Hershberger, Kent, O.
L. A. Blough, Holsopple, Pa.
John E. Hartzler, Goshen, Ind.
A. L. Buzzard, Metamora, Ill.
J. N. Kaufman, Dhamtari, C. P., India
I. R. Detweiler, Goshen, Ind.
Amos Gingerich, Versailles, Mo.
B. B. Stoltzfus, Lima, Ohio
Peter Boshart, Milverton, Ont.
J. M. Brunk, Wichita, Kans.
Niles M. Slabaugh, Greentown, Ind.
S. D. Grieser, Archbold, Ohio
J. W. Weaver, Union Grove, Pa.
F. J. Gingerich, Beaver Crossing, Neb.
Calvin Mast, Millersburg, Ohio
J. Y. King, West Liberty, O.
J. A. Good, Webb Summit, O.
Y. C. Miller, Shipshewana, Ind.
J. J. Miller, Shipshewana, Ind.
A. M. Shank, Nampa, Idaho
D. F. Driver, Versailles, Mo.
L. J. Johnston, Cherry Box, Mo.
C. A. Shank, Wakarusa, Ind.
A. B. Snyder, Preston, Ont.
A. S. Miller, Spencerville, Ind.
J. H. Moseman, Lancaster, Pa.
S. H. Miller, Sugar Creek, O.
Jonas Loucks, Nappanee, Ind.
R. L. Hartzler, Topeka, Ind.
J. J. Warye, West Liberty, O.
S. W. Sommer, Fairville, Mich.
L. W. Yoder, Nappanee, Ind.
A. C. Good, Sterling, Ill.
J. B. Smith, Elida, Ohio
C. J. Garber, Alpha, Minn.
Jonas D. Yoder, Belleville, Pa.
Levi Plank, Bellefontaine, Ohio
Silas Yoder, Goshen, Ind.
J. H. McGowan, Nappanee, Ind.
D. D. Troyer, Goshen, Ind.
John H. Bare, Nappanee, Ind.
Henry Rychener, Pettisville, O.
A. Nusbaum, Middlebury, Ind.
Amos S. Cripe, LaGrange, Ind.
W. B. Weaver, Elkhart, Ind.

Deacons

J. R. Brunk, Windom, Kans.
E. N. Eby, Lititz, Pa.
A. S. Landis, Goshen, Ind.
Menno J. Yoder, Topeka, Ind.
J. C. Frey, Archbold, Ohio
J. V. Fortner, Dakota, Ill.
M. Wideman, Pigeon, Mich.
Menno Steiner, Fairview, Mich.
H. D. Heller, Witmer, Pa.
Noah Weaver, Foraker, Ind.
S. J. Schmucker, Nappanee, Ind.
J. C. Lugibill, Graybill, Ind.
E. D. Yoder, West Liberty, O.
D. H. Coffman, Goshen, Ind.
A. I. Hartzler, Orrville, Ohio
J. G. Wenger, Hesston, Kans.
J. I. Weldy, Wakarusa, Ind.
S. P. Good, Elida, Ohio
Sam Smeltzer, Wakarusa, Ind.
F. J. Martin, Ft. Wayne, Ind.
H. B. Weaver, Goshen, Ind.
Henry T. Nice, Morrison, Ill.
John Emmert, Topeka, Ind.
Jos. Mishler, Clarksville, Mich.
Jas. J. Mishler, Shipshewa, Ind.
Ira S. Johns, Goshen, Ind.
Noah W. King, Amboy, Ind.
J. C. Hershberger, Middlebury, Ind.
Melvin D. Lantz, Topeka, Ind.
H. V. Albrecht, Tiskilwa, Ill.
G. L. Bender, Elkhart, Ind.
Jonas Brubaker, Elkhart, Ind.

Lay Delegate

D. S. Weaver, La Junta, Colo.

We, the undersigned, bishops, ministers, and deacons of several other branches of the Mennonite Church, while not affiliated in conference relations with those whose names are signed to the above document, most heartily endorse this as a statement of our position on the doctrine of non-resistance.

S. J. Swartzendruber, Bay Port, Mich.
E. G. Swartzendruber, Wellman, Ia.
J. S. Troyer, LaGrange, Ind.
C. L. Ressler, Nappanee, Ind.
A. F. Wiens, Chicago, Ill.
B. F. Esch, Washington, Ill.
C. N. Amstutz, Apple Creek, O.

Mennonite Brethren in Christ

A. B. Yoder, P. E., Elkhart, Ind.
C. K. Curtis, Pastor, New Paris, Ind.
H. M. Metzger, Pastor, Elkhart, Ind.
D. W. Hunsberger, Deacon, Elkhart, Ind.
Wm. Moyer, Deacon, Elkhart, Ind.

Defenceless Mennonites

C. R. Egli, Bishop, Chenoa, Ill.
E.M.Slagle, Pastor, Pioneer, O.
D. N. Claudon, Deacon, Meadows, Ill.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE SECRET

One day in huckleberry time, when little Johnny Flails
And half a dozen other boys were starting with their pails
To gather berries, Johnny's pa in talking with him said
That he could tell him how to pick so he'd come out ahead.

"First find your bush," said Johnny's pa, "and then stick to it till
You've picked it clean. Let those go chasing all about who will
In search of better bushes; but it's picking tells, my son.
To look at fifty bushes doesn't count like picking one."

And Johnny did as he was told, and sure enough, he found
By sticking to his bush while all the others chased around
In search of better picking 'twas as his father said;
For while the others looked he worked, and so came out ahead.

And Johnny recollected this when he became a man,
And first of all he laid him out a well-determined plan.
So while the brilliant triflers failed with all their brains and push,
Wise, steady-going Johnny won by "sticking to his bush."—Selected.

THE CHRISTIAN FAMILY

By Oliver H. Zook.

For the Gospel Herald.

I. God's Order

One of the most important matters having to do with the work of the Lord in this age—indeed has been in all ages—is the order of family relations.

The Christian family is an institution of heavenly origin. It was the first institution of God on earth. It shines out above all other things as God's witness of His love and mercy and power to the people of the world.

Our family relations have all been planned in the Master-mind of God Himself. A very careful reading of Eph. 5:22-33; 6:1-9 will give any sober, thoughtful child of God food for serious meditation. The common expression, "Marriage is a failure," is absolutely false. We have no doubt but that it has proven a failure in certain cases, but never when it was "in the Lord."

Marriage was appointed for man before the fall. It was only after man had trampled under foot the commands of God that the home failed. But always when man regarded the commands of the Lord as sacred, the home has proven to be in reality a foretaste of heaven.

It is our Christian duty as homemakers to know the order in which God has placed responsibility upon each member in the home. A failure to know and obey this standard has caused much unnecessary suffering. Implicit obedience to God's plan has made the Christian home the happiest place on earth. Knowing this, it is important that strict heed be paid to the commandments of God which have been recorded in His Word in regard to the sacred relations of the home. God has always been a God of order. Every child of God will readily admit this. No organization of any kind can exist without some definite set of rules. "A place for everybody and everybody in his place," will hold good in the home as well as anywhere. In a series of short articles following this, different phases of the Christian home will be discussed. Next week, **"The Christian Wife."**

Belleville, Pa.

HEAVEN AT HOME

We sometimes sing, "Heaven is my home." Too few of us rise to our Christian privileges and make this a present fact. It is our privilege, literally, to look into our homes and say of them, "Heaven is my home." Have not our bodies been termed the temples of the Holy Ghost? Has not Christ promised to be with us to the end? With Christ recognized as our Elder Brother and Head of our home, with the Holy Ghost enthroned in our hearts, with the Bible held sacred as occupying first place in our libraries, with an atmosphere of true piety and devotion in every department of the home, why should it be considered out of place to speak of having "a heaven on earth?" We understand, of course, that this is but a temporary arrangement, that the best and holiest of earth is but a foretaste of better things to come; that after we have exchanged mortality for immortality, robes of flesh for glorified bodies, and entered the "house not made with hands, eternal in the heavens" we will then be in a heaven-home which beggars all description; but this vision of our long home will help us to bring ot the heavenly light and glory into our temporary dwelling places.

There is one truth which we do not want to get away from and that is that human nature is depraved. In selecting literature for our children we want to be careful that we do not give them the kind that feeds this depraved nature.—J. R. S.

THE QUEST FOR HAPPINESS

Among the Indians of Guatemala, who possess many remarkable traditions, a legend has been preserved which might form a theme for the poet or the moralist. At the foot of Mount Sucareb lies a lake, placid and beautiful in its solitude. At a certain season of the year, there come to the surface—so says a tradition—a huge, glittering, gold-maned serpent, and a water-maiden, who is the counterpart of the Lorelei. Her singing has an irresistible charm to draw the casual listener, who is promptly seized by the golden serpent and dragged down to the lake's bottom. There he is delivered to a giant, who is the guardian of a secret treasure hidden in a cave. What that treasure is no one knows; but it is something for which all men seek. Some believe it to be a mass of priceless jewels; others aver that it is a charm which is capable of curing all human ills. But the oldest and wisest of the tribesmen wag their heads knowingly and say that the hidden treasure, which no human power has ever succeeded in grasping, is happiness, and that the great deity who directs the lives of men has placed it beyond their reach. All through the ages men have sought for it but failed to grasp it, and many have perished in the attempt.

It is only an old heathen legend, yet it pictures the ceaseless search for happiness which has gripped the human heart ever since time began—a search in which love and wealth are the lures that woo to danger and even death. Those who are wiser and whose understandings have been enlightened know that happiness comes unmasked to him who serves God and his fellow men, and who makes his life a blessing to others. To such a one there comes, some day, an experience like that of the humble tiller of the soil who, having been true and faithful, helpful and kind, found happiness standing beside him at the plow, a serene and comforting heavenly comrade. Both are legends and strangely beautiful, but our own hearts tell us which of the two has the real charm of spiritual truth.—The Christian Herald.

The great central theme of Christian teaching is **The Word.** That is what we hold most prominent. We may, at times, be mistaken as to method, but that is a slight matter as compared with being mistaken as to the Word.—N. E. Miller.

Culture may be all right in its place; but if you undertake to substitute that for the Holy Ghost you will get left.—S. C. Yoder.

Method means doing things in the most natural way.—S. F. C.

Sunday School

For the Gospel Herald.

Lesson for Sept. 16, 1917—Dan. 3:1-30

THE FIERY FURNACE

Golden Text.—When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.—Isa. 43:2.

Introductory.—The sturdy qualities of Daniel are also to be found in the character of his three associates. Under the leadership of Daniel they proved themselves faithful in the very shadow of death. We are not told where Daniel was at the time these three men of God went through the fire. Possibly he was in some distant part of the kingdom not affected by this decree, or he may have been on a bed of affliction, at the point of death. No matter where he was at this time, we know from what he did before or after that had he been present at the time his companions were thrown into the furnace that he would have probably been among their number. There was about each of them a never-flinching devotion to the right that made them proof against wiles of the devil. Considering the world's present unrest and the consequent trials of Christian people, we consider the present lesson a very timely one.

The Offence.—Nebuchadnezzar had made a great image and issued a decree that all men should bow down and worship it. Now it must have tickled the vanity of this heathen king to see the officers in all parts of his kingdom come together to have a part in the dedication services and all the multitudes bow down before the image and worship the king. But there was a serious break in the performances—there were three (Shadrach, Meshach, and Abednego) who refused to bow before the image. Great was the wrath of the king. They were reminded fiercely that unless they would bow down very humbly and worship the king and his image that they would be cast into the furnace of fire. But they would not yield. They worshiped but one God, the true and only God, and could not worship any other.

In the Furnace of Fire.—Nebuchadnezzar was furious. That these impudent Jews should have the hardheadedness to withstand him before whom all men trembled for fear was hardly believable. And yet that was what they had done. Their answer was significant; "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." With them it was not a matter of defiance to earthly authority but of faithfulness to their heavenly King. They could think of no other course but to be true to Him, no matter what would happen. The king ordered the furnace to be made seven times hotter than usual; he was going to show them who was in authority and make of them a fearful object lesson of what it means to disobey the king. Everything being in readiness, these men were cast into the fire, and it was thought that of course they would be instantly consumed. What was the astonishment of the king, therefore, when he learned that the fire had absolutely no effect upon them. Their faith and prayer were sufficient to protect them against all harm, and when they came out they did not have so much as the smell of fire upon them.

The Troubled King.—For once the king was defeated in his efforts. He had come in contact, not with an unfaithful people, but with the God of Israel to whom if the people had remained faithful, neither Nebuchadnezzar nor any other potentate would have been able to overcome them. While Nebuchadnezzar had conquered a nation, he was not able to overcome the most insignificant subjects of the nation when they put their trust in Him.

The king's attitude was no longer one of fury. He was astonished and troubled. "Did not we cast three men bound into the midst of the fire?" "True, O king." "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the fourth is like the Son of God." How did he get the idea that it was the Son of God? The whole matter was miraculous, and the God of heaven revealed Himself with a clearness that even this wicked king could see. Besides, it is altogether probable that these faithful witnesses had testified of the true religion, including the coming Redeemer, and that Nebuchadnezzar was compelled to witness to the truth of this. It is also significant that wherever we are, whatever may be our trials and our dangers, if we are faithful to Him we have the Son of God with us. "If God be for us, who can be against us?" Shadrach, Meshach, and Abednego, were drawn tenderly out of the fiery furnace, all thought of punishing them was abandoned, and it is safe to say that even Nebuchadnezzar was moved to give greater reverence to the God of Israel than to the image which he had so blasphemously set up.

Have we the mind of Shadrach, Meshach, and Abednego?—K.

"Teach me to feel another's woe."

Our Young People

SONGS THAT LIFT.—Isa. 12

Topic for September 16

MOTTO

"Jehovah is my strength and my song."

THE STUDY HOUR

I. **Our Topic.**—There is no doubt in the minds of men concerning the power of song. But just as there is power that works in the direction of evil, as well as good, so the power of song may lift up humanity or degrade them according to what Spirit is found in its sentiment.

If we make the sentiment of our song like the motto we have chosen; if Jehovah is the ruling element in our singing, there is no question as to the uplifting influence it will have in our life as we are exercised by it. But if the sentiment or moving power of song is at all from the spirit of the world and its prince, there is sure to follow a lowering of standards and a leading away from God in all that are affected by it.

It then becomes the duty of every Christian to look into the nature of the songs that are sung. If they are not such as can stand the searchlight of the inspired Word, they are likely to have the inspiration of the pit. Songs inspired from the pit are sure to defile those who heed the sentiment which they express.

Songs that have no religious cast whatever are liable to be dangerous to handle. Among this class we find patriotic songs, love songs, and songs appealing to sensual pleasures. Very few songs of patriotism have the Bible standard of patriotism which makes God the supreme law-giver and object of adoration. Love songs usually have the element in them that feeds the sensual without the resignation and holy devotion that is found in those who take God into all their councils in life. No song is fit to be used by Christian people which encourages the spirit of the dance, or the indulgence in any carnal gratification as the end of its enjoyment.

II. **The Text, Isa. 12.**—This is a song of praise to God for His wonderful deliverance of Israel. It has been made a means of uplift to Israel in the days of Isaiah, and in all the times since Isaiah. It is a means of inspiration to us as we read the remarkable promises and by faith grasp the wonderful salvation of God toward His people in all ages. It could not but be a wonderful instructive song in the day when Israel sings it in the full light of its realization.

PERSONAL THOUGHTS

Let my songs be such that inspire the highest thought and the emotions of devotion to my Maker. May they in no way lead others into the spirit of the evil of the world and ungodliness.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Sing.**
2. Songs that We Love to Sing.

For Young People—

1. Songs that Have Helped Me.
2. Songs to Avoid.

For Older People—

1. Misuse of Sacred Song.
2. History of a Song.
3. Songs in Season.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, SEPT. 6, 1917

COMMITTEE REPORT

One of the absorbing topics of the day is the attitude of our young brethren who are liable for military service and the possible attitude of our government toward them. As noted on another page, a committee was sent to Washington to lay the matter before the authorities. This committee had a very satisfactory interview with Secretary of War Baker. We publish a brief report of their work on last page of this number of the Gospel Herald, and hope to be able to print further explanations from them next week. We praise God for what they have accomplished and hope for a full recognition of our conscientious scruples on the military service question. See letter on last page.

In reading the editorial "write-up" of the General Conference, you will notice that Bro. Daniel Kauffman, Editor of the Gospel Herald, was absent during the last day of the Conference. The explanation for his absence will be found in the obituary columns. Baby John had not been well at the time Bro. Kauffman left home, but owing to the funeral of his brother in Missouri, and the occasion of the General Conference in which problems of extremely important interest to the Church were to be considered, we all felt that he should obey the call of evident duty. News from home was not reassuring, and Bro. Kauffman left Indiana on Wednesday evening, arriving at home the next day. Baby slowly weakened, and on Saturday afternoon passed thru the valley of the shadow. The family has the sympathy of their many friends. —R.

Field Notes

Bro. C. A. Graybill of Schellburg, Pa., spent part of a day at Scottdale recently while on the way home from General Cnference.

Bro. and Sister Wm. Jennings of Concord, Tenn., were present in the Indiana meetings—the only representatives of the Church in Tennessee.

Bro. J. K. Lehman, who during the past year has rendered faithful service among the brotherhood in Oregon, expects, D. V., to return to his former home in Alberta. His address after Oct. 1 will be Mayton, Alberta. He speaks well of the work in Oregon.

Bro. Noah D. Showalter of Broadway, Va., spent a few hours with us last Monday. He is visiting a number of communities in western and central Pennsylvania in the interests of the new school at Harrisonburg, Va.

Brethren Benjamin Weaver, P. R. Nissley, N. H. Mack, J. H. Mosemann, J. W. Weaver, E. N. Eby, Simon Hess, H. L. Heller, Henry Hershey and S. H. Musselman, all from Lancaster Co., Pa., were among the visitors at the General Conference last week.

Many who attended the General Conference were glad to see Bro. D. F. Driver of Versailles, Mo., in attendance. His locks are gray from the 81 years he has passed in his earthly pilgrimage, but his heart is still young and his spirit valiant in the Master's warfare.

Kansas-Nebraska Conference. — An interesting program of the various meetings connected with the Kansas-Nebraska Conference, to be held near Protection, Kans., Sept. 5-9, is before us. The missionary spirit is evident from the fact that the work begins with a Mission Board meeting on Wednesday and closes with a missionary program on Sunday.

Bro. T. K. Hershey sends us the following: "A few lines to let you know our steamer, the "Vauban," arrived safely at Bahia, 4281 miles from New York." That means that our missionaries are well on the way to South America, and that the next number of the Gospel Herald may tell of their safe arrival at Beunos Aires.

Sunday School Meeting.—We are in receipt of a program of the third biennial Sunday school meeting to be held at Metzler's Church, Lancaster Co., Pa., Sept. 15, 1917. The work is to open with a sermon on the Golden Rule by Bro. Benjamin Weaver and close with a missionary sermon by Bro. Amos Myers.

Among the Virginia brethren who attended General Conference last week were the bishop brethren, Lewis Shank, L. J. Heatwole, and David Garber, also Brethren J. S. Martin, A. G. Heishman, Noah D. Showalter and Bro. and Sister Henry Blosser. It is our hope that we may meet many more Virginians, on Virginia soil, at the next General Conference.

Northwest Canada was represented at the General Conference last week by Bro. Norman Stauffer. Aside from his religious duties, Bro. S. has recently taken the important step of choosing some one to share his burdens and multiply his joys. Bro. and Sister Stauffer were both at the conference, and have the best wishes of many friends in many places.

Bro. Clayton A. Graybill of Schellburg, Pa., preached at the Holdeman Church near Wakarusa, Ind., on Aug. 26, in the morning and Bro. Daniel Kauffman in the evening. Bro. J. M. Kreider of Palmyra, Mo., filled the evening appointment at Yellow Creek. At Olive the morning service was in charge of Bro. J. R. Shank and in the evening Bro. S. G. Shetler preached at

the same place. Brethren J. L. Stauffer and J. B. Smith had charge of the service in Chapel Church in the evening.

The brethren, Elias Walter of Letcher and Elias Walter of Frankfort, both of the Hutterian Mennonites in South Dakota, stopped off at Scottdale on their way homeward from Washington, D. C., on August 30. They are under the impression that their conscientious position on the question of military service will be largely respected by the Government, and if anything be laid upon them for their refusal to do noncombatant military service, it will not be of a serious nature. They proceeded on their trip on August 31.—H.

Correspondence

Minot, N. D.

Dear Herald Readers:—Greeting of love to you all. God the "giver of all good and perfect gifts" is mindful of us continually. Weather is mostly warm and continues dry with the exception of a good shower two weeks ago and another on the 20th, to freshen things up a little.

On Sunday Aug. 19, baptismal services were held at the Fairview Mennonite M. H. near Surrey, at which time 8 precious young souls sealed their vow with God by water baptism. May their lives be of a real service to their Master who has washed them with His own blood. Services by I. S. Mast. With the exception of whooping cough among children, health can be reported as fairly good.

In His glad service,
L. S. Glick.

Aug. 21, 1917.

Lowville, N. Y.

Dear Herald Readers, Greetings:—Bro. John L. Mast visited our congregation the past week and preached several very interesting sermons while here. May the Lord help us to live faithful, so that when He calls us home we may be prepared to enter into those glorious gates of the beautiful home above. Bro. Mast and family left for Ontario on Friday evening accompanied by Daniel Gingerich of Baden, Ont., who had been visiting here. We had a few showers of rain lately, which were needed. We are blessed with good crops, for which we thank our heavenly Father.

Aug. 25, 1917. Cor.

Bareville, Pa.

A singing class is being organized at the Stumptown church, Lancaster Co., Pa., to meet every Saturday evening, with the brethren, D. M. Wenger and A. L. Groff, as instructors.

The first meeting was held Aug. 25, which resulted in 101 members being enrolled, and there is yet ample space on the lists for many more.

Life Songs are being used.

Aug. 27, 1917. Cor.

Denbigh, Va.

Dear Herald Readers:—The series of meetings announced to be held at this place by Bro. C. F. Derstine are now upon record. We are made to realize once more that "the word of God is quick and powerful, sharper than any two-edged sword."

As a result 11 young souls confessed Christ before men and we are again deeply impressed with the importance of more systematic, prayerful study of the Word to make us meet for the Master's use and shield us in the hour of temptation. A goodly number of visitors from Pennsylvania and from Fentress and Wolftrap, this state, were with us reaping the benefit of the meetings. Welcome. Come again. Bro. Geo. R. Brunk is still unable to attend to the many duties that naturally rest upon one so fervent in Spirit and mighty in the Scripture. Special prayer was made to the Great Physician in his behalf at the Sunday afternoon meeting which was the last of Bro. Derstine's meetings at this place. Let us continue to pray that the Lord may heal.

Aug. 27, 1917. Johanan.

SOUTH AMERICA NEEDS THE GOSPEL

Just why, upon the whole, less attention has been given to the great continent to the south of us, than to other sections of the vast world field, is difficult to explain. The urgent need of that land of great opportunity is Christ and his blessed Gospel. Formal religion has, for some hundreds of years, been in control, but has proved its insufficiency. "The growth of unbelief among men is the outstanding fact in the religious life of South America," says Edward Alsworth Ross. Of the one million people in Buenos Aires only two hundred men are to be found in church services on any given Sunday,—so Robert E. Speer assures us. Roman priests have made every effort to prevent the spread of evangelical truth. With shameless effrontery the Bible is pronounced an immoral Book, and the priest seizes upon every opportunity to destroy it. It is a conceded fact that licentiousness and vice in general flourish unmolested throughout South America, and even the Roman priests, who should be examples to their flock, are too often as deep in the mire of iniquity as their worst parishioners. In the interior of practically all South American republics are tribes of Indians, aggregating several millions, who so far have not been reached by any evangelizing agencies. In fact, they are as pagan as any tribe in the heart of Africa. When will the forces of Christianity arise to this, their supreme opportunity?—Gospel Messenger.

THE MINISTRY OF PAIN

Many of the experiences of life are disciplinary and educational. Pain does not always chasten, sometimes it hardens an individual, making him resentful and morose. The chastening when submissively accepted and endured, is not joyous but grievous, but afterward it yieldeth the peaceable fruit of righteousness unto all who are exercised thereby. It keeps men tender of heart, sympathetic in dealing with suffering humanity. It strengthens and melts the bonds of sympathy. Pain, the unscrutinizing thing, is a servant of God. It is given to the suffering to see visions and dream dreams. It takes pain to show the brightest spots in life. One life of pain interprets another life of pain, and out of it come some of the most glowing transformations of life. The great charities of the world were born in the school of pain. Life itself is a sublime tragedy. The factor of tragedy strongly appeals to men. Some of the greatest spirits the world has ever beheld were chastened by sufferings, were mellowed by pain, were made strong and pure and Christ-like. There is a ministry of suffering.

The Gospel comes with a special ministry of blessing to those who are suffering. It puts a quietus on the question why the pain, a question that at times is more painful than the pain that is being endured. Christ always stood in the midst of suffering as Sovereign, as the comforter and as the interpreter of its real purpose and issues. Christ pushed suffering into the background of human life. As He was made perfect through suffering, so He graciously overrules all the disciplinary factors in every life that they yield glorious fruitage. It also gives the hope of a blessed immortality. In the light of immortality the afflictions of this life are light, brief and work a far more exceeding and eternal weight of glory. Afflictins are not worthy of a comparison with the glory that shall be revealed to usward. The hope of glory maketh not ashamed and transfigures life's experiences. Suffering saints should take courage for "Weeping may endure for a night (a brief period of time) but joy cometh in the morning" the morning of an endless day.—Ev. Messenger.

A competent, spirit-filled organization is essential to success in a young people's meeting.—V. J. S.

Miscellaneous

"BEAUTY FOR ASHES"

Isaiah 61:13

What gifts can I bring to thy storehouse, dear Lord,
To exchange for the beauty revealed in thy word?
No frankincense, myrrh or treasures of gold
Can I lay at thy feet like the wise men of old;
And were all the wealth of this world mine,
It never could purchase such beauty as thine.

In much of the work I have tried hard to do,
There's "wood, hay and stubble" all the way through;
With the silver and gold there will be much dross
That the fire must consume, and I suffer loss;
So what can I render, my Lord, unto thee,
That thy matchless beauty may rest upon me?

Sore failures, mistakes, shameful doubtings and fear,
Have blighted the harvests of many long years;
"Heaviness," "mourning" and "ashes" were mine,
But oh, what an offering for love so divine,
That would give in return, for the rest of my days,
Thy "beauty," thy "joy," and the "garments of praise."

One gift I will bring—but so worthless it seems,
'Tis myself, dearest Lord, with all that this means,
For the fire to melt, to consume and refine,
'Til I'm changed to thy likeness by power divine;
Down low at thy feet, in the depths of thy love,
I wait, blessed Lord, all thy fulness to prove.

Oh, the joy, the delight, the comfort and rest,
To hear thee say, "Of all gifts, this one I love best."
Now it is no more I, my working, my zeal,
But the dear Holy Spirit, whose sweet presence I feel,
As he gently impels me to sink into his will,
And learn how to wait upon God and be still.

—Exchange.

FIVE SMOOTH STONES

By S. S. Hershberger.

For the Gospel Herald.

I Sam. 17:40 is a beautiful illustration, for application, for young Christian soldiers. While "the weapons of our warfare are not carnal" we nevertheless may go forward to victory in the name of the **same Lord** that this young victorious David did. Let us notice first that the Lord used him as he was, and what he had. He did not need to try to be somebody else or fight with someone else's armour, but the Lord accepted his willing mind. See II Cor. 8:12. As Peter gave (to the impotent man at the Beautiful gate of the temple—not silver or gold but) such as he had, and the lad with the loaves and fishes gave what he had, and the captive maid that waited on Naaman's wife, gave what she had, so David also gave or used and consecrated such as he had. That is what the Lord asks of us today. The world is offering the beginners in Christian warfare today an enormous amount of efficient (?) armour. The danger is that we forget that we have started out in the name of the **Lord.** Notice again our text, how David starts out, the Lord doing for him what he could not and allowing him to do what he could. He took **his** staff, and sling in his hands (did not go empty handed) and also took **his** scrip. Now he **choose** him five **smooth** stones out of the brook, an essential lesson on preparation and diligence. He did not stop with one stone but he begins to prove his faithfulness by stooping down and picking up the first **smooth** stone which we will call **courage**—an absolute necessity for every young soldier of the cross. But hastening to pick up the second stone, **Safety**—our faithful young friend is certain of success, unless he allows doubt to creep in. David got on the safe side. If any of us lack oil for our lamps when we get over yonder, and the cry goes forth "The Bridegroom cometh," it will be because we did not get on the safe side here. Let us pick up **Safety,** take plenty of ammunition, and not run any risk—David did not, but went right on and picked up **Faith.** No doubt David, like the disciples needed his Faith increased at this critical moment. Too many today lose faith before the battle is won. How comforting to think that Jesus will pray for a disciple that his **faith fail not.** "Without faith it is impossible to please Him" (Heb. 11:6). Faith makes it possible to pick up the next stone, **Perseverance.** "Thou therefore endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:3). "Take heed unto thyself, and unto the doctrine; continue in them" (I Tim. 4:16). "But continue thou in the things which thou hast learned and hast been assured of" (II Tim. 3:14). "Let brotherly love continue" (Heb. 13:1). "Now the just shall live by faith, but if any man draw back my soul shall have no pleasure in him, But we are not of them who draw back unto perdition; but of them that **believe** to the **saving** of the soul (Heb. 10:38, 39). How sad that some give up or get cold and careless, when one more step, one more stooping, one more smooth stone —**Victory** was so near. He that overcometh (1) Shall not be hurt of second death, (2) May "eat of the hidden manna," (3) have "power over the nations," (4) "be clothed with white raiment," (5) "grant to sit with me in my throne."

"Faith is the victory that overcometh the world," but faith is made practical by **perseverance.** The **"here** am I, **send** me" implies that so long as we are **here** we are sent; Hence the Victory—Faithful unto death—Crown of life.

We like to look at it in this way—David was certain of victory from the beginning—he went **in the name of the Lord**—he picked up the last stone **—Victory.** The last stone into the scrip, the first to come out—Victory. "His sling was in his hand." "And David put his hand in his bag and took thence a stone and slang it." (v. 49). "So David prevailed" (v. 50). "Be of good cheer (Christ has) overcome the world." (Jno. 16:33).

Latour, Mo.

CONDUCT AND COURTESY FOR OTHERS

Conduct means our personal behaviour. Courtesy is politeness combined with kindness. One writer has said, "True politeness is a spirit of benevolence showing itself in a refined way. It is the expression of good will and kindness and promotes both beauty in the one who possesses it and happiness in all who are about him. It is a religious duty, and should be a religious "training."

In Proverbs 22, 1, we read these words of the wise man Solomon, "A good name is rather to be chosen than great riches; and loving favour rather than silver or gold." It depends altogether on the way we conduct ourselves whether we obtain a good name or not, and whether we win the loving favour of those about us; for in Prov. 20:11 we read, "Even a child is known by his doings, whether his work be pure, or whether it be right." And in Sam. 2:3 we read, For the Lord is a God of knowledge and by Him actions are weighed. Our actions in all we do or say form our character, and we find the definition of character given to mean, a certificate as to our conduct or ability. What does our certificate show? Are the marks good or bad? If good, we are not only benefitted ourselves, but are helping others; but if they are bad, we lose a good name and hurt others. So that we should not only have respect for ourselves, but should show courtesy for others, wherever or whenever we meet together; and especially when it is in God's house or at any religious meeting. The girl or boy, young man or young woman, who does not go into a meeting and conduct himself or herself in a quiet, respectful way, but, instead, by whispering, laughing, or misbehaving in any way, is not making a certificate very highly marked. Some

writer has said, "He who has no respect for religion can have no true respect for himself.". Then too it brings shame, and grieves parents and friends. People are quick to say, "They have not been raised or taught any better." But a father or mother have to be very low in self respect, before they want their children to misbehave or have a bad name. It is said, "Even the most worldly minded mother will teach her child an evening prayer and send it to Sunday school," and that a parent puts all his happiness in the keeping of his children.

Then we have these beautiful lines of some mother to her child.

Do you know that your soul is of my soul a part,
That you seem to be fiber and core of my heart?
None other can pain me as you son, can do.
None other can please me or praise me as you.
Remember the world will be quick with its blame,
If shadow or stain ever darken your name.
Like mother, like son; is a saying so true,
The world will judge largely of mother by you.
Be this then your task, if task it shall be,
To force this proud world to do homage to me.
Be sure it will say when its verdict you've won,
She reaps as she sowed; this man is her son."

Is our conduct such as to win the loving favour of parents and friends? Or does it bring shame to them, and grieve our kind heavenly Father, who sees all we do? In Psalms 33:13 we read, "The Lord looketh from heaven; he beholdeth all the sons of men." To Him we will have to give an account on that great judgment day, of everything we have done.

Those about us are reading our certificate and are quick to see what kind of marks it has. A few weeks ago a lady was telling about a young man, a stranger who had come into their church on Sunday evening. She said, "He came in, but did not sit way in one of the back seats, and, Oh well, you could tell by his actions that he was a nice young man." A few weeks ago, a stranger came into our meeting here, one Sunday evening, and at the close of the meeting he remarked to a person, "You have a pretty big crowd here if they would all come inside;" and then added," but if they would not act any better than some did, who were in, maybe its just as well they stayed out."

We do not know who this stranger was nor whom he saw; but some one here that night will be remembered by that young man by the way they conducted themselves. Oh! that we might all consider how we are marking our certificates and that sooner or later we, one and all, will have to reap whatsoever we have sown, whether it be good, or whether it be bad.

Mattawana, Pa.

BE NOT DECEIVED

By John Shank.

For the Gospel Herald.

"Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit, reap life everlasting.—Gal. 6:7, 8.

Prove all things: hold fast that which is good.—I Thess. 5:21.

Let us prove ourselves whether we are sowing to the Spirit or not. It is to be feared that many Christ professing people are sowing to the flesh instead of sowing to the Spirit, which is reaping corruption.

I have heard Christ professing people say that it matters not how people dress, just so that the heart is right. True, if the heart is right as it should be, that is all that is necessary. But let us bear in mind if the heart is right it has no desire for fashion, pride, and worldliness. If we can see fashion budding out we can take it for granted that it is an evident token of pride.

Now let us notice what the Bible says of pride: "God resisteth the proud and giveth grace to the humble" (Jas. 4:6; I Pet. 5:5). "Woe to the crown of pride" (Isa. 28:1). "The wicked, through pride of his countenance, will not seek after God" (Psa. 10:4). "The fear of the Lord is to hate evil; pride and arrogancy, and the evil way, and the forward mouth do I hate" (Prov. 8:13). "When pride cometh, then cometh shame: but with the lowly is wisdom" (Prov. 11:2). "The pride of thine heart hath deceived thee" (Obad. 3). Many will be deceived by the pride of the heart. "Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. He that handleth a matter wisely shall find good" (Prov. 16:18-20).

"A man's pride shall bring him low; but honor shall uphold the humble in Spirit" (Prov. 29:23).

"A proud look and a lying tongue" (Prov. 6:7). "And the patient in spirit is better than the proud in spirit" (Eccl. 7:8). "Thy terribleness hath deceived thee, and the pride of thine heart" (Jer. 49:16). "Behold, I am against thee, O thou most proud, saith the Lord God of hosts" (Jer. 50:31).

Read Isaiah 3:16-24.

Pandora, Ohio.

If we don't find something for our boys and girls to do, the devil is sure to find something for them to do, and he will have them at work.—V. J. S.

WORK FOR YOUNG PEOPLE

By A Brother.

In regard to the problems of the young people in the Church, knowing that they are as a general rule full of activity and a desire to be doing something, they often know not what. Why don't the Church awaken to this fact more seriously, that continually checking the young from things they should not say and do, and not showing them things that they should say and do, has the effect of driving them from the more active service of the Lord instead of nearer? Let me suggest, why don't the older and more spiritual brethren and sisters of their respective congregations get to serious and prayerful thinking on this problem and get ways and means to get the young into real active service for Christ, (especially on the Lord's Day when we are not engaged in secular duties) for when we are idle is when the spirit of the evil one will gain his greatest success unless we are filled with the power of the Holy Spirit.

For instance, we can most always find in any community people who are sick, aged and infirm, or poor; or sinners who would be benefitted by a short season of spiritual singing and prayer or taking to them some good reading matter or some of the necessaries of life as their respective needs would suggest.

These things could be done by the young of the Church led by some spiritual brother or sister, on the Lord's Day (during periods or hours when there is no regular worship in progress in the church) and both the ones visited and the visitors would be brought nearer to Christ) instead of spending their time at games, parties or swimming pools, or in joy-riding, etc., as some of the young in the Church are doing when not at the place of worship.

Hoping in the name of Jesus that the above suggestions will help us to solve part of the problem of the young in the Church, I believe they will be a great power for Christ if put to work.

Lancaster, Pa.

The tense interest now being taken in the doctrine of non-resistance should not be allowed to cause us to neglect the other equally important doctrines taught in God's Word. It is just as important now as at others that we firmly adhere to the doctrines of baptism, communion, feet-washing, non-conformity to the world, prayer head-covering and other Bible teachings.—D. D. M.

It takes courage today for a young man to say no when he is asked to join the popular crowd.—J. A. Ressler.

THE PLACE OF SAFETY

By Emma J. Brilhart.

For the Gospel Herald.

"God has made us for himself, and our hearts are restless till they rest in thee." There is no true resting-place for the soul until Christ is found. He says to us, just as truly as He did to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him and he would have given thee living water." Yes, without Christ our life would be dark. Into His loving heart the world's troubled are gathered. Just think of it, God has given us everything—the beautiful singing birds, the sunshine and the very air we breath—and how too Christ doth satisfy man's whole being. He feeds the hungry soul and makes the future radiant with the light of immorality.

The poet Lowell in his "Vision of Sir Launfal" tells of a knight of the north who makes a vow to travel over land and sea in search of the Holy Grail. Before his departure in a vision of the night he obtained a transporting view of the glory that lies before him. As he issues on the morrow from his castle gate, clad in flashing mail, he sees a lonesome leper sitting on the ground begging with outstretched hand, and passing him in haste re tosses him a piece of gold in scorn. Years passed by and Sir Launfal, old and gray, returns from his fruitless quest to find his heir in possession of his ancestral halls. The aged man, failing to recognize him and disbelieving his story, refused his admittance. Weary and faint, he sits down on the snow outside his princely abode, and muses sadly and tenderly over the events of vanished years. His reverie is broken by a leper's voice calling out, "For Christ's sweet sake I beg alms." Sir Launfal turns away in disgust. But a new feeling wells up within his heart as he looks down upon this sufferer "in the desolate horrors of his disease" and thus addressed him:

"I behold in thee an image of Him who died on the tree; Thou also hast had the world's benefits and scorns, and to thy life were not denied the wounds in His hands and feet and side. Mild Mary's Son, acknowledge me, behold through him I give to Thee." So he shared with the leper his single crust and broke the ice on the streamlet's brink and gave him water to quench his thirst. Then he suddenly became changed.

As Sir Launfal mused with a downcast face,
A light shone round about the place;
The leper no longer crouched by his side,
But stood before him, glorified,
Shining and tall and fair and straight,
As the pillar that stood by the beautiful gate.
Himself, the gate by which men can
Enter the temple of God in man.
And the voice that was calmer than silence said,
Ho, it is I, be not afraid!
In many climes, without avail,
Thou hast spent thy life for the Holy Grail.
Behold it is here, this cup that thou
Didst fill at the streamlet for me now:
This crust is my body, broken for thee.
This water His blood that died on the tree;
The Holy Supper is kept indeed,
In whatsoever we share with another's need;
Not what we give but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds three,
Himself, his hungry brother, and me."

In no other part of His creation has God put so much of Himself and all who have tried many philosophers and many religious fads find sweet peace only by yielding all to God. Will you not, dearest friend, listen to Christ today and have Him in your life.

Scottdale, Pa.

A WORD OF COMMENDATION

(While reports are reaching us that in many places a feeling of bitterness exists against the Mennonite people because of their nonresistant faith, this feeling is by no means shared by all non-Mennonite people. Men who have lived among our people and know something of their inner life are impressed with the soundness of our position and some of them do not hesitate to say so. The following letter speaks for itself. We pass it on to the public not for the words of commendation which it contains but because we thought possibly it might be an encouragement to some whose faith is brought to the test. We make no attempt to alter or edit the language, believing that the writer can best express his own thoughts in his own language. Let us hold fast our profession, speak evil of no man, and show by a consistent, peaceful, helpful life that we are worthy the confidence of all right-thinking people.—Editor.)

Mr. Editor.

Dear Sir, I am not a member of your denomination (being a Lutheran) and know little of its doctrine, but confess I have much respect for it because of the lives that its members are living of whom I am acquainted. Often times I am a reader of your Gospel Herald and desire to commend you for the article on the first page of this week's issue regarding the draft and the conference meditations. Would that all Christian denominations would display such faith and courage. It seems that some have lost the very kernel of the Gospel of Christ Jesus, that of **Peace** on earth, **good will** toward men; yet can preach a gospel of anger, hate, strife and murder toward men. Such faith and advice as the conference would give, would soon make it impossible to have armies, and the causes for war necessarily would not exist. Just as long as people will permit themselves to be driven as a drove of cattle, for gain, just so long will there be some one who will want that gain and get somebody to do the driving. It seems inconsistent for our government to fight a condition of militarism by force in a foreign country, and adopt the same principle and force in their own country. I hope that the conference will be directed of God, to advise the young men to stand for their faith as did Luther: "Here I stand; I cannot do otherwise. God help me. Amen." Or as the disciples (Acts 5:29): "We ought to obey God rather than men." It seems to me it would be more noble for the young men to suffer in some way if needs be (God forbid) yet have a good conscience toward God that they stood for truth and righteousness, than to suffer the life of a soldier in **any part** and have their conscience convict them that in so doing they upheld a principle of error and unrighteousness. Let us pray fervently to the throne of grace that God would speedily deliver our country and all countries from such conditions. From Him only is our help. (Psalm 121).

THE SUFFERINGS OF CHRIST

The sufferings of Christ are indescribable. No tongue can portray them. No pen can give them their proper setting in the plan of salvation. They hold a unique place in the economy of grace. Even the pen of inspiration makes no attempt to describe them. They stand singly and alone among all life's experiences among men. In Scripture we find mostly the fact of his sufferings declared without any attempt at description or explanation. Only God can fully comprehend their significance and give the proper interpretation.

That his sufferings were intense Scripture abundantly affirms; the method of expression concerning them is proof of it. So intense were his sufferings that he cried out with strong crying and with tears. Even the bloody sweat bears testimony to the same truth. Who can read the account of his agony in the garden and on the cross and not be impressed that unspeakable and inexplicable was the ordeal of his agony.

Moreover, his sufferings were substitutional. He suffered in the stead of guilty sinners. The Bible fairly groans with the thought of substitution. Man deserved to suffer for his wrong-doing, endure the penalty of his guilt and condemnation, but Christ as the go-between took the place of the guilty ones before God and thereby broke down the middle wall, the partition that separated them from God. This was no make-believe, but an

actual occurrence, a tremendously real fact, which cannot be successfully gainsaid by philosophizing about it, or by bolstering up a pet theory contrary to the plain and emphatic declarations of God's word. God's word must be judge in this matter and not reason or speculation or scientific deductions.

Equally true is another fact connected with his indescribable sufferings that they were and continue to be meritorious. His death, his shed blood, his resurrection avail and prevail for mankind. Eternal salvation has been secured and all who will may be saved, saved with the power of an endless life. And this meritorious atonement is offered freely to all and is everywhere accessible and available, whosoever will may accept it and be saved unto the uttermost.—Ev. Messenger.

ARE WE WHERE GOD PUT US?

It is God Himself who puts us where we belong in our place of service in the Church. "Now hath **God set** the members every one of them in the body as it hath pleased him," said Paul in the eighteenth verse of the twelfth chapter of First Corinthians. This fact is a wonderful encouragement for us to do our best. Are we rendering such service? Some human bodies are sadly maimed. An old cotton farmer in the South had been wounded in two wars. In the Civil War he had a leg shot off, and in the industrial war which followed Lee's surrender he suffered a lacerated hand while feeding a cotton gin. The result is that one leg has had to do the work of two and one arm the work of two. Somehow or other they have done it, and done it creditably. The thought is inescapable, however, that that fine old gentleman's work would have been twice as well done if he had never been wounded. Are any of us responsible for crippling the Body of Christ? There is another thought about this which should not be forgotten. The Way of Faith brings it out when it says, "As we come around the Lord's Table we must remember that we not only have to discern the mystical body of Christ through the bread and wine, but also we must discern every member of Christ's body in his little ones. So the Spirit, in these days when he is perfecting Christ's bride, is very particular with us. We cannot have a critical or prejudiced feeling toward one of God's little ones.....When we see those who are not right and who seem to have a sore place on them, we must know that they and we are still members of each other.....Because of the wonderful relationship in Christ we must be joined together." May we not well ask ourselves, therefore, whether we are right with God and right with our fellow-Christians? If not, will we let God reset us?—S. S. Times.

SOME PRECIOUS PROMISES

By D. W. Kilmer.

For the Gospel Herald.

While the war clouds are lowering around us let us notice some of God's precious promises to His faithful ones. The psalmist says (Psa. 121:1, 2), "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth." Read the whole chapter and look up the references, and see what the Lord has promised for His faithful ones. It is very fitting in these trying times when there is an effort made to impress nonresistant people into military service contrary to their conscientious convictions.

I am glad that our people are taking the stand that they do. Job says, "In famine he shall redeem thee from death, and in war from the power of the sword." Again I say, let us trust in the Lord. They may kill the body, but they can not harm the soul. "He shall preserve thy soul," is the promise.

Purcell, Mo.

EDITORIAL

(Continued from page 419)

the fact that our General Conference, while moving along conservative lines, is also proving its willingness to give the young man place.

* * *

The closing scenes were quite impressive. A spirited and inspiring meeting, a parting benediction, and "goodbye" is heard on every hand. With a feeling that a most important meeting had been held, and a determination that by the grace of God we mean to go on in the service and do all we can to maintain the standard of King Emmanuel, the brethren and sisters in General Conference assembled departed for their respective fields of service. The Conference is now written in history, and we trust that it may be an important factor in helping to write the right kind of history in the future.

* * *

A full report of these meetings will appear in future numbers of the Gospel Herald.

CONFERENCE ANNOUNCEMENTS

Kansas-Nebraska

The Kansas-Nebraska Conference meets in annual session at Protection, Kansas, Sept. 5-7, 1917.

Sunday School Conference, Sept. 8 and 9.

Wednesday, Mission Board meeting.

Wednesday evening, Ministerial meeting to arrange Conference program for Thursday and Friday.

Protection is reached by way of Wichita on the Englewood branch of the Santa Fe R. R. Allen H. Erb,
Secretary

Those coming by rail should notify either H. Baker, D. S. Troyer, or Howard Miller of their coming. We extend a cordial invitation to as many as can to be with us in these meetings. N. E. Ebersole.

Western A. M.

The Lord willing, the Western District A. M. Conference will be held with the Manson, Iowa, congregation on Thursday, Sept. 27, 1917. The Sunday School Conference will be held on Friday, the 28th. Ministers' meeting on Wednesday preceding for arrangement of conference work. Those desiring to be met at trains may address D. D. Zehr, Manson, Iowa.

C. A. Hartzler, Sec.

Missouri-Iowa

The Lord willing, the Missouri-Iowa Conference will meet with the brotherhood at Alpha, Minn., as follows:

Tuesday, Oct. 9, the Sunday School and Mission Conference will begin its sessions which will continue to Wednesday evening.

Thursday, Oct. 11, the Church Conference will begin its sessions to continue till Friday or till work is done.

The Business sessions of the Mission Board will be conducted between sessions according to announcements by the chairman during Conference.

Any questions for discussion during conference should be sent to the Secretary earlier than one month preceding conference.

For information or announcement concerning your coming write to Bro. C. J. Garber, Alpha, Minn.

We extend a hearty invitation to all. Let all come with a preparation of heart to receive and labor in harmony with the Lord. J. R. Shank, Secy.,
Purvis, Mo.

ANNUAL CONFERENCE

The seventh session of the Annual Mennonite Conference of Virginia, including also the congregations of W Va. and Tennessee, will be held, Providence permitting, at the Weaver Church, Middle District, Rockingham County, Va., on the second Friday and Saturday in October, 1917, being the 12th and 13th of the month; to which meetings all are cordially invited who are interested in the welfare of the Church and the Lord's cause.

The nearest R. R. station is Harrisonburg, Va. Those desiring to be met at the station will please write to Elias Brunk, at the same place.

C. H. Brunk, Sec'y.

One of the gifts which all speakers should prize very highly is the gift of stopping at the proper time.—N. E. Miller.

Eastern Mennonite School,
Harrisonburg, Va.

SHORT BIBLE TERM

Beginning Jan. 8 and Ending Feb. 15, 1918

Courses and Teachers Assigned: Abram Metzler, Martinsburg, Pa., The Bible, The Church; S. G. Shetler, Johnstown, Pa., The Minister, The Christian Worker; A. D. Wenger, Fentress, Va., Patriarchs, Prophets, Christ, Apostles; H. B. Keener Harrisonburg, Va., Vocal Music, Hymn Interpretation.

Each of these topics readily resolves itself into sub-divisions, to suit teacher and classes.

Hence, the general topic, "The Bible," can be studied in the various phases of its application to mankind as the Word of God, its human authors, influences under which they wrote, its departments and the various periods of time in which it was written.

"The Church" will be studied in the light of its primitive, mediaeval and modern history; or the principles on which it may be regarded as a soul-saving institution for mankind.

"The Minister" and "Christian Worker" will be regarded as topics taken conjointly in connection with "The Epistles." A special class period will be provided for ministers who may receive special help and be led to a more ready adaptation and deeper consecration for their work in the Church.

The various characteristics of Bible history as set forth in the lives of "Patriarchs," "Prophets," and the "Apostles" with "Christ" as the great central figure, should form the basis for great interest and inspiration in class work throughout the entire term.

In "Vocal Music" and "Hymn Interpretation," the special features designed are instruction in the rudiments of music, practice drills, and the proper expression as applied to congregational singing.

It shall be the aim of the leader of this department to awaken as far as possible in the mind of each student those higher ideals of worship and service in the great field of sacred song.

Board, room, light and heat, per week,	$3.00
Instructor's traveling expenses, per week	.75
Board, per meal,	.20

For further information regarding this term, address L. J. Heatwole, Dale Enterprise, Va.

WANTED

Wanted! A home for a boy of nine and his sister aged 7. Wish to place them into the same family. They are bright, loving children and would gladden the hearts and brighten the home of some childless home. Address the

Mennonite Orphans' Home,
West Liberty, O.

Train up a child to give pennies and when he is old he will not depart from it—our fathers and mothers are still giving pennies.—A. C. G.

REPORT
Of the 87th Quarterly Mission Meeting, held at Paradise, Pa., July 25, 1917

For the Gospel Herald.

Moderator, Frza Mellinger; chor., David F. Hershey and Clayton Erb.

The following program was carried out: Harvest Sermon by Benj. Wenger. Text, James 1:16. 17.

Punctuality. Amos W. Geigley, Martin E. Rutt.

Sermon. Text. I Cor. 3:1. by Bish. C. M. Brackbill.

The test of Discipleship. John S. Mast.

Has the Time Come for This Organization to Disband? Opened by Amos A. Ressler. Followed in open discussion by John H. Mellinger. C. M. Brackbill, Noah H. Mack, Bro. Shank and Isaac E. Hershey.

Following are a few of the many thoughts presented.

There are three kinds of harvest: Harvest of souls, harvest of the earth, and the natural harvest.

It is the duty of every individual to help gather the natural harvest, also all can help in the spiritual harvest, the souls of men are ripening and ready to be garnered. As the natural life depends on the sustenance from the natural harvest, so the spiritual body needs food—God's Word.

To be punctual we must act on every opportunity. Punctuality is very important as it saves time.

Any one can tear down but it takes a mechanic to build.

Each one must be willing to be used. Stand and God's hand will be recognized through all.

The time has come when the Christian people must stand together as the apostles. Testing times have been in all ages. Mennonite people are faceing a great proposition today as to combatant and non-combatant service, Abraham was tested in offering his son. Bury a man but you can't bury his influence for good. Testing time in little things, as fooling talk, Sabbath breaking, pray for our enemies, prosperity—money on every side. How can we stand all these.

Bro. Tillman Erb being present was called on for a few remarks. A testing time is like an examination in school. Can we count ourselves in Him at present. If our test stands on sand it will fall.

This organization was established in 1895. The work has prospered and it was moved that we carry this question over to the October meeting, then it may be handed over to the Eastern Mennonite Board of Missions and Charities, whose organization has more authority, being directly under Conference and controlled by the Bishops of Lancaster Conference.

Contribution, $200.01.

Amos H. Shank, Secy.

Married

Wyse—Baer.—On Aug. 2, 1917, at the home of the bride's parents, near Pettisville, Ohio, Bro. Daniel J. Wyse to Sister Mattie A. Baer, Bro. E. L. Frey officiating. May God's richest blessings follow them through life.

Schloneger—Baer.—On July 3, 1917, at the home of the bride's father near Archbold, Ohio, Bro. Norman A. Schloneger of Vestaburg, Mich., to Sister Mary A. Baer, E. L. Frey officiating. May the blessings of heaven attend them through life.

Obituary

Kauffman.—John Mark Kauffman, son of Daniel and Mary C. Kauffman, Scottdale, Pa., was born June 3, 1917; died Sept. 1, 1917; aged 2 m. 28 d. His short life was full of suffering owing to malnutrition. Funeral was held on Sunday afternoon, September 2, conducted by Brethren John A. Brilhart and J. A. Ressler. Interment in the Alverton Mennonite Cemetery.

Sommers.—John Sommers was born in Fulton Co., Ohio, Sept. 21, 1872; died June 18, 1917; aged 44 y. 8 m. 27 d. When about 12 years old he with his parents moved to Arkansas and located near Stuttgart. In the year 1899 he returned to Fulton Co. and remained here most of the time since. Oct. 26, 1903 he was united in marriage to Sarah Freyenberger. He leaves to mourn a sorrowing widow, two sons (Raymond and Clarence), 3 brothers, 1 sister, and a large number of friends and relatives. Bro. Sommers was a faithful member of the A. M. church. Funeral was held at the Central church conducted by the home ministers.

Henry Rychener.

Burkholder.—William Burkholder was born near Canal Dover, Ohio, Sept. 28, 1843; died of cancer of the bowels near Wakarusa, Ind., May 20, 1917; aged 73 y. 7 m. 22 d. He came to Indiana in 1869. On Feb. 24, 1887 he was married to Lovina Lechlitner. To this union were born six children (Lizzie, Laura, Mary, Susanah, Mrs. Roscoe Hartman and David). Laura, Lizzie and one grandchild preceded him. He leaves four children, one grandchild, two brothers (Joseph and Jacob), four sisters (Mary, Barbara, Elizabeth Pershing and Mrs. Andrew Keim. He united with the Mennonite Church when a young man. Funeral was held at the Olive M. H. by J. H. McGowen and David Yoder. Texts, Jer. 21:8 and Job 14:14. Buried in cemetery nearby.

Kinzie.—Elizabeth Steiner was born in Wilmot Tp., Waterloo Co., Ont., May 5, 1860; died at Blair, Ont., July 22, 1917; aged 57 y. 2 m. 16 d. Her parents having died when she was quite young she was adopted into the family of Peter Good near St. Jacobs. She was married in Nov. 1878 to Henry Kinzie who with four sons, one daughter, and nine grandchildren are left to mourn her departure. Two sons and one daughter preceded her. Sister Kinzie was taken ill only a few weeks previous to her death. It was at first not thought to be serious, but later she underwent an operation for tumors which resulted in her death. A loved one indeed has left the home vacant, but we mourn not as those who have no hope, for her last words were expressions of peace and readiness for departure. Funeral services were conducted on July 24, at the Hagey Church by Ben Shantz and David Wismer. Burial in adjoining Cemetery.

Roth.—Benjamin Roth was born near Altkirch, Alsace, France, Sept. 24, 1837; died near Bellefontaine, Ohio, Aug. 5, 1917; aged 79 y. 10 m. 21 d. He united with the Amish Mennonite Church in his youth. He was married to Katherine Gerig. To this union were born 10 children of which 3 preceded him to the spirit world. He leaves to mourn his departure, his companion, 4 sons and 3 daughters, (Benedict, Joseph, Mrs. Katie Slonecker, Mrs. Anna Linder, Mrs. Mary Linder, John and Christian), 32 grandchildren, 1 great-

grandchild (which followed him in death two days later), 1 brother (Daniel). In 1875 he with his family moved to Switzerland and in 1881 came to Logan Co., Ohio, where he remained the rest of his life. Funeral services were conducted Aug. 8, at the house by Levi Plank and at the South Union Church by A. I. Yoder in English and J. B. Hartzler in German. Interment in cemetery near by.

Kauffman.—At his home near Intercourse, Pa., Eli M. Kauffman died of infantile paralysis on April 29, 1917. He was the son of Eli and Mary Kauffman, and was a member of the Amish Mennonite Church. Although suffering somewhat from a fall from a tree earlier in the summer, he apparently was in good health again, until only about 4 days before his death he was stricken with the disease from which he died. Just a little before he died he told those at his bedside that he is ready to go and that he feels well now. He leaves to mourn his departure a loving father, mother, 3 brothers, 3 sisters, and many friends. At the time of his death, he was 19 y. 3 m. 6 d. I Thess. 4:13, 14: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "The Lord hath given, and the Lord hath taken away; Blessed be the Name of the Lord."

Ranck.—Jacob L. Ranck of Strasburg, Pa., entered into rest, Aug. 14, 1917. He had been in delicate health for several years. A very patient sufferer, he was confined to his bed for 9 months, his disease being anemia. He leaves to mourn his departure, a wife, 3 children, and 3 grandchildren. He was a member of the Mennonite Church for over 50 years. He often said church was the dearest spot on earth to him and his place was not vacant as long as he was able to sit that long. Having been deaf since Christmas, he could not understand what was said, yet he asked to have prayer when his mind was bright, saying he could not hear but Jesus could. He had a longing desire to depart. In his last moments he said, "All is well," and waving his arm saying, "Farewell." We miss him, knowing our loss is his eternal gain. We would say, "The will of the Lord be done." He selected the hymn

"Oh Land of rest for thee I sigh
When will the moment come
When I can lay my armor by
And dwell with Christ at Home."

Eshleman.—Elizabeth (Lesher) Eshleman, wife of Christian H. Eshleman near Hagerstown, Md., was born in Franklin Co., Pa., Jan. 20, 1859; died Aug. 12, 1917; aged 58 y. 6 m. 22 d. Death was due to cancer. She had been in failing health for eighteen months and was confined to her bed for almost eight weeks. She was a kind and loving mother. She united with the Mennonite Church in her youth and remained a faithful member until the Savior called her home, never complaining of her affliction, always patient, being fully resigned to the Lord's will. She was always present at church whenever health permitted. Now her place is vacant. She cannot come to us, but we can go to her, if we are true and faithful. She leaves to mourn her departure a sorrowing husband, 3 sons, 2 daughters, 4 grandchildren, 6 brothers and 1 sister. Funeral services were held Aug. 15 at the Paradise Church by Henry Baer and Daniel Strite. Text, Rev. 7:13-17, selected by the family because it was her favorite text.

"Mother thou art sweetly resting,
Here thy toils and cares are o'er,
Pain and sickness, death and sorrow,
Never can distress thee more."

Ramseyer.—Joel Ramseyer was born in Stark Co., Ohio, April 30, 1847; died in E. Zorra, near Tavistock, Ont., on April 11, 1917; aged 69 y. 11 m. 11 d. Barbara Ramseyer (nee Schlegel) was born in South Easthope, Perth Co., Ont., on Aug. 12, 1842; died at her home near Tavistock in East Zorra, on July 15, 1917; aged 74 y. 11 m. 2 d. Bro. Ramseyer came with his parents to Canada when a young boy and when he married moved to the farm where he lived till his death, which came so suddenly. He had been working at a steam-engine when he got caught by the belt, being hurled into eternity, instantly. Bro. and Sister Ramseyer lived in matrimony 45 y. 3 m. 4 d. To this union were born 4 children, 2 sons and two daughters. One daughter preceded them. Two sons, 1 daughter and 11 grandchildren survive them. Buried side by side at the East Zorra A. M. Church of which congregation they were faithful members. Funeral services at Bro. Ramseyer's funeral were conducted by Brethren Jac. R. Bender and Michael K. Jantzi. Text, Isa. 38:12, 13. Funeral services for Sister Ramseyer were conducted by Brethren Christian Kropf and Jacob R. Bender. Text, II Tim. 4:6-8 and Rom. 5:18, 19. On both occasions a large number of friends had gathered to pay their last tribute to the departed ones.

Kauffman.—Jacob W., son of David D. and Elisabeth Kauffman, was born near Richfield, Pa., May 28, 1860; died at his home near Versailles, Mo., Aug. 21, 1917; aged 57 y. 2 m. 23 d. In 1866 he with the family moved to Elkhart Co., Ind., where they resided three years and then moved to Morgan Co., Mo., which has since been his home. Sept. 18, 1884, he was married to Effie Sanford. This union was blessed with six children. While his health had never been very robust, he was sufficiently strong to do an ordinary day's work and carry on his business on the farm. But a year ago his health began to fail until a few months ago he sought specialists' advice. His disease was pronounced cancer of the stomach. He kept on sinking until in the morning of Aug. 21 he passed peacefully away. The Lord prospered him in his business, and his generous-hearted nature moved him to extend a helping hand to those in need. From early manhood he took an active part in the affairs of life. Though of decided convictions, religiously, his interest in this world kept him from acting upon his convictions as he should, and he neglected the one thing needful. But as the approaching end drew nigh his convictions deepened, he saw the vanity of life even though full of deeds from a moral viewpoint, and he turned to the Lord. He and his companion were baptized and received into the Mennonite Church a few weeks before he died. He expressed regret that he had wasted his life in that most of it was spent in living for this world only, but he rejoiced in the saving grace of a merciful Savior and expressed himself fully resigned and ready to go. He is survived by a sorrowing widow, 2 sons, 4 daughters, 4 grandchildren and a large community of friends mourn his departure and unite in their sympathies with the bereft family. At his funeral were his entire family, including a brother and two sisters, and a large concourse of people. Services at Mt. Zion Church, conducted by Bros. D. H. Bender and L. J. Miller. Buried in cemetery nearby.

Zehr.—Andrew Zehr was born in France Oct. 16, 1835; died in East Zorra, Ont., Aug. 20, 1917; aged 81y. 10m. 4d. On Mar. 3, 1857, he was married to Barbara Sommer and lived in matrimony 51 years, less seven days. His wife died in February, 1908. He was a faithful member of the East Zorra A. M. congregation. His seat in church was seldom empty when health permitted. He was always willing to lend a helping hand wherever possible. As no children were born to them they generously adopted three, John Neeb, Sam Zehr, and Margaret Pantz, wife of Charles Hoff, with whom he had made his home the last two years and where he was tenderly cared for during his last illness of sixteen and a half weeks of appoplexy.

He leaves an only sister, Mrs. Joseph Baechler, and 3 adopted children to mourn their loss.

Funeral service at the house by Bro. Jacob R. Benner (Psalm 90) and at the church by Bro. Chris B. Zehr and Chris Kropf. Texts II Cor. 5:17-21 and I Peter 1:3-7. Interment in cemetery at East Zorra A. M. church.

Yantzi.—Michael K. Yantzi was born in France, Aug. 22, 1847; died in North East Hope, Ont., on July 6, 1917; aged 69 y. 10 m. 14 d. He came with his parents to Canada when he was about two years old.

In his early youth he accepted Christ as his Savior, was baptized, and remained faithful to the end as a member of the Amish Mennonite Church. On Dec. 3, 1872, he was married to Barbara Ruby and lived in matrimony 42 y. 2 m. 3 d. To this union were born 6 sons and 5 daughters. His wife and 1 son preceded him to the spirit world. He leaves to mourn their loss 5 sons, 5 daughters, 20 grandchildren, 2 brothers, 2 sisters.

On Sept. 9, 1883, he was ordained as deacon in East Zorra A. M. Church, on April 20, 1902, he was called to the ministry and on Oct. 21, 1914, he was ordained as bishop in the East Zorra A. M. congregation, in which capacities he faithfully served his Lord and Master. He was buried on July 9 at the E. Z. A. M. church where services were conducted by C. Kropf and D. H. Steinman. Texts, I Cor. 15:22 and II Peter 1.

See that none render evil for evil unto man; but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ.
—I Thes. 5:15-23.

And as Moses lifetd up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have everlasting life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—I Jno. 3:14-17.

COMMITTEE REPORT

The committee appointed by the General Conference Aug. 29, at Yellow Creek, to bear a petition and resolutions passed by that body, to our government officials at Washington, D. C., arrived there Friday evening, 8:30 and were met by a committee appointed by the Franconia Conference, who were there since Tuesday in an effort to arrange for an interview with the proper officials to present the cause of exemption from military service for Mennonites before the government.

Our committee, in co-operation with these brethren and a committee from the Old Order Amish brethren met U. S. Senator Atlee Pomerene of Ohio and interviewed Secretary of War Baker Saturday forenoon. After consultation with the brethren co-operating with us we decided on the following course of action.

First, to send day messages to brethren in the various sections in the Church, informing them of favorable reception and consideration of our cause. Also instructing them to inquire for night wire the next morning with fuller statement of our findings.

Second, a fuller report to be sent by mail direct from Washington, D. C., a copy of which accompanies this brief statement.

Third, a more complete statement to appear in next week's issue of the Gospel Herald.

With the hope that the church will continue to pray that the "will of the Lord" be our chief concern in these trying and testing days, calmly moving forward in confidence and full assurance of faith that our young brethren will be given grace to stand true and firm, and be spared from such temptations as they will not be able to bear, the committee seeks the help and co-operation of the brotherhood at a throne of grace in the responsibilities imposed upon them.—A. L.

Washington, D. C., September 1, 1917.

Dear Brother,

In an interview with the Secretary of War, Baker, who received us very kindly, we received the following information and instructions:

1. That none of our brethren need serve in any capacity which violates their creed and conscience.

2. When they are called, they should report at the place designated on their notice.

3. From the place designated on their notice, they should go with others, who are drafted and called, to the training camp.

4. Report to the army officers the Church to which they belong, and their belief in its creed and principles.

5. This non-resistant position will place them in detention camps, where they will be properly fed and cared for.

6. In these camps, they will not be uniformed nor drilled.

7. A list of services considered non-combatant will be offered, but they need not accept any in violation of their consciences.

8. Those who can not accept any service, either combatant or non-combatant, will be assigned to some other service not under the military arm of the government.

9. Our ministers will be allowed to visit the brethren at these camps and to keep in touch with them.

10. Our ministers will be privileged to give this information and advice to our brethren in private or in public meetings.

As a committee, appointed by General Conference, assembled at the Yellow Creek Church, near Goshen, Ind., Aug. 29, 1917, in consultation with a committee of brethren appointed by the Franconia Conference, and a committee of Old Order Amish brethren, we have unanimously agreed to advise the following:

1. Since our interview with the War Department, we advise our brethren to state their position on church, creed and principles to the army officers at mobilization camps.

2. We again encourage our brethren not to accept any service, either combatant or non-combatant, under the military arm of the government in violation of their consciences and the creed or principles of the church.

While our brethren will not be freed entirely, yet freed from serving under the military arm of the government, we should be very grateful for the consideration that the authorities have shown us.

May our churches everywhere continue to send prayers to the Throne of Grace in behalf of our young brethren in this trying hour and for those in authority so "that we may lead a quiet and peaceable life."

Your brethren,
Aaron Loucks,
S. G. Shetler,
D. D. Miller,
General Conference Committee.

BIBLE DOCTRINE

A Treatise on

THE GREAT DOCTRINES OF THE BIBLE

pertaining to

God, Angels, Satan, the Church, and the Salvation, Duties and Destiny of Man.

Compiled by a committee appointed by **Mennonite General Conference.** Edited by Daniel Kauffman.

The book is divided into eight parts as follows:



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Part IV, — The Church, The Ministry, The Congregation.
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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

In looking around for a missionary, one of the questions which frequently arises is, "Does he stand for Christian principles or does he generalize so as to make his Christianity of little or no effect?" This is a time which tries the mettle of every one. Boys, we are expecting a great deal from you. You will not disappoint us.

How nearly are we working up to our capacity. Many of us may be doing that to some extent, but certainly very few of us are doing that along missionary lines. More must be done along these lines if the work is going to count for very much. One thing needful is to get the whole Church infilled with the missionary spirit. Our emotions are stirred by some one who gives a picture of the field and we feel that we want to do more but there is a lack of missionary intelligence so that we do not know how or what to do except to give a little more into the next missionary collection, and many are the good resolutions made at such times to give more, only to be broken again and again because of the press of other things, and the insufficient amount of knowledge of the work so that the mind may be kept active. The next mission talk though just as stirring will not move us nearly so much. Had that first speaker remained in the neighborhood for several days, organized a mission class (if only four or six would attend regularly—it is not even desirable that the class be so very large), done personal work along other organized lines, given suggestions as to certain books to be read, where it could be gotten, suggested real intercessory prayer, advised correspondence with some mission worker either home or foreign so that at intervals these letters could be read to the whole circle and discussed. But to do this such speaker should be a "walking encyclopedia" on missions, a clear thinker, a good organizer, and one who never tires in following up work in localities which he has visited. To be all this he can not be a good revivalist, an active member of three or four boards, a Sunday school worker of high rank, be thoroughly informed on the events of the day, and do physical labor to support himself and family. He is bound to be second or third rate on most if not all of these lines. When, Oh when, will we have at least one man who will give his entire time to getting and giving out missionary information? She is losing five hundred per cent of what she might be from a missionary point of view because of this fact. True, that would mean expense, but it would be expense that would bring rich returns in spirituality, in power, in workers, and in money.

The superior officer of our country has called for men to defend his cause even though the principal conflict is in a country not his own. He is particular that these men have good eyes and feet. Many are being rejected because of these defects. Some are rejected because they are too short, or too light. The chief Ruler of our Kingdom has called for men to defend His cause in places which rightly belong to Him but are now under the control of Satan. He, too, is particular that all have good eyesight. This is needful so that they may determine what His fighting orders are. Even now He is doctoring the eyes of some (Rev. 3:18). They need good feet well shod with the preparation of the Gospel of peace so that they may be swift to do His will. He finds many who are too short and too light. They have been weighed in the balance and found wanting. There is one particular difference, however. The superior officer of our land does little or nothing for those who have these defects; he simply rejects them. The chief Ruler of our Kingdom will remedy all these defects if there is sufficient will on the part of the defectives to be helped.

The Board has ten missions under its charge here in America (there are a number which are not under the Board). Do you know why there are not a dozen more? It is not because there is no need. It is the same old story—the lack of men and money—and yet there are many in the Church who are making efforts so that both will be supplied but so often it is like the man who said, "I have spent three weeks to find a job for my wife and have found nothing yet. We will soon be in real need if I can not find something for her to do." We see the need and are desirous that the work be done, but we want others to do it."

A Strange Contrast.—Bro. A. C. Good of Sterling, Ill., gave a striking illustration in his talk at Holdeman Church last week. A prosperous farmer asked help in solving the problem of keeping his wife and daughter satisfied with life on the farm. The visitor saw the beautiful hog-house costing $3,500.00 and also saw the dilapidated school house and the decaying church building, which had cost, when new, $800.00 from the entire community. One man able to pay $3,500.00 for a pig-pen while the whole community could pay only $800.00 for a church. That was the cause—the remedy was apparent.—R.

INSPIRATION RECEIVED BY CHURCHES OF LANCASTER COUNTY THROUGH MISSION MEETINGS

By Amos A. Ressler.

For the Gospel Herald.

In considering the above subject it will be necessary to make a brief survey of the conditions existing before the organization of the Sunday School Mission and the conditions as we find them now.

It was along in the 90's. The church had been holding her own, in some districts making some gains in numerical strength, while some other districts were actually losing.

The matter of carrying the Gospel

to outlying districts was seldom mentioned, and fulfilling Christ's command to "Go and teach all nations" seemed impracticable, to say the least, for Mennonites. There were no public meetings at which either minister or layman was expected to be free to express his convictions in regard to either method or policy in the matter of the work of the church or where the missions and duty of the church were publicly considered. The mention of aggressive church work was received in some quarters with grave suspicion that they who advocated such things were at least bordering on "unsoundness in the faith."

The movement that developed into the organization of the Mennonite S. S. Mission had its inception in the minds of a few brethren, members of the congregation at Paradise, Lanc. Co., Pa. The first public meetings were not very largely attended, and were addressed entirely by laymen who tried to hold up some of the requirements of the Gospel that seemed to them were being rather neglected by the church, and to show the reasonableness of the Church in Lanc. Co., equipped as she was with men and means, to make a more active endeavor to save souls whenever the opportunity was offered.

The attendance at each quarterly meeting seemed to exceed that of the former one, and the interest seemed to be growing. A number of Sunday schools were opened in places remote from church or S. S. privileges.

Naturally some opposition was aroused. But the policy of the officers of the Mission was once rather unwittingly expressed by a certain brother who at the time did not approve or even feel kindly toward the latest innovation that was being made into the church, when in criticizing the movement, said, "Those brethren are so shrewd, and they watch every move they make so closely and are so careful not to violate any ruling of conference or the church, that you just can't get a hold on them." We accepted the criticism as rather complimentary and concluded that so long as we did nothing contrary to the teaching of the Gospel or the rulings of the church, we were on pretty safe ground, and continuing the same policy, pressed onward. Any other policy would have been fatal.

Bishop Isaac Eby gave his moral support to the mission movement almost from the beginning and later his active support by preaching at the Quarterly Meetings. He and the fellow members of his "bench" were the first ministers to give their open and active support. Later as the Mission grew in strength and influence, the names not only of many ministers of our own county but of ministers from at least a dozen different states in the Union, appeared on the program and some of the most powerful addresses that the writer has ever been privileged to hear, have been delivered at the Quarterly Meetings of the Mennonite S. S. Mission, and were heard by large and attentive audiences, gathered from far and near.

Now for conditions as we find them today.

The membership of the church is more than double what it was twenty years ago. At least three congregations established as the outgrowth of the Sunday schools that were opened by the Mission, in places where there had been no preaching or Sunday schools. A Sunday School Meeting at least once a year in almost every church district under the Lancaster Conference, at which subjects pertaining to S. S. work and Kingdom extension generally are discussed. At least a few misionary workers in the field, a system of regular offerings for missionary and church work established and an Eastern Board of Missions and Charities organized. This isn't much, —not by any means what it might be —but it is something.

It would be too much to say that the changed conditions have been brought about entirely thru the influence of the S. S. Mission or its meetings.

Other forces and influences have been at work, but with four meetings each year for more than twenty years, at which the ablest talent of the church east and west, poured the Word of Light and Life into the ears of thousands of hearers, we could not well conclude otherwise than that these meetings must have played some part and that some inspiration for further effort in fulfilling the requirements of the Gospel must have been gathered.

Ronks, Pa.

"THE CALL OF THE RURAL FIELD"

An address given at the Ill. S. S. Conference at Sterling, Ill.

The conditions of the rural field bring many serious problems to the country church and a careful study of the rural conditions is necessary to bring about an effective solution.

The field of S. S. missions is unlimited; the statement that nearly one half of the children and young people of our country are out of the S. S. has suffered somewhat because of its frequent repetition, yet a careful study of statistics and rural surveys will prove the truth of the above statement.

Let us make a brief survey of the conditions of the U. S. closing with rural conditions of our state and in our own communities.

There is a great stretch of territory 16556 square miles in area reaching from the Golden Gate to the Oregon line with a population of 192000 of which 84% are in the country and villages. In this state alone (Cal.) there are 180000 young people who are not in the S. S.

In Lane County, Ore., after over a half century of organized church work by a number of denominations is only 13.1% of the population who are church members. In this county there are 31 growing, 22 stationary, 44 declining, and 8 new country churches. In that state (Ore.) there are 1200 day schools reported in which there is not a single S. S.

In the state of Idaho there are at the present time 60000 children of school age of which 40000 are reported out of the S. S.

In Wyoming one half of the communities are without means of religious worship. Of the 160000 school children in N. Dak. only 60000 are receiving religious instruction.

In one district in northern Wisconsin there are 125 villages with a population from 25 to 100 where the people have no regular preaching services. Here is what a S. S. Missionary from Oklahoma says whose field covered more than 17000 square miles in the eastern part of the state. "He traveled 190000 by team and afoot during two and a half years of labor. He visited two thousand five hundred families preached two hundred and forty times, distributed over three hundred Bibles beside a large number of religious tracts and organized twenty five Sunday schools all located where the people were entirely destitute of religious influences." Where are our Sunday school Missionaries to bring these people the message?

In Knox, Adair, and Sullivan Counties, Mo., 26 percent of the churches are growing, 8 percent are stationary, 24 percent are losing, 19 percent dying, and 11 percent are dead. This includes country, village and town churches. Of the country churches in these counties only **3 percent have resident ministers.**

In the Ozark Mountains there are large sections without religious influences with wonderful opportunities for our church.

In six counties in Ohio a survey of 262 country churches in good agricultural communities we have the following conditions, some of them are in Mennonite communities: 19 percent have resident ministers, 59 percent have non-resident pastors, 7 percent are without ministers, 15 percent are definitely abandoned, 34 percent are growing, 26 percent are standing still, 40 percent are losing ground.

In other communities where the soil

is not so fertile in a survey of 378 country churches: 4 percent have resident pastors, 65 percent have non-resident ministers, 18 percent are without ministers, 13 percent are entirely abandoned, 21 percent are growing, 19 percent are standing still, 60 percent are losing ground.

According to a survey made by the Presbyterian Church a few years ago, Tippecanoe township, Marshall Co., Ind., there was only one young man under twenty-one years of age who professed Christianity. Eighty-eight percent of that township are non-professors. In Green township of the same county, there was no young man under twenty-one years of age who professed Christ. These two townships are within twenty miles of two of our Mennonite churches.

In our state the percent of S. S. and church attendance is very low. Ill. has a 1,615,914 children of school age, of which 957132 are enrolled in the S. S. and 668,782 are outside.

A few years ago the Presbyterian church made a rural survey of some sections of the state with Bloomington, Danville, and Springfield as the corner pests. When I asked for information from Mrs. C. S. Adams who made the surveys he wrote, "I consider the needs of rural evangelization in Illinois very great, but alas! very little attention is given to the matter by the churches of our state.

When this survey was being made Dr. Henry Wallace, Editor of Wallace Farmer, said, "We do not know what this survey will reveal, but we suspect that it will reveal that from 30 to 50 percent of the families living within the bounds of our country congregations are churchless and could well say, "NO MAN CARES FOR MY SOUL."

"In these 44 communities there are 225 churches of twenty different denominations including Roman Catholic, only 77 which have grown in the past ten years, 45 are at standing still and 56 have lost in membership, while 47 have been abandoned. Deserted, weed surrounded, falling into decay unfrequented by the community, the steeple still points like a finger toward heaven, the abandoned church is a silent witness to a community decadence of faith in God and love of His House."

Here is a report of a recent rural canvas of a township in Tazewell Co. Population, 1742; Members of S. S. 695; Number not enrolled, 1147.

There are three churches in the township one of them conducting two mission Sunday schools.

There is another empty church near one of our churches that is for rent. Near another congregation there has been a call from a neighboring school district to come and preach for them, the call was unheeded and I fear the opportunity that presented itself at then will not again be extended.

Near another one of our churches, there is an old abandoned church in an almost unchurched community, six miles from one one of our prosperous congregations. There was some talk of opening a Sunday school there but it was given up for various reasons.

In two counties in our state near the county farms are two of our churches. There are from forty to seventy-five inmates in each of these institutions and yet our people never made any attempt to hold services there.

In making a visit to one of the suburbs of East Peoria I called at Eighteen homes. Here I found 21 persons who claimed church membership and S. S. attendance and 51 who did not, and of the number who claimed attendance about one half was unreliable.

With all of these needy places the question arises, What can we as a church do to meet the demands and supply the need, where shall we begin and what shall we do? In the first place we have not been holding our own and more earnest effort must be taken to stop the leak. However of recent years the church is becoming awakened to her opportunities but we need a greater awakening. While at this conference a brother made this statement, "What would be the outcome of all the people brought up in the Mennonite homes would have been as much interested in the Lord's work as Nehemiah was? Another said, "We have come to the time in the history of our denomination when in order to preserve her identity many must invest their lives in her service."

Here is an illustration of what the loss of one man will mean in the future. Sometime ago I read the obituary of a man who was at one time a member of the Mennonite church, his children and grandchildren numbered about sixty, all lost to the church but one family. Here the leak was equal to the total membership of some of our churches and such illustrations can be found in almost every Mennite community.

This tremendous leak can only be checked in part by careful, prayerful teaching and well directed leadership. Another need of our rural churches is definite missionary information and the reading of missionary literature. On the walls of the Moody church is this statement: "To educate the church in the principles of Christian Stewardship is a tremendous task but it must be undertaken." Are we ready to undertake the task?

I believe that every congregation should have a home department in order to do effective work. To my knowledge only one of our rural churches in our state has a home department.

Another serious problem for the development of greater Christian service is the social life of our young people. This in itself is a serious problem which we cannot take time to discuss; only this, that our ministers must get in closer touch with our young people.

With more than half of the rural population of the nation outside of the churches. How can the churches gain prestige by which it may be enabled to effectually offer its message of hope to the world with an authority that will secure a favorable hearing.

The report of the religious census states that we lead all other churches as a rural people being about 97 percent rural. This being true we have an obligation that no other church has in promoting rural evangelization.

What can the Mennonite church do to promote the cause of Christ and fill its place in partaking of the great commission to "go and teach all nations beginning at Jerusalem."

The words of the prophet apply to the Mennonite country churches with peculiar fitness. "ARISE, SHINE; FOR THINE LIGHT IS COME, AND THE GLORY OF THE LORD IS UPON THEE" (ISA. 60:1).

BIOGRAPHICAL

Elizabeth Guerney was born of Quaker parents in 1780. Her beautiful face, her flaxen hair, and her winning ways attracted the attention of all who met her. Her mother was a devout Christian and was very exact in the training of her little girl. She must read the Bible at a certain time, play, and do every thing else like clock work. The little girl felt that she was not free to do any thing.

When Elizabeth was but twelve years old her mother died. The father was a rich merchant in the great city of London, and was not as devout as her mother had been, and many of the things peculiar to the Quaker religion gradually vanished from the little girl's life. She became selfish and fond of gay clothing.

When about seventeen years old she became alarmed at her condition. For several nights in succession she dreamed that she was standing on a small place with the tide gradually rising all around her and with no other prospect except that of being swept away by the flood and drowned in the great ocean. A short time after this she heard a sermon which was like a refreshing shower in a thirsty land. Her life was changed. Soon after this she said, "I will live to do good to others. That is the only way to be truly happy." Soon after this she started a free school in which

very soon about eighty boys and girls were regular attendants.

When she was nineteen years old she married Joseph Fry, a young London merchant who was quite rich. She soon had boys and girls of her own and was just as anxious and careful with their instruction as her mother had been with hers but did not take the same way to bring the same effect. She wanted to avoid the strictness which at times had made Elizabeth feel rebellious. She said, "I will teach them by love and not by force to do right."

Regardless of the busy life which she lived she found time to visit many of the poor and sick in the great city. She soon began to take the oldest children with her on her trips of mercy for she felt that they too must feel the thrill of that which comes from helping others.

One of her friends urged her to visit the Newgate Prison. Here she saw what she never supposed could exist in a country like hers. The cruelty with which prisoners were treated, their wretched quarters, etc., touched her heart. She came to a ward of women where hundreds of them with their innocent children were crowded together. There were no beds for them to lie on at night, nothing but the dirty floor. The cursing, swearing and fighting which was going on in her presence aroused a determination in the mind of this noble women to better conditions there. She soon came a second time with her Bible. She asked to be left alone with the women. She read to them and explained the precious promises of God. She talked to them about starting a school for the children. The wickedness of these women did not prevent them from weeping for joy. The school was a great success, and was the stepping-stone to the introduction of labor for criminals. People scoffed at the idea that women of that kind would be honest enough that they could be trusted with work. They were made partners in the work and earned something while serving their sentence. In this way they soon had better clothes and the prison life of these poor unfortunates was made much more pleasant. She got others interested and matrons were placed there to show kindness, teach industries, and read the Bible. The effect was wonderful. Letters came from almost every part of the country asking how to improve the prisons. Her influence was felt all over the country.

This woman was never more happy than when doing something for others, yet she knew what sorrows were. She followed her husband and two of her children to the grave. After a time the summons came for her. She rejoiced greatly at the thought of going home. An epitaph given her by her son is one worthy of emulation. He said, "Her word was law, but always the law of love." Was she a missionary?

THE PRAYER OF A MOSLEM WIFE

This inside view of Moslem home life is an effective call to Christian work among the Mohammedans. It is written by a missionary of the Reformed Church in America, and appeared in the quarterly, "Neglected Arabia."

Some time ago we spent two weeks in a town in an Arab home. These two weeks taught me more of real Arab home life than the rest of the time I have spent in Arabia. There is nothing in my experience of the last five years that has left a deeper impression. I only wish I could procure some such opportunity to the writers who want to give the world the impression that there is as much happiness in Moslem homes as in Christian.

Our host was a Moslem enjoying an exceptionally good reputation. Hospitable, popular, just, generous, are some of the adjectives used when he was spoken of. A real Arab lady was our hostess. She was refined, sweet-mannered, loving and lovable, sympathetic, attractive in every sense of the word. Her children loved her. She loved them and was proud of them. She loved her husband and was proud of him. That sounds like the story of a happy home, does it not? But—! ! !

We arrived at the house late at night, so we did not see much of our hostess till the next day. As soon as the regular salutations were over and the usual questions answered, such as: "How long have you been married? How many children have you? Will your husband take another wife?" the faces relaxed and that typical sad expression appeared— that expression so familiar to us women missionaries to Islam. The preliminary conversation ended, with a deep sigh, by the hostess saying: "Your religion and your ways are so much better thau ours. 'There is no God, but God,' etc. What can we do? Misery, grief and all sorts of trouble have been written over the heads of the Arab women by God. Liberty, joy, and happiness is your portion. You are different from us. We are like beasts and our men treat us as such—no better. God is merciful. Praise be to God, and peace on His prophet."

The next day preparations were made for the feast of El Kassam. The husband sent home his purchases of rice, dates, peanuts, sweets, etc., more than ten times the amount needed. The younger members of the family prepared their prettiest garments and jewelry. I have never before noticed this feast in Bahrein. It falls two weeks before the first day of Ramadhan. The Shiah Moslems say that on that day God sits on a special throne arranging and planning the affairs of the world for the ensuing year. Who is to die and who is to be born, who is to go on pilgrimage, who is to become rich, who is to become poor, all the joys and griefs of life are assigned to mortals that day. People have the privilege to appeal to God at that time, and the most frequently repeated petition is the one God answers. Women are admitted to the mosque in the evening. We were invited to join the family in their petition so that theirs might be the one most often repeated and consequently answered by God. What do you think they pleaded for?

The previous year the husband took unto himself a second wife and built for her a nice house. She was a pretty, young and amiable girl and was soon to become a mother. The plea that went up to God was for the death of this young woman and her child. The whole family, mother, children, servants and even friends, all joined to plead from sunset to sunset for the death of this unfortunate second wife in the new home. "Is she not taking my husband away from us half the time? Did he not send to her just as many bags of rice, and peanuts and sweets? All of the gifts I receive from him now give me pain because I know she gets exactly the same. Have I not reared his children and been the best wife to him for eighteen years? Had he not always said he would never marry again?" Sobbing she continued: "Do pray with us for her death oh, I want to die myself. I take no pleasure in my clothes and jewelry. I always dress in old clothes even on feast days. The food I eat chokes me. Inside of my heart is a continuous pain which is eating me up like a fire. Whenever he sends a bag of rice or a pound of coffee here, he sends the same to her. He fears she might be jealous. Yes, he is afraid of hurting her. Me! he does not think of me any more; he does not even know how I suffer. Were I to complain I am sure he would whip me to silence. Why? Don't you know? Because I am old, nearly thirty and not pretty any more, and my health is gone." Her sobbing and her daily complaints were enough to soften the stoniest heart. Here was a picture of sadness impossible to find in a Christian home, but there are many such in Moslem homes. Jealousy, hatred, envy and murder in their hearts, and no weapons to fight these enemies!

What golden opportunities we had to tell of Christ and His love! And what an intense listener she proved to be! She drank in every word eagerly. Much comfort she received in these two weeks and we hope it will be a

lasting joy to her, to know that Jesus is her Savior and Comforter.—Mrs. G. D. Van Peursem in "The Missionary Visitor."

RELIGIONS IN CHINA

The state of religion is not Confucianism, though founded on it. To the worship of heaven it adds the worship of nature in its chief material forms, such as the earth, sun, moon, and stars, mountains and rivers. To the cults of ancestors it not only adds that of heroes, but expands so as to take in many of the divinities of Taoism and Buddhism, thus forming a compound of the three religions. Logically, the three are irreconcilable, the Taoist being materialism, the Buddhist idealism and the Confucian essentially ethical. Yet the people, like the state, make of them a unity by swallowing portions of each. In ordinary their lives are regulated by Confucian forms, in sickness they call in Taoist priests to exorcise evil spirits and at funerals they have Buddhist priests to say masses for the repose of the soul.

Besides the women and the priesthood the two sects last named have very few professed adherents, though the whole nation is more or less tinged by them. The men (at least those who can read) almost without exception, profess to be followers of Confucius.—Scientific Monthly.

AFTER ONE HUNDRED YEARS

A century ago, nearly every country in Asia and Africa was closed to the Gospel; there were practically no missionaries; now there are 22,000 missionaries.

Then, the Bible had been translated into sixty-five languages or dialects; now, into more than five hundred.

Then, there were contributed a few thousands of dollars a year; now $25,000,000.

Then, there was no native ministry; now, nearly 93,000 native pastors, evangelists, etc.

Then, there were no single women missionaries; now, there are over 6,000.

Then, there were just a few mission schools started; now, there are over 30,000 Protestant schools and colleges.

Then, there were no mission presses; now, there are one hundred and sixty publishing houses and mission presses, and four hundred Christan periodicals published on the mission field.

Then, no Protestant denomination, as such, committed to missions, excepting the Moravians; now, every respectable denomination has its missions.

Then, not a solitary mission or charitable institution; now, four hundred mission hospitals, and over five hundred orphanages and asylums.

Then, Judson, Carey, and Morrison had to labor from seven to ten years for a first convert; now, there are more than 2,000,000 Protestant Christians in heathen lands, besides all who have passed on. — The Wonderful Word.

IS THE WORLD TURNING TO CHRIST?

Answers to this question will vary according to one's viewpoint and understanding of what "turning to Christ" means. There is unquestionably an increasing appreciation in all lands of many of the ideals and blessings of Christian civilization. A writer in a recent number of a secular magazine declares that Christianity is conquering the world. He declares that in Korea there is an average of 3,000 converts a week; in China 7,000 students, scholars and officials are enrolled in Bible classes; in Japan evangelism is winning thousands; in India the mass movement is enrolling 150,000 candidates for baptism, and whole villages are turning to Christ. Africa has single churches with memberships of 10,000, and even South America is showing signs of evangelical awakening. There are enough signs of the working of God's Spirit in the world to encourage every one who works and prays for the coming of God's Kingdom on earth.

On the other hand, there is far too much worldliness in the Church and too much ungodliness in so-called Christian lands to give ground for complacency or satisfaction with present conditions. The world can never be termed Christian, even in outward life, until the marriage tie is held sacred, while dishonesty is countenanced in business, and self-seeking rules in politics, until white slavery is unknown and intemperance is ostracised. The world will be be Christian only when man's laws are identical with God's laws and man's conduct is in harmony with them, when God's Name is hallowed, God's Word is known and obeyed, and God's Day is sacred to rest, worship and Christian service. When will this time come? It is worth working for and praying for, but it will not be ushered in by wholesale movements for political and social reforms. It will come when Christ Himself comes to reign in the hearts and lives of men.—Missionary Review of the World.

Some people have nothing left of their religion but their form and are not very anxious to keep that up.—S. C. Yoder.

UNREACHED MASSES

Classifying the population of the United States, now over 102,000,000, Dr. H. K. Carroll, who revises the religious statistics each year, assigns in round numbers twenty-four millions to the Protestant churches, fourteen millions to the Roman Catholic, and one million to the Mormon, Christian Scientist and other non-evangelical bodies. This would leave sixty-three millions unreached by any branch of the Church, whether Christian or non-evangelical. If we allow one-third for children under ten years of age, this would leave 42,000,000 of adults who have never even made profession of faith in Christ. If we reckon one-half of the church membership of the United States, including the non-evangelical, as regenerate, and then add the other half to the unsaved who make no profession of faith in Christ, there can be no escaping the startling conclusion that the most Christian country of the globe faces the enormous task of yet reaching more than 60,000,000 of its adult people. Does it shock our Christian consciousness that these figures indicate the undisputed fact that there are more unsaved people in the United States than the entire population of the German nation, or of the great Japanese Empire, including Korea?—From "The Task That Challenges."

The above figures present much food for sober reflection. Add to this the facts that some of the sects mentioned are not in any sense upon the Gospel foundation and others extremely questionable, and the further facts that among the evangelical bodies there is a large percentage of merely nominal membership, and the figures will appear still more startling. It brings home to the faithful the solemn thought of the immense responsibility resting upon them.—D. K.

THERE ARE MILLIONS TODAY

on earth that have just as good a right before God to know the best there is in life as you and I have. Why don't we tell them? Is it fair that there should be millions of children born in the next generation to open their eyes in heathen darkness, when you and I opened our eyes in the light of a Christian day? We are darkening the lives of millions of unborn children by not putting the love of Jesus Christ before the faces of their fathers and mothers.—Maltbie D. Babcock.

In connection with duty four things enter into it: (1) consideration, (2) appreciation, (3) determination, (4) application.—Abram Metzler.

OUR OPPORTUNITY IN MONTEVIDEO

Have not your thoughts often turned of late toward that great continent to the south of us, which lies there like a big cornucopia full of opportunities? When the Panama Congress closed, the corresponding secretary of Philadelphia Branch and a party of other delegates toured South America, holding four regional conferences at which the religious and educational needs of these various sections were considered.

They found that the largest cities compare very favorably with New York, Paris, and London and are indeed beyond them in some respects. Our delegates walked upon streets paved in mosaic; they entered parks and boulevards as beautiful as any in the world; they looked upon buildings costing millions of dollars. Not the least of the sights worth seeing were the splendid cathedrals. All this comes as a surprise to those who are not aware of the progress that has been made in South America during the last decade.

The Roman Catholic Church has for many years been erecting beautiful cathedrals, in contrast with which our small mission churches, composed generally of one little room, appear very insignificant indeed; and our schools, often housed in old buildings, excite the scorn and ridicule of the Catholic upper classes. They think that we Protestants care little about our God if we are content to worship Him in such poor, plain churches, and teach about Him in such old, dilapidated buildings.

Crandon Institute, of which Miss Jennie Reid is in charge, is built around a patio, or courtyard, upon which the windows open. The building is old and, as was the custom in Montevideo in the days when it was erected, sea sand was used in mixing the mortar. The result is that when it rains the walls absorb moisture much as a lump of sugar does if you merely touch it to your tea. The rainy season comes in the winter; there is no heating plant, and coal, owing to the scarcity of ships in these war times, is selling at $40 gold per ton. Although our missionaries wear heavy winter clothing and sweaters, in home and classroom, they suffer much from chilblains and discomfort, and their health is jeopardized by the dampness.—From Woman's Missionary Friend.

My idea of the promptness of the superintendent who is most efficient in his work is the one who is there 30 minutes ahead of time.—N. E. Miller.

MISSION NOTES

At least one church in Nebraska has for over twenty years practised the Bible method of giving a mission offering on the first day of every week. The result is very gratifying, not only in the securing of means but in the giving of workers, 5 workers in our India mission have come from that one congregation.

Bro. C. D. Esch was the official representative at the General Conference from the Mennonite Conference in India. His response to the Conference sermon showed that he was "full of his subject." Bro. J. N. Kaufman, soon to sail for India, was present also, and mingled with the large body of workers present.

It was cheering news to many that Bro. and Sister J. N. Kaufman received their permit to land in India from the British government. There had been some delay and there had been fears entertained that, even if the permit should be granted, it might come too late for their plans to be carried out. It is thus decided that they are to sail for India in the S. S. Monteagle October 2.

Mission meetings were held on Sunday Aug. 26th at the Forks church near Middlebury, Ind., and at the Mennonite church at Elkhart, Ind. The morning was taken up in each case by a Gospel sermon along missionary lines. Bro. John Blosser of Rawson, Ohio, preached at Elkhart and Bro. T. M. Erb of Hesston, Kans. at Forks. The afternoon and evening meetings were taken up by the discussion of live mission topics by workers brought together by the General Conference.

Considerable interest was manifested in the mission meeting at Holdeman Church near Wakarusa, Ind. last week in the subject of work among foreigners in the home land. It is sincerely hoped, and many are praying to that end, that soon our city missions may be definitely engaged in work among several different nationalities in their own native language. It will require some effort, there will be some difficulties, some one will have to make sacrifices, but if this work is not undertaken, one thing is certain—the reason will not be that it **cannot** be done!

The big tent at the General Conference grounds was crowded on last Thursday evening, when a mission-consecration meeting was conducted by Bro. A. H. Leaman of Chicago. After the singing of several soul-stirring songs led by Bro. J. D. Brunk, testimonies and short addresses were called for. The history of the home mission work of the Church was briefly reviewed by those most closely associated with this work in Chicago. Sister Clara Eby Steiner, Bro. A. I. Yoder, and a number of others gave brief, pointed talks. After the consecration meeting the services ended in a Gospel sermon by Bro. T. M. Erb, of Hesston, Kansas.

Perhaps you were looking for a long line of mission notes this week. It had been our full intention to supply them. Many of our mission workers attended the General Conference at Yellow Creek last week and the several Board meetings the week before. Our intention was to collect the mission news and favor our readers with an unusually long list of them. But in the midst of a multiplicity of other duties this feature was overlooked. The missionaries who read this will please remember to send us the news, even though they were not personally solicited at a time when we would have had such excellent opportunity to collect the news.

During the closing hours of the General Conference an urgent and pathetic appeal was made for more workers for the home mission field. The work at two of the charitable institutions is especially needy—the Old People's Home at Marshallville, Ohio, and the Orphans' Home at West Liberty, Ohio. Bro. Lantz of the Old People's Home is suffering from loss of health and should be relieved from the active duties of his work at once, and Bro. Abram Metzler, as we have heard, is suffering from paralysis and is unable to speak. Bro. J. S. Shoemaker made the public appeal on behalf of the Mission Board for these workers. He was followed by Bro. S. E. Allgyer, who spoke in behalf of the Local Board of the Orphans' Home and the needy ones in that institution. He told how he had visited Bro. Metzler a few days ago and found him lying in bed, conscious and evidently in full possession of his mental faculties, but unable to speak. He looked at Bro. Allgyer in an appealing way, then with great effort he said, "Can't you —?" He could say not another word more and Bro. Allgyer finished the sentence, "get some one to look after the work of the Home?" And Bro. Metzler nodded the assent he could not speak. Bro. and Sister F. I. Smucker have done excellent work at the Home, but they have not yet given their promise to stay. Surely there is some one with the ability and the devotion and the consecration to take up this great and noble work for the Master.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

July, 1917

Evangelizing Fund

Endowment interest	$125.00

General Fund

Endowment Int.	$ 25.00
Mission Meeting Walnut Creek Holmes Co., O.	64.39
Sugar Creek Cong. Ia.	52.67
Salem Cong. Alberta	100.00
A brother and sister Flanagan, Ills.	100.00
Freeport Cong. Ills.	61.61
Fulton Co O Congs.	88.25
Pleasant Grove S. S. Ills.	12.80
Fairview Cong. Ore.	8.30
Hydro Cong. Oklahoma	14.50
Plainview Cong Ohio	91.90
Mountainview Cong. Montana	27.00
Logan Champaign O. Mission Meeting	530.22
Brother Broadway Va	20.00
Stahl Dist Johnstown Pa	45.46
West Union Cong. Ia.	52.53
Midway Cong Ohio	37.00
Plainview Cong Ohio	50.00
Naomi Cline	5.00
Elias Brunk	25.00
Pike S. S. Va	17.09
North Lima S. S. Ohio	30.16
West Zion Cong Alberta	38.58
A brother and sister Ills.	5.00
A brother and sister Elida Ohio	20.00
Salem S. S. Allen Co. O.	6.03
Peter N. Ulrich	5.00
Lowe Est. income	51.75
A brother Broadway Va	25.00
A brother Linnville Va.	10.00
Children of Mrs. L. J. Shaffer	10.00
Bird and Rica Alter	10.00
Total	$1640.24

India General

Endowment interest	$ 50.00
Mary Funk	5.00
Canton Cong and S. S. O.	12.87
Martins Creek Cong	48.11
Willows Springs Cong. Ills.	17.17
Salem S. S. Neb.	31.25
Orrville Cong. Ohio	16.90
W. A. Wenger	10.00
Ira Showalter and wife	15.00
A sister Va	1.00
Zion Cong Ore	16.50
Bethel Mission S. S. Ore	1.50
E and A. Troyer	2.00
Mt Pleasant Cong Va	25.00
Union Hill S. S. Ohio	18.00
Rebecca Swope	1.00
Ohio S. S. Conf. per C. D. Esch	25.00
North Lima S. S. Ohio	7.37
East Fairview S. S. Neb.	138.03
Anna Good	5.00
Mary Brunk	5.00
S. C. Brunk	5.00
Doylestown Cong Pa	5.02
Doylestown S. S. Pa.	16.97
Salem S. S. Wayne Co. O (For tent for Sister Hershey)	1.62
Erisman S. S. Pa.	15.50
Kauffman S. S. Pa.	12.00
Erb S. S. Pa.	21.00
Gantz S. S. Pa.	10.50
Manheim S. S. Pa	21.00
Total	$497.31

Missionary Support (India)

A brother Millersburg, Ohio	$ 75.00
A brother and sister W. L. Ohio	75.00
S. U. & W. G., Y. P. M.	38.50
	$188.50

Missionary Children (India)

Primary Dpt. W. Union S. S. Ia.	$ 12.43
Leah Belle and Chancey Smucker W Liberty O	9.75
Wolf Trap S. S. Primary Dpt.	5.68
Logan Champaign Co O Mission Meeting Childrens Meeting	5.00
Total	$ 20.86

Native Workers Support

Jonas Smucker	$ 9.00
Harmony Y. P. M. Ills.	8.83
Spring Valley Cong N. Dak.	5.00
A brother and sister Ills	10.00
A brother and sister N. Lima, Ohio	30.00
A brother and sister Ills	5.00
Abraham Good	15.00
Total	$ 82.83

Bible Women Support

Zion Missionary Society Ohio	$ 12.00
Old Sisters Class Champaign Co. Ohio	2.00
Logan Co. Sewing Society O.	12.00
Old Sisters Class Oak Grove S. S. Wayne Co. O.	2.00
Martinsburg Pa. Sewing So.	24.00
H. C. Deffenbaugh	4.00
M. L. & Eliza Troyer	2.00
Nancy Fetts S. S. Class O.	6.00
Weaver Sewing Society Pa.	6.00
Salem S. S. Wayne Co. O.	2.00
Total	$ 72.00

Mary Burkhard Support

Logan Co. Sewing Society O.	$7.50

Chicago Missions

Sterling Cong. Ill.	$ 9.70
Sterling S. S. Ill.	14.41
Waldo Cong. Ill.	56.15
S. S. Meeting Metamora Ill. (Contributed for Outing 26th St.)	103.00
Nappanee North Cong. Ind.	5.00
Morrison Cong Ills	6.00
Howard-Miami Cong. Ind.	$ 14.00
Hopedale A. M. Cong. Ills.	10.00
Salem Cong. Ind.	32.00
East Union Cong. Ia.	6.50
South English Cong. Ia.	3.00
Lower Deer Creek Cong. Ia.	4.50
West Union Cong. Ia.	12.00
Maple Grove Cong. Ind.	10.00
Flanagan Cong.	20.00
Total	$314.26

Chicago Church Building Fund

Int. from Endowment	$ 1.25
Hopedale Cong Ill.	45.00
East Bend Cong. Ill.	179.00
Ed. R. Schertz	25.00
Metamora Cong. Ills	75.00
Sterling Cong. Ills.	175.00
Total	$500.25

Fort Wayne Mission

Bro. Garber Nappanee	$ 1.00
A brother Fulton Co. O.	10.00
Total	$ 11.00

Canton Mission

Orrville Cong. Ohio	$ 9.17
Grandpa Lind	1.00
Medina S. S. O	22.10
Martins Y. P. M.	6.50
Sugar Creek Sewing Society	5.00
Sister Gerber	1.00
Total	$ 44.77

Kansas City Missions

Wolf Trap Cong. Va.	$ 15.00
Wood River S. S. Neb.	22.24
Cornelius Gingerich	5.00
John J. Shetler	15.00
C. F. Sommers	5.85
S. S. Conf. E. Union Ia.	24.36
S. S. Meeting, Kenmare N. D.	16.33
Kansas	.10
Bro. Krupp	1.50
Alice Hershberger	.50
Sister Moyer	.50
A brother	1.00
Hesston Academy Cong.	$ 6.75
Gertrude Swomley	.75
W. H. Miller	1.00
By Mail	5.00
Katie Plank	.25
Crystal Springs Cong. Kans.	13.87
Brother Nissley	2.00
Bro. Schlabach	2.00
Cedar Creek Cong. Ia.	25.00
Total	$164.00

Lima Mission

Logan Champaign Mission Meeting, O.	$ 75.00
Charles Brenneman	1.00
Sunday Evening Col.	10.44
S. S. Collection	6.62
Eli Stoltzfus	7.50
Frank Stoltzfus	5.00
Will Stoltzfus	5.00
Henry Smith	1.00
Menno Troyer	1.00
Total	$112.56

Toronto Mission

Brother Andrew Martin	$ 2.00
Mrs. J. Cressman	.75
Total	$ 2.75

Old Peoples Home

Endowment Int.	$402.50
Middlebury Cong. Ind.	75.00
Lawrence Co. Pa. Cong.	30.00
Salem Cong. Wayne Co. O.	10.78
J. Y. Smucker	12.00
Joseph Stutzman	1.00
John Martin	1.00
Special Support	130.50
Sales	14.00
Total	$676.78

Orphans Home

Endowment Interest	$ 12.50
No. Lima S. S. Ohio	3.27
E and A Troyer	$ 2.50
Special Support	418.31
Farm Produce	8.30
A Sister Metamora, Ills	25.00
Crown Hill Y. P. M. O.	7.00
Sister Greaser	2.00
F. M. Wolf	1.25
Sister Dalton. Ohio	10.00
S. D. Rohrer	5.00
G. B. & Elizabeth Showalter	50.00
J. N. & Mary Hartzler	10.00
Total	$555.13

Sanitarium

Endowment Int.	$ 12.50
Hospital Fees	402.55
Lela Miller	8.00
Abraham Good	25.00
Merchandise	8.22
Total	$456.27

South American Mission Fund

Interest Income	$570.00

Financial Agent support

Endowment Income	$274.50

Childs Welfare Work

Interest Income	$180.00

Burkhard Children Endowment

Endowment Income	$ 3.00

Bible Fund

Endowment Income	$ 12.50

Church Building Fund

Endowment Income	$ 12.50

Medical Equipment (India)

Interest Income	$ 3.00

Cash Value of Provisions sent to City Mission Stations

Chicago 18th Street Mission

Kalona Cong. Ia.	$ 18.00

Chicago 26th St. Mission

Roanoke Cong. Ills.	$ 9.25
General	5.10

Argentine Mission

Sycamore Grove Cong. Mo.	9.23
Hesston Cong.	16.35
S. S. Hershberger	.28

Kansas City Mission

Pa. Cong. Kans	15.00
A. Kauffman	5.00
Pleasant Valley Cong. Kan.	15.18
Various Friends	4.85

Lima Mission

From West Liberty & Vicinity	10.90
Allen County friends	9.57
Jake Kreider	1.10
Orphans Home	1.00

Fort Wayne Mission

Holdeman Cong.	30.00

Toronto Mission

No Names reported	15.90
Total	$166.71

Eastern Mennonite Board of Missions and Charities

E. G. Reist Treas. Mt. Joy, Pa.

India Mission (General)

Slate Hill S. S.	$ 13.20
Hanover Bible Class	15.00
East Chestnut St. S. S. Lancaster	23.00
Gehman S. S.	58.01
Salunga S. S.	19.50
Bowmansville Mission Friends	60.28
Belleville (A. M.) S. S.	15.00
Maple Grove S. S.	13.00
Paradise Cong and S. S.	76.30
J. S. Eby	10.00
Total	$303.29

India Bible Women

Mrs. Fannie Flora	$ 1.00

Missionary Support (Fannie Hershey)

Malachi 3:10	$ 15.00
Friends Manheim	40.00
Total	$ 55.00

India Leper Asylum

Mrs. Fannie Flory	$ 2.00

South American Mission Fund

Huldah Graybill	$ 3.00
Total for month	$364.29

Canadian Treasurer

M. C. Cressman, Kitchener, Treas.

India General

A brother Petersburg	$ 10.00
A brother and sister Vineland	5.00
Latchar Y. P. B. M.	15.01
Hagey Cong & S. S.	20.25
A brother and sister Biehn Cong	15.00
A bro. & sister Bloomingdale	5.00
Floradale Cong	55.00
Total	$125.26

Native Workers Support

Kitchener Y. P. B. M.	$ 6.00

India Hospital

Kitchener S. S.	$ 19.00

South American Pledge

Addison Snyder	$100.00

South American Mission

Vineland Cong	$ 7.00
Wideman Cong	17.00
Hagey Cong	10.00
St. Jacobs Cong.	36.00
Shantz Cong.	26.50
Baden Mission	17.50
Blenheim Cong	12.00
Kitchener Cong.	48.84
Waterloo Cong	53.10
Cressman Cong	15.00
Total	$242.94

Toronto Mission

Blenheim Cong	$ 8.45
Biehn Cong	15.00
Waterloo Cong	49.25
Warner Cong	5.22
Total	$ 77.92
Total for month	$571.12

Kans.-Neb. Mission Board

V. E. Reiff Tr. Hudson, Kans.

India Native Workers Support

Larned S. S.	$ 5.00
Spring Valley S. S.	60.00
Total	$ 65.00

India Mission (General)

Pleasant Valley S. S.	7.62
La Junta S. S.	22.40
Hesston Cong.	15.41
Roseland S. S.	22.96
Total	$ 68.39

So. American Mission

La Junta Cong.	$ 9.00

Kansas City Missions

Penna Cong.	$ 10.00

Support of C. D. Esch & family

Penna Cong	$ 5.00
West Liberty Cong	32.80
Pleasant Valley Cong	40.00
Total	$ 77.80

S. S. Field Workers Fund

La Junta S. S.	$ 6.50

General Fund

Penna Cong	$ 5.00
Roseland Cong	12.35
La Junta Cong	11.00
Total	28.35

General Conference Delegates

East Holbrook cong	$ 15.70
Total for month	$280.74

Ind.-Mich. Mission Board

India Mission General

Shore Cong	$ 16.00

India Missionary Support

S. J. Litwiller	$ 10.00
J. H. Walters	5.00
J. L. Kaufman	10.00
W. W. Pletcher	10.00
William H. Eash	5.00
Olive Cong	$ 5.88
Berne Mich Cong	5.00
Elkhart Cong.	14.50
Total	$ 65.38

India Missionaries Childrens Support

Berne Mich. Cong	$ 5.00
Yellow Creek Cong	10.00
Olive S. S.	11.42
Total	$ 26.42

India Native Workers Support

C. A. Shantz and Wife	$ 5.00
Berne Mich Cong.	6.85
Olive Cong	5.00
G. Monroe Miller & wife	60.00
Total	$ 76.85

India Bible Women Support

Helping Hand S. S.	$ 2.00
Clinton Frame S. S.	2.00
Class No. 9 Olive S. S.	2.00
Willing Workers Class, Elkhart	2.00
Total	$ 8.00

Fort Wayne Mission

A. R. Miller	$ 1.00
Shore Cong	10.00
Total	$ 11.00

Fort Wayne Mission Home

Fairview Cong. & Bible Reading	$ 13.45
Shore Cong	10.00
Berne Cong. Mich	5.00
Middlebury Cong	39.67
A brother & sister New Paris	9.05
Nappanee West Market St. S. S.	40.00
Barker Street Cong	5.81
Total	$122.98

Chicago Missions

Howard-Miami Cong.	$ 20.02
A. R. Miller	1.00
Nappanee W. Mark. S. S.	8.00
Total	$ 29.02

Old Peoples Home

Olive S. S.	$ 11.42
Olive Cong	5.88
Yellow Creek Cong	5.00
Total	$ 22.30

Chicago Building Fund (Adult B. C.)

Nappanee W. Market S. S.	$ 40.50

Rural Missions

Salem Cong & S. S.	$ 11.21

District Board Home Dept.

Olive S. S.	$ 11.42
Olive Cong.	5.88
Yellow Creek Cong.	25.00
Salem Cong & S. S.	10.00
Total	$ 52.30

Secretary's Support

Shore Cong.	$ 5.00

Literature Fund

Yellow Creek Cong	$ 11.22

General Fund

Forks Cong	$ 17.20
Maple Grove Cong	21.00
Clinton Frame Cong	42.61
Indiana Mich S. S. Conf.	53.60
Total	$134.41
Total for month	$632.59

Washington Co. Md. & Franklin Co. Pa. Mission Board

B. E. Stauffer, Maugansville, Md. Treas.

India General

Reiff Cong.	$ 55.91

General Fund

Paradise S. S.	$ 35.00
Total for month	$ 90.91

Mo.-Iowa Mission Board

H. J. Harder, Tipton, Mo. Tr.

General Fund District Board

Coalridge Cong.	$ 5.77
Oronogo Cong.	1.42
Lakeview Cong	4.39
Cherry Box Cong	1.00
Liberty Cong	2.25
Surrey Cong.	14.55
Alpha Cong.	3.74
Spring Valley Cong	4.60
Tuleta Cong	3.50
Mt. Zion Cong	6.75
Total	$ 47.97

Sanitarium

Mt. Zion Cong.	$ .55

India Mission General

Palmyra Cong.	$16.00
Bethel Cong.	3.80
Oronogo Cong.	.50
Cherry Box Cong.	1.00
Liberty Cong.	5.40
Spring Valley Cong.	1.40
Surrey Cong.	2.75
Mt. Zion Cong	15.55
Total	$46.40

Hesston Academy

Oronogo Cong.	$ .50
Mt. Zion Cong	.03
Total	$ .53

Kansas City Mission

Bethel Cong	$ 2.80
Oronogo Cong	1.95
Cherry Box Cong	1.45
Liberty Cong	2.55
Mt Zion Cong	6.30
Total	$15.05

Childrens Welfare Fund

Bethel Cong	$ 2.80
Oronogo Cong.	.78
Cherry Box Cong.	.50
Liberty Cong.	.60
Mt Zion Cong.	7.65
Total	$12.33

General Fund General Board

Oronogo Cong	$ .50
Lakeview Cong	4.00
Cherry Box Cong	2.50
Liberty Cong	10.35
Mt Zion Cong	7.25
Total	$24.60

Orphans Home

Cherry Box Cong	$ .50
Mt. Zion Cong	2.55
Total	$ 3.05

Old Peoples Home

Cherry Box Cong	.25
Liberty Cong	.20
Mt Zion Cong	1.55
Total	$ 2.00
Total for month	$152.48

So. W. Pa. Mission Board

H. F. Reist Tr. Scottdale, Pa.

General Fund General Board

Elton Cong	$ 2.45
Blough Cong	14.50
Martinsburg Cong	5.00
Weaver S. S.	3.00
Kauffman Cong	16.70
Scottdale Cong	13.20
Total	$54.85

India Mission General

Scottdale Cong.	$ 7.50
Springs Cong.	18.65
Blough Cong.	31.00
Masontown Cong.	10.97
Scottdale S. S.	10.34
Total	$78.46

India Missionary Support

Stahl S. S.	$ 4.52
Mr. & Mrs. H. F. Reist	15.00
Total	$19.52

Orphans Home

Scottdale Cong	$11.50
Scottdale S. S.	10.35
Total	$21.85

Old Peoples Home

Scottdale Cong	$ 7.25

Altoona Mission

Scottdale Cong.	$26.00
Scottdale S. S.	10.34
Total	$36.34

Altoona Building Debt

Mattawana Cong. A. M.	$22.00
Conestoga Cong. A. M.	45.00
Millwood & Maple Grove Cong	25.00
Belleville & Maple Grove Cong	1.00
Scottdale Cong	3.00
Martinsburg Cong	15.00
Total	$111.00

Conference Fund

Scottdale Cong	$16.25
Weaver Cong	5.00
Total	$21.25

General Fund Local Board

Casselman Cong	$ 5.20
Schellburg Cong	5.00
Glade Cong	1.63
Total	$11.83

Rural Fund

Springs Cong	$ 9.00
Thomas Cong	16.50
Total	$25.50

Eastern School (Virginia)

Scottdale Cong	$ 2.00

Book and Tract Work

Scottdale Cong	$ 8.00
Total for month	$397.85

Children Welfare Board

Allan Good Treas.

East Union S. S. Ia.	$24.36
Chappell Cong	7.00
A bro. Garden City Mo.	5.00
Zion Cong	4.00
Zion Cong	16.50
Protection Cong	3.00
Special Support	33.00
Total	$ 92.86

Grand total for month $9277.06

Gratefully acknowledged,
G. L. Bender, Treas.
Elkhart, Indiana

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 13, 1917 (Gospel Witness Established 1905) No. 24

EDITORIAL

"Thou wilt keep him in perfect peace, whose mind is staid on thee."

Throw your whole weight into the service of God if you would count anything for the Lord. Zeal, more than talent, counts for efficient service.

Persons whose marriage notice appears in the Gospel Herald are entitled to a year's subscription to the paper as a gift from the House. If you are entitled to the Gospel Herald on this basis and you do not receive it, it is because no one has sent in your present address. We will be glad to do our part in case the address is furnished.

Your prayers mean more when you have in mind a number of special things for which to pray. Yourself, your family, your friends, your enemies, your church, your country, some special ones in special need, and many other persons or causes are in need of your supplications at the Throne. Keep these in mind, and you will never need to wonder what you should pray for. Your longest prayers ought to be your secret prayers.

On another page we print the second of Bro. O. H. Zook's series of articles on "The Christian Family." The present article will be best understood when read in connection with the article which follows next week. When discussing the relationship between husband and wife, from the viewpoint considered in Bro. Zook's articles, the subject seems one-sided unless both sides are taken together. In every ideal home the husband finds in his wife "the other half of himself."

Pacifists and Non-resistant People.—These two names ought to mean the same thing, but unfortunately common usage has decreed otherwise. The difference between them is that one class fights for its views while the other does not. The pacifist acts like a very bellicose militarist while the nonresistant man submits meekly to what is laid upon him, whether at the hands of individuals or of governments. It is our privilege to make our exact position known, to petition our government for redress of grievances, to "flee to the next" when persecuted in one city or country, but **not** to fight. "The servant of God must **not** strive." "The weapons of our warfare are **not** carnal." "Vengeance is **mine, I** will repay, saith the Lord." "Rejoice and be exceeding glad: for **great is your reward in heaven."**

Some Prophecy.—These are days when we are well supplied with prophecy—the Bible kind and some other kinds. In the consideration of the prophecies coming from many quarters it is well to take the Bible in hand and follow the rule, "Prove all things; hold fast that which is good."

A sister sends us an ingeniously worded article showing us a number of things about the Kaiser, and wonders how much dependence can be placed upon it. Among other things the writer undertakes to prove that the Kaiser answers to the number 666 found in Revelation 13, and that the war will probably close in February, 1918. We are not ready to say that these predictions are untrue; but we are of the opinion that when February, 1918, comes this prophet will be ready to sit down with that other great prophet (?) who told us a few years ago that the world would come to an end in 1914. All prophecy is prophecy, but not all prophecy is inspired.

Life and Death.—The origin of human life is thus set forth in the language of inspiration: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." It was a happy day, in the garden of bliss, when among all the creation there was one who bore the image of the Creator Adam and Eve were not to occup the universe to themselves. "Be fruitful, and multiply, and replenish the earth," was the command which teaches us that God intended this whole world to be filled with people who should share with our first parents the joys of this beautiful, blissful paradise of God. We now speak of a billion and a half of people. What might now be the number had not death appeared to thin our ranks! And who doubts that in the providence of God there would have been ample provision for the happiness and well being of us all?

In an evil hour this bright prospect was changed. The serpent appears upon the scene. The will of God is not the choice of man. Through transgression man brings upon himself the curse of sin and death. As we now look out upon the earth the Edenic conditions have become polluted with the storm of plagues resulting from the fall. We now behold, not the unbroken family of God, happy and contended, glorious and glorifying, free from pain and death; but a world polluted with sin and depravity, arrogance and pride, selfishness and lust, ungodliness and dissipation, wretchedness and distress, death reigning on every hand. "It is appointed unto man once to die, and after this the judgment." Now father or mother, now brother or sister or son or daughter, now a darling babe or bosom companion—some one near and dear whom we think we can not spare—is taken

from our side and mournfully borne to the grave. With indescribable loneliness and anguish of heart we watch our loved ones take their departure, and we are reminded that the tenderest ties of earth are broken as the chords of vanity. It is the common lot of man that along with the advent of sin and death there came the inevitable results: sickness, pain, disappointment, heartache, humiliation, wretchedness, distress, and woe. "All is vanity," is the verdict written upon human effort. It is death, reigning in the mortal body.

Out of the depths of distress some have chosen to cry out against God an accuse Him for their sorrows, but this only betrays the depravity of man. All the sorrows of earth are but the result of man's sin—plus the touch of God's love, turning evil to good account, causing "the wrath of men to praise him." If man, in spite of all the aches and ills and woes and disappointments of life, is so attached to this world that he can scarcely be persuaded to let go and seek after the world to come, what could be expected of him if there were no reminders of the brevity and vanity of life? Out of the depths of our sorrows we thank God for His continual reminders that this world is not our home. Sickness and pain are but evidences that this is not a satisfactory place to stay, and death is but a touch of His love, relieving us of the sufferings of time and ushering us into the glory of eternity. "Precious in the sight of the Lord is the death of his saints." In joyful praise our souls respond to God's generous provisions for the present and eternal well being of the human soul. The devil did not defeat God's plan for the eternal happiness of man. "From the foundation of the world" the plan was laid for the everlasting glory of the soul, for the life eternal which the enemy of souls can never touch. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

Beloved, let this vision of life and death be held continually before a dying world. We can not escape the touch of death which through the sin of man has been brought into the world, neither can Satan rob us of the life eternal which God graciously gives to all the faithful. Why should we be wrapped in the gloom of depravity when the sunlight of heaven is not far away? We may brighten this old world by living in the light of God. We may escape the enveloping darkness of the gloom of life by opening the windows of our souls and allowing the heavenly sunlight to come in. We may be the means in God's hands of scattering sunshine wherever we go, by living the Christ life, by bringing to the world the message of how the sting of death may be taken away in the blessing of everlasting life.

For Conscience' Sake.—Several weeks ago we were in a depot in Pittsburgh awaiting a train for St. Louis. As usual at such places, there was a sea of humanity moving hither and thither, reminding one of a swarm of bees moving about in a hive. One group of people especially attracted our attention. And among this group was one who furnished the object-lesson to which we now call your attention. She was a young lady of perhaps eighteen or twenty summers. Her clothing bore the touch of latest styles—half nude body, latest style ornamentations, idiotic shoes, etc. On her head was something which she evidently called a bonnet—it did not look like one, but as we had seen things like it before that some people call "bonnets" we supposed this was intended for one. It was a kind of degenerate cross between a hat and a bonnet, with the dignity of neither.

Was she a Mennonite? We—hardly—think so—yet we know of Mennonites who are perhaps no more consistent in their attire than she was. It was not the denominational name which absorbed our attention so much as the possible reason for not wearing a hat when the rest of her clothing would have been so much better suited to one than to a bonnet.

Why did this girl wear a (socalled) bonnet? It could not have been for style, for present day fashion plates make no provision for anything like it. It could not have been to please the Church, for no church has ever sanctioned anything like it, even if some are weak enough to tolerate it. It could not have been for beauty, for there was nothing comely or tasty about it. It could not have been for service, for it was too small and frail to afford protection against either heat or cold or wind or sun. Here is a possible reason: She may have belonged to a church that tolerated almost everything but still had a few restrictions as to clothing; and not wishing to be counted out of the church altogether she made this concession and wore a modified hat-bonnet, seeing it would keep the church from declaring her out and hoping that her otherwise fashionable attire would make her presentable to the world.

If we have guessed aright (and we believe we have) we have an illustration of a most mischievous influence that we should strive by all means to avoid. That kind of members are a walking emphasis to the idea that all attempt at or pretence to plain clothing is but mere form—to be endured for a little while longer until more people have gotten rid of their "queer" notions. The church that tolerates such inconsistencies helps foster that kind of an idea. If the Bible teaches plainness in attire, let this teaching be obeyed in a consistent way. If it does not, let us lay aside all pretense. This brings us up to the point we wish to emphasize—in our attire, as well as in all other things, we should do what we do for conscience' sake.

Had this young lady been moved by conscientious convictions, her appearance would have been quite different. A conscience against jewelry (I Tim. 2:9; I Pet. 3:3) would have kept the glittering trinkets off her person. A conscience against gay clothing (Isa. 3:16-24) would have disposed of her bodily ornamentations. A conscience against extravagance would have kept off the "costly array." A conscience against immodest apparel would have covered her half-nude body and changed her apparel so as to give her the appearance of modesty. A conscience against conforming to the world would have stripped her of the appearance of having been formed in the latest fashion mold—except her bonnet. A conscience on church loyalty would have put her in line with the most consecrated of her sisters and given her an appearance which indicated where she belonged. Most of the inconsistencies on the part of church members are due to the fact that they obey the voice of popular whims and fancies rather than the voice of conscience. Instead of looking for a "thus saith the Lord" to guide them in what they should or should not do they are looking for a course that is most congenial to the flesh and most generally approved by a vain and sinful world. Brother, sister, is your conscience upon the altar of the Lord?

With your conscience committed to Him and enlightened by His Word, your life will not only be consistent with your professions but it will be a beacon light in the kingdom of our God, a positive force in maintaining the standard of the Gospel among men, an inspiration to all who come within your sphere of influence.

It is more important to know **what** to teach without knowing **how** to teach, than to know **how** to teach without knowing **what** to teach.—S. F. C.

When people meet the conditions laid down in the Bible as being necessary to get the Holy Spirit they will receive Him.—S. C. Yoder.

The purpose of the Sunday school is to teach the Word for the nurture of the soul.—V. J. S.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned.—Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

OBEDIENCE VS. DISOBEDIENCE

By Levi Blauch.

For the Gospel Herald.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—Rom. 14:21.

Obedience is the gateway to real happiness; disobedience, to eternal destruction.

Obedience always pays; disobedience never.

Obedience is of great value; disobedience, of no value whatever.

Obedience gives strength to the believer; disobedience unfits the worker for service.

Obedience gives peace to the soul, which peace disobedience destroys.

Obedience gives food to the soul, but disobedience contributes nothing to the soul but doubtful momentary pleasure and eternal sorrow and distress.

Obedience is the avenue through which the believer is lifted to the lofty plane of holy living. Through disobedience man falls to the opposite plane.

Obedience to God, on the part of kings and world rulers, would soon put an end to the awful world war now raging; but the disobedience of these men is keeping the conflagration going. More boys are going to the front, more billions wasted, more widows and orphans are being made, more lives blasted.

Obedience led poor, unlearned fishermen to give the Gospel message to the world. The love of Christ constrained them to make great sacrifices that others through their poverty might become rich. Disobedience withstands this message and closes up the hearts of men that the blessings of salvation are lost to sinful men.

May God bless the obedient, help them to remain faithful to the end, and give them many souls for their hire.

May God bless the disobedient by opening their eyes, quickening their hearts, and turning them from their present evil way to serve the true and the living God.

Johnstown, Pa.

We must take the work of the Sunday school more seriously and be more burdened for the souls of the boys and girls.—V. J. S.

HOLINESS ESSENTIAL TO SALVATION

Man, looking at the world around him, is conscious of two facts, one of change and the other of stability. He sees something that passes away, and something that "abideth forever." His eye rests upon the falling leaves, on the drifting clouds, on the rapid rounds of the seasons. However, upon the other hand, there is beneath him the abiding earth, and above the pillared firmament. The frail summer flower blooms and dies at the foot of the everlasting hills, and the morning dew exhales beside the sea that rolls on now as at creation's morning. These contrasts are everywhere. They meet us at every step. These symbols of nature represent the twofold condition of existence—the abiding and the transient—the present and the future, and these two things belong to man himself. No summer cloud or autumn leaf is more sure of change and dissolution than man. Generations come and go like the roll of successive waves. And yet, in spite of all the mists of sin, man feels within him the pulsations of an undying spirit, which outlives all visible things, which has begun an existence that is to run parallel with the eternal being of God Himself; an existence that will survive the dissolution of all worlds, that will live amid the changes of the material universe; an existence that will survive all the wrecks and wastes of time, that will outlive the convulsions of doomsday, and the revolutions of immortal ages. Yes, the soul of man will continue to exist in all its capacities of virtue or of vice, in all the vast ranges of its powers, in all the elements of its growth, and indefinite attainments, in all its susceptibilities of enjoying or suffering the rewards or punishments which God's eternal government will bestow or inflict.

And yet how few wisely consider these things! Practically they live as if this world were the only good. Their standard of actions, and their ideals of life are all of this world. They live as if this were their perpetual home, as if they should always look upon these familiar forms, and as if they should always behold the seasons and changes of this wonderful and beautiful world. To one it is a game of honor, to another a race for gold, and another a garden in which to eat, drink, and be merry. And yet all around them are the footprints of those who once lived as they are now gathered to the dust. Eyes which were once familiar have ceased to weep, and hands they have taken into their own, and lips they have kissed, and hearts which beat so close to their own, have ceased their labor, and have become part of the dust under their feet. And still one presses upon another, questions of finance, and of State, and of pleasure, fill their minds and occupy their thoughts. If the art of money-getting or of making a display, or a pleasure-seeking were a qualification for heaven, they would well be prepared for eternity. They have bent all the energies of their minds for a life-time in this one direction, and are thoroughly trained in these things.

However, the glorious Gospel of the Son of God, which has brought life and immortality to light, has revealed that immortality as something altogether different. That life has been revealed to us as a life of inward peace and rest in beholding the glory of God, and glorifying His great name. "Blessed are the pure in heart, for they shall see God." "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." "Follow peace with all men, and holiness, without which no man shall see the Lord." How could a sinful creature look upon God whose choicest attribute is holiness? Transplant such a one within the walls of heaven, and his nature unchanged. Let him breathe that atmosphere that has no taint of sin. Let him see every object graven with holiness, where the very light by which the soul sees, is the light of moral purity. Let him behold the army of the redeemed in their white robes of sinlessness cast their crowns at Jehovah's feet and cry with one loud peal of adoration: "Thou art worthy, for thou art holy."—Bishop Thomas Bowman, in Living Epistles.

NO TIME TO PRAY

There is many a business man today who will tell you that he has no time to pray; his business is so pressing that he cannot call his family around him and ask God to bless them. He is so busy that he cannot ask God to keep him and them from the temptations of the present life—the temptations of every day. "Business is so pressing!" I am reminded of the words of an old Methodist minister: "If you have so much business to attend to that you have no time to pray, depend upon it that you have more business on hand than God ever intended you should have."

But look at Daniel. He had the whole or nearly the whole of the king's business to attend to. He was prime minister, secretary of state, secretary of the treasury, all in one. He had to attend to all his own work and to give an eye to the work of lots of other men. And yet he found time to pray—not just now and then, nor once in a day; not just when he happened to have a few moments to spare, but "three times a day."—D. L. Moody.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.
(274 S. 4th St.)

Dear Readers of the Gospel Herald, Greeting:—As we wish to labor in other cities, and too that we might be benefitted by a change of climate, we therefore leave the work in Columbia. Bro. Ira M. Shertzer of Millersville, Pa., and wife (nee Sister Elsie Dambach of Columbia) have come here and will labor here at the Mission in our stead.

We truly feel thankful to our kind heavenly Father for the blessings bestowed upon us and the work during our stay of 10 years here at the Mission, and to the many kind brethren and sisters who helped so faithfully in the work. We trust that you will continue to remember the work here in Columbia in the future as you have in the past and that it may prosper more and more. As we will soon leave here to labor in other places we ask an interest in the prayers of the entire brotherhood. And if allowed space in the Gospel Herald we will be pleased to report from time to time.

Charles and Anna Byer.

Sept. 6, 1917.

(The space will be at your disposal, brother. God bless your labors in His vineyard.—Editor.)

Chicago, Ill.
(Mennonite Home Mission)

On Monday, Sept. 3, we were privileged to spend the day in the woods near Naperville, Ill., where the Home Mission workers took the Sunday school children and friends of the mission, consisting of about 500, for an outing which was much enjoyed by all. Since free transportation could not be secured for the children to the country as usual, it was planned by the workers to spend the day in the woods instead. The time was very profitably spent in a social way, and by exercises enjoyed by the children, and by the older ones as well. It was inspiring to see how all enjoyed to get out of the city for a little while to see the beauties of nature. As a closing event all were gathered together in the form of a religious service, consisting of singing and a few short talks, to remind us of the fact that we are here not only for the pleasures earth affords us, but also to show our gratitude and praise to him who makes these things possible. May God bless the work and the workers.

E. H. Oyer.

Sept. 6, 1917.

ORPHANS' HOME LETTER

By F. I. Smucker.

For the Gospel Herald.

Bro. Metzler's speech is being gradually restored. His limb is getting stronger, but he has no use of his right arm.

School began last Monday with some 40 pupils from the Home in attendance. A 12 year old boy has been placed in the home of Bro. John Neuhauser at Eureka, Ill., and two boys who have been at the Home for a number of years have been returned to their mother. Workers and children are all well.

West Liberty, Ohio.

MENNONITE CHILDREN'S HOME

For the Gospel Herald.

On account of the Home being in quarantine with chicken pox the monthly meeting of the board of trustees was held at the home of Bro. H. F. Eshbach on Tuesday, Sept. 4. We have 26 children in the Home. Among this number is the little girl who figured in a burning accident before her admission to the institution. She is a nice black-haired, dark-eyed girl, six years of age and would brighten any home. The fifteen year-old girl mentioned in a former letter was placed into a home in Lancaster county.

Yours for the needy,
Levi Sauder.

Millersville, Pa.

ENROUTE TO SOUTH AMERICA

For the Gospel Herald.

Barbados, British West Indes,
Aug. 22, 1917.

To our dear brethren and sisters,
Greeting in Jesus' Name:—

A few lines from the missionaries enroute to South America will no doubt be of interest to the Church at home. Consequently we have divided our route in four divisions. The present article has to do with our leaving and up to but not including Barbados B. W. I., our first stop, arriving here today, (Wednesday) 7:30 P. M.

The time for our ship, the "Vauban," to sail was very uncertain, due to the secrecy of ships leaving New York during war times. The date was first set to leave Pier 8, Brooklyn, N. Y., Aug. 18. Later we were notified it would leave the 11th; still later, the 15th. But it did not leave the harbor until the 16th. Passengers were all aboard the night before, and at 8:30 next morning while at breakfast, she quietly moved out of the harbor a short distance and stopped. Why?

A Suspicious Character Aboard

Upon inquiring we learned that the evening before a suspicious looking character with two strange looking packages and a suit case boarded the ship. In the morning both the man and the packages, also the suit case had disappeared. The Lamport Holt Co., owners of the ship, had it stopped and their officials made a thorugh investigation for hidden bombs. Being unable to find any the ship was allowed to move on. It is supposed the intruder discovered that he was watched and left sometime during the night.

Sea Sickness

On Thursday and Friday we were busy getting acquainted with our cabins, stewards, deck, etc., retiring Friday evening at an early hour only to awake Saturday morning to find many absent from the breakfast table. During the day both Bro. and Sister Shank also their little boy Robert, together with Sister Hershey and the writer, were busy feeding fish. Our children, Beatrice and Lester, also Elsie Shank, escaped sea sickness, and they seemed to think it a joke that we got sick and they did not. By Sunday we were all about again except Sister Hershey who was all right by Monday. With the exception of one day the sea has been quite smooth.

A Little Scare

About 1:00 o'clock Monday morning, Aug. 20, a boat was sighted some distance away from the ship. The captain evidently took it to be a German submarine and ordered the ship to speed up and in a zigzag direction. After a little time, however, a bright red light was thrown on our ship followed by a sky rocket. This seemed to satisfy our captain, for the boat soon came back to its normal speed. Evidently it was only a patrol boat. We were all glad to know it was not a submarine.

The Ship

Our ship, "The Vauban," as already suggested, is owned by the Lamport Holt Steam Ship Company of New York, and is one of the largest that sails to South merica, its capacity being 12,000 tons. Besides the much freight on board there are 120 first class passengers, 66 second, and 49 third class. The first class are in the center of the boat, the second and third are at either end. About eighty feet up from the center of the ship in a box called the "crows nest" look-

outs are placed, whose duty it is to keep a constant watch for submarines. A new look-out is put into the box every two hours. On the deck at the rear end is placed a four-inch gun ready for any emergency. Yesterday, the 21st, the gunners had gun practice. They lowered a barrel with weight on one end and a flag on the other. When the barrel was off in the distance about three-fourths of a mile five shots were fired at it. Drills of various kinds are noticeable. We were all called to the deck one morning, when with our life-savers on we were shown where to appear for our boats.

The First Sunday out at Sea

At 11:00 o'clock an invitation was extended to any who wished to attend church services in the parlors of the first class deck. The Church of England order of services were used, the program being out-lined in a booklet entitled, "A Book of Prayers for Use at Sea." From it many prayers were read and songs sang. The following scriptures were also read: II Kings 18; Rom. 12; I Cor. 15:1-14. While the services were formal, the selections were very appropriate for use on the sea.

In the afternoon Sister Shank went over the Sunday school lesson with the children, while a few of us went over the lessons in the parlors of the deck.

Among them were Mr. and Mrs. Charles Frisbey from Detroit, Baptist missionaries enroute to Paraguay, S. A.

At present writing all are well and happy, ready to be used of Him in our neighboring continent of the South.

May the Lord bless the Church at home is our prayer, and we ask that a similar prayer from you may ascend to the throne of grace in our behalf.

In His name,
T. K. Hershey,
161 Colon, Buenos Aires, S. A.
c-o B. A. Shuman.

"SOMETHING HAPPENED"

By C. K. Hostetler.

For the Gospel Herald.

Something new happens every day. We lay our plans and start in on the day's or week's work and all goes well for a short time, then—something happens. Perhaps it would be more fitting to say that the Providence of God wisely directs our affairs and shapes our ends, but plain every-day English that says, "something happened" is more easily understood.

This is what happened to one family here in Youngstown recently; the father was arrested and sent to the work-house in Cleveland. The mother was an invalid with three small children. The landlord set them out into the street and the Charity Organizations and the Mennonite Mission gathered up the fragments of the broken family and cared for them. A few days later this same mother went to a local hospital, was operated upon, and has been there for about four weeks since. While lying in the hospital, helpless, the children were cared for by the Charities.

Another mother with three children was deserted by her husband, the furniture man took over the furniture that had been bought on installments, and the home was desolate. The Mennonite Mission furnished a home where they have been staying since.

Another mother with two children was in a local hospital for some time undergoing treatment, and was discharged a short time ago, but knew no place to go. She is also staying at the Mission at present earning a living for herself and children. Her ancestors were Amish-Mennonites, natives of Pennsylvania.

Different things have been happening until at present we have twelve children living here with their mothers.

Our regular family at this writing consists of twenty-six members. Something may happen to make it 30 or more tomorrow.

Including the children of the Day Nursery who eat dinner here every day, we are serving on an average 90 meals a day.

We have an interesting Sunday school each Sunday morning, and services morning and evening, with a mid-week service on Wednesday evening. So we are trying to serve our family regularly with spiritual food also, even though things do happen that would hinder us in doing this if we were to give way to the unforeseen happenings.

Some very pleasant things happen also. Friends call on us and give us a word of cheer and an inspiration of helpfulness. Many times some of the subsantial things are brought or sent from the country congregations to help us to feed our growing family. This kindness is much appreciated. We praise Him from whom all blessings flow.

Youngstown, Ohio.

It is the consciouness of a union of our life with God's life that takes the sting out of the destructions of time and makes the blessedness of life.—Sel.

Let the "potential energy" stored in the life of a child be such that it may count for good and the things that we want in their later life.—N. E. M.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

ABIDE WITH US, O LORD

In fiery chariots of the west ascending,
The day hath passed in triumph, Lord, to Thee!
Its fallen mantle glows with twilight blending
On the far shadowy spaces of the sea.
It is toward evening. Oft at noontide roaming
Our hearts have met with Thee in sweet accord;
Now in the peace and leisure of the gloaming,
Abide with us, O Lord!

The ocean like a dreamless child is sleeping,
Hushed in the hollow of Thy mighty hand;
One star a-tremble in the west is keeping
Lone watch on all night's silent borderland.
Enter, dear Lord; our loaf is yet unbroken,
Our water shall be wine by Thee outpoured!
We yearn to hear Thy "Peace be with you," spoken,
Abide with us, O Lord!

Low murmurs through the seaward boughs are wafted,
A breath of roses steals along the shore;
More calm, more sweet, Thy loving words engrafted
In our responsive hearts for evermore.
Yet more we crave. O tarry in our leisure!
And to the longing of our souls afford
Thy love and joy in overflowing measure;
Abide with us, O Lord!

It is toward evening. Soon from out the shadows
A deeper shadow on our brows must fall;
So soon across the dim familiar meadows
The hour will come when we must leave them all.
Ah, leave us not, with Death alone to wander,
Let Thine own hand unloose the silver cord;
Though night fall here, until the day dawn yonder,
Abide with us O Lord!

—Pittsburg Christian Advocate.

THE CHRISTIAN FAMILY

II. The Wife

By O. H. Zook.

For the Gospel Herald.

Beginning with v. 22 (Eph. 5) Paul addresses first the wife. In this series of articles we will take our subjects for discussion in the order Paul chose them.

"Wives submit yourselves unto your own husbands, as unto the Lord." The teaching seems clear to us that peace, prosperity, true happi-

ness and godly order must come to any home by the wife humbly submitting to her husband. This does not mean that the wife is inferior to her husband, neither does it give a man the right to assume arbitrary power or authority in the home. God's plan is (1) man the head, (2) the wife the help mate. The thought here expressed is a voluntary, submissiveness of the wife to her husband. And this means not only obedience to her husband, but **obedience to the Lord.** Nowhere does the Bible teach that a man must force obedience, if it is not willingly rendered. If the wife is a child of God, she will gladly take the place God has assigned her in the home, because it is in obedience to the Word. And submissiveness is in the sight of God a "great price" (I Pet. 3:4).

It sometimes happens that the wife possesses greater intelligence than the husband. In this case she is in greater danger of exceeding her authority. But the wise wife will humbly submit to her husband because submission is God's divine plan. Counseling together concerning their affairs in life is always advisable and where love rules the home, it will always be done. Let the Christian wife advise, but never demand. Always and everywhere in the Word, God has given the man the greater responsibility, and therefore more authority. Let the wife help him wherever she can, but always remember, her Christian duty is to submit to her husband as unto the Lord. If trouble arises in the home, which occasionally happens in the best of homes, the Christian wife will search her own heart and ways to see if she has in any way failed to take her place.

When a wife insists on directing the affairs of the home, giving orders to the different members of the family instead of the husband doing it, it puts the husband in a position which may sooner or later make trouble. When people keep in close touch with the Word of God in these things, the Christian home will be what it should be, the happiest place in the world, and the nearest approach to "heaven on earth." Paul's final admonition is, "Therefore as the church is subject unto Christ, so let the wives be to their own husbands **in everything.**" As obedience brings blessings to the Church, so obedience of the wife to husband brings blessings, not only to the wife, but to the entire family as well.

Subject for next week, "The Husband."

Belleville, Pa.

The chief aim of the Sunday school is to lead the boy and girl into the Christian life and away from a life of sin.—V. J. S.

A GROUP OF SISTERS IN A CORNER

By L. Z. R.

For the Gospel Herald.

Conference was in session. A strong, helpful conference it was, and many strong, thoughtful people were helping and being helped in the work. Co-operation in any good work has a tendency to strengthen and intensify its influence. While thoughts and suggestions on Church government and Sunday school work were being lavished, many of the sisters began to feel that it might be mutually helpful to call together a group of their own number to discuss ways and means of rendering the various sewing circles represented more efficient.

It is well known that the sisters' work along these lines is usually very quietly carried on, so it took a little searching to find that twelve sewing circles were represented in the Southwestern Pennsylvania District Conference. This in itself was encouraging as some of the churches do not yet have the work started, others felt that their efforts were very feeble because of small numbers, while still others were working in scattered districts where the work was hard.

Conference authorities very cordially encouraged the meeting of this sewing circle group, and many of those specially interested eagerly availed themselves of the opportunity for possible help. We had expected perhaps a dozen to meet in the corner designated and were not a little gratified to find at least five times that number.

Before the meeting it was found that one of the mission workers, whom we had hoped to have with us, was leaving before the sisters could gather. A little group gathered around her just before she left for the train, and a lot of interesting suggestions and statistics were gotten from her to be passed on to the different sewing circles.

Do the missionaries appreciate the sewing circles?

"Indeed they do! I wish they knew how much they have helped in the different stations."

Are there still needs? And then some of them were designated. The old story over again. The poverty, the misery, the want, the lack of clothing, the lack of care in sickness, lack of the ordinary necessities of life, lack on the part of the missionaries of possibility to reach them all. Of course these gave suggestions for those who were thoughtful and were looking for opportunities to help.

We said there were twelve circles. I've forgotten the number of members in the largest one—some had a good-sized membership and we heard of others who had many more, but I remember the smallest one—a modest little sister, in a very small congregation, who said that she had bought fifteen yards of gingham and twenty yards of outing cloth and was very busy trying to get it all made up and ready to take to Altoona to be used among the poor. I think that gave us some food for thought.

Another circle at Johnstown has been doing good, strong work. They are supporting regularly a Bible woman in India, who is out carrying the Gospel message from village to village while they sleep. That is a suggestive idea, when we remember that the people of India have daylight while we have night. In this way our substitutes may work while we rest, and so the Lord's work is carried on.

Large, busy, influential circles in the eastern end of our state, shared with us some plans and suggestions that were very helpful. We need method and organization as well as energy. By standing together and working together it is wonderful how plans can be worked out. Devotion and sisterly helpfulness have made many a Dorcas and blessed many a life.

The idea of a number of circles working together to a unified purpose is successfully carried out in some places. Perhaps a good many of the missions might be able to state definitely just what is needed. If this is done, and the different circles are instructed as to the needs, it is not a difficult matter to work in such a way that there is neither lack of any one thing in proportion to other things, nor an over supply. A large number of garments all cut over one pattern can be made more cheaply and to better advantage by one circle than a large variety of garments. A bit of thought and planning by those interested may often largely increase the usefulness and blessing of our work.

The smaller stations should be kept in touch with as well as the larger centers of mission work. Job, West Virginia, was especially mentioned. Some of these districts need to be remembered more definitely.

On the whole I believe it was helpful—the group of sisters in the corner. I think it brought us closer together and helped us to feel more definitely our responsibility. It is not only the work that the little needle does that helps in a cause like this. There are sympathies to be enlarged, there are hearts to be strengthened and cheered, there are homes to be blessed and higher ideals to be inculcated. The little needle helps, but the loving hearts that are prompting the work, planning it and carrying it forward, are themselves again made richer and better by the effort.

God bless the sewing circles, and God bless yours!

Scottdale, Pa.

Sunday School

For the Gospel Herald.

Lesson for Sept. 23, 1917.—Dan. 6:1-28

DANIEL IN THE LIONS' DEN

Golden Text.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psa. 34:7.

Introductory.—This lesson is similar to the one we had last week, teaching largely the same lessons but differing from it in incidents. It takes more than a superficial study of these two lessons to get new thought from one after the other lesson is recited. Let us notice the differences in time, in kings, in nationalities, in causes. Having noted these distinctions and learned the new lessons which these new circumsances naturally teach, let us note with emphasis the central fact that God is able to and will care for His own, no matter who is opposed.

The Greatness of Daniel.—As the first mark of his greatness we notice his decision of character. He had laid it down as a rule that he would be faithful to God, true to the right, regardless of costs. So when he faced the propositnon of eating the king's meat and drinking his wine or suffer the penalty of disobedience he hesitated not to do the right. The matter was decided in his own mind before the trial came. We need not wonder that a man of such positive traits of character should leave his impress wherever he went. He rose to a position of great power and influence, not because of political wire pulling but because of his positive worth. As chief of the presidents in the kingdom he provoked the jealousy and enmity of his inferiors. Because of his unselfishness and entire non-interference in matters political he did not share in the misfortunes of other officials when Babylon was captured by the Medes and Persians. Here, as under the Chaldeans, he enjoyed distinction, and his abilities used to good account in furthering the interests of the kingdom.

Plot against His Life.—As said before, the prominence and faithfulness of Daniel had aroused the jealousy of those who held their own material interests above that of the good of the kingdom. That this despised Hebrew should be thus exalted above themselves and stand in the way of their ambitions was more than they were willing to stand for. Human nature is ever the same. When one stands in the way of the ambitions of others jealousy arises and jealousy usually ripens into plottings of some sort. So it was in this case. They could find nothing wrong in Daniel's record. But they knew him to be faithful to God, so they conceived the idea of inducing the Median king to sign a decree forbidding any one from asking any petition of any god or God for the space of a month. Penalty for disobedience, cast into the den of lions. This matter touched the vanity of the king, to whom alone petitions were to be presented, and he signed the decree. Little did he think how this would affect Daniel.

Daniel's Faithfulness.—Behold the faithfulness of Daniel. As was his custom, he went to the open window towards Jerusalem three times a day and there prayed to the God of Israel. There was not even the sign of an attempt to conceal from any one what he was doing. His traducers promptly brought this matter before the king who now saw what he had done. He tried in vain to deliver Daniel, but the decree was signed. Daniel was warned and threatened, but he hesitated not to do his full duty. He kept on in his prayers, though he knew that meant death—unless the power of God would be extended to deliver him. Have we this same faith, fidelity, and courage?

In the Den of Lions.—The decree is put into execution, and Daniel is cast into the den. It is hard to say which of these scenes impresses us most: (1) Daniel protected by the Almighty in the midst of the most powerful of ferocious beasts, (2) the king, in great anguish of heart, repenting bitterly his rash act, pacing the floor all night, hoping against hope that the God of Daniel might deliver the most valuable officer in his realm, (3) the selfish, murderous enemies of Daniel gloating over the thought that now they were rid of the object of their hatred. But the Lord, as well as Daniel, was in that cave, and Daniel was kept there all night unhurt. "The angel of the Lord encampeth round about them that fear him, and delivereth them."

The Glad Deliverance.—The night is gone. With the first break of day there comes the king to see what had become of Daniel. To his glad surprise he finds the Hebrew unhurt. "O Daniel," he cries, "is thy God, whom thou servest continually, able to deliver thee?" Yes, God was able to deliver him. And God is able to deliver us, if we put our trust in Him. But the men who had plotted against the life of Daniel were themselves thrown into the den of lions and suffered the same fate that they had hoped would befall him. We have in this a vivid object lesson, verifying the fact that while God will never leave nor forsake His own "it is a fearful thing to fall into the hands of the living God." "Whatsoever a man soweth, that shall he also reap." "If God be for us, who can be against us?"—K.

Our Young People

THE SPIRIT OF REVERENCE.—Ex. 3: 1-6; Isa. 6:1-8

Topic for September 23

MOTTO

"Oh, come and let us worship."

THE STUDY HOUR

I. **Reverence** is a quality or grace in men and angels that causes them to look with respect and submissive awe upon another. In its consideration of God, there is such a feeling of inferiority which causes humiliation on the part of the worshiper and adoration towards the one worshiped. In its consideration of fellow creatures, there is a feeling of esteem that regards them better than self, and willingly submits to any who are delegated with God-given authority.

True reverence has its foundation in adoration of the Creator. When our worship is to God as it should be, we will keep our relation to every one delegated of God to be over us officially. The father and mother in the home, the pastor of the church, the magistrates of the land, the teacher in the school, or anyone called upon to lead out in any work, will have due respect from all in whom true reverence exists toward God.

There is a reverence which holds in those who are idolatrous. It is not of that deep and adoring kind as found in those who contemplate the holiness and power and beauty of the Creator. Superstitious fear is not to be compared with a fear of God which recognizes that He is Just and true and pure in all His ways. The one is selfish, doing homage for the advantage or to escape forfeiture, or wrath. The other is unselfish, doing homage because it cannot but adore and praise and feel its nothingness in the presence of recognized worthiness.

II. **The Text, Ex. 3, 1—6.**—Here we notice Moses approaching first in the spirit of the investigator without any thought of God at all. But as he hears the voice of God and learns of His greatness, Moses hides his face in reverence and godly fear.

Isa. 6:1-8.—Isaiah's vision of God was a means of filling his life with reverence. All his writings continually resound with the expression, "The Holy One of Israel." In this vision we see how unworthy his own life seemed in the presence of the Holy God.

PERSONAL THOUGHT

God is excellent above all things. I am unworthy. Oh that I might always show respect to His presence and the good pleasure of His will!

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Worship.**
2. The Lord is Great and Good.

For Young People—

1. God the Object of Supreme Reverence.
2. The ennobling Influence of a Reverent Spirit.
3. The Corrupting Effect of Irreverence Upon Humanity.

For Older People—

1. Teaching Reverence in the Home.
2. Contrast the Reverence of God with the Reverence of Idols.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, SEPT. 13, 1917

Field Notes

Arrangments have been made for a Bible meeting to be held with the Blooming Glen, Pa., congregation some time in October.

Sisters Amanda Fry and Lucy Freyenberger of Fulton Co., Ohio, who have spent some time in the southwestern Pennsylvania district, spent a day at Scottdale last week before returning to their homes.

Bro. D. D. Miller of Middlebury, Ind., spent a short time recently in Lancaster Co., Pa., filling appointments at a number of places.

Bro. J. S. Shoemaker of Freeport, Ill., spent last Sunday with the brotherhood in Franklin Co., Pa., in a mission meeting at Chambersburg, Pa.

Bro. William Nice of Philadelphia, Pa., has been spending the past few weeks with friends and brethren in West Virginia and western Pennsylvania. He spent a few days at Job, W. Va., and worshiped last Sunday with the brotherhood in Scottdale.

If previous arrangements were carried out, Bro. C. F. Derstine of Eureka, Ill., is now laboring with the brotherhood in the vicinity of Elida, Ohio, where he expects to remain until Sept. 20. The Lord bless the meetings.

An interesting meeting was held at Stahl Mennonite Church near Johnstown, Pa., on Monday evening, Sept. 3, to discuss the various problems confronting nonresistant people growing out of the war situation. There was a full house and live interest from beginning to end.

Sister Lula Wenger of Fentress, Va., returned to her home the fore part of this week after an absence from home of about a year, about seven months of which was spent at Scottdale. Her stay here was much appreciated. Sister Ella Miller of this office accompanied her.

A very pleasant and inspiring meeting was held at Scottdale Mennonite Church on Wednesday evening of last week, there being six brethren from Lancaster county with us at that time. Brethren Benjamin and J. W. Weaver of Union Grove were in charge of the services. The visit of these brethren was much appreciated.

Sister Funk Called Home.—Word reaches us that Sister Salome Funk, wife of Bro. J. F. Funk, former editor of Herald of Truth, having been in feeble health for a number of years, passed to her reward Sept. 6, aged 78 y. 6 d. Obituary notice later. Bro. Funk has the sympathy of many friends in this hour of his sore bereavement.

Correction. The Committee that was sent by the General Conference, to confer with the authorities at Washington, D. C., relative to exemptions for our brethren from all military service, wishes to revise a statement made in their letter sent out from Washington, D. C., and published in the Gospel Herald last week. Point eight reads as follows:—

"Those who can not accept any service, either combatant or non-combatant, will be assigned to some other service not under the military arm of the government."

Should read:—

Those who cannot accept any service, either combatant or non-combatant will be held in detention camps, to await such disposition of their case as the government may decide upon.

Mr. Baker confirmed in an interview later the ten points presented in the letter except the eighth, stating that he is entirely without authority to make any such statement. He did not deny that such assignments would be made, but he claimed that he had given no such assurances and is without authority to give such assurances now.

The revision of the statement as given above we believe will correct any inference that may be taken from the original statement that would not be in full accord with what Mr. Baker represented to the Committee.—L.

Correspondence

Wakarusa, Ind.

(Olive congregation)

In the Name of our Redeemer we extend a greeting to all Herald readers:—Of late we have enjoyed the privilege of having with us a number of visiting brethren. Aug. 9 Bro. B. B. King of Ft. Wayne, Ind., came and remained over Sunday, preaching five sermons. On Sunday evening Bro. Claud Culp gave a talk on "The Boy in the City." May we as a result have a greater interest in the mission work. Sunday morning, Aug. 26, we were agreeably surprised by having the brethren, J. R. Shank of Purvis, Mo., and S. E. Allgyer of West Liberty, Ohio, coming to worship with us, Bro. Shank preaching. In the evening Bro. Allgyer was again with us, as was also Bro. S. G. Shetler of Johnstown, Pa., who preached to us on the theme of encouraging one another. Saturday evening, Sept. 1, Bro. John W. Weaver of Union Grove, Pa., preached to us. This morning we were permitted to listen to Bro. I. B. Witmer of Leetonia, Ohio.

It gives us courage indeed to meet brethren from east and west. May these meetings all be the means of drawing us nearer to Him.

Sept. 2, 1917. Harvey N. Yoder.

White Cloud, Mich.

Greetings to all Herald Readers:—On Aug. 15 Bro. Y. C. Miller and wife of Shipshewana, Ind., and Bro. S. C. Miller and wife of Jet, Okla.,

came to this place. They preached five helpful sermons while here. We are thankful for such visits. Come again. Yours in His service,
Sept. 2, 1917. Fred Stichter.

Goshen, Ind.

(Yellow Creek congregation)

Greetings in Jesus' Name:—We have again great reasons to thank God for the many blessings which we have enjoyed in the past few weeks. Although there are many trials and problems confronting the Church today, especially among the young people, yet God has promised to care for His own, and believe it is only the means of drawing us closer to Him and consecrating our all in His service.

A few weeks ago Bro. and Sister Harvey Wise were received into the Church. They are taking a firm stand on the side of right. We pray that they may continue faithful to the end.

We were glad to have the General Conference at this place, it was an inspiration to meet with the many brethren and sisters from far and near. Surely all who could attend these meetings have received great blessings. Probably we may never meet again as we have met, but may we ever be true to our heavenly Father and meet at the great throne above. We also feel to thank the neighboring congregations who have helped us during this conference.

On Sunday before conference Bro. J. A. Ressler of Scottdale, Pa., and J. M. Kreider of Palmyra, Mo., were with us, Bro. Ressler preached in the forenoon and Bro. Kreider in the evening. Both sermons were very interesting.

Bro. Aaron Eberly of Dalton, Ohio, was with us Sunday forenoon and evening, Sept. 3. He also preached very instructive sermons. One soul confessed Christ. We pray he may ever live true to his confession, and that many more would make this wise choice. We are thankful for the visits of these brethren, and all who could be with us during the week. May God bless you all in your respective fields of labor is our prayer.
Clara M. Nusbaum.

Bay Port, Mich.

(Pigeon River congregation)

A Greeting in Jesus' ever blessed Name:—We have reasons to praise the Lord for the blessings received. Sunday, Sept. 2, eight precious souls were added to His fold and taken into church fellowship by water baptism. Four of these were the youngest of the families of whom all the older ones are safely sheltered in the fold. If they all hold out faithful to the end there will be four unbroken families in heaven, never to be broken. Can we not praise the Lord for such blessings?

Two sisters left the hospital Sunday, the 2nd, and the one left yet is improving rapidly. All three were operated on for appendicitis

We have started a mission Sunday school in a vacant church with Christ E. Hershberger superintendent and Thomas Yoder assistant. Pray that God may give the increase. God be with you all. Simon D. Gnagey.

Elizabethtown, Pa.

Dear Herald Readers:—Following is the program of the Elizabethtown Mennonite Sunday school workers' meeting to be held Sept. 20, 1917, at 7:15 P. M.:

Lesson for Oct. 7, Psalm of Deliverance, Bro. Frank Shotzberger.

Lesson for Oct. 14, Returning from Captivity, Bro. Ezra Garber.

Lesson for Sept. 21, The Temple Rebuilt and Dedicated, Bro. Reuben Good.

The reason of our workers' meeting being held a week earlier is on account of our Bible meeting which will come on our regular time.
Sept. 5, 1917. Committee.

CONCERNING EXEMPTION

Report of Special Committee Appointed by General Conference

After our appointment by General Conference to go to Washington, D. C., with an appeal to the proper authorities, we wired to a committee of two Old Order Amish brethren from Holmes Co., Ohio, and also to a committee of two from the Franconia Conference of Eastern Pennsylvania, stating when we were leaving the General Conference enroute to Washington. We met the Franconia Conference committee on Friday evening and the Old Order Amish brethren on Saturday morning in Washington. Some arrangements had been made to meet a few of the officials. Accordingly on Saturday morning we met Senator Pomerene of Ohio, and a little later we had the privilege of having an interview with Secretary Baker who is at the head of the War Department. Both received us very kindly.

Secretary Baker, who could speak authoritatively on the selective draft measure, received our appeal from General Conference, sat down among us, and very frankly talked over matters with us.

We, with many others who were much concerned for the welfare of the Church and the good of our brethren affected by the selective draft law, earnestly prayed for divine guidance in the work enjoined upon us, and we believe that God ruled and directed. To Him be all the praise and honor and glory.

Since the time was very short until the first call to camps was to take place we decided to send about thirty day messages to as many parties in different parts of the United States. These were followed by the same number of night letters and these in turn were followed by a letter by mail giving such immediate information as best we could.

The wisdom of advising our brethren who are called to service to go to the mobilization camps was a grave question with us, and our decision to thus advise them was based on the assurance given us that they would not need to violate any scripture principle in going there to report to the proper authorities their religious convictions as to war and the Church of which they are members. In accordance with the instruction of General Conference that we take our stand when we are asked to enter the military service, it was thought by many that the time and place to do so would be when they were called to entrain to go to camp. In our interview with Secretary Baker he assured us that they would not need to put on the war uniform nor be required to take part in military drill, and his interpretation of when a man really becomes a soldier, led us to offer the recommendation that our brethren who are called go to the mobilization camp to report there. This agrees with the plan followed during the Civil War. When our brethren were drafted they also had to appear at mobilization camps to arrange for their exemption.

Brethren in taking this position will be placed in detention camps to await such disposition as the government may decide upon.

While our government requires our service, perhaps away from home and immediate friends, we should thank God that we need not serve under the military arm of the government and thereby violate our nonresistant faith. We feel to encourage our brethren to walk worthy of such recognition as given by the authorities.

May we all patiently bear any taunts, or ridicule, or persecution, which may come to us. Here is an opportunity to be really missionary, teaching the world what nonresistance means in practice as well as in theory.

Arrangements have been made to visit the detention camps where our boys are, by those who are interested in their spiritual and material welfare.

Above all else may we all humbly send our thanks, and praises, and petitions to the Giver of all good, who has promised to never leave nor forsake them that are His.

Committee,
D. D. Miller,
S. G. Shetler,
Aaron Loucks.

Miscellaneous

ONE STEP AT A TIME

One step at a time is all I need know
As treading life's journey I onward go;
My Guide is planning, He knows the way
And will lead me safely from day to day;
E'en though I pray earnestly, "Make my way plain,"
But one step at a time is all I can claim.

One step at a time is all I can take
As I toil here below for my Savior's sake;
He watches me take this step at His will
And provides for all that the day can fill;
Though "make my way plain" be the cry of my heart
But one step at a time can e'er be my part.

One step at a time is all that I wish.
As I mount on my way in heavenly bliss;
My Lord sees the rocks and the thorns in the path,
For each wound there is balm, for halting no wrath;
Then "Make my way plain." To this prayer of mine
Comes the answer so sure, "Yes, one step at a time."

—Florence L. Donelson.

"FOR THE LOVE OF CHRIST CONSTRAINETH US"

II Cor. 5:14

By I. R. Detweiler.

For the Gospel Herald.

The marvelous working of love is manifested in many ways. Almost every activity of man is determined by this mysterious influence. Men are not only willing, but insistent upon spending their lives for the most unworthy cause when actuated by love. The love of money has driven many people to the grave by its relentless insistance upon its accumulation; the love for pleasure has dashed its thousands upon the piercing rocks of debauchery and disgrace; the love for honor and position of authority has eaten as an ulcerous sore with its tendency to gangrene until the individual was ostracized from society; the love for family has enabled its members to endure unmeasured suffering and service for those upon whom the benefits were lavished. Paul, before his conversion, was determined to go to the limit, in his persecution of the Christians. He thought this new movement was sure to destroy his religion, and if the Jewish religion would be changed in any way his God would be taken from him. The love for his Jewish ceremony and letter of the law made him almost as determined before his conversion as the love of Christ constrained him after his conversion.

The word "constrained" adds special significance to the use Paul makes of the idea of the love of Christ. He had loved his church so much that he was willing to violate any and every principle of justice for the sake of preserving these precious traditions; but, when the love of Christ came into his heart, he became conscious of his own little self. Carried away by this constraining presence he said, "We henceforth know no man after the flesh." He was lost in this wonderful love and carried away by its attracting power as when a man looks into the vast expanse of sky and sea; the power of the approaching storm; the beauty of the sunset; the silence of death. Love carries us away with itself, and gives us a consciousness of a larger world outside of ourselves

It is not enough that we simply love. The object upon which love is spent is of greatest importance. The time came when the object of Paul's love was changed. He was a man with a great soul; a man of extraordinary talents, and much influenced by his early training at Tarsus and Jerusalem. Whatever part this early training and these talents played in his later life, they are now tempered and thoroughly regenerated. Before he met Christ his vision for religion was limited to the Jewish church and its ceremonies, but now he has tasted of the larger world. Some one has given an illustration something like this: There was once a large pool of water not far from the shore of the great ocean. This pool was filled with animal life. The life in this water was perfectly satisfied, thinking it knew the whole world and nothing outside this little world was worth while. One day the ocean began to pour of its saltiness into the pool. The water in this little pond rises until it becomes part of the great ocean. The life in the pool could no longer be kept in the environment in which it once enjoyed itself. Thus the great ocean of God's love, will lead out into new pastures and larger life.

May it be possible that we too are satisfied with experiences and visions unworthy of our calling? Perhaps we are satisfied when we attend religious services once or perchance twice on Sunday; satisfied as a minister of the Gospel to preach once a week or even once in two weeks? Or we may be satisfied when we have succeeded in saving our children for the Church of our fathers and close our eyes to the great store house of God's ocean yet untouched with the Gospel. Is there yet an ocean of God's love beyond our present methods and activities that we have not yet tasted? Or have we seen the end of perfection in our service for the Master? The boundless expanse is wonderful when the love of Christ constraineth us.

As men and women, constrained by God's love, we should not only accept, but actually seek, larger activities. This growth in vision and activity characterizes the constraining love of the Master. Out of the shadows of night the Christian grows into light and it is dawn everywhere.

Goshen, Ind.

SHOULD PREACHERS WORK?

By Geo. R. Brunk.

For the Gospel Herald.

There are two extremes to every question, and this it seems at least is no exception.

Throughout the world great havoc has been wrought through the salary system.

Eloquent flesh-pleasing preachers are offered fabulous sums which tempt others to drill in the same manner so that as a result there are many white-fingered skeptics tickling the ears of the people for sheckles and the truth languishes in the streets.

On the other hand, great evil has resulted from an attempt to avoid this extreme and falling into the opposite. A sentiment has long been fostered in the Church that it is almost a sin to help a preacher (for the Gospel is free!) and as a result the Church in most places has been in some degree neglected while the pastor has **hauled manure, plowed,** and **sowed** to feed the children.

Just now I recall such a preacher. He lived on a farm of his own across the road from the church. The country was new and times were hard. He served as janitor and I was told furnished fuel and light for years.

The members waxed richer and richer, the preacher waxed poorer and poorer, and at last he lost his farm which was finally bought by a wealthy brother, but the preacher moved far away to a new country to begin over again.

A poor district evangelist on his last round preached two or three weeks for a well to do congregation and a goodly number of young people were gathered in. A collection was taken which amounted to the sum total of **three dollars.** No murmur was heard—we never saw him again, for shortly after he got home the Lord took him.

Again, a brother was expressly called to conduct a meeting of a week and although his family was known to be living out of the store his total monetary receipts were **one dollar,** a hundred cents!

Such gross neglect of duty and pinching penuriousness coupled with ignorance and thoughtlessness has forced many a preacher into discouragement and secular labor which in some cases evidently has passed far beyond the bounds of necessity and in getting riches has made the spiritual work seem a secondary matter and cast a shadow over the church.

Seeing this great evil there are at this time some good, loyal, zealous brethren who are tending back to the other extreme, questioning whether there is any place from a Gospel standpoint for secular labor in the ministry. And this sentiment will most likely have a hearty second by such as are disinclined to soil their hands but prefer to eat bread by the sweat of other people's faces.

A real Bible kind of preacher may **at times** be too busy with the church work to have time for manual labor, **but he never considers himself exempt from labor or above it.**

I know that Christ called the disciples from their nets but that was because their work at that time was to travel and fishing in the lake and trailing through the country could not be joined together. Later, when they needed some tax money Jesus sent Peter fishing to get it—which I think shows that a **little physical exertion to get money is not beneath the dignity of even an apostle.** If an apostle had time to go and fish for money some of our little teachers might have time to dig a garden or cultivate an orchard.

I was raised under the hearing of salaried ministers and heard much more of preacher and money connected than I ever read in the Bible. Jesus told the rich young man to sell all he had and give to the p———— (not preacher—that is Dowie and House of David doctrine, but not Gospel.)

I read quite a bit in the Testament about **collection for the poor** but not so much about collections for **the preacher**—however, it is plainly written that members should supply the preacher's need so that the work is not hindered. While that is true, the Bible also teaches that a preacher should roll up his sleeves and help himself as his work allows. Could not preachers and missionaries sometimes labor through the week and preach on the Sabbath like Paul? Acts 18:3, 4.

This certainly shows that it is no sin for a preacher to work. Not only that, but to make it stronger—while at Ephesus he taught publicly and from house to house for the space of three years, and did it so fully and completely that he gave all the counsel of God and went away free from the blood of all men **and supported himself with his own hands and those that were with him!**

A preacher may support himself and do good work and give also for the support of others. Of course, Paul had no family. To go a step further: Before Paul left he gathered the elders together and gave them a final charge—**that they should do the same** and **SO laboring to support the weak for "it is more blessed to give than to receive."**

This last sentence is used thousands of times but always to show that **members ought to give to the preachers!** Let us look at it **once** in its true setting **that** preachers **ought** to **work** and get something to **give** to the weak.

If preachers are all the time handling other people's money they may fail to grasp the worth of a dollar—if they sweat a few of them out for themselves now and then it may help them to spend them more wisely.

Not only may preachers therefore work for their own support but they **ought,** as they can, labor for the support of others.

But someone flashes up and says: "Do you not know that Paul claimed power to **forbear working?**" Yes, I know that—however he never used it—and said, we **"ought** to labor as **he did."** Besides that, the fact that the apostles had power to forbear working is no proof that just **ordinary preachers** have that power—the apostles, you should remember, had several powers that you haven't got—to raise the dead, for instance.

Now if Paul, a foreign and city missionary, was not too busy or proud to work, it may be that our modern missionaries would strengthen their influence by following his example and counsel.

If a minister, in city or country, has a family it is important that he provide regular work for them (in the country what could be better than the farm), overseen by the pastor father while boys and girls are busy the father giving cheer by helping here and there as he can.

Why not work thus like Paul for years and still teach publicly and from house to house night and day with tears and do his duty to all and die free from the blood of any!

Let not a rich and covetous membership take advantage of this. The pastor-farmer by reason of long trips and local work, oft needs help to keep the labor he has expended upon the crops from being done in vain.

The world is full of lost and starving that the offerings that are now in greed withheld, might save.

The Christian should not give less than a Jew or a Mormon.

The Bible teaches **industry** and **economy**—but if you mix these two it will make **riches** and riches increased makes **corruption.** To prevent this God adds to **industry** and **economy** the third quality of **liberality** and this by the grace of God sweetens all and creates a blessing to giver and receiver.

May the Lord give us an army of preachers that can stay down among the common people and **preach** or **plow** and make a **sermon** or a **tent** with equal facility and **SO** laboring support the weak.

Denbigh, Va.

KEEPING IN TOUCH WITH GOD

By Edith S. Nice.

For the Gospel Herald.

What do we mean by keeping in touch with God? It is a living in nearness to God, a life guided by His Spirit. Job felt that he was in touch with God, when he said, "God would deliver thee, in time of troubles, and no evil shall touch thee." "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

To keep in touch with God, one needs often to pray, and continue praying. "Watch and pray, lest ye enter into temptation," are words that Christ spoke to the disciples in the Garden of Gethsemane.

After Jesus had fasted forty days and forty nights in the wilderness, He was tempted by Satan, through the lust of the flesh, the lust of the eye, and the pride of life; but Jesus overcame the temptation by being in touch with God, by the Word of God. We, God's children, can overcome temptation too by being in touch with God, through prayer, and the sword of the Spirit, which is the Word of God. Christ kept in touch with God through intercessory prayer. Christ often prayed for His friends, for His enemies and for Himself. This includes everybody. If Christ, the Son of God, kept in touch with His Father through intercession, how much more needful it is for us to continue in prayers and supplications? Phil. 4:6: "Be careful for nothing; but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God." Many things God would and could grant alone as they are asked for in believing prayer, by one whose attitude is in harmony with His grace. Jas. 4:3: "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your own lusts." Jesus made intercession for a thing which no other man could receive for man, when He made intercession for the transgressor. Isa. 53:12: "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors."

Filer, Idaho.

During the last two decades we have had comparatively smooth sailing; and some of us have sailed along so smoothly that we have almost forgotten God.—S. C. Yoder.

WORTH CONSIDERING

Here are two editorials from a recent number of "The King's Business" that are worthy of consideration. The first offers some solid reasons for opposing universal military service, independent of the fact that the Gospel is against military service of any kind. The second reveals conditions which may account, to some extent, for surprising results on the battlefields of Europe. It lends another emphatic testimony to the truth oft heard before that killing people is but one of many evils connected with war.—Editor.

Universal Military Service

There is a very large and determined class of men in this country who for one reason and another are determined that we shall have Universal Military Service, not merely as an emergency measure, but as the abiding system in our national life. They are determined that we shall permanently Prussianize America. The New York Sun, in an editorial rejoicing over the success of the draft registration, says: "Conscription has been resorted to as a war-measure, but out of it will inevitably develop a system of universal military service that will prove the most nationalizing and democratizing force ever operative in the United States." It is not at all impossible national life may carry the day. It is, however, to be devoutly hoped that they will not, and that the outcome of the war instead of being the Prussianizing of the United States will be the deprussianizing of Germany, and the reduction of standing armies in Germany and other European countries. But be that as it may, it is the height of absurdity to say that "universal military service will prove the most democratizing force ever operative in the United States." No other country has ever carried universal military service to the perfection that Germany has. Has it proved a democratizing force there? It is the one thing above all others that has proven the death of democracy. It has also been the death of many other things that are wholesome and desirable. It is the prolific parent of countless evils. It is responsible for the present war and all its unspeakable horrors. God forbid that it should ever become a permanent institution in our own land. A draft as an emergency measure is one thing; universal military service as a permanent system is quite another thing. Even a draft as an emergency measure is in no wise a "democratizing force," however necessary it may be. It may be a necessary evil (personally we think it is); but nevertheless, it is in many ways an evil, and as soon as the emergency is passed, it should cease. The people who seek to make capital out of the nation's present difficulties and thus to foist their pet plans upon the country in her hour of trial, are traitors to the nation's highest good, and should be sternly rebuked.

What is the Government Going to Do About It?

The greatest peril that confronts our young men who are going abroad to fight the nation's battles is not from German shells or mines or gases, but from the army of vile women who are permitted to beset and ensnare the young men at the front and when in England on furlough. One of the highest officers in the British forces said some time ago that though he was not permitted to state the number, the number of soldiers who were incapacitated for service by venereal diseases would form a very considerable army. A friend of the writer, who has been on practically all the fronts, told the writer that in one army twenty-five per cent. of the soldiers were **hors de combat** from this cause. He said further, that conditions were permitted to be so bad in London that soldiers coming to that city on furlough were permitted to be solicited by these vampires near the stations where they were getting off the trains, and that things had come to such a pass that daughters of the best families were out on the streets at all hours of the night with their automobiles, to pick up the soldiers and take them to a place of safety before they fell a prey to these creatures, who were permitted to lie in wait for them. Does not the Government owe a duty to these young men, and to their mothers to protect them? It is all very well to say this is the work of the Y. M. C. A. The Y. M. C. A. will doubtless do its part well, as it did in the Spanish-American war, but there are limitations to what the Y. M. C. A. can do, and the Government has no right to try to shift its own responsibility off on to the Y. M. C. A. There is much that the Goverment can do, if it wants to. Does it? It is related that a faithful Canadian commander who attempted to clean up his camp was forbidden to do so by his superior English officer. I was told in Canada that Canadian mothers were saying that they were willing to give their sons for the Empire, but they were not willing to give them to be debauched by strong drink and impurity. One person said to me that unless something was done to improve conditions there was likely to be an uprising or revolution in Canada. An American mother, an unusually well-informed woman, a brilliant and gifted woman, whose son was going to the front as an officer, was in dismay at the conditions that she had learned would confront her son (not the conditions of physical hardship and peril, but the moral conditions) and came to me to ask what could be done. What is the Government going to do, and how soon is it going to do it?

THE USE OF SPIRITUAL GIFTS

By M. N.

For the Gospel Herald.

What are spiritual gifts?

I Cor. 12:7-10: But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues."

Christ has chosen each one of us to fill some mission in this world. Jno. 15:16; "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."

As long as we are willing to be used in the service of God the Spirit is with us and blesses the work we do. The more we do the stronger we become as Christian workers. In Peter we have an example of a Spirit filled life. He went from place to place preaching and performing miracles by the Spirit's power. As a result many souls were saved. Many people—such as ministers, missionaries and Christian workers—are making good use of the gift given them by God and He is blessing their earnestness and labors by bringing souls into the kingdom.

Knowledge in a meek man is a power for good. Moses was learned in all the wisdom of Egypt and was mighty in words and deeds. Paul was one of the most learned philosophers of the time and he also went about doing good and winning souls into the Master's kingdom. Solomon says, "Happy is the man that findeth wisdom and getteth understanding" (Prov. 4:5-8).

"Get wisdom, get understanding, forget it not: neither decline from the words of thy mouth. Forsake her not and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understanding."

God has given some the gift of tongues. But if we speak in an unknown tongue how shall it be known what is spoken. I Cor. 14:2: "For he that speaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him." We had better speak five words in a known tongue and be understood than to speak ten thousand words in an unknown tongue.

Why were these spiritual gifts be-

stowed upon the Church? Eph. 4:11, 12: "For he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

Wakarusa, Ind.

BE SURE YOU ARE RIGHT

By Emma Enck.

For the Gospel Herald.

Who is your true friend, the one who tries to show you the way heavenward or the one who tells you it is not so necessary to obey the Lord's commandments? Friends, let us not be deceived. "It is a fearful thing to fall into the hands of the living God." "Our God is a consuming fire." Some people think it is not necessary to observe all the teaching of God's Word; but hear what James says: "Be ye doers of the word, and not hearers only, deceiving your own selves." Whoever keeps the whole law yet offends in one point is guilty of all. Jas. 2:10. "He that saith, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law."

We are in evil days, even some preachers advising their members to take part in killing. How sad that Satan gets control of people. Let us all pray that our dear boys may be saved from this awful work. Some people excuse disobedience to God's Word on the ground that times have changed. But the Word of God has not changed. It is "Jesus Christ the same yesterday, today, and forever." Let us remember that God is true, and what He says is true. "For if God spared not the angels that sinned, but cast them into chains of darkness, to be reserved unto judgment," why should we hope to fare differently when we wilfully disobey His Word? God is ready and willing to save us, but He will not save us so long as we knowingly disobey His Word.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts," etc. (II Pet. 3:3). This means making light of the Word of God and of the people of God. Such people are trying to get an easy way to heaven, but the only way that leads there is the one by way of the cross.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." How can we love the world and belong to Christ? According to Christ's own teaching we must hate the one if we are to love the other. We can not love both at the same time. Let us be sure of our ground, sure that we have the love of Christ within us. "It is better to enter into life halt or maimed, rather than having two hands or two feet and be cast into hell fire."

If we put pride on our children with our own hands, there needs to be some cutting off so that there may be nothing done with hands or feet that is not pleasing in the sight of God. God says that a high look or a proud heart is sin. Prov. 6:17. Let us be careful to do as God says, lest finally when we knock at the door it will not be opened unto us. "God resisteth the proud, but he giveth grace unto the humble."

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, that ye resist not evil. But whosoever shall smite thee on the right cheek, turn to him the other also. . . . Love your enemies, do good to them that hate you, pray for them that despitefully use you and persecute you." Friends, let us be sure that we follow this instruction. This is not the way the world looks at things, but "there is a way that seemeth right unto a man, but the end thereof are the ways of death." The way that many churches are going is the way described in II Tim. 3:7—ever learning and never able to come to a knowledge of the truth.

Lancaster, Pa.

FRIVOLITY A SPIRITUAL MALADY

By Laura Schertz.

For the Gospel Herald.

Frivolity is a spiritual malady, a hindrance to those who practice it. When people are frivolous they prove to those about them that they are not seriously considering what they are doing. God has given each of us talents according to our ability to use them. The inspired Word says, "For every idle word that men shall speak, they shall give an account thereof in the day of judgment."

The tongue is the index of the heart. Luke 6:45 (latter clause): "Of the abundance of the heart the mouth speaketh." If the heart is right the tongue will not be likely to indulge in frivolity.

Flanagan, Ill.

My defence is of God, which saveth the upright in heart.—Psa. 7:10.

Ye who sometime were far off are made nigh by the blood of Christ.—Eph. 2:13.

"So that ye may boldly say, The Lord is my helper, and I will not fear."

REPORT

Of the 23rd Annual Southwestern Pa. Mennonite Sunday School Conference, Held at the Thomas Church, near Johnstown, Pa., Aug. 14, 15, 1917

For the Gospel Herald.

The conference was called to order by the Moderator, Bro. E. J. Blough. The song service was led by Bro. E. D. Hess and devotion by Bro. Abram Metzler.

Missionary Resources of the Home Church. J. A. Ressler.

The work on the mission field is dependent upon the home church for men and means. Of these the Church has an abundance, but to be available they must be definitely consecrated. Prayer is a resource that can be effectually utilized for the extension of His work. The Church has missionary resources that have not yet been fully utilized, which should be available at once.

Sermon—Text, Isa. 54:2, 3. J. E. Hartzler.

Stakes consist of the Cross. Nothing but the Cross will hold. The tent will not hold unless it is supported by cords. Cords must be extended to other lands—to India, China, South America, etc. Present conditions in the world present the Church with unparalleled opportunities for enlarging her tent, lengthening her cords, and strengthening her stakes.

Wednesday Morning

Devotion by J. N. Durr.

What are Our Established Qualifications for Sunday School Teachers and what Qualifications should We Require? Ed Miller.

Some of our established qualifications are: A faithful Christian, a loyal Church member, a good moral life and influence, ability to teach, and past success. Among the qualifications we should require are: To have work at heart, have a general knowledge of the Bible, be a student of special literature bearing on his work, and full consecration to the Lord.

The Sunday School Library. D. S. Yoder, C. B. Shoemaker.

The purpose of a library is to make the Sunday school more efficient in advancing the work of Christ. It should supply needs not supplied elsewhere and counteract the desire for unprofitable literature. Books suitable for children of various ages should be selected, also books of special help to the workers. The Bible should be the chief book. Should realize need of library before getting one. Library especially needed in rural communities. Librarian should know the books needed, the nature of the books, and what is suitable for the one asking for a book.

How Promote the Spirit of Giving in the Sunday School. A. B. Christophel.

There is the greatest spiritual need at present in the history of the world. Evangelical Christians possess approximately $35,000,000,000 and donate approximately $300,000,000 annually for religious work, or about one per cent. of their possession. The world needs addition in quantity and revision in quality. To promote giving there must be knowledge, interest, and benevolence. If we meet conditions of Rom. 12:1 we have "giving problem" largely solved. We must tell them how, show thew how and get them to act.

Wednesday Afternoon

Devotion by J. S. Shoemaker.

The Place of the Sunday School in the Work of the Church. Vernon J. Smucker.

The Sunday school in its work is a part of the Church and not separate. The aims

of both are identical—leading souls to Christ. Sunday school is the teaching branch of the Church. The teaching idea has always been prominent in the history of the Church when real spiritual progress was made. The elimination of the Bible from many public schools, its neglect in many homes, makes it necessary that the Church and Sunday school teach it. The Sunday school should nurture the mission spirit, teach us to realize God's love, nurture the believer, increase number of churches, increase evangelism, and give young people an opportunity to develop their talents.

Book Review—"The Point of Contact." Edith Driver. (Will appear in the Christian Monitor.)

The Parents' Duty to the Children in Relation to the Work of the Sunday School. Hiram Weaver, Abram Metzler.

The parents have a duty to pray for the Sunday school, to attend it, to help children prepare their lesson, to help provide proper literature, inspire children by proper example, place proper responsibility on child, and inspire confidence in the Sunday school teacher. Parents should give proper consideration to work of Sunday school and sow their appreciation for work done. They should have determination so as to get the most out of the school for the family and in their own lives make a practical application of the truths taught.

Suggestions for Dividing the Sunday School Hour. N. E. Miller.

The work of the Sunday school should be spontaneous—that is, have force. Two elements in spontaneity are regularity and variety. The time of opening should be regular, but the opening exercises should vary. The unusual makes the impression. Superintendent should be on hand 30 minutes before time for opening. Stop when through. Teach the Word. The five primary divisions of the Sunday school hour are: Singing, prayer, Scripture reading, recitation and closing impress. There need be time for assignments, for taking the offering, for reports and announcements.

Wednesday Evening

Devotion led by Daniel Kauffman.

Essentials for a Good Y. P. Meeting. Vernon J. Smucker.

The Y. P. Meeting is a part of the Church organization. Its purpose is to train workers for the Church. Essentials: Realization of need, must have competent, Spirit-filled organization, must co-operate with Church organization. Unless the Church gets the young people some one else will.

The Need of the Holy Spirit. Sanford C. Yoder.

Disciples without human resources but with the Holy Spirit wrought a wonderful work. There is no substitute for the Holy Spirit. We need Spirit to convince of sin, reveal deep things of God, give power and assurance, guide us into all truth, give boldness, make us fruitful, help our infirmities, etc. It is obtained by obedience to God.

Benediction.

Report of Secretary

No. schools, 18.
Enrollment, 2,036.
No. officers, 120.
No. teachers, 136.
Scholars received into Church, 33.
Teacher Training Classes, 2.
Total offerings, $1,055.40.
No. local S. S. meetings, 4.
Mission offerings, $162.85.
No. Y. P. Meetings, 11.

Miscellaneous Business

On Wednesday morning a meeting of the Delegate body was held before the regular session at which a number of problems and matters were discussed and the following resolutions adopted, which resolutions were later adopted by the Conference body.

Resolved, that this Sunday School Conference assume annually one-half the financial support ($150.00) of Bro. J. N. Kaufman, missionary to India, support to begin May 1, 1917.

Resolved, that we urge each Sunday school in the Conference District to take up one offering each month for missionary purposes.

Resolved, that the first year's support for Bro. Kaufman be taken out of the monthly offering fund.

Resolved, that we favor the suggestion to have a special mission Sunday for our Sunday schools throughout the Church, and request the General S. S. Committee to designate the day.

Resolved, that we discontinue sending delegates to sister conferences.

Resolved, that we ask the Church Conference to recommend that congregations having Bible Conferences have some Sunday School Normal work therewith.

At the request of the Sunday School Conference the Church Conference appointed an active Library Committee of three. Committee: Levi Mumw, N. E. Miller, Hiram Weaver.

Offering, $58.14.

The discussions were practical and spirited. Many helpful suggestions were given, which, if applied, should enable us to do a more effective work. We thank God for the inspiring messages.

Secretaries,
H. Frank Reist.
A. B. Christophel.

REPORT
Of Eastern Mennonite Board of Missions and Charities
August, 1917

For the Gospel Herald.

Frazer Church Building

Salunga and Landisville Congs.	$ 58.00
New Danville Cong.	167.85
River Corner Cong.	20.50
Wm. Graybill's Bishop District	52.00
Stauffer's Cong.	17.40
Risser's Cong.	23.00
Byerland Cong. & S. S.	96.15
Erisman's Cong.	63.50
Lebanon Co. Congs.	43.25
Collected through C. R. Haldeman	210.00
Lower Salford Cong.	183.25
Line Lexington Cong.	65.00
Souderton Cong.	48.00
Skippack Cong.	45.00
Rock Hill Cong.	18.50
Franconia Cong.	126.25
Frazer Cong.	122.50
Churchtown Y. P. M.	20.00
Bowmansville Cong.	70.00
Collected by John W. Weaver	85.50
Total	$1535.65

General Mission Fund

Cash	$ 2.00
Millersville—Rohrerstown Congs.	99.05
Gingerich's S. S. Meeting	31.00
E. B. H.	25.00
William Faus	5.00
Total	$162.05

Home Missions

Kraybill's & Mt. Joy Congs.	$ 42.72

India Mission

Mt. Joy, Pa., Y. P. B. M.	$ 8.25
Bossler's Y. P.	3.50
Kraybill's Cong.	2.00
Kinzer Cong. & S. S.	10.06
I Cor. 16:2	25.00
Total	$ 48.81

Missionary Support (Fannie Hershey)

Lititz, Pa., Y. P. B. M.	$ 15.00
Sara A. Lehman	5.00
Total	$ 20.00

Fannie Hershey (Personal)

Lititz, Pa., S. S.	$ 27.00

India Native Missionary Support

East Petersburg S. S. Y. M. Bible Class	$ 5.00

Philadelphia Mission

Girls' Class, Mt. Joy, Pa., S. S.	$ 1.00

Stauffer's Church Building Fund

Weaverland Cong.	$ 5.00
Total Receipts for month	$1847.23

Gratefully acknowledged,
Eli G. Reist.

REPORT
Of the Sunday School Meeting Held at the Diller Mennonite Church near Newville, Pa., Aug. 4, 5, 1917

For the Gospel Herald.

Moderator, C. H. Musselman; Secretary, Henry Hertzler.

All sessions opened by devotional exercises.

Loyalty to God's Work. C. F. Derstine.

Spreading the Gospel, living epistles, use of money, tracts. Price of loyalty—self-denial, non-compromise, non-retreat under difficulty.

Sermon, John L. Stauffer. John 4:35.

Our responsibility as Mennonite people increases toward the heathen as interest in war increases. Jesus looked on the field. Jesus tells us to look on the field. We are commissioned of Christ to go or help go.

Sunday School Lesson. J. L. Stauffer.

Objectives of the Sunday School. C. F. Derstine.

Practical application, taking the lesson along home. Sunday school a spiritual gymnasium. Spiritual exercise good for this life and the life to come.

Talk to Children. (Object Lesson.) C. F. Derstine.

Advantages of True Ideals. J. L. Stauffer.

True ideals the building of a building for God. God at the head.

Practical Talk on Power. C. F. Derstine.

Necessity of power. Necessary for young men, girls, business men. Help to walk in the Spirit. Self checks power. Leakage of power. Work of iniquity.

Our Need of Christ, His Need of Us. J. L. Stauffer.

Sermon. C. F. Derstine. Text, Acts 24: 24, 25.

Secretary.

REPORT
Of Bible Meeting Held at the Susquehanna Mennonite Church, Aug. 20-22, 1917

For the Gospel Herald.

Devotional, Psa. 119.

The following subjects were discussed: **Faith; Relation of Church to World; The Christian's Relation to God and the Church; Law and Grace; Woman's Devotional Covering; Christian's Relation to the Government; Woman's Sphere; Social Purity; Book Study, I John.**

Instructors for meeting, J. S. Shoemaker, J. F. Bressler.

Many truths have been given and we solicit the prayers of all Christian people.

By the Secretary.

REPORT
Of the Franconia Conference Mission Meeting Held at the Doylestown Church, Near Doylestown, Pa., Aug. 23, 1917

For the Gospel Herald.

Organization: Mod., I. Frank Swartz; Secys., Wm. Roth, C. H. Mosemann; Chors., Daniel Myers, Leidy Hunsicker, James Derstine.

Devotional, Henry Bechtel.

The Purpose and Work of this Meeting. A. O. Hiestand.

Sermon, Bish. H. B. Rosenberger.

How to Get the Church to take a Personal Interest in Missions. Jos. G. Ruth.

Devotional, Jesse Mack.

The Whole Gospel for the Whole World. Amos Kolb.

The Great Commission. J. F. Bressler.

Devotional, Enos Wismer.

The Field and Its Needs. Jacob M. Moyer.

How Secure More Laborers. Bishop Warren G. Bean.

Sermon. J. F. Bressler.

A few of the many thoughts gleaned:

The purpose of this meeting is to awaken the mission spirit in the children of God.

The first church was a missionary church.

We cannot all go as missionaries but we can all be workers.

Evangelism is the great work of the Church.

The rulers of the world are calling for and getting men and money by the millions. Our King is calling for volunteers to carry the message of love to a lost and dying world enslaved by Satan. Will we heed the call? To be obedient to Christ we must be a missionary Church.

The fundamental reason churches have gone wrong is because they sought the friendship of the world.

Are we as Christian professors bringing forth the fruit of the Spirit when we use our means for costly apparel, elaborate houses and furnishings, pleasure cars, etc., etc.? Let us become separate from the world and make more sacrifices to spread the Gospel.

Mission work commences at home in the family, in the Church, the neglected places near at home, and reaches unto the uttermost parts of the world.

When we get the vision we get the conviction of the work.

God calls directly and through the Church.

The heathen are our brothers and sisters.

When the home is against the Church it is hard to win the children.

We must be regenerated before we get the light.

Send men endued by the Holy Spirit to preach the Gospel in its simplicity.

The Gospel is as free as the air we breathe and the water we drink.

The whole Gospel fits the whole world.

Our brother, G. L. Bender, of Elkhart, Ind., and Bro. Miller from California were present and gave helpful talks on mission work. May God bless the efforts put forth for the advancement of the cause of Christ that many souls may be brought from darkness to light, and built up in the most holy faith once delivered to the saints. "Pray ye, therefore the Lord of the harvest, that he would send forth laborers into his harvest."

Secretaries.

It seems to me that the Christian Church in every age has a Book of Acts.—A. M. E.

Obituary

Kauffman.—Levi Kauffman was born Aug. 23, 1833; died Aug. 9, 1917; aged 83 y. 11 m. 16 d. He was a faithful member of the Mennonite Church for many years. Funeral services were held Aug. 11 at the Thomas Church, near Hollsopple, Pa., conducted by the Brethren S. G. Shetler, L. A. Blough, and James Saylor. Text, Rev. 21:4. Burial in adjoining cemetery.

Birky.—Lester Roy, infant son of Bro. Amon and Sister Katie Girky, was born Feb. 21, 1917; died Aug. 13, 1917; aged 5 m. 23 d. His early death was caused in an auto accident.

He leaves to mourn father, mother, and many other relatives.

Funeral servces were conducted Aug. 15 by Bro. Jacob Swartzendruber in German and Bros. Abe Stutzman and Benj. Schlegel in English. Interment in Salem Cemetery near Shickley, Nebr.

Clymer.—Sister Lizzie D. Clymer was born Nov. 4, 1879; died May 25, 1917; aged 37 y. 6 m. 21 d. Sister Clymer was a faithful member of the Blooming Glen Mennonite congregation. For the last four years she was sickly and could not work much, but filled her place among her little children and husband as a good mother, and now we realize as never before, "What is home without a mother?" When she was near her end she was heard saying softly,

"Soon with angels I'll be marching,
With bright glory on my brow."

Oh, what a consolation that we can meet our loved ones again.

Hoover.—Sister Susannah, wife of Bro. Daniel B. Hoover, near Markham, Ont., was born Jan. 8, 1839; died Aug. 20, 1917; aged 76 y. 7 m. 12 d. She had lived in wedlock 59 years. She became a member of the Mennonite Church by baptism in September, 1862, living a Christian life about 55 years. Her departure is sincerely mourned and keenly felt by the bereaved family and friends, but they feel that their loss is her eternal gain. Funeral services by L. H. Hoover and I. A. Wambold. Text, Heb. 13:5, latter clause. Burial in Wideman Cemetery.

"Gone to heaven is our sister,
Gone to her bright home above;
She has left us here so lonely,
How we miss her whom we loved."

Moyer.—Jacob H. Moyer was born Feb. 19, 1851; died Aug. 8, 1917; aged 66 y. 5 m. 19 d. Bro. Moyer was a faithful member of the Blooming Glen Mennonite Church and Sunday school. It was not often that his seat was vacant. He always enjoyed singing so much. He was the father of 5 sons and 5 daughters; 1 son and 2 daughters preceded him in death. About three years ago his bosom companion was taken from his side very suddenly which caused him great sorrow. After remaining in this lonesome condition for about 3 years he again was married to Emma Jane Moyer, but just one month after they were married he was called to his eternal home. He said it was hard to part so soon but was willing to submit to the Lord's will. Text, Phil. 1:23, 24.

Lemert.—Jonathan Lemert was born in Crawford Co., Ohio, Mar. 27, 1830. He came with his parents to Noble Co., Ind., when a small boy; later moved to Marshall Co., Ind., where he lived until death removed him, Aug. 14, 1917, at the advanced age of 87 y. 4 m. 28 d. He was married to Mary Ann Brown, June 20, 1853, and lived together a little over 64 years. To this union were born 8 children, 5 children preceding him to the spirit world. He leaves to mourn their loss, his wife (who has been an invalid a number of years), and 3 children (Francis M., Rebecca Jane and Lewis J.), also 23 grandchildren, 26 great-grandchildren, and 1 great-great-grandchild; one brother (Lloyd). He served as a soldier in the Civil War. About two years ago he enlisted under the banner of King Emanuel, was baptized and received into the Mennonite Church and lived faithful until death. The funeral was held Aug. 16, at his home in Teegarden, conducted by Henry Weldy.

Swartzendruber. — Gertrude (Yoder) Swartzendruber was born in Elkhart Co., Ind., Dec. 11, 1858; died Aug. 20, 1917, at Shickley, Nebr., aged 58 y. 8 m. 9 d. In her early childhood she moved with her parents to Iowa Co., Iowa, and on Dec. 24, 1877, she was united in marriage to Joel J. Swartzendruber. At about the age of seventeen she united with the Amish Mennonite Church and lived as a faithful member until death called her to her reward. In 1895 she moved with her companion from Iowa Co., Iowa, to Wright Co., Iowa, and in 1908 they moved to Fillmore Co., Nebr., where they resided until her death. The departed sister was a sufferer from Bright's disease for some time but she bore her affliction very patiently until the end came, when she passed away quietly. She leaves to mourn, a husband, 4 brothers, 4 sisters, and many other relatives and friends, who mourn not as those who have no hope, for our loss is her gain.

Funeral services were conducted by Bro. Peter Kennel in German, from her chosen text, Prov. 27:1, and by Bro. D. G. Lapp in English from last clause of Rev. 21:1. Interment in Salem Cemetery near Shickley, Nebr.

OBEY MY VOICE

By S. E. Roth.

For the Gospel Herald.

Obey my voice, and I will be your God.—Jer. 7:23.

Divers are the forms of worship,
Many are the creeds and gods;
Every one bows down to something,
Every one his idol lauds.

Some adore their friends, and patrons,
Others worship self and sin;
Offering their all to Satan
Heeding not the voice within.

Many worship wicked heroes,
And bow down to sword and gun;
Some worship the creation,
Moon and planets, stars and sun.

But so few are wise, and worship
The Creator of all good,
Who alone can give salvation
And gives us our daily food.

There's no wonder that God tells us
In His Word, "Obey my voice."
Happy, he who serves our Savior
And makes God his early choice.

Woodburn, Oreg.

ITEMS AND COMMENTS

More than three hundred delegates were assembled at the General Conference of Mennonites of North America held recently at Reedley, Calif. A resolution was passed providing that "we can render any service outside the military establishment, which aims to support and save life; but we cannot participate in any work which will result in personal injury of life to others."

The naturally unmerciful attitude of one woman toward another is illustrated by the recent threatened strike of women street car conductors in an English town because the company had appointed women inspectors. Not only do they show the characteristic by not wanting other women to secure good jobs but they also know that those women will be as mericless to them if given an opportunity.—The Pathfinder.

Cocoanut butter is quite similar in nutritive value and flavor to creamery butter, and, as considerable quantities of cocoanuts grow on the island, the colonial department of agriculture is trying to promote its production and use in the homes of the people as a substitute for the costly creamery butter imported in tins, principally from Denmark. A pound of butter can be obtained from four good-sized cocoanuts.—Ex.

A disastrous fire which occurred some time ago in Saloniki destroyed a large part of the sea front, wiped out many churches and mosques, the entire business section and 5,000 dwellings. Some 70,000 persons, including 60,000 Jews, were rendered homeless. Entente military authorities have 30,000 destitute persons in their charge and are endeavoring to care for them, a very difficult undertaking on account of the scarcity of food and fresh water. Enemy airplanes flew over the city and dropped bombs while the fire raged.—The Pathfinder.

The present war situation as it appears at this writing (Sept. 10) presents little change. The Germans are continuing their advance in the vicinity of Riga, and the advantage is on their side in the conflict in Rumania. On the western front there seems to be a lull in the fighting, the advantage appearing on the side of the allies. Notwithstanding the fierceness of the conflict and the positive declaration on all sides that peace can not come until one side or the other is completely crushed, there is persistent rumor of approaching peace. The successful issue of peace will probably depend upon whether there will be a way found of letting go of the war without the nations falling to pieces. Reconstruction periods often present problems graver and greater than those faced in war.

The destructiveness of the German submarine is brought to light in the following table of losses to ships belonging to allies and neutrals since January, 1917.

Month	Total Tonnage	Sunk Weekly
January (four weeks)	333,000	83,000
February (four weeks)	479,000	120,000
March (five weeks)	600,000	120,000
April (four weeks)	788,000	197,000
May (four weeks)	549,000	137,000
June (five weeks)	758,000	152,000
July (four weeks)	463,000	116,000
August (five weeks)	591,000	118,000

Neatness in dress indicates thoughtfulness and proper regard for one's person.

NOTICE

To all who so kindly helped us with our Gospel Tract Calendars and other literature during 1917, we hereby tender our sincere thanks. May God bless you for your assistance. The Calendar for 1918 will be ready for mailing very soon and we solicit your assistance and earnest prayers. Had it not been for God's great love and mercy, we could not have put out these Calendars and Tracts, etc. To Him be all glory. Yours in Jesus,

Gospel Tract Mission,
(Per S. E. Roth),
R. R. 3, Woodburn, Oreg.

CONFERENCE ANNOUNCEMENTS

Western A. M.

The Lord willing, the Western District A. M. Conference will be held with the Manson, Iowa, congregation on Thursday, Sept. 27, 1917. The Sunday School Conference will be held on Friday the 28th. Ministers' meeting on Wednesday preceding for arrangement of conference work. Those desiring to be met at trains may address D. D. Zehr, Manson, Iowa.

C. A. Hartzler, Sec.

Virginia

The seventh session of the Annual Mennonite Conference of Virginia, including also the congregations of W. Va. and Tennessee, will be held, Providence permitting, at the Weaver Church, Middle District, Rockingham County Va., on the second Friday and Saturday in October, 1917, being the 12th and 13th of the month; to which meetings all are cordially invited who are interested in the welfare of the Church and the Lord's cause.

The nearest R. R. station is Harrisonburg, Va. Those desiring to be met at the station will please write to Elias Brunk, at the same place.

C. H. Brunk, Secy.

Missouri-Iowa

The Lord willing, the Missouri-Iowa Conference will meet with the brotherhood at Alpha, Minn., as follows:

Tuesday, Oct. 9, the Sunday School and Mission Conference will begin its sessions which will continue to Wednesday evening.

Thursday, Oct. 11, the Church Conference will begin its sessions to continue till Friday or till work is done.

The Business sessions of the Mission Board will be conducted between sessions according to announcements by the chairman during Conference.

Any questions for discussion during conference should be sent to the Secretary earlier than one month preceding conference.

For information or announcement concerning your coming write to Bro. C. J. Garber, Alpha, Minn.

We extend a hearty invitation to all. Let all come with a preparation of heart to receive and labor in harmony with the Lord. J. R. Shank, Secy.,
Purvis, Mo.

Ponder the path of thy feet, and let all thy ways be established.—Prov. 4:26.

Jesus said . . . . Be not afraid, only believe.—Mark 5:36.

BIBLE DOCTRINE

A Treatise on

THE GREAT DOCTRINES OF THE BIBLE

pertaining to

God, Angels, Satan, the Church, and the Salvation, Duties and Destiny of Man.

Compiled by a committee appointed by **Mennonite General Conference.** Edited by Daniel Kauffman.

The book is divided into eight parts as follows:



Part I,—God, The Creation, Man, Angels, The Bible, The Lord's Day.
Part II,—Satan, Temptation, Sin.
Part III, — Redemption, The Atonement, Faith, Repentance, Justification, Conversion, Regeneration, Sanctification, Adoption.
Part IV, — The Church, The Ministry, The Congregation.
Part V, — Baptism, The Communion, Feet Washing, Devotional Covering, The Christian Salutation, Anointing with Oil, Marriage.
Part VI,—Obedience, Self-Denial, Worship, Personal Work, Nonconformity to the World, Nonresistance, Swearing of Oaths, Secret Societies, Life Insurance.
Part VII,—Love, Humility, Purity, Hope.
Part VIII,—From Death to Judgment, Hell, Heaven.

The book is printed on substantial white paper. Contains 701 pages. Size 5½x8½ inches. Sent postpaid to any address as follows:

Cloth **$1.50**
Half Leather **2.00**
Leather **2.50**

MENNONITE PUBLISHING HOUSE

Scottdale Pa.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

The early Church was commanded to "go into all the world" with the Gospel, but the progress was so very slow that the Lord let persecution come upon the Church so that people fled for their lives and everybody seemed to become a traveling preacher for "they went everywhere preaching the word." There was no Mission Board to see that everything was previously arranged. The command is for the Church today. Our progress is even less than that of the early Church. Is the present crisis a beginning of the same plan for the furtherance of the Gospel? If so, there is no one to blame but ourselves. "Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap."

How much will you pay in taxes, duties, and extra prices for necessities in 1917 which money will be used directly to help on the war? In some of these things you have no other recourse,nor should you try to evade them except as you can do so through careful economy. Does the Lord not have reason to expect just as much from you (yea, more) fully as much to carry on His work as you are giving to further the destruction of human life which is a direct violation of the Sacred Scriptures? Will you wilfully do less than the Lord expects of you? With this staring you in the face, will you cling to your money and still continue to say, "Lord, Lord?"

Before this reaches the reader, both our church schools will have begun another year's work. Students will come from many different states and provinces. The principal thing sought will be mind-development. This is commendable, but it will prove a blessing only in so far as that development is consecrated to the welfare of humanity and to the glory of God. Education only strengthens that which already exists. If that is selfishness, pride, oppression, etc., education only adds fuel to the fire which is even now eating out of the soul all that is good. On the other hand, if the student is consecrated to God and has His service as the leading aim in life, education will ennoble that purpose, develop the mind so as to enable it to do more and better service, give power and influence to the life, and make it a great factor in furthering the kingdom of God. Student, it all depends on you, your motive and condition.

Sunday, Sept. 9, was Mission Day at the Salem Church, near New Paris, Ind. There were forenoon, afternoon, and evening sessions. Aside from a missionary sermon, such subjects as Mission, Omission, and Commission; Each Congregation a Mission Center; Praying for Laborers in the Great Harvest Field; What can We Do, (1) as Individuals, (2) as a Congregation, were discussed. Home talent was aided by Brethren G. L. Bender, Amos Weldy, and J. S. Hartzler from surrounding congregations. If we may judge from the monthly missionary collections, this little congregation is alive on at least one phase of mission work. This is the fourth mission day service since Aug. 26 within a radius of sixteen miles. This is one of the effective ways of spreading missionary information—one of the things which the Church so much needs. It has been said again and again that the Church will respond in proportion as she knows the facts concerning the field and its needs. Do you believe it?

It has been said that if a man wants to be a success in any one business he must not have too many other things to take his time and thought, and there is a great deal of truth in it. However we need to keep in mind that this need not happen if we "put first things first." A man may be a preacher and a farmer, but a great deal depends on which he is most as to how well he will succeed. If he is most farmer he may succeed admirably in laying up treasures on earth; he may be authority on grades and breeds of cattle; may know the latest prices on stocks and bonds; may be well posted on the war news, but how about his preaching? All of these require time and thought and some of them will be secondary. "For the Holy Ghost shall teach you in the same hour what ye ought to say," was said for those who should be brought before magistrates, and not for those who were to bring the Gospel of Jesus Christ to the lost world. God has a right to expect His servants to devote much time and thought to the work to which He has called them. He expects them to study. Most ministers are realizing this and are studying the Word more and more in order that they may prove to be what God would have them be; but things of this life prevent them from studying other things which a minister should know, such as history of missions, various mission fields with their possibilities, progress of mission interests in the church, progress of the Gospel in heathen lands, etc. These are important and should have careful study also. Two things are weighed in the balance, the furtherance of the farm and the preaching of the Gospel. One or the other will be secondary. It should be easily decided which. The farm should be cared for and made the servant for the spreading of the Gospel. That done, another weighing should follow, information which will help bring the Gospel to the lost, and the temporal things of this life. Again which shall be first? If you are so much taken up with the things of this world that you can not give the spreading of the Gospel first place in your life, then do not be surprised if your flock becomes equally worldly even though it be along another line.

The trials of the Armenians in the present world conflict are indescribable. The world was horrified at the thought that Abdul Hamid in the course of many massacres, covering twenty years, succeeded in getting away with a million Armenians. How much more awful it is to think that about the same number were slain in six months. It is stated that the Turkish Minister of the Interior at the outbreak of the war said, "We are determined to settle the Armenian question for at least fifty years." The inhabitants of Erzroom, about twenty thousand in number, were banished from their homes and it is claimed that not more than one hundred of them, young and beautiful girls, are now living, and these suffering things worse than death among the Turks. Other cities suffered like fate. Days and months passed as these people were directed over the almost trackless deserts with little food, and when food was distributed, hunger made these poor people act like wild animals. What about those who did make their escape and are now without food or clothing? The Gospel had been carried there many years ago, and had been accepted by many. The great majority of them are dead What about the Gospel in that land in the future? Work is needed there now, but conditions are such as to make this next to impossible. The thought is heart-rending. What can be done now? What will be done in this war? Will there be a Turkish government when the war is over? Whether there will or will not be, who will get ready now and when the war is over go over there to establish the Church of Jesus Christ where now exist conditions which words can not describe and which can not be grasped except by those who are there?

THE PEOPLE WITH WHOM WE WORK

By C. K. Brenneman.

For the Gospel Herald.

III. The Ingatherings

This subject may be classed under two general heads; namely, evangelism in the form of protracted meetings, and evangelism in the Sunday school and other meetngs. While it goes without saying that the latter is the most ideal, and no doubt preferable wherever the Church is in a normal condition, yet we must admit that in this abnormal state of affairs, when the Church almost equally with the world, has sunken into a spirit of chaotic confusion, that the urgent need of the Church, is an immediate, soul-stirring, heart-searching awakening. Generally speaking, this can best be brought about as the churches engage in special revival efforts.

It makes me tremble when I hear some one (who pretends to have the spirit of the age analyzed and summed up) come out and say, "The time of revivals is passed." And that assertion is mighty catching, as many seem to make it. Under these conditions we wish to take up

The Subject of Revivals

If ever there was a time when evangelistic campaigns ought to be in progress, with proper methods employed, and the ONE MESSAGE declared, it is the present time. The midnight cry should be thundered forth with louder pealings than it has; and the foolish virgins who are fast asleep under the falsely assumed attitude, that there's "nothing doing" ought to be aroused to the fact of the possible near approach of the coming of the Bridegroom.

Instead of having fewer revival meetings, we should have more. Instead of having them only two weeks, we should have them four. This is especially true of the city. In the country there may be just reasons for closing them sooner, as the people are not so numerous, and they usually, more or less all attend from the beginning. Thus the field can be worked sooner, and yet revivals have closed in the country when they have just begun, this indeed is appalling, no matter where it occurs.

In the city, the Holy Spirit has a large mass of people to draw from, in "calling out a people for his name" and here it must be remembered that the majority of our people have only a meager conception of the great doctrines of the Bible, the ordinances of the primitive and the Mennonite Church, and of true Christian living. Therefore, such meetings in the city are very essential, and should be extended into longer periods of duration.

The Man and His Message

He should be one that "preaches to the age in which he lives," without sacrificing any true principles, or allowing himself or his message to be taken up with mere social reform. He must be "full of the Holy Ghost, and of power," and "full of faith," and "preach the word . . . with all longsuffering, and doctrine." Paul told Timothy to "preach the Word," and Jesus said, "For in them ye think ye have eternal life, and they are they which testify of me." But the time will come "when they will not endure sound doctrine," and verily, that time is here now. Therefore, it behooves us to be very accurate and precise in all our teaching. The day before his death, Horace Bushnell said: "I greatly fear something I have said or written about the atonement may prove to be misleading and do irreparable harm." He was lying upon his back with his hands clasped over his breast. His eyes were closed in silence for some moments, and his face seemed to indicate great anxiety. Directly opening his eyes and raising his hands he said. "O Lord Jesus, Thou knowest that I hope for mercy alone through Thy shed BLOOD." The sound, unadulterated Word, preached in the power today to produce an awakening, such of the triune God-head, is efficacious as we need, and for which men have longed all through the passing centuries. Three weeks before his death. Henry Ward Beecher in conversing with another on the subject of revivals, cried as if his heart would break, and said, "I would like to see an old-time Holy Ghost revival in Plymouth Church before I go hence." May God grant it to us in our day.

Advantages and Disadvantages of Work in City and Country

Here little may be said, as both in the city and country alike people can usually apply themselves to the accomplishing of the thing in which their interests are, irrespective of circumstances. The city certainly presents the largest scope of activities, whether it be for good or for bad. The opportunities for doing good are greater, and evil is more prevalent. This may be one of the reasons why some of our converts in the city do not hold out. But on the other hand, many do stick, and they, as a rule, make the strongest testimony for God.

Canton, Ohio.

THE PEOPLE WITH WHOM WE WORK

By Emma Oyer.

For the Gospel Herald.

III. The Ingatherings—Revival Services

In preparing for revival services in the city much more time and effort must be spent by the workers than is necessary in the country. Of course, it is understood that prayer, real intercessory prayer in behalf of those outside of Christ, is the first essential when planning for or conducting special meetings anywhere. The need for individual and united prayer is as great at one place as another, but the methods employed in conducting the services, getting people to attend, etc., are not the same.

A general announcement of the time meetings are to begin, and an occasional reminder is about all that is usually done in the country to get people to attend—and it is true that as the meetings continue the attendance often increases. This is not true in the city. Special meetings are announced far in advance, and, lest people forget, printed announcements are given out at regular services, on the street, and sent to individuals by mail. A canvass of the community is usually made and all who are in any way connected with any department of the work, as well as others who would be likely to attend, are given a personal invitation.

The work does not end when the meetings begin. We must be in touch with the people continually. The command in the parable Christ gave in Luke 14:23 is often very real: "Go out into the highways and hedges and constrain them to come in, that may house may be filled." To be discouraged if the first or second invitation is unheeded, would mean failure. Sometimes it takes years of patient toil before certain individuals in whom we are interested attend our services.

There are various reasons for this difference. Many people, while they have no direct church relations, were baptized in infancy, and confirmed at an early age and think that is sufficient. Others do not come because some of their friends or members of the family object. But the greatest reason, perhaps, is that they know that our church stands for a complete surrender of the things that are sinful and they are not willing to pay the price. "If any man cometh unto me and hateth not his father and mother and wife and children and brothers and sisters, yea and his own life also, he cannot be my disciple. So therefore whosoever renounceth not all that he hath, he cannot be my disciple" (Luke 14:26, 33).

A certain number of confessions during a series of meetings does not mean that many accessions to the church. After an individual has been brought face to face with his spiritual condition, and has been willing to take a stand for Christ the real test only begins. The lodge, life insurance, and other forms of worldliness are among the many things that keep individuals in bondage and when asked to renounce them many, like the rich young ruler, "go away sorrowful," for they are not willing to pay the price.

Those who do make the sacrifice experience the real joy of salvation, and are a real inspiration and help to the workers and the cause in general.

Chicago, Ill.

A CHINESE THANK-OFFERING

Ua Bin-di was over fifty years old when she heard the gospel for the first time. She was friendless and starving, too weak to go to the mountains and cut wood and carry it to the city—her only way of earning anything for food. Some Christians saw this and gave her food and told her of Christ. Later she was sent to the hospital for treatment; the physician's verdict was, "Starvation."

When she was able we let her come to live in the woman's school and work for her board. She proved to be such a faithful helper that she was made cook, which place she has held for about ten years. She cannot read but she prays and testifies, and her mind and heart are stored with many Scripture passages and hymns.

One day last spring she asked to have a private conversation with me and came in holding something under her coat. She told me much about her early life, her mother and children, and then said, "My mother never heard the Gospel, she knew nothing of the peace of Christ in her heart, she never had stockings in her life, and was always almost starving. I have warm clothes, plenty of food. and shoes and stockings, and heaven cannot be much pleasanter than my life here. I have saved up more money than I ever saw before and I want to give it to God for a Thank-Offering for all His blessings. You take it and use it where it is needed most." She then brought out the mysterious bundle which she had kept carefully hidden until now. I asked how much she wanted to give and she answered, "All but $2.50 I still owe on my pledge to the new church." When we counted the money there was $97.50. I tried to persuade her to give only part of it, as I was afraid she might regret it later, but she said, "No, I have saved this from my wages and Christ has done so much for me I want to give this to His cause.

I told her of three needy places and let her choose where her money should go, and she has since brought me $25 more, making $120 in all. She has had the munificent salary of two dollars a month, and her board when school is in session.

When I asked if she did not want to lay up something for her old age she said, "God has done so much better for me than I ever could for myself I am willing to trust Him for the future and I hope whenever I can not work He will call me to Himself." —Minnie E. Wilson, in Woman's Missionary Friend.

Have not I commanded thee? Be strong and of a good courage.—Josh. 1:9.

SIDE BY SIDE

By Ruth E. Buckwalter.

For the Gospel Herald.

The rich and the poor meet together, the Lord is the maker of them all.—Prov. 22:2.

"In our large cities there is a distance of a hundred miles between the fashionable, and the unfashionable side of a brick wall." The one thanks God that He has provided so abundantly for "them," regardless of their neighbor's needs; the other thanks God that he has found a loaf of bread in an alley that will help keep him from starving to death. Perhaps this is exaggerating somewhat, but we know the distance is great.

This great distance is felt in the relationship of man to man in the social and religious world. The apostle James had to confess it was so in the church that he was addressing. "But ye have despised the poor" (Jas. 2:6). The well-to-do man is held in esteem and respected, while the poor man is despised and unnoticed.

In regard to salvation, God does not make a difference between the rich and the poor. "The rich and the poor meet together, the Lord is maker of them all." And there is no respect of persons with God. "Ho! Every one that thirsteth, come ye to the waters," is an invitation alike to rich and poor. But God does consider the distance in the attitude of the rich man, toward the poor man, here in this world. "The spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor" (Luke 4:18). You cannot read the reverse of this anywhere in the Bible. There are a great many promises in the Bible for the poor, but a "Woe" is pronounced upon those who will be rich, at the expense of the poor.

The distance between God's attitude to the rich and the poor in the world to come, will be still greater. Between the rich man, and the beggar was there a "great gulf fixed." The attitude of the rich toward the poor shall be changed then. The poor man is no more despised by the rich man, but the rich man is begging from the poor man. "O what a change."

"The poor ye have always with you," was again realized as we wended our way down the street, through the alley, up a flight of rickety stairs, to a "home," "if you can call it home." Yes, it was home to those who dwelt there; it is the only place on earth they have to stay, and this place called "home," with windows frozen shut, fire enough to keep nice and warm? No! Enough to keep from freezing. No breakfast and no

money to buy any. The mother hardly able to be out of bed because of affliction, the two year old little girl lying cold and stiff in death in the cradle by the bed, the other only little girl sitting on a chair by the stove ragged and dirty, trying to keep warm. Do you wonder that the mother's heart was nearly breaking, and that tears flowed freely down her cheeks? Could we have kept the tears back if that were our condition? The thought, that if these people would live right they would not be in such a condition, is no excuse for us not helping them. We are commanded by God to "preach the Gospel to the poor." Does that mean these people we have just described? And we are sent to "heal the broken-hearted." Was not this mother broken-hearted? And to preach "deliverance to the captives." Are not these people bound by sin and the devil? And to give "recovering of sight to the blind." Are they not so blinded by sin and Satan that they cannot see a better way of living? Whatever way we try to look the situation straight and fair, we are duty bound to do what we can to help the poor, and then when we realize the condition of the poor little children in these homes, surely they are not responsible. Can they help it that they have such wicked papas and mammas? Could we help it if we were in their place?

"He swung on the gate and looked down
the street,
Awaiting the sound of familiar feet,
Then suddenly comes to the sweet child's
eyes,
The marvelous glory of morning skies,
For a manly form with a steady stride,
Drew near to the gate that opened wide,
As the boy sprang forward and joyously
cried,
'Papa's coming.'

"The wasted face of a little child,
Looked out of the window with eyes made
wild,
By the ghostly shades in falling light,
And the glimpse of a drunken man in the
night,
Cursing and reeling and trying to hide,
Clings to his mother's skirts and cried,
'Papa's coming.'"

639 W. 18th St., Chicago.

The righteous also shall hold on his way, and . . . shall be stronger and stronger.—Job 17:9.

The Lamb . . . . shall lead them unto living fountains of waters.—Rev. 7:17.

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.—I Jno. 4: 10.

THINGS WE SHOULD KNOW ABOUT SOUTH AMERICA

By J. W. Shank.

For the Gospel Herald.

II. Her People and Why They Need Us

1. **What the people are.** The population of the entire continent of South America is about fifty millions. The continent is slightly smaller in size than North America but the population is less than half as great.

The Indian race occupied the entire continent before the coming of the white man and today there are many more Indians in South America than in North America. These people, in some sections, live almost as they did centuries ago, in a barbaric or semi-barbaric condition. But many of them have become mixed with the white race to such an extent as to make them practically inseparable from the white. In some cases even residents may be found whose Indian blood is predominant. Thus the Indians occupy every station in life, from the very lowest to the very highest.

The white population is composed of the following classes: Spanish (by far the greatest), Portuguese and Negroes (very numerous in Brazil and the Guianas), English, German, American, French, and many others (these being found in all sections). Thus it may be seen that South America has a very great mixture of races and classes of people. This variety has its effect upon the social and moral conditions, causing them to be less favorable.

2. **Where the people live.** The least civilized Indians live in the central part of the continent, while very few white people may be found there. The more advanced in civilization live nearer the seacoast in all parts of the continent. In some sections where it is extremely hot or swampy or desert or mountainous the population is very thin. In no part of South America, except in the cities, is the population very dense. In fact, most of the people live in the cities. They do not live on small farms closely joined together as they do in Europe and America. Sometimes the farms are extremely large, from 1000 to 30,000 acres in extent. The owners of these farms usually live in the cities. All of their farm work is done by tenants who live there only during the cropping season.

The homes of these people are of every variety from the lowest straw or mud hovels to the finest mansions. The lowest classes of Indians usually live in very simple but filthy homes. Even the people who are considered middle class live very poorly. They deny themselves of almost every home comfort but they never deny themselves of pleasure. In this they always indulge, no matter what the cost. The wealthy people, on the other hand, deny themselves of nothing, indulging in the greatest luxury in homes, clothing, food, and amusement. Their houses are well built and richly furnished.

3. **And why they need us.** A general low moral standard is the rule of life. In a land where the Bible and its vital teachings are denied the people, we can expect only the lowest moral standards. In a large per cent. of the homes there is no religious profession at all. Such people are a law unto themselves and we may be sure they do not follow self-denying rules of conduct. Being "lovers of pleasure rather than lovers of God," they are guilty of all of the popular sins. Drunkenness is a national sin. Vice of the worst kind prevails everywhere. Adultery is appalling. A large per cent. of the births are illegitimate. Dishonesty of every kind prevails. All people, except the very poor who have nothing, keep their homes closely locked against robbery. It is never safe for women or children to walk alone on the streets of most of the cities.

Among the poorer classes the homes are filthy and contagious disease is often present. Children often die at a very early age because of improper care. In some cities the population is on the decline because of the high death rate, but the coming of immigrants from foreign lands prevents the total population from decreasing.

South America needs us then: to proclaim a higher standard of life, the standard of the new birth given in the Gospel of Jesus; to teach the Gospel of salvation to those who never heard; to give sympathy and love to the down-trodden and the suffering; to teach by example and precent the true standards of Christian living; to teach the meaning of pure home-life, true manhood and womanhood, cleanliness of body and of mind. These messages must be brought by those who consecrate their lives to self-sacrificing service to God. Missionaries must live among the people, must show the Christ life in all dealings with them. Only by such exemplary life can the Gospel take hold of these sin burdened ones in the Southland.

Buenos Aires, Argentine.

The harvest is past, the summer is ended, and we are not saved.—Jer. 8: 20.

As in Adam all die, even so in Christ shall all be made alive.—I Cor. 15:22.

Ye cannot serve God and mammon. —Luke 16:13.

NOTES FROM THE STATIONS

For the Gospel Herald.

West Liberty, Ohio
(Orphan's Home)

The sisters at the Home have just put up over 400 quarts of tomatoes of their own raising and expect to can many more if frost holds off long enough.

If you are interested in a boy who has just passed his 13th birthday, is a willing worker, is strong and healthy and who would stay with you until he is 21 years of age—correspond with the Mennonite Orphans' Home, at West Liberty, Ohio.

A lot of new wall paper and fresh paint has helped to "brighten up" things in the kitchen, dining rooms, and new linoleum on the floors has helped to supply a long felt want at the Home.

Kansas City, Kans.
(Children's Welfare Home, 2320 Silver Ave.)

Just a line from the Children's Home:—At present we have eight children and expect four more in a few days.

Sister Elizabeth Horst is very busy taking care of the provisions that are being sent in, putting some away for winter use.

Sister F. Rose Shank has come to help us and we are glad to have her in our circle.

The health of the Home is excellent and we thank the Lord.

Yours for the needy,
Bernice M. Devitt.

Chicago, Ill.
(1957 Canal Port ave.)

Bro. J. N. Kaufman was a recent visitor at the Home Mission, also giving us a few words of encouragement at our teachers' meeting held on Monday evening.

Bro. Arthur Slagel stopped with us a few days on his way to Goshen. He has promised to be with us again Sept. 30, preaching for us in the absence of Bro. Leaman, who is at present attending the conference at Manson, Iowa.

Our weekly cottage prayer meeting was held at the home of Mr. and Mrs. Yager, led by Bro. Dalgren.

Sept. 16 was "Flower day" at the Home Mission, which was an enjoyable day for all who took part. Our Sunday school not being as large as expected we had the pleasant experienc of distributing some flowers among the children in the Cook County Hospital. Each child in Sunday school as well as each mother attending services received an ample sized bouquet of beautiful flowers.

On Sunday evening, Sept. 23, an interesting program of song was rendered by the members of the Mission. Bro. Amos Neff, the chairman of our music committee, had charge of the meeting.

There will be a special men's meeting Oct. 7 when all men in the neighborhood of the Mission will be invited to the services, after which the entire meeting will be given for testimonies by the saved men for the benefit of the unsaved.

Our missionary committee is planning for an interesting missionary program soon. Bro. and Sister Kaufman are expected to be with us at that time.

Anna Yordy.

Sept. 26, 1917.

Kansas City, Kans.
(3105 Strong Ave.)

Bro. Good has just returned after ten days absence. He attended the Kansas-Nebraska Conference and visited at Harper, Kans.

We are now planning for the fall work. We have had an interesting summer's work, the meetings being in the open air with a good attendance. We are now returning to the Mission Hall for all services.

Bro. and Sister Ezra Bowman who have taken a deep interest in the Kansas City Mission for several years, are moving to Carver, Mo., indefinitely.

Sister Baird is spending part of her time on work with the teen age girls, forming a weekly class.

Chicago, Ill.
(26th St. Mennonite Mission)

Sister Phoebe Yeackley, who has been on a vacation to her home near Milford, Nebr., for four weeks, is expected home the last of the month.

Bro. A. M. Eash, who spent several weeks in Indiana and Ontario, returned home from his trip on Sept. 8 He reports a pleasant trip and increased interest in the cause of missions.

"AFTER TEN YEARS" has been finding a ready sale and we trust many have gleaned from it more definite knowledge of the work the mission is doing. Over 200 copies were disposed of during the General Conference meetings and about 100 copies at the Ontario Sunday School Conference. A second thousand copies are being printed and we shall be pleased to receive the orders of any who have not yet secured a copy and who are interested in knowing just what work the mission is doing.

The Local Mission Board held a meeting at the Mission on the 22nd at which time a number of problems relative to the furtherance of the work were discussed.

Bro. Lewis Miller of Iowa is spending several days at the Mission. It is his purpose to attend some Chicago school during the coming winter.

Bro. W. J. Brenneman, who has at different times in the past been associated with the Mission as a worker, is again busy at the Mission. In addition to giving assistance in the work he is taking several studies at Bethany Bible School.

The work is prospering nicely and prospects are encouraging. Your continued prayers will be highly appreciated.

P. S. On Sunday, Sept. 2, while the Sunday school was in session, a burglar entered the living rooms on the second floor and helped himself freely to everything that seemed worth while. He must have entered at about 11.00 A. M. and fifteen minutes later, when one of the workers went to her room to devote several minutes to study before engaging in the second Sunday school session, he had already searched the superintendent's room and two of the private workers' rooms. It so happened that he was busy in the room of this particular worker when she came upstairs, so he took refuge in the clothes closet when she entered her room. Ten minutes in the closet was too close confinement for him and he opened the door slightly to see if the worker had left. She spied his fingers through the door crack and ran out of the room calling for help. When help arrived he had already taken his departure and, of course, the money and loot taken went with him. The burglar was later arrested and proved to be a former Sunday school boy—one of that large number who passes out of our mission Sunday schools just when they arrive at the most critical age of their lives. Today he is a confirmed criminal and his heartbroken father and mother can only look on dumbly while the state inflicts the punishment due him because he violated its statutes.

A careful survey of losses revealed something as follows: Mission funds taken, about $30.00; mothers' meeting money, about $12.00; Day Nursery money, about $7.50; personal moneys, between $5.00 and $10.00; and perhaps $5.00 out of other funds. Four watches were taken but all have either been returned or will be.

For a number of weeks night prowlers were frequent about the mission premises and on two different occasions entrance was forced into the basement. On one of those nights the birthday banks were robbed—just a very small amount of money was taken—and about thirty dozen eggs were carried off. Special precaution was used to keep all the doors and windows closed and the workers are unable to account for the burglar's entrance into the rooms.

We regret exceedingly the loss of the money stolen and spent in the manner in which it was used, but regret more the fact that the robbery

was due to the loss of a boy out of some Sunday school. How often is this the sad sequence to a bright prospect. The Workers.

Youngstown, Ohio
(962 W. Federal St.)

Communion services were held here Sunday, Sept. 23. Bishop E. B. Stoltzfus of Portage Co., O., conducted the services, and was assisted by Deacon S. J. Stutzman of his congregation.

The little congregation at the Youngstown Mission has weathered many storms, but is holding together remarkably well. The brethren and sisters were much revived and many expressions were heard of new hope and encouragement and spiritual blessings received, through the services of Saturday evening and Sunday.

Our mission family now numbers 30. The latest addition is a mother with two children whose husband joined the army and was taken to the training camp a week ago, leaving her without a home for herself and family. They are finding temporary shelter at the Mission, the mother helping along with the work.

During September we received a shipment of supplies from the Salem congregation, Wayne Co., O., and one from the congregation in Portage Co., so we have been well supplied with the necessaries of life.

The attendance in the kindergarten averages about 50 children each day, while about 20 are to be found in the day nursery.

"Inasmuch as ye have done it unto the least of these," does, I believe, apply to some of these little ones.

In His name,
C. K. Hostetler.

He that believeth on the Son of God hath the witness in himself.—I Jno. 5: 10.

PERSONALS

The workers at Ft. Wayne, Ind., are now planning to occupy their new quarters about Oct. 1.

Bro. and Sister Ephraim Eby of Lititz, Pa., spent Sunday, Sept. 2, with the workers at Ft. Wayne, Ind., Mission.

Bro. Ben B. King spent Sunday, Sept. 9, with the Clinton Frame congregation near Goshen, Ind., helping in an all day mission program.

Bro. S .H. Musselman and Bro. Henry Hershey of Lancaster Co., Pa., gave some practical help in the young people's meeting at Ft. Wayne, Ind., Sept. 2.

Three autos from West Liberty, O., one among the brethren being S. E. Allgyer, made a short stop in Fort Wayne, Ind., Sept. 1, enroute home from the General Conference.

Bro. and Sister Ed. Martin and Bro. and Sister Samuel Yoder of the Olive congregation near Elkhart, Ind., spent Sunday, Sept. 16, at the Ft. Wayne Mission.

Bro. John W. Weaver preached at the Ft. Wayne Mission on Sunday evening, Sept. 2, and his message was followed by many practical admonitions from Bishop Benjamin Weaver.

The Sunday school at Ft. Wayne is increasing in numbers again since being greatly reduced by an epidemic of whooping cough during the summer months.

Brethren J. K. Bixler and J. S. Hartzler were called to Midland, Mich., to select a site for the new church building at that place. It is one of the places which has no permanent place for worship at present.

Bro. F. I. Smucker and family of the Orphans' Home at West Liberty, Ohio, attended the J. P. Smucker family reunion in Wayne Co., Ohio, Sept. 8, and remained over Sunday.

Sister Lillie Balmer who assisted in the kitchen at the Sanitarium for the last several months has returned to her home at Harper, Kans. Sister Mary Brunk has taken her place.

Bro. Samuel Winey and wife of La Junta, Colo., returned Tuesday, Sept. 11, from a trip to Kansas where they visited the home folks at Peabody and attended the Kans.-Nebr. Conference at Protection.

The three bishops, Jonathan Kurtz, Ligonier, Ind., J. K. Bixler, and D. A. Yoder, Elkhart, Ind., were at Vestaburg, Mich., Saturday and Sunday (if former plans carried out) to aid in some church work in that new field.

Sisters Martha and Barbara Wenger accompanied Bro. Allen H. Erb and wife to Protection, Kans., to attend the conference. They report a good conference. The work at the Sanitarium and the farm was cared for by the workers who remained at home.

Sister Monroe Miller and Sister Yoder of the Clinton Frame Church near Goshen, Ind., spent Sept. 15 and 16 at the Ft. Wayne Mission. They were sent as a committee from their congregation to purchase some new furniture for the workers' new home.

Bro. Allen H. Erb of the Mennonite Sanitarium writes, "Cantaloupes of best flavor are seeded and the pulp fed to the hogs and cows. It is needless to say that we all have our share first. Watermelons are also abundant. As many as sixty carloads are shipped from La Junta in one day."

FINANCIAL REPORT
Mennonite Board of Missions and Charities

For the Gospel Herald.

August, 1917

General

Lydia Kauffman's S. S. Class	$ 1.85
Lowe Estate Income	90.00
Cedar Creek Cong. Ia.	55.25
Sugar Creek Cong. Ia.	67.59
East Union Cong. Ia.	34.00
Clearwater Cong., Alta.	12.50
West Union Cong. Ia.	51.33
Leetonia Cong. O.	9.37
West Zion Cong. Alta.	33.43
Waldo Cong. Ill.	88.40
John Wert	5.00
E. N. Eby	5.00
A Bro. and Sister, Dakota, Ill.	5.00
Salem S. S. Alta.	43.65
Lydia Kauffman's S. S. Class, O.	2.10
Total	$504.27

India Mission (General)

Midway Cong. O.	$ 18.70
From Coalridge	6.12
Metamora Cong. Ill.	23.10
Oak Grove and Pleasant Hill Congs. O.	96.00
A Sister, Va.	1.00
Zion Cong. Oreg.	21.00
ethel Mission S. S. Oreg.	4.00
Clayton H. Shenk	10.00
Salem S. S. Wayne Co. O.	2.37
Mission Meeting General Conference, Holdeman Cong. Ind.	136.38
Salem Union S. S. Tex.	1.98
E. S. Hallman	5.00
East Fairview S. S. Nebr.	98.74
Total	$424.39

Missionary Support (India)

Friends, Reedsville, Pa.	$150.00
A. E. Miller	50.00
Mrs. J. N. Musser	25.00
Total	$225.00

Missionary Children Support (India)

Fannie Swartzendruber (deceased)	$ 3.50
Primary Dept. West Union S. S. Ia.	15.56
Total	$ 19.06

Native Workers Support

Harmony Y. P. M. Ill.	$ 12.18
Spring Valley S. S. M. N.N. Dak.	5.00
Tri-State S. S. Conf. Wayne-Stark-Medina Cos. Ohio	60.00
Markham Y. P. B. M.	15.00
Harmony Y. P. B. M. Ill.	9.07
Bro. and Sister, Dakota, Ill.	5.00
Total	$106.25

Bible Women Support

E. D. Yoder and wife	$ 2.00
C. S. Swartz and wife	2.00
Willing Workers Class Oak Grove S. S., O.	9.00
Mary Ramer	8.00
H. C. Deffenbaugh	4.00
Nancy Fett's S. S. Class, O.	6.00
Y. P. C. A. Hesston Academy & P. S.	24.00
Salem S. S. Wayne Co. O.	2.00
Old Sisters Class Oak Grove S. S. O.	2.00
F. D. Yoder and wife	2.00
Total	$ 61.00

Hospital (India)

Oak Grove and Salem Sewing Circles, Wayne Co. O.	$ 6.00

Personal (India)

In His name, Kingsman Ariz. for M. C. Lehman	$ 5.00

Chicago Missions

Willow Shprings S. S. Ill.	$ 31.83
Morrison S. S. Ill.	8.11
Anna Good	2.00
Willow Springs S. S. Ill.	8.85
Morrison Cong. Ill.	4.50
Clinton Brick Cong. Ind.	10.00
Baden Mission, Ont.	6.55
S. C. Miller	5.00
A. Swartzendruber	5.00
D. J. Summer	10.00
Friends and visitors (Outing)	10.75
Roanoke Cong. Ill.	15.65
Clinton Brick Cong. Ind.	4.00
Yellow Creek Cong. Ind.	5.00
S. Litwiller (Provisions)	5.00
Union Cong. Ill.	7.31
Morrison Cong. Ill.	11.10
Fisher Cong. Ill.	42.51
Friends, Ill.	8.10
Friends, Flanagan Ill.	11.40
No Name	.77
Freeport Cong., Ill.	12.00
Total	$225.43

Chicago Building Fund

Rents	$ 20.00
Sterling Cong. Ill.	5.00
Hopedale Cong. Ill.	125.00
Total	$150.00

Fort Wayne Mission

J. I. Weldy	$ 2.00
Charity Steiner	1.00
Bro. Eby (Provisions)	1.00
No Name Reported	30.00
Total	$ 34.00

Fort Wayne Mission Home

Anna Good	$ 8.00

Canton Mission

A Sister	$ 1.00
Martin's Y. P. B. M.	7.55
Walnut Creek Y. P. M. (Provisions)	11.06
Walnut Creek Cong. O.	10.50
Total	$ 30.11

Kansas City Missions

Wolf Trap Cong. Va.	$ 15.00
Wood River S. S. Neb.	22.24
East Fairview S. S. Neb	23.05
E. Byler	5.00
J. D. Charles	5.00
Otho Downs	10.00
A Friend	1.75
William and Ella Landis	10.00
Harry Hershey (Provisions)	1.00
Wayland Sewing Circle, Ia.	15.00
Wood River, Nebr.	10.00
Sycamore Cong. Mo.	8.21
Mt. Zion Cong. Mo.	7.80
Spring Valley Cong. Kans.	4.66
Individuals	2.10
Total	$140.81

Youngstown Mission (July and August)

North Lima S. S. O.	$ 7.85
Orrville Cong. O.	10.00
North Lima S. S. O.	18.30
H. H. Stambaugh	100.00
Opal Adams	5.00
Tellin-Bell-Vernon Co.	5.00
Eleanor Cornell	5.00
Pandora O. Sewing Circle Dry Goods	3.75
J. K. Hostetler & J. W. Smucker, Provisions	4.50
Pandora O. Sewing Circle, Clothing & Dry Goods	5.00
Fulton Co. O. Sewing Circle, Clothing & dry Goods	20.00
Day Nursery	9.20
Sunday Evening Offerings	6.76
House Income	146.00
Walnut Creek Y. P. B. M. Ohio	10.00
Midway Cong., O.	21.75
Leetonia S. S. O.	8.86
Sonnenburg Cong. O.	31.66
Sonnenburg Cong. O. Provisions	99.20
E. A. Kletzley	50.00
J. A. Liechty	2.00
J. A. Ressler	2.00
Carnegie Steel Co.	500.00
John Tod	100.00
J. C. Wick	600.00
M. J. Hornberger	10.00
H. H. Stambaugh	100.00
Opal Adams	10.00
Wilkins Leonard Hardware Co.	5.00
Hinely Bros.	1.85
House Income	112.05
Day Nursery	12 05
Sunday Evening Offerings	3.50
Total	$2026.28

Lima Mission

Mrs. Eli Yoder	$ 2.00
S. S. Union	8.83
Mary Shenk	5.00
Bro. & Sister H. C. Brown	2.00
Sunday Evening Offerings	13.22
Anna Good	1.00
Mrs. Eli Troyer	1.00
S. S. Offering	9.68
Friends (Provisions)	9.35
Pike and Salem Conf.	9.05
Eleven individuals	9.04
Total	$ 70.17

Old People's Home

From Sale of Colorado Land	$600.00
In His Name, Cheraw, Colo.	5.00
Peter Zimmerly	25.00
E. V. Steiner	1.00
Sister Lehman	5.00
Sycamore Grove Cong. Mo.	21.41
Reformed Missionary Society	45.00
Special Support	317.50
Total	$1019.91

Orphans' Home (Ohio)

Special Support	$320.87
Farm Products	16.13
A Sister, West Liberty, O.	5.00
Sugar Creek Sewing Society, O.	10.00
Bros. Mast and Kennel	2.00
D. Z. Detweiler	1.00
Salem S. S. Birthday Offering, O.	7.00
Willow Springs Cong. Ill.	14.30
Children's Meeting, Nampa, Ida.	1.00
Midway Cong. O.	20.92
Total	$398.22

Child's Welfare Work

Wm. & Ella Landis	$ 10.00
Mrs. Aaron Detweiler	1.00
Fannie Swartzendruber (deceased)	3.00
Total	$ 14.00

Sanitarium

Merchandise	$ 12.68
Wenger Sisters	7.00
O. Troyer	3.85
Caroline Merilott	3.25
Mr. James	5.00
Wodruff Endowment	14.00
Litwiller Endowment	10.00
Hospital Fees	427.90
Total	$483.68

South American Mission

From Nappanee, Ind.	$ 10.00
Fairview Mich. Cong.	17.00
Warwick River Cong. Va.	19.25
Ohio S. S. Conf.	15.00
Walnut Grove Mission Meeting O.	25.00
Knoxville Tenn. Cong.	18.00
Millersville Pa. Cong.	32.36
Mechanics Grove Cong. Pa.	48.20
Ephrata Cong. Pa.	30.00
Freeport Cong. Ill.	37.73
Orie and Elta Miller	11.68
Total	$264.22

South American Investment Fund

Anna Loucks	$ 50.00

Operation Expenses (Violet Bender)

D. S. Weaver	$ 20.00
D. C. Amstutz	10.00
Total	$ 30.00

Belgian Sufferers

From Millersburg Ohio	$ 12.00

Medical Work (India)

Hesston Academy & Bible School	$ 61.00

Red Cross Society (Civilian Work)

From Ia. per D. B. King	$214.39

E. MENNONITE BOARD OF MISSIONS AND CHARITIES

E. G. Reist, Mt. Joy, Pa., Treas

India Mission—General

Mt. Joy, Pa. Y. P. B. M	$ 8.25
Bossler's Y. P.	3.50
Kraybill Cong.	2.00
Kinzer Cong. & S. S.	10.06
I Cor. 16:2	25.00
Total	$ 48.81

Missionary Support (Sister Hershey)

Lititz Y. P. B. M.	$ 15.00
Sara A. Lehman	5.00
Total	$ 20.00

Personal Fund

Lititz S. S. for Fannie Hershey	$ 27.00

Native Worker Support

Bible Class East Petersburg S. S.	$ 5.00
Total for month	$100.81

CANADIAN TREASURER

M. C. Cressman, Kitchener, Ont., Treas.

India General

Barbara Moyer	$ 1.00
East Zora S. S.	67.50
Total	$ 68.50

South American Investment

M. B. Shantz	$ 10.00
Weldall Buchart	5.00
Total	$ 15.00

Toronto Mission

Wideman S. S.	$ 10.50
First Mennonite Cong.	43.54
Total	$ 54.04
Total for month	$137.54

KANSAS-NEBRASKA MISSION BOARD

Vernon E. Reiff, Hudson, Kan., Treas.

India General

A Bro.	$ 5.00
La Junta S. S.	20.50
Milan Valley Cong.	1.00
Catlin Cong.	14.00
Protection Cong.	2.00
Total	$ 42.50

Missionary Support (India)

Milan Valley Cong.	$ .50
Protection Cong.	.25
Total	$ .75

Native Workers Support

Catlin S. S.	$ 15.00
Larned S. S.	5.00
Total	$ 20.00

Bible Women Support

Spring Valley Cong.	$ 24.00

India Hospital

Milan Valley Cong.	$ .25

South American Mission

Milan Valley Cong.	$ .50
Protection Cong.	.75
Larned Cong.	1.00
Total	$ 2.25

Chicago Missions

Catlin Cong.	$ 3.59
Protection Cong.	1.25
Milan Valley Cong.	.75
Total	$5 59

Old People's Home

Milan Valley Cong.	$ .50

Orphans' Home

Milan Valley Cong.	$ 1.75
Protection Cong.	3.00
Total	$ 4.75

Kansas City Missions

A Bro.	$ 2.00
Milan Valley Cong.	4.00
Catlin Cong.	7.00
Protection Cong.	1.75
Larned Cong.	2.25
Total	$ 17.00

Children's Welfare Fund

Protection Cong.	$ 1.00
Larned Cong.	1.50
Milan Valley Cong.	.50
Total	$ 3.00

Hesston Academy and Bible School

Milan Valley Cong.	$ 1.60

La Junta Sanitarium

Milan Valley Cong.	$ .25
Protection Cong.	3.00
Larned Cong.	2.75
A Bro.	2.00
Total	$ 8.00

Simon Hershberger's Hospital Expense

A Bro.	$ 5.00

Annual Conference Expense

Larned Cong.	$ 8.00
Spring Valley Cong.	12.35
Hesston Cong.	20.55
East Holbrook Cong.	16.56
Pennsylvania Cong.	25.00
Roseland Cong.	14.01
Plainview Cong.	4.70
West Liberty Cong.	20.00
Total	$121.17

S. S. Field Worker

Brandon Cong.	$ 2.00

Evangelistic Fund

Springs Cong.	$ .85
A Bro.	.50
Catlin Cong.	5.00
Protection Cong.	2.80
Larned Cong.	4.50
Total	$ 13.65

Home Support Fund

Springs Cong.	$ 1.00
A Bro.	.50
Total	$ 1.50

General Fund

Brandon Cong.	$ 3.85
Milan Valley Cong.	2.00
Protection Cong.	1.00
Roseland Cong.	.50
Total	$ 7.35

General Conference Delegates

Hesston Cong.	$ 14.56
Spring Valley Cong.	12.00
Total	$ 26.56

Dr. Esch and Family Support

Larned Cong.	$ 3.00
Total	$310.42

INDIANA-MICHIGAN MISSION BOARD

India General

A Sister, Kokomo	$ 5.00
Holdeman Cong.	.35
Total	$ 5.35

Missionary Support (India)

Elkhart Cong.	$ 11.72
In Jesus' Name, Middlebury	6.00
D. J. Keyser	5.00
Jacob C. Hershberger	5.00
Ben A. Bontrager	5.00
Total	$ 32.72

Native Workers Support

C. A. Shantz and wife	$ 5.00
J. I. Weldy and Family	15.00
Ft. Wayne Cong.	10.00
Olive Cong.	5.00
Total	$ 35.00

Bible Women Support

Helping Hand S. S. Elkhart	$ 2.00
Willing Workers S. S. Elkhart	2.00
Birtrday Offering, Class 7, Clinton Brick S. S.	1.30
Clinton Frame S. S.	2.00
Clinton Frame S. S.	2.00
Total	$ 9.30

India Hospital

From Fairview, Mich.	$ 90.00
Pigeon River Cong. Mich.	127.83
D. S. Steckly	2.00
J. R. Kennel	5.00
John Ulrich	5.00
Christian Bechler	5.00
John S. Roth	5.00
John Gasho	5.00
Friends, Berne, Mich.	29.50
Total	$274.33

Fort Wayne Mission

A. R. Miller	$ 1.00
Holdeman Cong.	12.75
Sylvester J. Miller	5.00
Total	$ 18.75

Chicago Missions

Mr. & Mrs. James Bucher	$ 25.00
A. R. Miller	1.00
Holdeman Cong.	.25
Total	$ 26.25

Sanitarium

Fairview Cong. and Bible Reading	$ 17.00

European Sufferers

G. M. M. and wife	$ 5.00

South American Pledge Fund

L. S. Nafziger	$ 50.00
John M. Yoder	50.00
Total	$100.00

Rural Missions

Middlebury Cong.	$ 31.10
Clinton Brick Cong.	10.00
Holdeman Cong.	2.00
Yellow Creek Cong.	18.79
Salem Cong. & S. S.	13.80
Total	$ 75.69

Secretary Support

Holdeman Cong.	$ .50
Nappanee North Main St. Cong.	24.20
Salem Cong. & S. S.	10.00
Clinton Brick Cong.	10.85
Levi Mann	1.00
Total	$ 46.55

Literature Fund

Holdeman Cong.	$ 1.10

General Fund

Forks Cong.	$ 19.50
Bowne Cong.	18.00
Clinton Frame Cong.	35.51
Holdeman Cong.	34.83
Total	$107.84

Fort Wayne Mission Workers Home

Holdeman Cong.	$ 11.00
Howard-Miami Cong.	25.03
Total	$ 36.03
Total for month	$791.91

FRANCONIA CONF. MENNONITE MISSION BOARD

G. S. Nice, Harleysville, Pa., Treas.

India Mission—General

Souderton	$ 23.76
Blooming Glen	51.03
Skippack	36.00
Souderton	28.00
Providence	20.00
Souderton	17.97
Vincent	100.00
Worcester	7.15
Towencien	7.75
Total	$291.66

Ghatula Station (India)

Perkasie	$ 40.00

Frazer Meeting House

Lower Salford	$183.25
Line Lexington	65.00
Souderton	48.00
Skippack	45.00
Rock Hill	18.50
Towamencin	35.00
Plain	40.00
Vincent	74.25
Worcester	31.00
Providence	25.00
Total	$565.00
Total for month	$896.66

SOUTHWESTERN PA. MISSION BOARD

General Fund (General Board)

Thomas Cong.	$ 24.10

Home Missions

Blough Cong.	$ 14.00

India General

Rockton Cong.	$ 1.52
Masontown Sewing Circle	25.00
Stahl Cong.	18.35
Total	$ 44.87

Old People's Home

Weaver Cong (Support Bro. Winskey)	$ 11.75

Altoona Mission

Oak Grove Cong.	$ 1.70
Schellburg S. S. Meeting	19.00
Casselman Cong.	5.00
Elton Cong.	1.47
Glade Cong.	4.10
Martinsburg Cong.	4.60
Total	$ 35.87

Altoona Mission Building Debt

Conestoga Cong.	$ 13.00
Mattawana Cong.	7.00
Scottdale Cong.	5.00
Maple Grove and Millwood Cong.	10.00
Total	$ 35.00

General Fund (Local Board)

Oak Grove Cong.	$ .70

Rural Fund

Kauffman Cong.	$ 12.00
Springs Cong.	12.50
Total	$ 24.50
Total for month	$190.79

MISSOURI-IOWA MISSION BOARD

H. J. Harder, Tipton, Mo., Treas.

District Mission Board

Carver Cong.	$ 1.50
Cherry Box Cong.	1.00
Palmyra Cong.	12.02
Spring Valley Cong.	1.00
Liberty Cong.	4.60
Bethel Cong.	4.35
Coalridge Cong.	18.38
Berea Cong.	.70
Mt. Zion Cong.	5.00
Alpha Cong.	6.12
Total	$ 54.67

Kansas City Missions

Cherry Box Cong.	$ .85
Liberty Cong.	5.40
Berea Cong.	1.00
Mt. Zion Cong.	11.45
Oronogo Cong.	1.65
Total	$ 20.35

Children's Welfare Fund

Cherry Box Cong.	$ .25
Liberty Cong.	1.60
Bethel Cong.	4.35
Berea Cong.	1.00
Mt. Zion Cong.	5.55
Oronogo Cong.	.85
Total	$ 13.60

Hesston Academy

Liberty Cong.	$ .75
Oronogo Cong.	.50
Total	$ 1.25

General Fund (General Board)

Cherry Box Cong.	$ .75
Liberty Cong.	14.15
Berea Cong.	.80
Mt. Zion Cong.	7.75
Oronogo Cong.	1.00
Total	$ 24.45

India General

Cherry Box Cong.	$ 1.00
Spring Valley Cong.	4.06
Liberty Cong.	6.00
Bethel Cong.	4.35
Berea Cong.	2.80
Mt. Zion Cong.	13.85
Oronogo Cong.	1.00
Total	$ 33.06

La Junta Sanitarium

Liberty Cong.	$ .10
Berea Cong.	.25
Mt. Zion Cong.	1.00
Total	$ 1.35

China Mission

Mt. Zion Cong.	$ .05

Old People's Home

Liberty Cong.	$ 2.60
Mt. Zion Cong.	3.10
Total	$ 5.70

Orphans' Home

Cherry Box Cong.	$ 1.55
Liberty Cong.	.70
Berea Cong.	.15
Mt. Zion Cong.	3.00
Oronogo Cong.	1.00
Total	$ 6.40
Total for month	$160.88

FRANKLIN CO., PA., AND WASHINGTON CO., MD., MISSION BOARD

B. E. Stauffer, Mauganville, Md., Treas.

India General

J. E. Martin and wife	$ 10.00

Altoona Mission

J. E. Martin and wife	$ 10.00

General Fund (General Board)

Clear Springs Cong.	$ 10.47
Total for month	$ 30.47

Grand Total for month $9194.68

Gratefully acknowledged,

G. L. Bender, Treas., Elkhart, Ind.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 20, 1917 (Gospel Witness Established 1905) No. 25

EDITORIAL

"Search the scriptures."

"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily."

General Conference Report.—Elsewhere in this issue will be found a report of the Mennonite General Conference, held at Yellow Creek Church a few weeks ago. For the sake of brevity the longer reports submitted to that body for consideration were omitted from the report herein published. The full report will appear in pamphlet form in the near future. Read the report. It contains many items of interest, some of great importance.

To Our Subscribers.—For the purpose of bringing our subscription list up to date a number of letters are being sent to those in arrears. It is probable that some mistakes are being made, which we will be glad to rectify. If you are one of those who have not received proper credit for your subscriptions please send us a card.

We are grateful for the promptness with which most of the subscriptions and renewals are sent in. Notwithstanding the fact that during the past year many names of delinquents have been dropped from the subscription lists, our family of subscribers still numbers above 10,000 with the number steadily growing. We trust that the good work may go on until there will not only be no Mennonite homes where the Gospel Herald is not found but the paper will have found its way into thousands of others homes where it has not yet become a weekly visitor.

For the sake of encouraging new subscriptions we will send the Gospel Herald from now on until Jan. 1, 1919, for the regular subscription price of $1.25. Sample copies sent upon application. Your prayers and your help solicited.

Union of Amish and Mennonites.—Look over the ministerial list attached to the General Conference report. Can you tell which are Mennonite and which Amish Mennonite? If you were at General Conference you had just as little success in picking out the two classes, unless you were personally acquainted with the individuals and knew where they belonged. The old line of demarcation between these two bodies has been wiped away; there is no longer a middle wall of partition between them. We believe that as a church we are ready to reorganize conference lines and proclaim ourselves in organization what we already are in fact. Here are three facts which we should not fail to recognize: (1) The issues which divided Jacob Ammon from his brethren no longer exist. (2) There is no issue in which all the Mennonites are on one side and all the Amish Mennonites on the other side. (3) On all questions in which there is a division of sentiment among our people you find some Mennonites and some Amish Mennonites on one side and some of each class on the other side. We have passed the day when we need to do very much talking in favor of union. All that we need to do is to give recognition to the union which already exists.

A FEW SUGGESTIONS ABOUT THE MILITARY SITUATION

Many of our readers have probably heard and read all they care to on this subject. Yet it is a live subject and it is important that we think of the situation in a clear-minded way and from a Gospel viewpoint. There are a few points that may be of service to our younger brethren.

1. We learn that in some cases brethren who have passed the physical examination have nothing about their papers showing that they are noncombatants. Thus they are not properly classified. While the word "noncombatant" does not mean on these papers what we wish that it might, it may after all be of service in saving you trouble to keep from being sent to the firing line in Europe. In case your paper does not recognize your right to exemption from combatant service because of your religious belief, you should appeal to the proper district board and get the recognition due you. In case you fail to get the desired exemption there your next recourse would be an appeal to the President. Your only use for an attorney, if any, is legal advice as to the proper course to pursue with reference to appeal. You need no attorney to plead your case.

2. It is impossible to foretell all the problems that are likely to arise before this war is over. Even the authorities at Washington do not profess to know exactly what course will be pursued in all particulars. It is sufficient that we make the most of the present and trust the Lord for the future. "Sufficient unto the day is the evil thereof." We shall endeavor to keep our eyes open and publish latest developments as the unfolding events bring new problems to light.

3. It is not yet determined, officially, what will be done with noncombatants who can not conscientiously take up noncombatant military service. We are assured, however, that no attempt will be made to compel them to violate their consciences; that they will not be required to take the oath, nor wear the military uniform, nor take military training; that they will be placed in

detention camps and held there until it is decided by the powers that be what disposition shall be made of them. That their faith will be tested is no doubt. Let them fortify themselves, as did Daniel of old, and purpose in their hearts not to defile themselves with anything that is not for Christian people to have or to do. Like Daniel and his worthy companions, our young men will be protected by the same God of heaven who in that day overruled all things for good, and what now appears to many as a sore calamity will be a glorious opportunity to glorify God and strengthen His cause among men. Stand firm, looking to God for wisdom and guidance.

4. While you can not foretell just what will happen, and any speech that you or your friends may decide upon beforehand may not fit at all when the testing time comes, you can, nevertheless, map out a course of action which you should follow. This should include the following: (1) An attitude of submission in all things so long as you are not asked to do anything which the Word of God forbids; (2) a sturdy resolution not to aid or abet the war by accepting any form of military service, combatant or noncombatant, remembering that all these are but means of accomplishing the one end—that of overcoming the enemy by carnal force; (3) a submission to the demands of the powers that be when they require service, in a civilian capacity, along other lines not connected with the war, provided such service be of a kind which Christian people may consistently do; (4) an attitude of thoughtfulness and prayer, meeting each new problem in the light of Gospel teaching.

5. Let us not forget that there are other weighty problems confronting us beside the military situation. We may be right on the war question and wrong on many others. You are sound on nonresistance—to the extent that you would give up your life rather than violate your conscience. That is right. Are you equally sound in your loyalty to the other great truths and commandments taught in the Gospel? Are you sound in business methods, in social relations, in home life, in purity, in holiness, in separation from the world, in freedom from pleasure in unrighteousness and ungodliness, in whole-hearted service in the cause of Christ and the Church, in a conservation of all your powers and resources that the Gospel of Christ may be made known to all the world?

May the Lord help us so to be and so to do that our adherance to the doctrine of nonresistance may be recognized by all who know us as but a natural result of an otherwise consecrated and holy life.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

YE ARE CHILDREN OF DAY

By Rufus Buzzard.

For the Gospel Herald.

Oh ye children of light! (for God called thee from darkness)
Being now blessed children of day,
Press on towards the mark for the prize of God's calling,
Be sober and watch lest ye stray.
Ye who are redeemed! and thy life's richest token
Is the thought of God's glory above;
Put on for an helmet the hope of salvation
And the breastplate of faith and of love

We beseech you to know them that labor among you,
And be helpful to those that are weak;
Thus comfort yourselves, edifying each other
Since with love their true welfare ye seek.
For the sake of thy brother whom Jesus hath succored
From all semblance of evil abstain,
That thou mayest be truly a light in this nation
And the salt of earth, truly remain.

Rejoice ever more—and pray without ceasing,
Giving thanks always for everything.
For this is the will of thy God in Christ Jesus
And shall to thee rich benefits bring.
May thy spirit and soul and thy true ransomed body
Be preserved blameless till Jesus comes;
That together with Him, we should in holy rapture,
Be united with all the loved ones.

Then be strong in the Lord, in the strength of His power
Go ye forth in the service of God;
With your loins girt about with the truth sent from heaven,
And thy feet with that same message shod.
In love prove all things and quench not the Spirit;
To all that is good hold thou fast;
That the God of peace may sanctify thee thus wholly
And receive thee to glory at last.

La Junta, Colo.

THE RESURRECTION OF JESUS

By E. E. Zuercher.

For the Gospel Herald.

Upon this subject has many a line been written, many a sermon preached. But there is no subject in God's Word—especially this one—that becomes so old and worn out that it refuses repetition. Luke 24:34 says, "The Lord is risen indeed." Is this sufficient for "strength of statement?" We often hear of "different views" as a term used to justify opinions of men, but this is a divine fact or truth, which bears no such term. The writer of this text did not tamper with any speculative argument which might have originated among the Pharisees and Sadducees. This is a truth the power of which is felt even to this very day.

Let us notice, first, the importance of the resurrection of Jesus Christ. Paul tells the Corinthians that "if Christ be not risen then is our preaching vain, and your faith is also vain," as much as to say there is yet no salvation and are in sin. We owe our redemption to the fact that Christ arose. If then we would be yet in our sins, how can we overestimate the great value of importance of such a divinely ordained power or event? Is it of any value for us to be redeemed from the power of sin and death? There is no experience any Christian can have that brings with it the assurance of eternal habitation with all the hosts of the holy angels beyond the time when the last enemy will be swallowed up in victory. Is there any human power that can bring this satisfying, peaceful, assurance to the true and obedient followers of the Lamb? Not by any means, or under any circumstances will human satisfaction reach beyond this present evil, perverted and unbelieving world.

Let us notice, second, the reality of the resurrection of Christ. It was not enough for Thomas merely to hear of it but he was honest enough to confess on sight of his mistaken idea. Luke 24:39: "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as you see me have." is a divine record that when accepted by faith is enough to convince any honest seeker of sacred truth.

Then where is the truly regenerated child of God that has not seen Jesus on the cross? Genuine experience has by no means failed to shed light upon this glorious event. What man is he that has tasted of the glorious things of the good Word of God but that has in turn suffered the persecutions of Judases and Pilates? Yet the enemy could not gather hosts enough to hinder the blessings in store for all those who fear Him who has said, "I will never leave nor forsake thee." Three great realities hang around the reality of Christ's resurrection.

1. **A Great Salvation.** Heb. 2:3. This salvation is the great key-note of the new dispensation. Where would be its possibility save in "that Christ rose from the dead?" How could the plan be complete without it? Paul would have had no inspired thought like this were it not so. The great question of life and death would not reach beyond the grave. Paul says, "If in this life only we have hope in Christ only we are of all men most

miserable." But in reality we have a hope beyond the grave.

2. **A great High Priest.** Heb. 4:14. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Priesthood has always been the order of God but there was now a change. The Levitical priesthood now came to an end. The blood of animals could no more atone for sin. Christ became the sacrifice as well as the one who offered it. This was completed when Christ arose. If Christ had not risen, we would still be obliged to offer the blood of animals for a sin-offering. But we have a perfect law of liberty in Christ, completed by His resurrection.

3. **The Great Shepherd.** Heb. 13:20. The Good Shepherd has now laid down His life for His sheep. Jno. 10:11. He tasted death for every man. He arose indeed again, now Paul says, he is brought to life again by the God of peace through the blood of the everlasting covenant, and is now ready to help, feed, and lead us on our journey through life as the blood of animals can not, neither the old Levitical priesthood.

Next comes the **power** of Christ's resurrection, which Paul mentions in Phil. 3:10. The first thing is the power of quickening whom He will. Jno. 5:21. This power was given Him by the Father. This is an experimental knowledge of every true follower of Christ. It is in this that our hope depends. Had He not risen, our hope would be only in this life. Thus we see the power to raise from the dead was not from humanly developed wisdom or knowledge. It was Christ who gave the apostles this power. They had no other source from which to obtain it. Then we notice the power of judgment. "For the Father judgeth no man, but hath committed all judgment unto the Son." If it were not that Christ rose from the dead this testimony would not be true; but the fact that man has the experience of condemnation of a divine nature, besides the human, which after all avails nothing, is plain and simple evidence of divine judgment, as before noticed. We may judge one another in life but how mistaken the judgment of man—how false, how unreliable. Were it safe to depend upon human judgment, then we would need no divine Judge. And if human judgments were carried out, what a great mass of confusion, sorrow and miserable failure would befall us.

If the power of Christ's resurrection would at this moment cease to exist, or to be a power divinely speaking, our hope would also cease; the power of regeneration would not be seen, Christian experience would be like dust which the wind driveth away, and in turn Paul's statement that we would be miserable, our faith vain, and yet in our sins, would be our experience. Thanks be to God for the resurrection of His Son, Jesus.

Webb Summit, Ohio.

HOW WESLEY READ THE BIBLE

To candid, reasonable men I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God and returning to God just hovering over the great gulf; till a few moments hence, I am no more seen; I drop into an unchangeable eternity! I want to know one thing—the way to heaven, how to land safe on that happy shore. God Himself has condescended to teach the way. For this very end He came from heaven. He has written it down in a book. Oh, give me that Book! At any price, give the Book of God! I have it; Here is knowledge enough for me. Let me be a **"man of one Book."**

Here, then, I am far from the busy ways of men. I sit here alone; only God is here. In His presence I open and read His Book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of Lights—"Lord, is it not Thy Word, 'If any man lack wisdom, let him ask of God?' Thou givest liberally and upbraidest not; thou hast said, 'If any be willing to do Thy will we shall know;' I am willing to do, let me know Thy will." I then search after and consider parallel passages of Scriture, comparing spiritual things with spiritual. I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God, and then the writings whereby being dead, they yet speak. And what I thus learn, that I teach.—Extract from "Preface to Sermons," published 1747.

MARK TWAIN'S WAR PRAYER

Geo. M. Neubauer of St. Louis sends us the following, which he considers particularly appropriate at this time:

Mark Twain, a few years before his death, wrote an article entitled, "The War Prayer," which remained unpublished until recently. In this article he describes how a regiment of soldiers gathers in a church before it departs for the war, and prays for victory.

"As the prayer concludes, a white-haired stranger enters the church and says, 'I have been sent by the Almighty to tell you that He will grant your petition if you still desire it, after I have explained to you its full import. You are asking for more than you seem to be aware of. You have prayed aloud for victory over your foes, but listen now to the unspoken part of your prayer, and ask yourself if this is what you desire.'

"Then the stranger speaks aloud these implications of their words: 'O Lord, help us to tear the soldiers of the foe to bloody shreds with our shells. Help us to cover their smiling fields with the pale forms of their patriot dead. Help us to lay waste their humble homes with the hurricane of fire. Help us to wring the hearts of their unoffending widows with unavailing grief, blast their hopes, blight their lives, water their way with their tears.'

"This is the inevitable implication of every prayer for victory in war, and oh, how sacreligious, how blasphemous such a prayer must be, when prompted solely by regard for the ambition of rulers and the lust for conquest."—Sel. by a Brother.

THE CHURCH

(Extract from a sermon delivered by Abram Metzler in Millersville, Pa., Mennonite Church, Oct. 15, 1916, and reported by Lloyd S. Kemrer.)

The Church is, according to the original language, a body of "called out" ones. It is "the body of Christ." It is composed of members who are the people of God, the saved of earth, the born again. "Ye are the body of Christ, and members in particular."

The Church has an unfailing foundation, Christ being its Head, its foundation, its life. How we need the help of God in these trying times. There is an awful confusion in the world. We see it on every side. It is here because men do not know God in their hearts.

"Upon this rock will I build my church." God has a people; namely, those who are born again, who know God and are known of Him. The Church is the dwelling place of God upon earth. Eph. 2:19-21. If you have not the Spirit of God you have no place in this habitation of God. Having this Spirit we will occupy our place in the Church and "earnestly contend for the faith once delivered unto the saints."

The work of the Church is given briefly but completely in Matt. 28:18-20.

Millersville, Pa.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. —I Jno. 1:9.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—A few lines from this place may be of interest. The decreased summer attendance has been again experienced, but we do thank the Lord for the interest still manifested on the part of a few during these days of "cooling off" prophesied in Rev. 3:22, etc.

The following contributions were made during the month of August:

Scottdale Sunday School	$10.34
Sisters from Juniata Co.	1.50
Eastern Board of Missions & Charities	6.25
Lancaster Cong.	26.78
Cedar Grove Cong.	15.25
Collection Box	3.05
No. 301	2.00
No. 302	2.00
Franklin Co., Pa., & Washington Co., Md., Mission Board	10.00
No. 303	10.00

Yours in His service,
Sept. 7, 1917. J. L. Stauffer.

Chicago, Ill.
(1957 Canal Port Ave.)

The brethren, I. S. Mast of Minot, N. Dak., and Wm. Jennings of Concord, Tenn., preached for us Sunday morning, Sept. 2, and Bro. J. K. Yoder of Wellman, Ia., filled our pulpit on the evening of the same day.

Bro. J. L. Stauffer of Altoona, Pa., filled our Thursday evening appointment on Sept. 6. Other visitors at the mission on the same day were Sister Elsie Drange Kaufman and little son Paul, and Bro. John Neuhauser and wife of Eureka, Ill.

Sister Mary Cikanek has gone to Goshen, Ind., to spend her vacation at the home of Bro. and Sister N. W. Long.

Sister Emma Oyer recently had the pleasure of a visit from her brother, E. H. Oyer and family of Metamora, Ill.

In addition to our Mission Hall at 1957 Canal Port Ave., we have rented a smaller hall, next door to our home on Union Ave., where we are caring for the primary and beginners' departments of our Sunday school. The second floor of this building is now being used as a home for our workers.

At our prayer meeting this week one young mother expressed a desire to become a Christian. Although young in years, she has experienced a great deal of trouble and now, we trust, she will "cast her burden upon the Lord" and yield her life fully to Him.

Yours in the Master's service,
Sept. 15, 1917. Amanda Leaman.

P. S. We have been having a little trouble in getting some boxes of provisions, etc., intended for us. All shipments should be addressed, 1907 Union Ave., instead of 1957 Canal Port Ave. Some are still using the 18th St. address. Supporters of the Home Mission please take note of this change. A. L.

Lima, Ohio
(502 N. Jefferson St.)

Yesterday the Elida congregations came in in autos and took our Sunday school children out to Bro. Eli Troyers' for an outing, where we spent a very profitable time together. Bishop John Blosser being present we had baptismal services beside the little stream. One was baptized and one received on confession. In the evening some of the Elida brethren had charge of the young people's meeting. The subject was very ably discussed after which Bro. Blosser preached a short sermon.

Several weeks ago some from the West Liberty congregations had charge of the young people's meeting, after which Bro. A. I. Yoder of that place preached.

The workers are always glad for the presence and help, and the interest shown in the work by the country brethren, especially when they furnish such helpful programs. Many others called here on their way home from conference. N. H.

Sept. 10, 1917.

"GO YE"

By Sadie King.

For the Gospel Herald.

> Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen.—Matt. 18:19, 20.

God says, **"Go ye,"** and then we are inclined to be so slow in going. We like to excuse ourselves and say, "That don't mean me," taking no responsibility on ourselves, whether the lost are gathered into the kingdom or not, whether the Battle of King Emmanuel is won or lost. But listen (whether at home or abroad, awake!) be up and doing: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Seemingly ye are so slow in training for the Lord's work. When the United States calls for volunteers to carry on the war hundreds of thousands volunteer. When God calls for volunteers to go out and bring the lost to Christ, will we forget the Lord's work and not obey the call?

Let us get down to facts, get filled with the Holy Ghost, have a **real** experimental knowledge of Christ.

Paul says, Eph. 6:10-18: "Finally, my brethren, be strong in the Lord, and the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

"From over hills and plain
There comes a signal strain,
'Tis loyalty, loyalty to Christ.
'Tis music rolls along
The hills take up the song
Of loyalty, yes, loyalty to Christ.

"Oh hear, ye brave, the sound
That moves the earth around
'Tis loyalty, loyalty to Christ.
Arise to dare and do
Ring out the watch word true
Of loyalty, yes, loyalty to Christ.

"On to victory. On to victory,
Cheers our Great Commander on
We'll move at His command,
We'll soon possess the land,
Through loyalty, loyalty,
Yes loyalty, to Christ."

Remember God's command, **"Go ye"**—and He makes all provisions. Our part is submission and faithfulness to God.

"Many are called, but few are chosen."

God does not choose any one who is not willing to meet conditions given in His blessed Word.

It seems to me if there ever was a time when we should **dare** and **do** it is now.

"Fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell."

Hubbard, Oreg.

Understanding what the will of the Lord is.—Eph. 5:17.

THE MASTER MISSIONARY HYMN

Doctor Augustus C. Thompson, the eminent author of "Moravian Missions," declares that "From Greenland's icy mountains . . . . they call us to deliver," is a mere poetic myth, for there are no living creatures on those icy heights to call. And Dan Crawford, suffering from thirst in the heart of the Dark Continent, with nothing to drink but "filthy green stuff," thinks it would be a great improvement it "Africa's sunny fountains" rolled down water instead of "golden sands!" Nevertheless, notwithstanding the critics, "From Greenland's Icy Mountains" continues to be, as it has been for nearly one hundred years, the master missionary hymn.

The hymn was written in 1819 by Bishop Heber, then a young English rector, but not until 1823 was a suitable musical mate found for it. Then Lowell Mason, a young composer of Savannah, Ga., set it to the tune "Missionary," to which it is now sung everywhere—except in Central Madagascar! The story of why it is sung to a different tune there will be much enjoyed by those who object to having their favorite hymns set to new music. It is told in "Thirty Years in Madagascar" by T. T. Matthews as follows:

"There was a new missionary hymn in use in the capital, a free adaptation of 'From Greenland's Icy Mountains,' and I wanted it sung at the opening of our new church at Fihaonana. So I told my people that I wanted them to learn it, and at one of our singing classes I started off singing it to its tune, 'Missionary.' But no one joined in.

"I stopped and asked, 'Why do you not join in the singing?'

"They answered, 'That won't do, sir.'

"'Why not?' I asked.

"'Sir,' they said, 'that can't be the proper tune, for it is the **vady** (wife) of another hymn.'

"In Madagascar all things that go together in pairs are called **Mivady**, i. e., mated, matched, married—literally husband and wife. Thus a pair of gloves are **mivady**; so are a pair of socks or boots or shoes. The same idea is applied by our people to a hymn and its tune. The hymn is regarded as the husband and the tune as its **vady** (wife). Every hymn must have its own tune and our people will not allow them to be separated—'divorced,' as they call it. It seems that they had married the tune 'Missionary' to another English hymn, and felt that it would be improper to separate this harmonious husband and wife! And they demanded consistency on my part.

"'You often tell us,' they said, 'that divorcing is wrong. Yet here you yourself want to divorce these united ones.'

"'But that is absurd,' I said. 'The hymn suffers nothing by the separation, nor does the tune. Over on the other side of the ocean we use one tune to a dozen hymns and one hymn to a dozen different tunes.'

"'You white people may do as you please,' they answered, 'but we don't like such doings. We regard it as altogether wrong.'

"'Well,' I said, 'I don't want to force you to what you think is wrong. But I did want to sing this hymn at the opening services.'

"'So you can, sir,' they replied. 'Just seek another **vady** for it.'

"'But where could I get a tune for it?' I asked. 'I'm afraid I don't know enough about music to set a hymn to a tune even if I found one.'

"'If you set yourself to it, sir, you could manage somehow,' they replied.

"I tried some of the old Scotch psalm-tunes in vain. They would not fit. But on Friday afternoon, while preparing for the Bible class, there flashed into by mind a tune that I had heard in Edinburgh eight years before. It sounded as though it might be a suitable **vady** for the hymn. I tried the two together, and the 'marriage likeness' was so clear I proclaimed the banns and united them then and there. In the afternoon I sang the hymn set to the new tune.

"'That's it, sir,' they said. 'We knew you could find a **vady** for it if you only set your wits to work.'

"It satisfied them perfectly, and at the opening service they sang it with great heartiness."—Missionary Review of the World.

FOURTEEN KEEPS

He will **keep** thee as the apple of His eye.

He will **keep** thee in all thy ways, lest thou dash thy foot against a stone.

He will **keep** thy foot from being taken.

Lest any hurt thee, He will **keep** thee day and night.

He will **keep** thee as a shepherd doth his flock.

He will **keep** thee from the evil that is in the world.

He will **keep** thee from falling.

He will **keep** thee from the hour of temptation.

He will **keep** thee in all places whither thou goest.

He wil **keep** thee in the way, and bring thee into the place which He has prepared.

He will **keep** the feet of His saints.

He will **keep** that which thou hast committed to Him.—Selected.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Would it be out of order with the Church if I wore my bonnet and covering to all religious meetings and then when I go to the store, neighbors' houses, or go out in an automobile, wear a plain hat or fashionable auto cap? A Sister.

Even if that were in the order of the Church, it would not be satisfactory to yourself. It is not normal for people thus to be arrayed in "changeable suits of apparel." Such a course would mean either that sooner or later you would be convinced of the error of your way and leave off your fashionable attire at any place, or you would be confirmed in the error and eventually forget or refuse to wear your bonnet and devotional covering at any time. It would likely be the latter, for when people drift they usually drift downward.

When the Bible speaks of restrictions in wearing apparel it says nothing about place. If "Be not conformed to this world" keeps that plain hat or fashionable auto cap off your head when going to church, there is no amount of plain clothes wearing that can make it right on other occasions.

Perhaps you will get the illustration better if we use another figure. It is wrong to steal. Because you do not steal, except as you are tempted to do so, does not make it right to yield to the temptation and steal occasionally, even if you are honest most of the time. So with every other thing that is wrong.

If the privilege that you ask for on certain occasions is so manifestly against Rom. 12:2 and kindred scriptures that you would consider it out of place when attending public worship it is just as wrong elsewhere. "Be not conformed to this world," "If any man love the world, the love of the Father is not in him," "Whosoever will be a friend of the world is the enemy of God," and kindred testimonies are of universal application. It is a Gospel principle, not a church custom, that is at stake. The Word is silent as to what kind of clothing should be worn to church, but it does speak emphatically against conforming to the world—at church or any other place.

For scripture light bearing on the question asked, read Deut. 22:5; Luke 16:15; Rom: 12:2; Jas. 1:27; 4:4; I Jno. 2:15, 16.

He hath filled the hungry with good things.—Luke 1:53.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE CHRISTIAN FAMILY
III. The Husband

By O. H. Zook.

For the Gospel Herald.

Following the discussion of the apostle Paul in Eph. 5 we have the husband next addressed: "Husbands, love your wives, even as Christ also loved the church and gave himself for it" (v. 25). "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself" (v. 28). "Let every one of you in particular so love his wife even as himself" (v. 33).

If the duties of the wife are made clear, the duties of the husband are equally so. And if the wife needs grace and guidance from God to perform her work in the home, the husband surely does also.

If there is danger of the wife failing in her part, the danger seems even greater for the husband. Husbands, have you been seeking diligently to obey this plain, positive, teaching from God's holy Word? "Husband's love your wives **as Christ also loved the Church.**" Your wife is with you as "one flesh." God has ordained it so. Is your love for your wife as strong and faithful as for yourself?

The command is LOVE—not good-natured, kindness, or affection. It is such self-sacrificing love as Christ had for the Church. It is sad but true that if the husband fails in his love for his wife, it will make it doubly hard for the wife to meekly submit. Where love rules the home and the affairs of life are conducted on God's divine plan, is it not true that even the work of the Church is greatly helped? If inconsideration, friction, or trouble of any kind is to be found in the home, happiness, love and joy flee away.

Many Christian people have the habit of quoting Scripture wrongly. That is, they select only paragraphs and leave out the essential teaching. This is especially true of the teaching in Ephesians 5th chapter. It is not the apostle's teaching here of how much Christ loved His Church. This is only an illustration of how husbands should love their wives. If we keep this in mind, studying carefully the context, it helps us greatly in getting the real teaching and understanding of this important command. Col. 3:19 also throws light on husband's duty toward his wife. Paul says, "love your wives and be not bitter against them." How often we see bitterness manifested. The wife, as the husband, is after all only human and may make mistakes. Some husbands seem to think the wife makes all the mistakes, while he makes none. This, however, is not true.

Simply because the husband is the head of the home and is physically stronger than the wife and children, does not justify him in wrong doing. He must not forget that God has placed him at the head of the home to direct the affairs of the home, but He has made it plain that it shall be done in LOVE. The reference in this passage of Christ and the Church places the marriage relation very high and important. It shows how much God Himself values this institution. How careful we should be then to strive earnestly and carefully to fulfill this high and holy calling. And how much better off the Church would be if every husband would, with fear and trembling, before God, do his whole duty toward his family.

Church troubles often arise through those whose homes are not what they ought to be. Christian husbands ought to, and surely will, search their own hearts and make such changes in their habits and lives as will better conform to the teaching of God's blessed Word. Respect for one another's feelings, likes and dislikes, short comings and failures, mistakes, etc., will go a long way toward making the home the most sacred place on earth. Self-sacrificing love seems to be the great need in many homes. May God help us, as husbands, to conform more perfectly to His will along these lines that we may prove a greater blessing to our wives and families, is our earnest prayer.

Next week, **"The Children."**

Belleville, Pa.

GOOD READING IN THE HOME

Does it matter whether or not there is reading matter in the home? Does it matter whether the reading matter that is in the home is good, bad, or indifferent?

Yes, indeed it does matter. Reading matter in many a home has been a "savor of life unto life," and in other cases a "savor of death unto death." Many a boy and girl have been started toward goodness and usefulness, and many others toward badness and worthlessness, by what they read at home. A book or a paper may start one toward heaven, or toward hell.

Yes, it does matter, dear parents, what kind of reading you have in your home for your boys and girls—and for yourselves, too! One very impressive instance of the elevating and ennobling influence of a boy's reading on the character and life of the future man, is that of the great American preacher and pastor, A. C. Dixon, the successor of the mighty Spurgeon in London, as the Baptist Advance relates it.

The father of A. C. Dixon was a farmer-preacher in the South, who continued his ministry to a great age, serving one church in North Carolina for fifty-six years. During his ministry he held many meetings that proved to be great revivals, and organized sixteen churches. On one of his visits to his son in New York this farmer-preacher supplied the pulpits of a leading church in Brooklyn. It is said the brethren were delighted and crowded around him praising him because he quoted so much Scripture. The sermon created so much interest that the Brooklyn Eagle sent a reporter to interview him. In the course of this interview he was asked as to the books he had studied, and he said that his library consisted of the Bible, hymn book, Bunyan's "Pilgrim Progress," and Spurgeon's sermons.

It turns out now that the son of this preacher states that Spurgeon's sermons read by him as a boy, under God, made him a preacher. And now the country boy, son of the North Carolina farmer-preacher, is a successor to the great London preacher as pastor of the Tabernacle church and is having a remarkably successful ministry, and is recognized as a great pulpit orator and successful soul-winner in two continents.

Now suppose that father had put in his library the light, flippant, irreligious love-making sentimental, sensuous stuff of this Twentieth century, would the son have found time and inclination for Spurgeon's sermons? And if he had not fed on this good food, but had lived on the trash that leaves souls lean and minds without holy purpose would the son have been the stalwart Christian man he is in the world, influencing men for good?

And if the reading of Dixon influenced his life, will not the reading of my child do the same? How much attention, then, should I, you or the other fellow, pay to the reading matter that comes into our homes?

This is only one of unnumbered instances of the saving power of good reading in the home. On the other hand, who can number the lives that have been misdirected and wrecked in moral disaster, through the influence of light, trashy, exciting, corrupting books and periodicals in the hands of children in the home? Parents who neglect this matter will not be held guiltless.—Exchange.

Jesus said, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.—Jno. **3:3.**

Sunday School

For the Gospel Herald.

Lesson for Sept. 30, 1917.—REVIEW

Golden Text.—The Lord is merciful and gracious, slow to anger, and plenteous in mercy.—Psa. 103:8.

Introductory.—The lessons of this quarter cover about 220 years and include the history of the kingdoms of Judah and Israel from the reign of King Ahaz to the fall of both kingdoms, also the entire period of the captivity of Judah. For the sake of convenience we will divide the lessons of the quarter under the three subdivisions of Kings, Prophets, and Captives.

Kings.—The kings mentioned in the lessons of this quarter are Ahaz, Hezekiah, Manasseh, Josiah, Jehoiakim, and Hezekiah. Others figure in this period, but these are the ones most prominently mentioned in connection with our lessons. We have a strong contrast between King Ahaz and King Hezekiah. Though father and son, they were the very opposites in temperament and character. In them is typified the lesson so oft demonstrated in other kings of Judah that righteous kings brought prosperity while wicked rulers brought on wretchedness and poverty and distress. Another lesson in God's faithfulness and power to care for His own is found in the relationship between Hezekiah and Sennacherib. Sennacherib, though powerful and resourceful, victorious in many a conflict and backed by a force that was many times stronger than that of Hezekiah, made the fatal mistake of defying the God of Israel and went down to ignominious defeat. "If God be for us, who can be against us?"

Manasseh has a history that is unique among the kings of Israel. Half his reign was wicked, half righteous. His whole career presents a striking and powerful lesson on repentance. The latter half of his reign was marked by vigorous faithfulness, but with all this he could not undo all the evil that he had done in his early reign.

Josiah was one of the best among the kings of Israel. But he was fighting a losing cause because his kingdom had gone the way of all sinful nations. He could stay off the day of visitation of God's wrath, but the doom of Judah was fixed, and the complete subjugation of the kingdom took place in the days of his sons, Zedekiah being the last of the kings before the captivity.

Prophets.—During the last days of Israel before the captivity the warning voice of Jeremiah was heard. The false prophecy of the other prophets was more pleasing in the ears of apostate Israel than was the prophecy of the man of God, but in the fulness of time the lying prophets were shown up in their true light.

Isaiah was another prophet whose voice was heard to the glory of God in the days of Hezekiah. It was he who told of the coming overthrow of Sennacherib; who rebuked Hezekiah for having shown the contents of his house to the emissary of the king of Babylon; who told of the advent of Jesus Christ, the offspring of the root of Jesse; who left his testimony in a book which has ever since been revered by the Christian people of every generation since the advent of the Son of God concerning whom he wrote so eloquently and well.

Two other prophets who stand out in this stage of the history of the children of Israel are Ezekiel and Daniel. But as they belong to the next subdivision of our subject, we deserve further notice until that time.

Captives.—As foretold by Jeremiah and other faithful prophets, Judah as well as Israel went into captivity. First under Jehoiakim, then later under Jehoiachin, and finally under Zedekiah the kingdom was completely overrun by the armies of Babylon and the inhabitants carried away into captivity. The seventy years may be found by figuring from the first captivity under Jehoiakim until the return under Cyrus. It was among the first list of captives that Daniel and Ezekiel are numbered.

On the banks of the river Chebar there lived the prophet of God, Ezekiel by name, whose words were not only carried to the ears of his fellow Jews with fearful warning but have thrilled the hearts of God's people in every generation since that time. Don't fail to read the book of Ezekiel. There is a mine of wealth there that you can not afford to miss.

It was a part of the policy of Nebuchadnezzar to give the most favored ones among the Hebrew captives special training for responsible places in his service. Of this number were Daniel, Shadrach, Meshach, and Abednego. They are distinguished for their sterling characters and steadfast adherence to the right. They chose to adhere to the Word of God, no matter what the cost. God was with them and their course in refusing the king's meat and wine was made manifest by results. Afterwards their adherence to the God of heaven meant a fiery furnace experience for Shadrach, Meshach, and Abednego, and a lions' den experience for Daniel, but again the power of the Lord was manifest and His people protected from harm. The king that had captured a nation because the nation proved unfaithful was not able to overcome a single individual in that nation when faithful to God.—K.

Our Young People

AFRICA.—Mark 16:15; I Tim. 2:1-6

Topic for September 30

MOTTO

I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise.

THE STUDY HOUR

I. **Africa.**—Hitherto we have not considered this country in the topics on missions. The fact that it has not been considered so definitely by us does not make it any the less a field for which God has planned redemption in Christ Jesus. As we think of the class of people whom we are to consider, it may be that to some there is a thought of aversion and a feeling that we would rather spend our time in considering a people who are more agreeable to our taste. But the salvation which Jesus purchased was not purchased for a race that was free from abominable things. What amazing love it was that brought God down to earth in the likeness of sinful flesh that we might become partakers of the joys of heaven. Should it be a thing to be despised if Jesus should call upon you and I to carry the message of His love to the darkened lives of Africa? Would it begin to be a comparison with the sacrifice which He made for us that we might be redeemed? If God can reach down and quicken the life of the poor African in the name of His Son, can I not endure the hardness and aversion which the "garment spotted by the flesh" creates for a little season, that we might rejoice together in eternity at the amazing love of God?

II. **The Text, Mark 16:15.**—This command is very definite and far reaching. **"Go ye"** speaks to us as individuals. **"All the world"** tells us plainly where. **"Preach the Gospel"** tells us what. **"To every creature"** tells us to whom. Can you keep this command and pass Africa by?

I Tim. 2:1-6.—Here we see the duty of prayer in behalf of all men held forth. The reason for this is that God is pleased to bless all men for the welfare of His people and would have all men to be saved. One of these races of all men are found in the land of Africa. Jesus is the Mediator who gave Himself for all to be made known by witness bearing.

PERSONAL THOUGHT

Lord, keep my interest in the people of this world in such a manner that you may use me to help whom it is in my power to help.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Save.**
2. Children who Know Nothing of Jesus.

For Young People—

1. The Darkness of the African's Life.
2. Transformation Wrought by the Gospel.
3. Superstitions of the African Religion.

For Older People—

1. How We May Help.
2. Who Will Go?

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, SEPT. 20, 1917

Field Notes

Communion services have been announced for the Glade Church near Oakland, Md., Sept. 23.

Bro. J. S. Shoemaker of Freeport, Ill., spent a few days recently in Franklin Co., Pa., and Washington Co., Md., filling appointments in nearly all the churches in that district. He stopped at Scottdale a few hours on his way home.

The brotherhood at Manson, Iowa, is looking forward to inspiring meetings during the time when the Western A. M. Conference will be in session at that place next week.

Bro. Aaron Loucks of this office spent a few days recently in Bucks and Montgomery counties, Pa. It was his intention, also, to visit the Mennonite Mission in Philadelphia.

Bro. Howard Stevanus of Selkirk, Ont., spent some time recently in the vicinity of Springs, Pa., his former home. He filled appointments at the several Mennonite churches in that district.

Bro. Peter Unzicker and wife of Tuleta, Tex., are spending some time with relatives of Sister Unzicker in the vicinity of Springs, Pa. Bro. U. is filling appointments in the several churches in that community.

An interesting mission meeting was held at the Chambersburg, Pa., Mennonite Church on Saturday, Sept. 8. Among those from a distance was Bro. J. S. Shoemaker, secretary of the Mennonite Board of Missions and Charities, who was favorably impressed with the attendance and interest manifested.

Communion Services.—Following is a list of dates for communion services to be held in the bishop's district of Bro. I. J. Buchwalter of Dalton, Ohio:

Canton, Sept. 23.
Crown Hill, Sept. 30.
Old People's Home, Sept. 30.
Pleasant View, Oct. 7.
Guilford, Oct. 14.
Kolb's, Oct. 21.

We are in receipt of a program of the Sunday school and church conference to be held at Alpha, Minn., Oct. 9-12, as announced on last page of Gospel Herald. This is the first time that any of our conferences has been held at that place and an interesting and profitable meeting is hoped for. The prayers and attendance of all praying people interested is desired.

Word reaches us that Bro. Herman Snyder of Roaring Springs, Pa., formerly a deacon in the Mennonite Church at Roaring Springs and later a minister among progressive Mennonites at Roaring Springs and Mann's Choice, Pa., was killed in an accident in the railroad shops at Altoona, Pa. In his sudden taking away we are again reminded of the brevity of life and of the fact that those who are apparently among the most robust are often among the first to be taken away. May God bless and comfort the bereaved.

Bro. D. J. Johns of Goshen, Ind., accompanied by Sister Johns and Bro. Landon Pletcher and wife, spent a few days in the Johnstown, Pa., district last week, filling appointments at the several churches in that district and renewing old acquaintances among friends and relatives. They stopped a day in the vicinity of Scottdale, expecting to spend Sunday among the brotherhood at Leetonia, Ohio.

Ministerial Meeting.—The regular semi-annual meeting of Mennonite ministers in Elkhart Co., Ind., is to be held in Yellow Creek Church, Sept. 29. Such meetings may be made very helpful, as they enable those bearing similar duties and looking at matters from the same viewpoint to come together in heart-to-heart fashion and in face-to-face discussions give one another helpful suggestions.

Correspondence

Alto, Mich.

Dear Herald Readers, Greeting:—On Aug. 22 Bro. and Sister Y. C. Miller of Shipshewana, Ind., stopped off at Elmdale to visit friends a few days. They also attended prayer meeting at the Bowne Church Aug. 22.

On Aug. 31 Bro. and Sister N. M. Slabaugh of Greentown, Ind., came into our midst. Bro. Slabaugh conducted the services at the Bowne Church Sunday morning and evening, Sept. 2; also conducted a few meetings at the home of Bro. Brackbill during the week. The meeting house was receiving a new coat of paper, so it wasn't suitable to have meetings during the week. S. J. Speicher.

Sept. 8, 1917.

Salunga, Pa.

Dear Herald Readers, Greetings:—The Landisville and Salunga Sunday school workers meeting is to be held at the Salunga Mennonite Church on Wednesday evening, Sept. 26, 1917, at 7 o'clock. Program as follows:

Lesson for Oct. 7, Bro. Amos Charles.

Lesson for Oct. 14, Bro. John F. Charles.

Lesson for Oct. 21, Bro. Harry D. Charles.

Lesson for Oct. 28, Bro. John K. Charles.

Sept. 10, 1917. Sec.

Metamora, Ill.

We were favored with visits from the following ministering brethren: J. L. Stauffer, Altoona, Pa., preached for us Sunday evening, Sept. 2; Harry Buckwalter of Palmyra, Mo., was also present.

We had a young men's meeting at Harmony Church on Wednesday evening, Sept. 5, with good attend-

ance, Bro. C. F. Derstine in charge.

We expect Bro. J. N. Kaufman and family with us again after two weeks' absence at General Conference and in Iowa. They expect to sail for India very soon. May we continue to pray for the work of the Lord.

Bro. Daniel Nafsinger, Minier, Ill., preached for us Sunday morning, Sept. 9. S. E. Smith.

Sept. 10, 1917.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—The Lord is still remembering His promise that His Word shall not return unto Him void but shall accomplish that which He pleases and prosper in the thing whereto He sent it.

On July 29 five precious young souls were added to the church by water baptism, Bro. John Birkey of Hopedale officiating. May they ever look to Him who alone can help us to hold out faithfully to the end. May we as older ones be examples to them that we may be able to say, "Follow me as I follow Christ."

On the evening of Sept. 4 Bro. J. L. Stauffer of Altoona, Pa., was with us, breaking unto us the bread of life, using as a text II Kings 5:1.

In His name,

Sept. 11, 1917. Lydia H. Smith.

Eureka, Ill.

Greetings:—Bro. John L. Stauffer of Altoona, Pa., visited our congregation the past week and preached a very interesting sermon Monday evening, Sept. 3.

Sunday, Sept. 9, baptismal services were conducted, at which time four young souls were received into church fellowship, Bro. Andrew Schrock officiating. In the evening a very helpful talk was given to a large attendance of children by Bro. Clayton F. Derstine, followed by a short sermon using as his text John 3:16.

A singing class has been organized, Walter E. Yoder as instructor.

In His service,

Sept. 11, 1917. Alvina I. Wagner.

Dalton, Ohio

(Sonnenberg congregation)

Dear Herald Readers, Greetings:—We have reasons with the Psalmist to praise the Lord for His goodness and loving kindness unto us in this corner of His vineyard by sending us His message of love and encouragement through His ambassadors in Christ Jesus.

On Tuesday evening, Sept. 4, Bro. David Garber and wife of Lyndhurst, Va., were with us, and he preached a powerful sermon from Luke 13:33 We were indeed glad to have them in our midst, for we had not met them for 18 years. Our prayer is that God may bless them in their labors.

Sept. 2, Sunday forenoon, Bro. D. C. Amstutz and wife of Crown Hill Church were also with us. He chose for his text, Heb. 11:1-7, making it plain that our faith should be founded on the Rock Christ Jesus.

Aug. 27 Benjamin Weaver of Lancaster Co., Pa., came into our midst and preached an interesting sermon. We are always glad for such visitors. Come again. It is encouraging.

Sept. 11, 1917. Cor.

Wadsworth, Ohio

Greetings to all Herald Readers:—The congregation at this place have just passed through a season of refreshing in a series of meetings. Bro. W. B. Weaver of Elkhart, Ind., was with us one week and so faithfully and earnestly handed out to us the Word of life. We were made to see our duty as Christians and to more keenly feel our responsibility in the Lord's service. We realize the devil is very busy and it behooves us as God's children to put on the **whole** armour of God and that we ever keep in close touch with Him that we may be able to withstand the devil. We hope and pray that the seed sown by the brother may take root in our hearts and lives and may bring forth much fruit for the Master.

Sept. 12, 1917. Cor.

Wayland, Iowa

A Greeting of Love:—On Sunday, Sept. 9, just as our house of worship was being well filled, came Bro. and Sister Geil and Bro. and Sister Weaver from South English by auto, accompanied by Bro. J. N. Kaufman from India. We were all made to rejoice that the brother could be with us before returning to his home in India. He preached to us in the morning and remained for the evening services, giving us some ideas of the missionaries life in India, the trials and hardships they have to endure, and still go on rejoicing that they can help save souls in a lost and dying world.

We can not all be missionaries but we can all help by giving more of our means. If they are sacrificing all of their time in a heathen country, why can not we sacrifice more of our bountiful crops that the Lord is blessing us with in our home land. May we also remember them in our prayers. The brother left after the evening services for Manson, Iowa. May God bless him and his family and grant them a safe arrival in their India home that many more souls may be saved through them.

The Lord willing, on Oct. 16 our Bible conference will commence. Instructors, Bro. Daniel Kauffman of Scottdale, and Bro. Eli Frey of Wauseon, Ohio. Pray for the work at this place. Jacob Gerig.

Baden, Ont.

Dear Herald Readers, Greeting:—Nothing has been seen in the Herald from this place for a long time.

We have Sunday school and preaching every Sunday, for which we feel very thankful. We also realize that we have the advantage over many who have not this privilege.

On Sunday, Sept. 9, Bro. M. H. Shantz preached us a very helpful sermon on Matt. 7:21.

We ask you to pray for the work and the workers at this place

Sept. 12, 1917. A Sister.

Pond Bank, Pa.

The little band at this place was encouraged by the visit of Bro. J. S. Shoemaker on Sept. 11. On account of being scheduled to preach at Maugansville the same evening he wasn't privileged to preach to the people here, yet he in company with the writer visited quite a number of homes.

Bro. Shoemaker visited nearly all of the churches in this conference district, following the mission meeting at Chambersburg in which he took an active part.

The little flock here would appreciate other visiting ministers stopping here while passing through the Cumberland Valley. May the Lord bless the believers everywhere during these testing times.

Sept. 14, 1917. J. E. Martin.

Manson, Iowa

On Monday evening, Sept. 10, Bro J. N. Kaufman was with us and preached a helpful sermon from Acts 16:9. May we ever remember to give God the praise for all our blessings. Cor.

Sept. 15, 1917.

Bay Port, Mich.

(Berne congregation)

A Kind Greeting to all Herald Readers:—We have great reasons to thank God for the many blessings we have the privilege to enjoy. Although there are many trials and problems confronting us at present, yet God cares for His own. If God is for us who can be against us?

We were very glad to have Bro. Eli Bontrager of Midland, Mich., with us over Sunday, Sept. 2 and 3. He delivered three very interesting sermons. We were also glad for the instructive sermon preached on Sept. 5 by Bro. Amos Gingerich of Versailles, Mo.

May we ever take heed to the Word; not be hearers alone, but doers also.

Sunday school, church service, and Y. P. B. Meetings are well attended with good interest; also prayer meeting every Wednesday evening.

(Continued on page 469)

REPORT OF THE TENTH MENNONITE GENERAL CONFERENCE HELD AT THE YELLOW CREEK CHURCH, NEAR GOSHEN, IND., AUG. 29 AND 30, 1917

Meeting was called to order at 9 A. M. by the Moderator. Devotional services by Bro. J. S. Mast.

The names of the brethren, Daniel Kauffman, D. D. Miller, and D. H. Bender were announced as the choice of the Committee on Arrangements, as Resolutions Committee. All brethren were asked to write their names, official position, conference represented, address, etc., on slips of paper so as to get a correct list of all present.

Conference sermon was preached by Bro. D. D. Miller. Text, Psa. 119.96. He said in part: God has set man's feet in a large place. God's commands do not make man smaller or lessen his opportunities. On the contrary they broaden and enlarge those who accept them.

There is a vast difference between what the world calls a broad Christian and the Gospel sense of broadness. The world calls those broad who are not too careful about the sanctity of the Lord's day, or of their conduct in general. The word broad, as used in the text, carries no such interpretation with it. The Psalmist had seen an end of the counsel of Ahithophel, the beauty of Absalom, and the pride of Joab. He saw that in the world there was the canker of degenerecy wherever the Spirit of God was not present to change the condition of man.

Jesus said, "Ye are the salt of the earth," but He also showed that there is such a thing as us losing our preserving power. Many in the Church have been dabbling into politics, financial greed and worldliness generally, and the world is not getting the benefit of Christianity that is due it.

This command is world-wide, and has a refining influence wherever it has a place in the hearts of men and women. It is a means of power and has a civilizing influence. It reaches every human grief, softens every trial, and gives us a foretaste of heaven. It shows the Fatherhood of God and the Sonship of Jesus. It checks the evil in the individual and prepares him for the good. How unspeakably cruel it must be for any one to claim that the Word is narrow.

God knows why every ordinance was given, whether we do or do not. We show our narrowness by finding fault and calling those narrow who practice them. We need to get back to the Word of God—the "command"—and acknowledge that what we need is the power of God as revealed in that Word. Jesus showed that man's soul is worth more than all the world and that "command" not only reveals that truth, but shows how that valuable thing may be saved.

There is one of His commandments which seems to be uppermost in our minds at this time. We may not have been as nonresistant as we should have been. God may be using this condition to bring us nearer to Him; and while we are deeply concerned as to this one doctrine, we must not lose sight of the fact that this is only one of the points on which we may be deceived. Let us remember that the commandment is "broad" and that in the keeping of the whole command is the blessing. Then, and only then are we the salt of the earth.

Because of the large number of bishops, ministers, and deacons present and the impracticability of having all of them add their testimony, six brethren were chosen to represent the different parts of the field, each giving some excellent thoughts which time and space will not allow to be added.

After these testimonies Bro. Abram Metzler led in the closing prayer.

Wednesday Afternoon

Bro. D. J. Johns led in the devotional services for the afternoon session.

Minutes of the previous meeting were read and approved.

Bro. D. G. Lapp gave a report of the finances of conference. He was asked to produce his report in writing. His recommendations were adopted, which in effect were that a budget be made out of the expenses of General Conference, and a statement of the amount which each conference was expected to contribute to such expense be sent to said conferences. It was decided that the treasurer with another brother of his own choosing should make out such budget.

Bro. Aaron Loucks gave a report of the committee on Workman's Compensation Act as passed by the several states in which our people live. Report was accepted.

Resolution Committee having drawn up a statement on the military situation, the statement was read and explained by Bro. Daniel Kauffman.

The report submitted is a lengthy document setting forth the position of the Mennonite Church on the doctrine of nonresistance as applied to present conditions. The report having been published in the columns of the Gospel Herald two weeks ago, it will not be repeated here.

A similar petition was suggested for the Premier of Canada. On motion the Resolution Committee and Bro. S. F. Coffman were asked to write up such petition. Decided that the Executive Committee appoint a delegation to carry the petition to the proper authorities at Washington. Closing prayer by Bro. S. E. Allgyer.

Thursday Forenoon

After the devotional services and arrangements for the final signing of the paper drawn up and passed the day before, on Our Position on Military Service, Bro. C. A. Hartzler discussed the subject of **Fundamentals of Unity in Christian Activities.** Many helpful thoughts were given by others also.

The Resolutions Committee presented the following which was accepted:

Resolved, That we appreciate the circumstances of the present occasion being such that we are drawn together in common interests and feel that this opportunity of co-operation tends toward unifying the power of the Church in her special activities. We also appreciate the possibility of increasing the unity of faith by a careful and consistent teaching of the Word of God, and encourage continued fellowship of the brotherhood in promulgating these teachings and the practice of Christian charity toward all the brethren both in teaching and practicing the principles of the Word which we believe as one and which makes us one.

Bro. Aaron Loucks was asked to have the document on, Our Position on Military Service printed in some nearby town and get copies back to the conference as soon as possible. They were brought back the same evening.

The brethren, S. G. Shetler, Aaron Loucks, and D. D. Miller were unanimously chosen to meet the authorities at Washington, D. C., regarding our exemption.

A summary of the bishops, ministers, deacons and delegates was read by the Assistant Secretary. It showed that fourteen conferences were represented, there being present fifty-four bishops, one hundred eleven ministers, thirty-six deacons, and one lay-delegate.

A collection was taken to defray expenses of the brethren going to Washington, D. C., paying printing bill, etc. Amount, $392.72.

Y. P. B. M. Topic Committee's report was given by Bro. H. F. Reist. The Y. P. B. M. topics for 1918 have been prepared by the Topics Committee, approved by the Mennonite Publishing Committee, and will be published in pamphlet form for distribution in the near future. Members elected on that committee for the next two years: Brethren, H. F. Reist, Scottdale, Pa.; J. R. Shank, Purvis, Mo.; I. R. Detweiler, Goshen, Ind.; N. E. Miller, Springs, Pa.; Oscar Burkholder, Breslau, Ont.

Worker's Manual Committee report by Bro. J. S. Shoemaker. Two portions of the work entrusted to this committee have been completed and the books prepared have been published—The Sunday School, by Bro. N. E. Byers, and The Minister, by Brethren, J. S. Shoemaker, J. W. Weaver, and S. G. Shetler. The third part, the book devoted to missions, has been delayed. Bro. I. R. Detweiler had written eight chapters but the greater part of this matter was lost in the mails. The sub-committee assigned to this work is taking a new interest in the matter and Bro.

Detweiler has begun reproducing the lost chapters, so that we hope before long the complete Workers' Manual, in three parts, will be presented to the Church.

Chrn., J. S. Shoemaker, Freeport, Ill. N. E. Beyrs, Bluffton, O.
S. S. Yoder, Middlebury, Ind. J. A. Ressler, Scottdale, Pa.
J. W. Weaver, Union Grove, Pa. I. W. Royer, Orrville, O.
I. R. Detweiler, Goshen, Ind. E. S. Hallman, Grand Bay, Ala.
J. H. Mosemann, Lancaster, Pa. S. G. Shetler, Johnstown, Pa.
Committee.

Historical Committee report was read by Bro. S. F. Coffman. Report accepted. Text of report.

A meeting of five of the members of the committee was held. In the absence of the secretary-treasurer, Bro. J. B. Smith was appointed secretary. The previous report was read and accepted. After considering matters of interest to the success of the work of the committee in fulfilling the purpose of the General Conference, the following report was decided upon:

The Secretary-Treasurer reports that about thirty volumes were added to the General Conference library. Nearly all of these were donated. Some of the brethren on the committee secured valubale volumes on historical subjects.

The Secretary-Treasurer also reports that the Publishing House has set aside two hundred dollars for the use of the committee in purchasing books and securing accessions to the library, and on account of the war interfering with the importing of books from the old country where the most valuable literature on church history may be procured very little of the money has been used.

It has been decided by the Publishing House that a catalog of the books now in the library is to be printed, and will soon produce the same. This will be a great help in making the library useful to the general body of the Church.

A number of recommendations were sumbitted by the committee, which will appear later in the full report of General Conference to be printed in pamphlet form.

Chrn., S. F. Coffman, Vineland, Ont. J. S. Hartzler, Goshen, Ind.
Sec. Treas., J. Horsch, Scottdale, Pa. C. Z. Yoder, Wooster, O.
L. J. Heatwole, Dale Enterprise, Va. J. B. Smith, Elida, O.
L. J. Miller, Garden City, Mo. C. H. Smith, Bluffton, O.
M. G. Weaver, Union Grove, Pa. W. B. Weaver, Elkhart, Ind.
Committee.

The recommendations of the committee were approved.

Thursday Afternoon

During the noon hour it was suggested that those who were in the first draft should be given some opportunity to express themselves to conference. After the devotional services, the moderator asked that all who were in the draft should go some little distance away from the tent, appoint one of their number to speak before the conference, and should give some instructions as to what should be said. Later they were called in and Bro. E. F. Hartzler, representing the others, said in part:

"We heartily thank this conference for the interest that it has taken in us and for the prayers that have been offered in our behalf. We are thankful for the document that was drawn up and passed by the conference yesterday. Many in our meeting expressed themselves that by God's help they wanted to stand by the thoughts expressed in the resolution, and they hoped that when the trying hour came the prayers of the entire brotherhood would ascend in their behalf."

Music Committee's report was read by Bro. C. Z. Yoder.

According to the directions of General Conference at its meeting at Wauseon, O., two years ago, the Music Committee set to work at once to prepare the manuscript for a new song book. After several meetings of the Committee, its officers completed the compilation which was examined and approved by the Publication Committee. The name of the book is "Life Songs." The Mennonite Publishing House had the books ready for delivery in January of the present year.

From the testimony which has come to the Committee regarding Life Songs since it is being used, we believe that great blessings will come from its use. We feel that a wide acceptance of the book at this time by the congregations in general will help to solve, at least in part, our singing problems.

Bro. A. S. Ebersole, wishing to be relieved from serving on this committee, sent in his resignation which upon the advice of the Moderator of the Conference, was accepted by the Committee and Bro. Walter E. Yoder was elected by the Committee as his substitute.

Since the Committee has been retained from year to year by the Conference it is expected that a report of the various movements and conditions of the Church music be given. We therefore beg to submit the following also:

(1) Among us congregational singing is the form of Church music. Unless our children and young people learn to sing and to render sacred music rightly it will be impossible to retain this form of church music. How to accomplish this becomes a constant problem in many of our congregations. The question of successful leaders arises in some places. We do not seem to be organized fully enough in musical lines, neither in the congregations nor in the Church at large. At some places even now the singing is thought of more as a filler than as a vital part of the service.

(2) If we notice the progress which has been made towards filling more completely our needs along the lines of right song books for the various services of the Church it will be observed that the Church has done very well indeed in the recent past. We do not believe that the task is yet completed. It would perhaps be wise if some time in the future more of the substantial music of the devotional type were supplied for the worship services of the Church. We suggest that a thorough study of this part of our musical work be made.

(3) We feel to urge that if a wide reaching musical evangelism could be in operation in the brotherhood that the Church would be strengthened and that God would receive much honor and glory. To get this movement started more effectively, we recommend that some further steps in organization be taken. We believe that some spiritual and musical brother should be chosen out and authorized to devote as may be required his time and talents to this task. It should be his work to travel among the congregations giving such musical assistance as their needs suggest; to seek out and assist song leaders; to encourage a class of music and a style of singing it wrich will bring to our service worship and praise worthy of our great Master. If such an appointment could be authorized by this conference, and the Musical Field Worker labor in connection with one of the organized Boards it would place the worker and his mission in such relation to the other part of our organized work that results which have heretofore been impossible might easily be accomplished.

A minority report would show that before long we will need a new Hymnal. That such a book should be the result of an exhaustive study of our needs in this line, so that a permanent work may be issued. That such a book can not be prepared in a short time. That work along these lines and the collection of materials should be taken up very soon.

Submitted by Music Committee.

Chairman, C. Z. Yoder, Wooster, O.
John D. Brunk, Goshen, Ind. S. R. Good, Sterling, Ill.
S. F. Coffman, Vineland, Ont. Ed. Miller, Elk Lick, Pa.
J. B. Smith, Elida, O. Walter E. Yoder, Goshen, Ind.
Committee.

The report was accepted, the recommendation adopted and the committee (as it now stands, Bro. Ebersole being relieved and Bro. Yoder elected in his stead) retained.

The Dress Committee report was read by Bro. T. M. Erb.

We, the committee appointed to study the dress situation among the brotherhood at the present time, beg leave to submit the following:

Since our last report there has been a commendable effort made in quite a number of places to bring the membership generally to the Gospel standard in the matter of simplicity and nonconformity, and we note with pleasure the improvement made on the part of many of the brethren and sisters. On the other hand, we also note the tendency on the part of others to drift still farther out into worldly conformity. We take this opportu-

nity to assert our conviction that it will take a more faithful and widespread effort—in the way of study, teaching, and discipline—than we have thus far witnessed, if we as a church are to make substantial progress in the direction of a deeper spiritual life and a more complete separation from the world. To this end we recommend:

1. That the report prepared by our Dress Committee and adopted by our General Conference four years ago be carefully studied by all our members and all its recommendations put into practice.

2. That our ministers and Church leaders exercise diligence in studying to "show themselves approved unto God," that in all things they may be proper ensamples to the flock.

3. That all our preachers and teachers do faithful teaching and set proper examples in their appearance and testimony, but that they make a studied effort to do their teaching intelligently and avoid anything that looks like "hobby riding," or "club-throwing" on this as well as all other important issues.

4. That those who are faithful in their attitude and endeavor to promote the cause of simplicity and nonconformity be heartily supported and encouraged in this work by every loyal member of the Church.

5. That all our church officials, missionaries, Sunday school workers, teachers in our church schools, workers in our Publishing House—in short, all who occupy positions of influence and responsibility in the church—wear what is commonly known as "the plain garb;" the brethren wearing the "plain suit," having the rest of their clothing in harmony with this plainness.

6. That "changeable apparel"—that is, wearing one style of clothing to Mennonite meetings and another style of clothing elsewhere—be everywhere discouraged and the inconsistency of such a course be made plain.

1. That faithful teaching be given against two double standards, (1) a plainly attired ministry and a fashionable laity; (2) plainness for sisters, no restrictions for brethren.

8. That faithful effort be made by the Church that the "near-hat" bonnet and semi-nude chest disappear entirely among the sisters and that there be enough mark of distinction on the part of the brethren that their appearance indicates a conformity to the Bible teaching on dress.

These recommendations are made in the light of existing conditions and in conformity to the instructions of God's Word which teaches us:

1. That the people of God should be clothed in "modest apparel." I Tim. 2:9.

2. That there be no bodily ornamentation but rather the "ornament of a meek and quiet spirit." Isa. 3:16-24; I Tim. 2:9, 10; I Pet. 3:3, 4.

3. That worldly conformity is wrong and sinful. Rom. 12:1, 2; Jas. 4:4; I Jno. 2:15, 16.

4. That pure religion requires that we keep ourselves "unspotted from the world." Jas. 1:27.

With a prayer that we as a church may stand united and faithful to God in these days of extreme pressure to draw the people of God away from the simplicity of the Gospel and a life wholly devoted to Him, we humbly submit these recommendations for your consideration.

Chairman, Daniel Kauffman, Scottdale, Pa.
T. M. Erb, Hesston, Kans.
S. E. Allgyer, West Liberty, O.
L. J. Heatwole, Dale Enterprise, Va.
J. E. Hartzler, Goshen, Ind.
J. M. Kreider, Palmyra, Mo.
D. D. Miller, Middlebury, Ind.

Committee.

The report was accepted and the committee retained.

Bro. J. N. Kaufman discussed the subject, **Our Best for Christ and the Lost, the highest Duty of the Church.** It was thought that Bro. Kaufman's outlines might be of more use here that a resolution. He was asked to outline his talk.

I. Introduction.
1. Organization; 2. Knowledge of God's Word; 3. Co-operation; 4. Loyalty; 5. These are very important, but not the BEST.

II. God gave His best. John 3:16.

III. The highest duty of the Church.
1. A living sacrifice. Rom. 12:1, 2.
   a. Hindu widows gave their time and all her money.
   b. Young millionaire gave his money and time to God, leaving his associates for Christ.
2. Our sons and daughters.
   a. Hindu mother gives her children to the crocodiles in worship to her gods.
   b. Rather see our sons and daughters go to their graves than to the mission field. What if God had done likewise?
   c. Not what you can easily spare, but you think you can not spare, is what God wants in the mission field.
3. Our money.
   a. Gave themselves first. II Cor. 8:5.
   b. If we are Christ's all we have is His.
   c. Money—stored up energy.
   d. Lepers give needed food to spread the Gospel.
   e. Sign your name to blank check and let God fill it out.

IV. Give your very best in all things, reserve nothing.

Following this there were reports from the Mennonite Board of Missions and Charities, Mennonite Board of Education, and the Mennonite Publication Board. The full text of these reports to the Conference will appear in complete report which is to appear in pamphlet form later.

Bro. H. F. Reist gave a report of the work and purpose of the General Sunday School Committee. (Report will appear in pamphlet to be published later.) Report was accepted.

Brethren H. F. Reist and A. M. Eash were elected as members of the Committee to serve for a period of six years. The remaining members of the Committee are as follows, the first two to serve two more years and the last two to serve four years more: S. F. Coffman, A. H. Erb, S. S. Yoder, and Vernon Smucker. The following brethren were elected to their respective offices: I. W. Royer, General Secretary; A. J. Steiner, Treasurer; J. A. Ressler, S. S. Editor; J. R. Shank, Associate Editor.

A letter from our out-going missionaries to South America signed, T. K. Hershey and family, J. W. Shank and family, was read. The appreciation was shown by the following which was passed by Conference: Resolved, That we hereby express our appreciation of the letter received from the missionaries enroute to South America. It is our desire to remember them in prayer while on their journey and after they are on the field.

Bro. S. E. Allgyer made a strong plea for the Orpnans' Home, showing the need of a new superintendent brought on by the illness of Bro. Metzler.

Resolved, That the report of the General Conference be printed in full, including the reports of committees and subcommittees, with names and addresses of the members of the same and the officers of each committee as well as names and addresses of all officers and members of committees appointed by General Conference, with the organization of such committees as far as possible. There shall also be included the report of the organizations under the General Conference with the names and addresses of the officers of the same.

The report shall be printed in pamphlet form and a sufficient number of copies printed for general distribution, the expenses for printing and distributing to be paid out of the General Conference fund. An abbreviated report will also be printed in the Gospel Herald.

It was decided that the printed reports should be sent out to the various congregations by the Publishing House.

A few closing remarks by the moderator, and a closing prayer by Bro. John Nice, marked the end of the most intense General Conference we have ever had, at the same time one in which unity of mind and heart was never more manifest, but without any demonstration. It can be explained only one way; Christ was there.

E. L. Frey, Moderator.
J. S. Hartzler, Secretary.

The following is a list of the Bishops, Delegates, Ministers, and Deacons present:

BISHOPS

S. E. Allgyer, West Liberty, O.
C. N. Amstutz, Apple Creek, Ohio
John Blosser, Rawson, O.
Eli Bontrager, Exeland, Wis.
Joe C. Driver, Garden City, Mo.
T. M. Erb, Hesston, Kans.
S. Gingerich, Wayland, Ia.
J. S. Gerig, Smithville, O.
C. A. Hartzler, Tiskilwa, Ill.
D. H. Bender, Hesston, Kans.
J. M. Kreider, Palmyra, Mo.
D. G. Lapp. Roseland, Nebr.
E. A. Mast, Kokomo, Ind.
J. S. Mast, Elverson, Pa
Noah E. Miller, Springs, Pa.
John Nice, Morrison, Ill.
Peter Kennell, Strang, Nebr.
J. A. Ressler, Scottdale, Pa.
Lewis Shank, Broadway, Va.
J. M. Shenk, Elida, O.
S. G. Shetler, Johnstown, Pa.
E. B. Stoltzfus, Hudson, O.
A. J. Steiner, North Lima, O.
Jacob K. Yoder, Wellman, Ia.
D. A. Yoder, Elkhart, Ind.
N. P. Miller, Goshen, Ind.
A. J. Mast, Arthur, Ill.
David Burkholder, Nappanee, Ind.
Jacob K. Bixler, Elkhart, Ind.
John Garber, Goshen, Ind.
S. F. Coffman, Vineland, Ont.
Menno Esch, Mio, Mich.
E. L. Frey, Wauseon, O.
David Garber, Lyndhurst, Va.
E. S. Hallman, Grand Bay, Ala.
L. J. Heatwole, Dale Enterprise, Va.
D. J. Johns, Goshen, Ind.
Aaron Loucks, Scottdale, Pa.
Abram Metzler, Martinsburg, Pa.
D. D. Miller, Middlebury, Ind.
I. S. Mast, Minot, N. Dak.
Peter R. Nissley, Mount Joy, Pa.
Jonathan Kurtz, Ligonier, Ind.
Daniel Kanffman, Scottdale, Pa.
J. F. Swartzendruber, Kalona, Iowa
Andrew Shenk, Oronogo, Mo.
S. J. Swartzendruber, Bay Port, Mich.
J. S. Shoemaker, Freeport, Ill.
N. B. Stauffer, Aldersyde, Alta.
Benjamin Weaver, East Earl, Pa.
Sanford C. Yoder, Kalona, Ia.
A. I. Yoder, West Liberty, O.
J. E. Zimmerman, Wood River, Nebr.
E. J. Bontrager, Shipshewana, Ind.

MINISTERS

*C. K. Brenneman, Canton, O.
P. E. Brunk, Elida, O.
*L. A. Blough, Holsopple, Pa.
H. R. Buckwalter, Palmyra, Mo.
*J. M. Brunk, Wichita, Kans.
J. W. Christophel, Wakarusa, Ind.
D. F. Driver, Versailles, Mo.
D. J. Fisher, Kalona, Ia.
Harvey Friesener, Vistula, Ind.
A. M. Eash, Chicago, Ill.
Jno. H. Bare, Nappanee, Ind.
*A. C. Good, Sterling, Ill.
S. E. Graybill, Freeport, Ill.
*S. D. Grieser, Archbold, O.
J. B. Hartzler, West Liberty, O.
*J. S. Hartzler, Goshen, Ind.
A. G. Heishman, Broadway, Va.
J. L. Hershberger, Wellman, Ia.
E. D. Hess, Masontown, Pa.
A. J. Hostetler, Middlebury, Ind.
S. D. Hostetler, Goshen, Ind.
Wm. Jennings, Concord, Tenn.
*J. Y. King, West Liberty, O.
J. N. Kaufman, Dhamtari, India
P. R. Lantz, Marshallville, O.
Jonas Litwiller, Morton, Ill.
Jonas Loucks, Nappanee, Ind.
Calvin Mast, Millersvurg, O.
*J. H. McGowen, Nappanee, Ind.
*A. L. Buzzard, Metamora, Ill.
*Oscar Burkholder, Breslau, Ont.
Peter Boshart, Milverton, Ont.
Jos. H. Byler, Belleville, Pa.
*E. M. Detweiler, Calla, O.
I. R. Detweiler, Goshen, Ind.
Aaron Eberly, Dalton, O.
*C. D. Esch, Dhamtari, C. P., India
Clayton F. Derstine, Eureka, Ill.
Peter Garber, Cazenovia, Ill.
Amos Gingerich, Versailles, Mo.
Fred Gingerich, Beaver Crossing, Nebr.
*C. A. Graybill, Schellburg, Pa.
Jacob A. Good, Webb Summitt, O.
J. E. Hartzler, Goshen, Ind
Raymond L. Hartzler, Topeka, Ind.
*J. A. Heatwole, La Junta, Colo.
*A. W. Hershberger, Kent. O.
*John W. Hess, Palmyra, Mo.
David Hostetler, Weilersville, O.
*O. S. Hostetler, Topeka, Ind.
L. J. Johnson, Cherry Box, Mo.
*D. B. Kauffman, Kenmare, N. Dak.
*Ben B. King, Fort Wayne, Ind.
*A. H. Leaman, Chicago, Ill.
N. A. Lind, Medina, O.
Noah H. Mack, New Holland, Pa.
*J. S. Martin, Dayton, Va.
*Ed. Miller, Elk Lick, Pa.
A. S. Miller, Spencerville, Ind.
J. J. Miller, Shipshewana, Ind.
*S. H. Miller, Sugar Creek, O.
J. H. Mosemann, Lancaster, Pa.
David D. Miller, Kalona, Ia.
W. W. Oesch, Bristol, Ind.
H. Frank Reist, Scottdale, Pa.
Geo. D. Ross, Elida, O.
I. W. Royer, Orrville, O.
Clarence A. Shank, Wakarusa, Ind.
J. R. Shank, Purvis, Mo.
J. B. Smith, Elida, O.
S. W. Sommer, Fairview, Mich.
*H. W. Stevanus, Selkirk, Ont.
B. B. Stoltzfus, Lima, O.
Peter Unzicker, Tuleta, Tex.
J. J. Warye, West Liberty, O.
John W. Weaver, Union Grove, Pa.
Henry Weldy, Wakarusa, Ind.
Paul E. Whitmer, Bluffton, O.
C. D. Yoder, Windom, Kans.
C. Z. Yoder, Wooster, O.
S. S. Yoder, Middlebury, Ind.
Ezra B. Yordy, Eureka, Ill.
Amos Shenk, Nampa, Idaho
Yost Miller, Shipshewana, Ind.
A. S. Cripe, Topeka, Ind.
John D. Miller, Louisville, O.
*L. J. Miller, Garden City, Mo.
*J. D. Mininger, Kansas City, Kans.
E. S. Mullet, Napanee, Ind.
Amos Nusbaum, Middlebury, Ind.
Levi Plank, Bellefontaine, O.
C. L. Ressler, Nappanee, Ind.
Peter Ropp, Pigeon, Mich.
*A. B. Snyder, Preston, Ont.
Niles M. Slabaugh, Greentown,
*M. H. Shantz, New Hamburg, Ont.
J. L. Stauffer, Altoona, Pa.
E. G. Swartzendruber, Wellman, Ia.
H. R. Schertz, Metamora, Ill.
I. A. Wambold, Markham, Ont.
*Silas Weldy, Wakarusa, Ind.
W. B. Weaver, Elkhart, Ind.
A. F. Wiens, Chicago, Ill.
I B. Witmer, Leetonia, O.
D. J. Wyse, Archbold, O.
L. W. Yoder, Napanee, Ind.
Silas Yoder, Goshen, Ind.
Jonas D. Yoder, Belleville, Pa.
D. D. Troyer, Goshen, Ind.
Henry Rychener, Pettisville, O.
E. F. Hartzler, Marshallville, O.

DEACONS

J. R. Brunk, Windom, Kans.
Henry Blosser, Harrisonburg, Va.
D. H. Coffman, Goshen, Ind.
John Emmert, Topeka, Ind.
J. C. Frey, Archbold, O.
J. Y. Hooley, Shipshewana, Ind.
H. D. Heller, Witmer, Pa.
Noah W. King, Amboy, Ind.
Amos Landis, Goshen, Ind.
J. J. Mishler, Shipshewana, Ind.
Frank Maust, New Paris, Ind.
Henry Nice, Morrison, Ill.
Samuel Smeltzer, Wakarusa, Ind.
Noah Weaver, Foraker, Ind.
Menno Wideman, Pigeon, Mich.
Eli D. Yoder, West Liberty, O.
Levi Ressler, Nappanee, Ind.
A. I. Hartzler, Orrville, O.
H. V. Albrecht, Tiskilwa, Ill.
G. L. Bender, Elkhart, Ind.
Ephraim N. Eby, Lititz, Pa.
J. V. Fortner, Dakota, Ill
S. P. Good, Elida, O.
Jacob C. Hershberger, Middlebury, Ind.
Ira S. Johns, Goshen, Ind.
M. D. Lantz, Topeka, Ind.
John C. Lugbill, Graybill, Ind
Joseph Mishler, Clarksville, Mich.
F. J. Martin, Fort Wayne, Ind.
Menno Steiner, Fairview, Mich.
Simon Schmucker, Nappanee, Ind.
Henry Weaver, Goshen, Ind.
M. J. Yoder, Topeka, Ind.
J. I. Weldy, Wakarusa, Ind.
*J. G. Wenger, Hesston, Kans.
Jonas Brubaker, Elkhart, Ind.

SUMMARY

One lay delegate, Bro. D. S. Weaver, La Junta, Colo.
All bishops are delegates. Ministers and deacons who were delegates are designated by a star (*).

	1917	1915	1913
No. of bishops present	54	42	36
No. of delegates	32	31	32
No. of ministers not delegates	82	45	36
No. of deacons not delegates	35	19	16
	202	137	120

CORRESPONDENCE

(Continued from page 465)

May we ever pray and work. Our reward is sure.

Your sister in faith,
Sept. 15, 1917. Amanda Ropp.

Tremont, Ill.

Dear Herald Readers, Greeting:—Sunday, Sept. 1, the Sunday school at this place was reorganized. Bro. Levi Albrecht was chosen superintendent and Bro. John Roth assistant.

On Saturday, Sept. 8, Bro. D. J. Fisher of Kalona, Iowa, came into our midst, remaining with us until Sept. 15. He preached seven impressive sermons. The meetings were well attended and good interest was shown. During this time eight young souls confessed their Savior. May these meetings be the means of drawing us nearer to Him. Cor.
Sept. 15, 1917.

Let the word of Christ dwell in you richly in all wisdom.—Col. 3:16.

I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.—II Tim. 1:12.

If thou warn the wicked, and he turn not from his wickedness, . . . he shall die in his iniquity.—Ezek. 3: 19.

Hold that fast which thou hast, that no man take thy crown.—Rev. 3: 11.

EVER WILL I PRAISE THEE
Psalm 139

By Rufus Buzzard.

I will praise Thee, for wonderfully I am made!
And that truth my soul knoweth right well.
In Thine image, O God, was this body thus formed
That its raptures in heaven it could tell.
For when thou, into man breathed Thy Spirit divine,
Man became a true, immortal soul;
And his life shall continue, to ever live on
While the unceasing ages shall roll.

Thou hast safely beset me behind and before,
And Thine hands on us laid, fears dispel,
From Thy presence, ah whither can we flee away
Thou art present in heav'n or in hell.
If the wings of the morning we'd take, and away
To the uttermost parts of the sea—
Even there, would God's wings of love overshadow life
And His right hand securely hold me.

Our path and our lying down, Thou dost embrace
And acquainted art Thou with our ways;
Every word on our tongue and our lips that we speak
Knowest Thou—if it be to Thy praise.
Yea our thoughts afar off understandest Thou too,
Which no tongue hath yet uttered—in vain—
How wonderful is thus Thy knowledge to me,
Unto it, I can not now attain.

Let us then in God's fear, our commission hold dear,
And from strength unto strength onward go;
Let us lift up our hands and our hearts unto God
That His will we might more fully know.
Let us praise Him! for thus it is pleasant and good
To sing true praises unto the Lord!
For our praises are comely to God who delights
In true reverence—with gracious reward.

Then search, oh Father, and know Thou our heart,
Oh try us and know Thou our thought;
And see if there be in us some wicked way
That withholds from us some blessings sought.
Above all, may Thy thoughts unto me, oh my God,
Be most precious and dear to my soul;
In the way everlasting may they lead me on
As Thy truth which means life should control.

La Junta, Colo.

REPORT
Of the Mennonite Home Lancaster, Pa.
(July and August)

For the Gospel Herald.

Donations.—Bro. and Sister Henry F. Eshbach, Sister J. L. Ranck, John Kern, Jacob Bowers, Frank Herr, Sister Anna Hershey, 1 week's service.

Cash.—Henry F. Eshbach, $2.00; Emma Eshbach, 1.00; Susie Brenneman, 1.00; Mrs. H. E. Metzler, 1.00; Jacob L. Musser, 1.00; Isaac R. Herr, 1.00; Joseph Bechtel, 5.00; William Wenger, .25; Mrs. Frank Herr, 1.50; E. E. Sharer, 1.00; Leah Erb, .50; Aaron Andrews, 1.00; Henry Hershey, 1.00; A. Brother, 1.00; Milton Buckwalter, 1.00; Phares Thomas, 1.00; Mrs. Adam Smith, 1.00; S. N. Stauffer, 1.50; John Earhart, 1.00; Aaron W. Grove, .50; Allen A. Aldauffer, 1.00; Henry C. Freed, 1.00; Chas. B. Stauffer, 2.50; Ida B. Deysher, .50; Contribution box, 2.50.

Services.—July 8: Regular services were conducted today by Bros. Hiram Kauffman and Jacob Greider. Bro. Kauffman took for his text Psa. 28:7.

July 22: Regular services were conducted today by Bros. Noah H. Mack and Amos Kauffman. Text, Jsa. 105:17.

Aug. 5: Regular services were conducted today by Bro. Frank Herr. Text, Luke 12:32.

Aug. 19: Regular services were conducted today by Bro. Lehman Kraybill. Text, Psa. 23:1, 4.

We have some aged brethren and sisters on the weak side of life. There are some afflicted with dysentery, but can say with the psalmist of old, "Hitherto hath the Lord helped us." Let us bear those light afflictions which are but for a moment. (II Cor. 4:17.)

On Oct. 8 the annual meeting will be held here at the Home. Everybody is invited in person or in prayer to encourage the work.

Gratefully acknowledged, from your unworthy servant, Tobias E. Moyer.

REPORT
Of the Sisters' Meeting Held During General Conference in the Yellow Creek Church near Goshen, Ind., at 1 P .M., Aug. 30, 1917

For the Gospel Herald.

The church was filled with sisters interested in the sewing circle and missionary work for women and children. They came from the East and West, from Saskatchewan on the north and Tennessee on the South and it was probably the most representative body of Mennonite women ever assembled.

The meeting was called to order by the President of the Woman's Home and Foreign Missionary Committee, Sister Mary Burkhard, and was opened with a song, "Wonderful Words of Life."

Sister Elsie Kaufman, who has been on furlough, but is about to return to her work in India, led the devotional and gave a short talk.

The Secretary of the Committee gave a report of the work and findings of the Committee.

The Treasurer's report was next read and was found very encouraging. In the absence of the Treasurer, Sister Ruth A. Yoder, it was read by the Secretary.

The President then talked on the purpose and plan for more systematic and united efforts among our women.

Action was taken to enlarge the Committee already at work and two sisters were added to the Committee.

The church territory was divided into districts somewhat similar to our conference districts and termed branches. One sister from each branch (who was recommended by bishops, ministers, or sisters living within, or well acquainted within the branch) was elected to represent her territory in a general committee which is to meet at next General Conference or whenever called.

Sister A. H. Leaman from Chicago represented the home mission work and Sister C. D. Esch, on furlough from India, the foreign mission work by short addresses.

The meeting adjourned after singing "Blest be the Tie that Binds" and prayer by the president.

Clara E. Steiner, Secy.

Married

Landis—Garber.—On Aug. 22, 1917, at the home of the bride's parents, Noah Landis of Canton, Kans., to Ethel L. Garber of Alpha, Minn., the father of the bride officiating. May a happy, prosperous, useful life attend them.

Kreider—Shoemaker.—On Sept. 5, 1917 at the home of the bride's parents, near Freeport, Ill., Amos E. Kreider of Sterling, Ill., and Stella R. Shoemaker, were united in the holy bonds of matrimony, the father of the bride officiating. May the Lord richly bless, and make them a blessing to others.

Obituary

Gains.—Bro. Eddie Gains died in the Memorial Hospital in Harrisonburg, Va., Acg. 3, 1917; aged 21 y. 9 m. 23 d. He had been a member of the Mennonite Church for several years. Funeral services were held at the Beaver Creek school house (the church having been torn down) on the 4th, conducted by J. S. Martin and A. D. Heatwole, from Amos 4:12. Buried in the cemetery near by.

Rhodes.—Roy H., little son and only child of Bro. and Sister Oscar Rhodes, died of stomach trouble near Hinton, Va., Sept. 4, 1917; aged 1 y. 6 m. 6 d. A tender chord has been touched in the hearts of these young parents, but they can take consolation in the words of Jesus, "For of such is the kingdom of heaven." Funeral services were conducted at the Bank Church on the 5th by J. S. Martin and H. B. Keener from Psa. 49:15. Buried in the cemetery near by.

Good.—Joseph B. Good was born at South English, Iowa, Oct. 8, 1914; died at same place Sept. 3, 1917; aged 2 y. 10 m. 25 d. His rather sudden death was caused by pneumonia and came as a shock to the many friends and neighbors of his parents, David and Sarah Good. Joseph was a bright, energetic boy and endeared himself and will be greatly missed in the home and by the many friends of the family who have the sympathy of the entire community. Funeral services conducted by Bros. S. C. Yoder of Kalona and W. D. Grove of South English.

Landis.—Marie (Polly) Landis was born near Harrisonburg, Va., Nov. 6, 1835; died of the infirmities of old age at the old homestead near the same place where she was born, Aug. 12, 1917; aged 81 y. 8 m. 6 d. She was the last surviving member of a family of 3 sisters and 3 brothers, Samuel Landis, her twin brother, having preceded her to the spirit world on July 6, 1904. Funeral services were held from the Pike Mennonite Church on the 13th by Melvin J. Heatwole (text, 23rd Psalm), assisted by J. S. Martin. She was never married but through a long life she continued faithful to her Master and loyal to the Church of her choice as a Mennonite from early womanhood to the closing years—at which time she became an invalid, walking down the church aisle to her accustomed seat in the house of worship when health would permit.

Rupp.—John Rupp was born May 13, 1844, in Canton, Ohio; died in his home, 2216 Meredith Ave., Omaha, Nebr., Sept. 4, 1917. He was united in marriage with Katherine Rupert Jan. 23, 1868. To this union were born 3 sons and 6 daughters. Two sons and 1 daughter preceded him. He leaves to mourn his departure his wife, a son, 5 daughters, 3 sisters, 21 grandchildren, and such as have learned to know and love him during his sojourn here on earth. Funeral services were held in the undertaker's room Omaha, Nebr., by Bro. Fred Gingerich of Beaver Crossing, Nebr. Text, Heb. 4:9. Interment at Blair Cemetery.

Horst.—Joseph Horst was born in Lancaster Co., Pa., Mar. 22, 1836; died at his home in Maugansville, Md., Sept. 4, 1917; aged 81 y. 5 m. 13 d. He is survived by 7 children, 53 grandchildren, 38 great-grandchildren. He moved with his parents to Washington Co., Md., when 2 years old, where he resided ever since. He was twice married. Both companions and 4 children preceded him to the spirit world. He united with the Mennonite Church in early life and remained faithful until the end. Funeral from his late home in Maugansville. Buried at the Reiff Church. Services conducted by the brethren, C. R. Strite and George Keener. Text, Matt. 25:34.

Minnich.—J. W Minnich died at his home after a long illness of bladder trouble at midnight of the 4th of August; aged about 78 years. He had been post master and merchant at Dale Enterprise, Va., for about forty-five years. He had also been overseer of the poor for many years and filled many other positions with a fidelity that gained the confidence and trust of those that came in contact with him. He had been a consistent member of the Presbyterian Church for about 8 years. He leaves to mourn their loss his second wife, 1 son and 1 daughter. Memorial services were conducted on the 6th at the Bank Church conducted by ——— Hanna, B. F. Wilson, and S. H. Rhodes, after which his remains were interred in the cemetery near by.

Lingle.—Again the death messenger has visited our community, and claimed as its victim little Clara May Lingle, a child loved by all who knew her. She was born in Omaha, Nebr., July 16, 1914; died at her home near Versailles, Mo., Sept. 3, 1917, after a ten days' illness of summer complaint; aged 3 y. 1 m. 17 d. All was done that human hands could do to prolong her life; but when God said "It is enough," human efforts failed. May we look through our tears and say, "Thy will, oh Lord, be done." Her mother died when she was only two days old, her father leaving her in the care of his brother and wife, W. M. and Ida C. Lingle, who loved and cared for her as their own. They, with the father, an aged grandmother and grandfather, and a number of other relatives and friends, deeply mourn their loss.

Funeral services were conducted at Mt. Zion Church Sept. 5 by Bro. L. J. Miller of Garden City, Mo. Text, II Kings 4:26. Interment in cemetery near by.

"Gone to heaven is our darling,
Gone to her bright home above;
She has left us here so lonely,
How we miss her whom we loved."

Schantz.—Minnie, daughter of Andrew and Mary Schantz, was born in Fuilda, Minn., Nov. 19, 1897; died at her home near Hydro, Okla., Sept. 3, 1917; aged 20 y. 9 m. 14 d. At the age of 15 she united with the Amish Mennonite Church and remained a faithful and active member until her death. As long as health permitted she was always present at divine services. In February, 1917, she took sick with rheumatism, and on June 5 she suffered a stroke of paralysis from which she never fully recovered; but she was very patient in all her sufferings. On Aug. 29 she suffered another stroke, which proved more than she could stand and on Monday evening death came to relieve her of her sufferings. She leaves to mourn their loss, father, mother, and 3 brothers. Funeral services at the Amish Mennonite Church, near Hydro, Sept. 5, by Bro. J. J. Johns and Bro. David Eyester from the River Brethren Church. Text, Heb. 2:6. The services were largely attended by relatives and friends. Interment in adjoining cemetery.

"Heaven now has one more treasure
Earth can but the casket keep;
But her joy is beyond measure,
With a blessed peaceful sleep."

Myer.—Christian B. Myer was born near Bird-in-Hand, Pa., Aug. 25, 1856; died at his home near Witmer, Pa., Aug. 24, 1917; aged 60 y. 11 m. 30 d. Death was due to heart failure after an illness of 7 months. He is survived by his wife (who was Miss Lizzie Rohrer before marriage), and the following children: Anna Conrad, Luetta Good, Lizzie Redcay, Minnie Smith, Fannie, Ella, Esta, Benjamin, and Christian; also 10 grandchildren, 8 brothers and sisters, and an aged father-in-law. He united with the Mennonite Church, being a faithful member until death. We believe our loss is his eternal gain. Father's sufferings were great but he bore them patiently.

Funeral services Aug. 26 at the house by Bro. David Landis and at Mellinger's Church by Bro. Sanford Landis. Text, II Sam. 14:4. Interment in adjoining cemetery.

"Sleep on, dear father, sleep and take thy rest,
Lay down thy head upon thy Savior's breast;
We love thee well but Jesus loved thee best;
Until we meet again before His throne.
Clothed in the spotless robe He gives His own,
Until we know even as we are known."

Kulp.—Sadie Z., daughter of Henry and Anna Kulp, was born in Lancaster City, Pa., June 18, 1884; died at Bro. Aldus Brackbill's home, Clarksville, Mich., where she was spending her vacation, Aug. 16, 1917; aged 33 y. 1 m. 28 d. She was sick one week from hemorrahages of the stomach. She was a member of the Mennonite Church, East Chestnut St., Lancaster. She was liked by all who knew her, and a faithful member of the Church. Her death was a shock to all her friends and associates. When the news came that she quietly fell asleep, we were made to realize that death to a Christian is truly only a falling asleep. She is survived by her parents and 1 brother and 1 sister. Funeral services were held Aug. 17 at Bowne Mennonite Church near Clarksville, Mich., conducted by Bro. Brackbill and Bro. Weaver. The body was sent to her home in Lancaster, Pa., where further services were held from the home of her parents, 719 N. Plum St., and at the East Chestnut St. Mennonite Church by Bros. John Mosemann and David Mosemann. Interment in the Millersville Mennonite Cemetery.

"Gone to heaven is our loved one
Gone to her bright home above;
She has left us here so lonely
How we miss her whom we loved."

ANNOUNCEMENT

Of the Canton Bible School, Beginning Jan. 7 and Ending Feb. 15, 1918

This school has been approved and is encouraged by the Eastern A. M. and Ohio Mennonite Church Conferences for the purpose of giving definite help to ministers and other Christian workers in promoting systematic Bible study, and deepening the spiritual life of our congregations, and training workers for work in various lines of our Church activities.

The courses offered are:
Old Testament Studies
Epistles
Church Doctrines
Biblical Theology
Sunday School Lessons for 1918
Religious Pedagogy
Mission Study and Practical Work
Soul Winning
Vocal Music

and are arranged to give an elementary course open to all with special encouragement to beginners, and an advanced course for those who are ready for more advanced work.

Special conferences are under arrangement on Sunday school and mission work, and one for ministers at which all the ministers of the two Church conferences should be present.

Tuition will be free
Room per week, $1.00
Board per week, about $3.50

Our new church building in Canton affords striking accommodations for this work. The thriving city gives many opportunities for practical work. The committee is in position to care for a goodly number of students. It is commendable that several of the congregations in the district have decided not to hold Bible conferences in their churches during that time, and encourage their people to attend school. The wise will find out what is going on and will take advantage of their best opportunities.

The members of the committee with other able men will be the instructors.

Address all inquiries to the Secretary, C. K. Brenneman, 1935 3rd St. S. E., Canton, Ohio.

Committee { A. J. Steiner, C. K. Brenneman, J. S. Gerig, I. J. Buchwalter, S. H. Miller, I. W. Royer, P. R. Lantz }

In every age the best minds, the best souls have always come to one deep certainty about mankind—the certainty that only in unselfishness, only in forgetfulness of themselves and service of their brethren, could men come to their own best completion.—Phillips Brooks.

God, even our Father, which hath loved us, and hath given us everlasting consolation . . . . through grace, comfort your hearts.—II Thes. 2:16, 17.

He that overcometh, the same shall be clothed in white raiment.—Rev 3:5.

ITEMS AND COMMENTS

"One fourth of all the saloons in the United States are in the six cities of New York, Philadelphia, Boston, Chicago, Cleveland, and St. Louis."

The Mayo brothers of Rochester, Minn., world famous surgeons, have willed their entire fortune ($1,650,345) to the University of Minnesota for the purpose of encouraging higher medical research. Having received practically the entire sum from the people, these brothers feel that it should go back for the benefit of the people.

An idea of the amount of food consumed in this country may be had from a statement which followed the seizure of 70,000 barrels of flour in New York to the effect that this would last New York about three days. In undertaking to guarantee that nobody in the United States needs to go hungry the government has undertaken a task of no small proportions.

The food administration of the United States is getting its work well under headway, and it will soon be apparent as to how much practical help the present plans will prove to be for the people of the United States. Here are a few extracts from a recent circular sent out:

"This is a short year for wheat and a good one for potatoes. A baked potato equals a slice of wheat bread as food. Therefore, eat the baked potato and save the slice of bread."

"Conservation in America will save starvation in Europe."

"Eat less cake and pie, not only to save wheat and sugar for the world's needs, but to save your own health."

The Honor Roll of States that have placed the ban on the liquor business has become quite lengthy, but readers of The Friend may enjoy reviewing it in order to keep informed **to date** and to **teach it to the children.**

Alabama	Nebraska
Alaska	New Hampshire
Arizona	North Carolina
Arkansas	North Dakota
Colorado	Oklahoma
Dist. of Columbia	Oregon
Georgia	Porto Rico
Idaho	South Carolina
Indiana	South Dakota
Iowa	Tennessee
Kansas	Utah
Maine	Virginia
Michigan	Washington
Mississippi	West Virginia
Montana	

In four of these states the law has not yet become operatve. The dates are as follows: Indiana Fourth Month 3, 1918; Michigan Fourth Month 30, 1918; New Hampshire Fifth Month 1, 1918; Montana Twelfth Month 31, 1918.—The Friend.

The past week has witnessed some important events in the world's history. Russia has just subdued a very serious revolt and there are mutterings of other uprisings. The government has finally proclaimed Russia a republic and placed five men in charge of the provisional government. Reports are being sent out to the effect that the German drive in the vicinity of Riga has been checked. Argentine Republic has again been brought into prominence in the publication of a letter from Washington showing that pro-German information from America was sent through the Swedish legation at Buenos Aires and there is much discussion as to the probable action of Sweden as a possible ally of Germany. Italy continues its victories over the Austrians. The lull in the fighting on the western front still continues, with the advantage seemingly on the side of the allies. The central powers have endorsed the Pope's peace policy, and peace discussions still continue notwithstanding the vigorous prosecution of the war. The day of peace is not yet in sight, but the way to the Throne is still open. Let us continue our prayers in behalf of peace.

NOTICE

To all who so kindly helped us with our Gospel Tract Calendars and other literature during 1917, we hereby tender our sincere thanks. May God bless you for your assistance. The Calendar for 1918 will be ready for mailing very soon and we solicit your assistance and earnest prayers. Had it not been for God's great love and mercy, we could not have put out these Calendars and Tracts, etc. To Him be all glory. Yours in Jesus,

Gospel Tract Mission,
(Per S. E. Roth),
R. R. 3, Woodburn, Oreg.

CONFERENCE ANNOUNCEMENTS

Western A. M.

The Lord willing, the Western District A. M. Conference will be held with the Manson, Iowa, congregation on Thursday, Sept. 27, 1917. The Sunday School Conference will be held on Friday the 28th. Ministers' meeting on Wednesday preceding for arrangement of conference work. Those desiring to be met at trains may address D. D. Zehr, Manson, Iowa.

C. A. Hartzler, Sec.

Virginia

The seventh session of the Annual Mennonite Conference of Virginia, including also the congregations of W. Va. and Tennessee, will be held, Providence permitting, at the Weaver Church, Middle District, Rockingham County, Va., on the second Friday and Saturday in October, 1917, being the 12th and 13th of the month; to which meetings all are cordially invited who are interested in the welfare of the Church and the Lord's cause.

The nearest R. R. station is Harrisonburg, Va. Those desiring to be met at the station will please write to Elias Brunk, at the same place.

C. H. Brunk, Secy.

Missouri-Iowa

The Lord willing, the Missouri-Iowa Conference will meet with the brotherhood at Alpha, Minn., as follows:

Tuesday, Oct. 9, the Sunday School and Mission Conference will begin its sessions which will continue to Wednesday evening.

Thursday, Oct. 11, the Church Conference will begin its sessions to continue till Friday or till work is done.

The Business sessions of the Mission Board will be conducted between sessions according to announcements by the chairman during Conference.

Any questions for discussion during conference should be sent to the Secretary earlier than one month preceding conference.

For information or announcement concerning your coming write to Bro. C. J. Garber, Alpha, Minn.

We extend a hearty invitation to all. Let all come with a preparation of heart to receive and labor in harmony with the Lord.

J. R. Shank, Secy.,
Purvis, Mo.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
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G. L. Bender, Gen. Treas., Elkhart, Ind.
S. E. Allgyer, Field Worker, West Liberty, Ohio
E. G. Reist, E. Treas., Mt. Joy, Pa.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India. — (*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt. Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—Home Mission (*1893), 639 W. 18th St., A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission (*1907), 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Eli W. Weaver, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, J. S. Lehman, Acting Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, P. R. Lantz, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

*Date of organization.

That the promise by faith of Jesus Christ might be given to them that believe.—Gal. 3:22.

In whom we have boldness and access with confidence.—Eph. 3:12.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, SEPT. 27, 1917 (Gospel Witness Established 1905) No. 26

EDITORIAL

The three tests of love, according to the Gospel, are sacrifice (Jno. 3:16), perseverance (I Cor. 13:8), and obedience (Jno. 15:14).

If you would maintain a pure character, think pure thoughts. If you would have pure thoughts, keep yourself surrounded with companions (books and people) that are pure.

There are two theories among believers with reference to the new birth One is that there is a spark of divinity in man which needs only to be touched and quickened and the new birth is a fact. The other is that a new birth is a new creation, a raising from death to life. The latter view is unassailable from a Christian standpoint and moreover has Bible teaching to back it. The former needs only a little twist to make unitarianism out of it.

Growth of the Mennonite Church in America.—In 1890 the U. S. census showed that there were 43,000 Mennonites in the United States at that time. Of these 17,000 belonged to the main body of Mennonites. Recent reliable estimates increase this total to about 37,000 members of the main body of Mennonites while the total for all branches of Mennonites is about 80,000. The combined membership of all classes of Mennonites in the United States and Canada is somewhere between 90,000 and 100,000.

There is a disposition to do the very best that can be done for our boys who are called away from home through the selective draft law. One of the first considerations is to keep them supplied with the best kind of literature. This should include our church papers which, besides furnishing the right kind of literature will also keep them in touch with the Church. We are ready to co-operate with you in this work by supplying the Gospel Herald at donation prices. For fifty cents we will send the paper to any address you name for a year, or six months for twenty-five cents.

In a Hurry.—These are strenuous times. Everybody seem to be in a hurry. And it is not wrong to be in a hurry. Christ was so pressed, at times, that He hadn't time to take His rest or eat His meals. He said, "I must work the works of him that sent me while it is day; the night cometh when no man can work." We should imitate His example and make the best use of all our time. We have none to lose.

But Christ was never in such a big hurry that He did any of His work in a hurry-scurry sort of fashion, neither should we. He did all His work well; we should strive to do our work in the same way. We should be as scrupulous in doing our work well as we are in putting in our time well.

Speaking of hurry, most of us might eliminate enough things about our habits to give us time to be deliberate about the necessary things of life. In our reading, we might save some time in the reading of newspapers, works of fiction, etc. If all the unnecessaries were removed from our clothing, house furnishings, etc., it would save considerable time for many people. If there were no foolish talking nor "loafing" of any kind, the same would be a saving of time for more people. So with a number of other things that might be mentioned which have a place in the life of many people. The trouble with most people of today is not that they have too much to do but that we do too many things that we had better not do. Take away the latter, and as a rule we will have plenty of time to do the former well.

THE POSITION OF OUR CHURCH

There are two positions which churches are taking with reference to the terrible world war now raging: (1) support; (2) non-support. The Mennonite Church, for reasons often stated in these columns before, belongs to the latter class.

The practical questions now before us is, How does the position of the Church affect our boys now in the selective draft? This is a live question which some of our boys are already facing, and others will in the near future. Briefly stated, the Church attitude on nonresistance, as applied to present conditions, is as follows:

Have a submissive attitude toward constituted authority.

Let the Word of God be your supreme guide in all things.

Go as far, in the way of obeying every command of civil and military officers, as your conscience (shaped by the Gospel of Christ) will allow.

Do not hesitate, when in your judgment the Gospel of Christ and the laws of nations conflict, to obey God fully, looking to Him for sustenance and guidance, trusting Him for results. Here are four more "don'ts" which our church attitude includes:

1. Don't take the oath—"Swear not at all."
2. Don't wear the military uniform or bear arms, for "the weapons of our warfare are not carnal."
3. Don't march in the ranks of the army.
4. Don't take any military training.

At the time you are asked to enroll, to take the oath, to put on the uniform, or to join a regiment, state meekly but firmly your position, that you can not perform any service under the military arm of the government.

Submit to arrest, or any form of

persecution, rather than waver on any of these points.

If following this kind of a program means arrest before you reach the mobilization camp, submit your all to Him who promised, "I will never leave thee nor forsake thee." Make no effort to resist or to get away from the authorities.

If (as a civilian) you are taken to the camp, take your Bible with you and show yourself both a man and a missionary after you get there.

Beware of temptations. The devil's traps are numerous and malignant in war times. If you fall a victim of any one of them you will have a hard time convincing the authorities as to your conscientiousness.

If you suffer, remember three things: (1) Your loved ones at home are praying for you and suffering with you. (2) Your suffering will hasten the day when our full faith as to nonresistance will be recognized by the nations. (3) You will have plenty of friends who are ready to help you whenever and in whatever way they can.

A threat of punishment or persecution is no reason why you should do violence to your conscience. There is no suffering which equals that of a guilty soul.

Some who hold to the doctrine of nonresistance have unwittingly proclaimed their purpose of bearing their share of the burden of doing noncombatant military service. The Mennonite Church has never made any such pretensions. Believing, as we do, that the Bible is against war we, as followers of the Prince of Peace, can not consistently have any part in aiding or abetting war in any form. That is why we can not have any part in even noncombatant military service and make no pretensions to bearing any part of the burden in supporting the war. **But—**

We are resolved to carry MORE than our share of the burden when it comes to caring for the needy and alleviating the sufferings brought on by the war. Our creed, so far as it applies to burden bearing, is correctly stated in Gal. 6:2, 10. As the war advances the sufferings will come nearer our doors and opportunities for giving relief will be multiplied. Even after peace will have been declared and the minds of people will have been diverted to other channels there will be broken hearts to bind up, desolate families to cheer on their journey of life, vice and ungodliness to combat, starving multitudes to feed, millions of perishing souls to enlighten with the Gospel of salvation. No one in whose heart the love of God waxes warm will turn a deaf ear to the shrieks of wounded soldiers, the cries of widows and orphans, the moans and groans of poverty-stricken multitudes, the blood of many an Abel which cries to God from the ground, the voice of many millions who are perishing without a knowledge of the Christ who came to save. To turn a deaf ear to the distresses of a suffering world and live in luxury and ease under such circumstances is sin against God, a crime against man, a calamity to every soul wrapped in such God-dishonoring and man-destroying selfishness. Brethren, save all you can. Before this dreadful war is over you will need every cent of it to help the needy and to assist in bringing the Gospel to the lost.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

EVIDENCES OF THE NEW BIRTH AND TRUE CONVERSION

By A. K. Kurtz.

For the Gospel Herald.

It is admitted by all believers that man in his natural state cannot inherit eternal life; that in the fall that blessed inheritance was lost; but that God life that was received from God by Adam was not totally extinguished or lost, else man in his natural state could not be prevailed upon to accept the truth as it is in Christ Jesus. So there is in man a something which responds to God's love, and in the new birth man is created anew; he is quickened, brought to life, man becomes a new creature in Christ Jesus, which we call conversion. This change does not take place without it being noticed in the life of the person that experiences the change.

It is termed in scripture as "A change from death unto life," "from the power of Satan unto God," "from darkness to light," etc. The world with all its pleasure loses its charms because of the greater felicities experienced in the heart by the shedding abroad of God's love there. Doing the will of God becomes our meat and drink, and the fellowship of God's people our greatest pleasure. The Sabbath school, the church, and prayer meeting are our entertainments.

When we notice the life of many professing Christians we fear they do not measure up to the Bible standard of true conversion or a holy life. And yet the Word of God teaches plainly that without the new birth or holiness no one can see the Lord. Jno. 3:3, 5; Heb. 12:14.

If some benevolent man would offer a fine home to all such as had no home they could call their own, on conditions that required self denial, there would be no lack of efforts put forth to gain this home. Now God promises many things, but all conditionally; and these conditions require no great skill or wisdom, only obedience and self denial. The blessings we receive far surpass all the self denial God requires of us.

We believe there are some who would like to enjoy a higher standard of the Christian life but fear to make the consecration of Rom. 12:1 for fear that God would give them a hard place in His service. But the spirit-born believer has no fear of this, because the love of God constrains him to make this consecration, knowing that God calls no one to any service that is not a pleasure for him or her to fill. Thus blessing after blessing follows the faithful in God's service, that the reluctant and timorous believer never experience.

Smithville, Ohio.

THE HIGHER CRITICISM AND THE NEW THEOLOGY

By J. Horsch.*

A Religious Revolution.

The New or modern Theology, popularly known as the Higher Criticism, has superseded the old theology in most of the leading theological schools of the United States and Canada. The theological departments of the prominent universities, as well as many seminaries, have exchanged the old theology for the New.

What is the New Theology? There are those who tell us that it is in essence a reconstruction or re-statement of the old theology, — the old truth in a new form. But it is a noteworthy fact that not a few of the modern theologians have severely criticized and openly denounced certain teachings of the old faith. Many, for example, consider the scriptural doctrine of the vicarious atonement of Christ morally objectionable. In this and similar ways they recognize the fundamental differences between the old and the new teaching Many exponents of the modern religious views admit with commendable frankness that the change from the old to the New Theology amounts to a revolution, the differences being of the most radical nature. One of them has written a book worthy of notice on *The Religious Revolution of Today.*

An honest inquiry into the question before us will lead to the discovery that

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the New Theology is not a mere restatement of the old doctrines of the Christian faith. The differences between the old and the new are of a most fundamental character and consist not so much in the form or appearence as in the real substance and content. The New Theology is not a reconstruction of the old; it is a new faith coming in the guise of the old.

The Origin of the New Theology

The originators of the New Theology were men who did not accept the Christian doctrines as laid down in Scripture. They took upon themselves the task of formulating new doctrines which were to bear the old names but did not have the old meaning and significance. The nature of the new doctrines was to be such that they would be acceptable to "the modern mind."

The man who in a special sense may be called one of the fathers of the New Theology is Albrecht Ritschl, professor in the University of Leipzig in Germany. He invented and formulated a number of new doctrines, using the old expressions and in some instances closely approaching the old doctrines. His principal work treats of the Atonement. To the superficial reader Ritschl's doctrine of the Atonement may appear much like the old doctrine of the Scriptures, but it denies the cardinal points of the vicarious sacrifice of Christ and the efficacy of the Blood; it is, in fact, a masterpiece of imposition. Similarly he and others who felt themselves called to do so substituted new teachings for the doctrines of the deity of Christ, the inspiration of the Scriptures, etc. The new doctrines come in the old garb; they bear the old names and have the old expressions, but their content and meaning differ radically from the old doctrines. In fact, there is far less difference in form and appearance than in substance and content.

A Counterfeit.

In the systems of Ritschl and other representatives of the modern religious liberalism it is a leading principle that the old words and names should be used with the new meanings; in other words. the new thoughts and opinions should be clothed in the old expressions. Christian doctrine was to be changed in substance while the semblance of the old doctrines should remain. It must be admitted that Ritschl succeeded to a remarkable degree in his attempt to give the new doctrines a Christian appearance — to hide the denial of the old faith under an evangelical cloak. He was a master in the art of intellectual jugglery.

After the manner of counterfeiters Ritschl minted the new coin which, though in form closely imitating the old, was made of quite different material, and the minter had no authority for his undertaking, except such as he usurped. The new doctrines were founded neither on Scripture nor on science. This counterfeiting enterprise enabled the New Theology to enter the church stealthily. Ritschl insisted that his students be cautious in spreading the new doctrines, even under the old guise. The deception was not readily recognized, for, as already said, at first glance the new coin seemed to be genuine.

A Remarkable Admission.

At times we hear some one making the objection that it is narrow and uncharitable to speak of the New Theology as a counterfeit, since this designation places the modern theologians in an unenviable light. No one is asked, however, to accept this opinion on the testimony of any one who stands for the old religious views. A prominent representative of the New Theology in America, Professor Gerald Birney Smith, of the theological department of the University of Chicago, in a book on *Social Idealism and the Changing Theology*, frankly admits that the modern theologians have been guilty of deception. The modern critical methods, he says, lead to changes in the realm of Christian doctrine, and this sometimes results in the tendency "to abound in skillfully devised ambiguities which obscure rather than reveal the actual content of the theologian's thought." This author criticizes those who in their doctrinal statements give room to "the spirit of intellectual juggling" and "smuggle in new meanings under familiar labels." It is wrong, he says, by "ingenious juggling" to make the new critical conclusions resemble the older views. Professor Smith thinks, modern theologians should not attempt, by using the old words and phrases, to leave the impression that they defend the old doctrines. If they, for example, do not accept the biblical doctrine of the Atonement, they should not, by ingenious deception, make it appear that they do. He is of the opinion that they should frankly admit their rejection of the old scriptural doctrines. On this point we heartily agree with him.

An example of intellectual juggling is found in the fact that some of the New Theology men deny both the pre-existence and post-existence of Christ (i. e., His existence before His coming into the world as well as His present existence), but nevertheless speak of the Christian's fellowship with Him, of the strength derived from such fellowship, of His eternal presence, etc. But if Iesus was merely an enlightened Jew of Palestine, as they assert, they might with as much right insist on fellowship with Paul, or Martin Luther, or Socrates. The New Theology idea of fellowship with a departed person is even more unreasonable than the Roman Catholic doctrine of the invocation of or prayer to the saints. Romanism teaches the immortality of the soul while the doctrine of immortality is openly questioned and doubted by the New Theology, as may be shown elsewhere.

Professor Smith does not mince words, it is true, in his denial of the Christian fundamentals. The question presents itself, however, whether those whom he criticizes as intellectual jugglers are, from his own point of view, after all so much to blame. Clearly he is one of a class of radical modern liberalists who frankly deny and sometimes denounce the old doctrines and advance new teachings under the name of Christian theology. Whether the radical liberalism, as represented by Professor Smith, is also a counterfeit in so far as it claims to be Christian theology, is a pertinent question whch may be considered elsewhere.

(To be continued.)

THE POWER OF THE TEMPERATE LIFE

By Mollie Schrock.

For the Gospel Herald.

Paul says, "And everyone that striveth for the mastery is temperate in all things." So then if we do not live a temperate life we show that we are not truly striving for the mastery.

"Temperance is the moderate use of things useful and the total abstinence from things harmful."

Two fruits of the Spirit are love and temperance. If men would love God as they should they must be temperate.

People may be temperate in many ways. It is wrong to eat too much or dress too gaudily or do anything that is forbidden in the Bible.

Flanagan, Ill.

A TRIBUTE OF RESPECT

By a Sister.

For the Gospel Herald.

It is now a little more than a year,
Since occurred the things recorded here.
We attended the services night by night,
In a church where Light was shining bright.
But round about was darkness drear,
And wrongs, great wrongs shown by the light.

Two families planned how they might go,
They went to hear. Conveyed by wagon, for
Roads were bad part of the way, and know,—
You who would not go in such conveyance—
In settlements of our people which are new,
Such meetings we attended are all too few.

So sleepy and tired were the children; they plead
They might stay at home and go to bed.
Alone they would not, so their mother said,
"If Aunt Lucy is with you, you'll not be afraid,
And Esther and Pauline will come, if they may,"
But Freddie would rather go with us than stay."

The brother, who with us was planning to go
Said, "Uncle Mosie has asked to know
If he might go with us; he wants to hear
The message our brother is making so clear.'
("Uncle" and "Aunt" Banks referred to above,
Are colored people we have learned to love.)

In the South you know, laws are made—
And by us, these should be obeyed.
Those colored sheep must have another fold,
At least, so the native white people hold.
The old colored man was a minister true,
And scarce we know what we should do.

But the old colored man was taken along;
Was told he might hear, both in story and song.
Although he might need to stay out of sight
In an ante-room to the minster's right.
The door was left open, that he might hear
Words that would bring him comfort and cheer.

A dear brother, of the church having oversight,
Could not consider such treatment right,
But motioned move over—to some of the men
Stepped into the ante-room a moment, then
Brought in to the rest, our old "Uncle" Banks.
Who silently breathed to God his thanks.

Then the brother spoke, and the listeners heard
Something they knew was God's own Word.
How Peter said, "Of a truth I perceive
That God is no respecter of persons:
But in every nation he that feareth him,
And worketh righteousness, is accepted with him."

'Twas said with a smile, no comment given,
But the smile reflected the light of heaven.

Since then, "Uncle Mosie" has passed away,
And for him, now the battle is done.
May we press on, till ours are won!
With others who know him, still we pray,
That God may see how great the need
Of the brother still the flock to feed,
And to guide, those now so sorely tried
That they, in the faith, may true abide.
Then some glad day, on another shore
We may meet again to part no more.

Smithville, Ohio.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

ORPHANS' HOME LETTER

By F. I. Smucker.

For the Gospel Herald.

Bro. Metzler's speech has not improved much since our last letter, but otherwise he seems to be doing fairly well. He enjoyed a visit from Sister Clara E. Steiner of Pandora, Ohio, last Saturday.

The children and workers at the Home will surely have reason to long cherish "sweet" memories of Bro. G. J. Yoder of Meridian, Idaho, for his annual donation of 40 gallons of extracted honey which was received a few days ago, freight prepaid. Many thanks, brother.

The children also enjoyed—and the workers too—a treat of ice cream supplied by Bro. and Sister John H. Smucker of Tiskilwa, Ill., who were at the Home a few days and made themselves useful helping along in the work.

Bro. Jesse S. Kehr of Goshen, Ind., was here a week ago and took along home a nine year old boy. Who would be interested enough in a loving 8 year old girl and her brother of three to take them and give them a good home and Christian training? We would urge our friends who have received fruit jars to fill for us to start them back as soon as possible, as it takes such a long time for freight to go through. Will you remember us and the work here by your prayers and your pocket books as well?

Sept. 22, 1917.

INTERCESSORY PRAYER

(Extract from a missionary sermon by Jacob A. Heatwole, June 10, 1917, as reported by J. H. Shank.)

Paul went praying. And I tell you what we need today is prayer. I want to read what some folks have said about prayer. [illegible] Parson of China, said that the Church needs a hundred times more prayer. I believe it, I do. You know Jesus said, "Pray ye" before He said "Go ye," and I believe it is more important for us to pray than it is to go. It is important to go, but as we go, we want to go praying and those that stay, want to stay praying for those that go. Real intercessory prayer. I tell you we need more heart agony. And when I speak of heart agony, I don't mean mental agony; I mean that real down deep in the heart is a burden for the lost. You know they are lost and doomed to eternal destruction, and when they die they are lost without Jesus Christ, without God, and without hope in the world. And why shouldn't this sink down deep in our hearts? It seems to me we ought to spend all our leisure time praying and I believe the credit and crown and the stars go to those that pray. God needs praying people. The Church needs praying people. Spend more time upon your knees.

Let us be earnest. Let us be at work. Be an intercessor. Give what you can, and if God says "go," won't you go? Pray and go. That is what Jesus commanded. "Pray ye therefore the Lord of the harvest that he may send"—and if He sends you, then go and teach all nations, that they may shine as stars in your crown.

La Junta, Colo.

A VISIT TO CONGREGATIONS IN WEST VIRGINIA

By L. J. Heatwole.

For the Gospel Herald.

The writer in company with Bros. Wm. M. Heatwole and P. X. Heatwole and wife, left on the morning of Sept. 12, 1917, for a six days' visit to the congregations in West Virginia. The journey of eighty-six miles from Hinton, Rockingham Co., Va., to Job, Randolph Co., W. Va., including several stops by the way, was made by automobile in about nine hours, reaching the cottage home at the Job Mission at 3.30 P. M., where Bro. and Sister Benner were awaiting our arrival.

After some earnest consultation with the ministers, R. L. Smith and R. W. Benner, and deacon F. W. White at an early hour the next morning, the matter of calling a brother to the ministry was decided on and plans made for taking a counsel of members.

Public services were held each evening, at the Mission Chapel while on the 13th and 14th full time was given to making house to house visits to members of the Job, Middle Mountain, Dry Fork, Stringtown, Whitmer and Horton congregations, when with a few exceptions a full expression of peace and the desire to partake of communion was given, and a unanimous voice obtained for the ordination of Bro. Jasper W. Smith to the ministry.

On Saturday the 15th a baptismal

service was held at 2 P. M. when two converts made the good confession and were baptized in the river near the Mission Chapel; when at the time of the evening service, worship preparatory to communion, and the ordination of Bro. Smith to the minstry was conducted.

By Sunday forenoon an unusually large concourse of people and members assembled for the annual sacramental meeting, which in evidence of the interest that the people in this section take in the feature of worship expressed in the emblems of Christ's broken body, His shed blood and the ordinance of feetwashing.

In the afternoon following the communion the services at Job, our party journeyed eastward twelve miles across the Alleghany mountain to the Mennonite Church at Roaring Run in Pendleton county, where an evening service was held that was largely attended, and where Bro. Jasper W. Smith also took part in the service with the writer.

Leaving behind us many well-wishing brethren and sisters who bade us God-speed, we started homeward from this point on the morning of the 17th.

Dale Enterprise, Va.

BUDDHISM TRAILING CHRISTIANITY

In a most interesting article in the "World Outlook" Mr. R. S. Spencer describes the fight for life of Buddhism in Japan and notes numerous particulars in which they have adopted the methods of Christianity. For the benefit of our readers and particularly those who are interested in our Japanese mission work we hereby reproduce in a condensed form some of the particulars this author mentions by which "Buddhism, with Bismarckian strategy is trying to cut out Christianity by adopting all its forms that are attracting the Japanese, and using all of its methods that seem efficient, to strengthen the faith that is attacked."

The Christian Sunday is being observed by many if not all of the Buddhist sects in a special way, with preaching and other services in imitation of the missionaries. Even street meetings are held and "trail hitters" are invited.

Christmas has a revival in the birthday of Buddha, celebrated on April 8, when such pleasing customs as the giving of gifts have been introduced.

There is a Young Men's Buddhist Evangelistic Association, and they hold meetings in Asakusa.

There is also a Young Men's Buddhist Association which faithfully follows the Y. M. C. A. and attempts to plant a branch association everywhere it goes.

The most interesting instance of copying Christian methods is to be found in the establishment of the Buddhist Sunday school system, dating from 1915. In December of that year after two months of organized effort there were 680 schools with 110,000 children. By April, 1916, there had been organized 800 schools with an enrollment of 120,000 children. Not only have they adopted the Sunday school idea in itself but much of the very organization too. They have the cradle roll, the beginners' department, the primary department, the intermediate department, the senior department, the nurses' class.

The same fact is in evidence in literature. A. W. M. S. issued in February a Sunday school magazine with the picture of George Washington, the hatchet, cherry flowers, etc. Two months later there appeared from Buddhist sources an almost identical copy of the magazine produced by the same publishers, having the same George Washington on the cover and in every way defying immediate detection.

Buddhism has also seized Christian hymns and copied them almost word for word. "In Wesley's great hymn, 'Oh, for a thousand tongues to sing,' there is scarcely a change. The very familiar Sunday school hymn, 'Jesus loves me, this I know,' is naively modified to read, 'Buddha loves me, this I know,' and sung just as joyously and unmusically by the little Buddhist Sunday school children as its counterpart is sung by the children in Christian schools."

It cannot be said with definiteness whether there has likewise been an accommodation in doctrine, but the preachers of the Shinshu sect are declaring: "Salvation through the grace of Mida. Believe in him, trust him, call upon his name, viz.: Zamu Amida Butsa—he will give you power unlimited, wisdom divine and life eternal in his Western Paradise."—Evangelical Messenger.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Should we as parents encourage the children to play games that are sometimes called "innocent" games?

B. M. K.

Children should have time to play. It is their nature to be playful. One of the first things noticed in a child is that it will be playing with its hands or something that is given it for that purpose. It has always been a question with me, however, as to whether it is best for us to encourage the children to play games that were used by the world in gambling. Checkers are sometimes found in the cigar store where the boys play for the cigars. For that reason I feel that it is a game that does not belong to a Christian home. Dominoes are also used in gambling, and should find no place in our homes, yet we have noticed the little ones on the floor in some of our homes using them for playthings. Croquet is a very popular game and is found in many of our homes, but just how much good has been brought to our homes through it is a question, if any. When it comes to getting physical exercise there can't be a great lot received in playing croquet, and very often quarrels are numerous where this game is played because some one is blamed for not being honest. Figmill is found in some of our homes and the long winter nights are spent in that way.

All the games mentioned are looked upon by some people to be innocent, and are in themselves; but is it not true that they may end in something that is not so good? Euchre parties, we are told, are sometimes held among some people who profess to be the children of God. They say they play for pastime, yet it is possible that many professional games come from the parlors where euchre was played for pastime.

In our schools they tell us they must have exercise (which is true) but would it not be better to walk several miles each morning before breakfast, as a certain teacher did for his health, than to spend time playing games that only children should be engaged in? Ball is wonderfully popular. Many people watch the papers and know all about games played many miles away. As some people know all about the markets, others all about politics, so some people know all about the ball games of the day.

Paul said he put away childish things after he became a man. Should we not do the same thing? Well, says some one, who should be the one to tell how old the child should be before he should put away childish things? "Let everyone be fully persuaded in his own mind." When boys are old enough to be men on the farm or in the shop they ought to be nearing the time when they will begin to put away childish things. When girls are able to do the work of a woman in the home they should be about old enough to be changing their childish ways to more womanly ways.

Games, like many other things, are things that we parents should direct the children in so that they may get the kind and play the games that the least harm can come out of.—J. M. K.

Call unto me, and I will answer thee.—Jer. 33:3.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE CHRISTIAN FAMILY

By Oliver H. Zook.

For the Gospel Herald.

IV. The Children

Not all homes have children. Whatever may be the reason for this need not be discussed here, but one thing is sure: children are priceless jewels—God's greatest natural blessings—and homes that are childless cannot possibly be as happy and bright as where the ring of childish voices and the patter of little feet are heard. Pure as the driven snow, innocent as the lambs at play, they bring happiness and sunshine into the Christian home as nothing else earthly can. Wealth and pleasure can in no way be compared with them. They stand absolutely in a class by themselves. And when we stop to think of the great responsibility of parents bringing them up in the "nurture and admonition of the Lord," when we realize the grave possibility of their going astray, it makes the anxious parent sometimes tremble before God, and many are the prayers that should ascend to the throne of grace in their behalf. The apostle Paul in Eph. 6 speaks to them before he speaks to the parents, showing that God values very highly a cheerful, voluntary obedience because of His Word, rather than stern parental discipline.

It is true that discipline is necessary, but the thought seems to be that where obedience is rendered voluntarily, because of love, the promise of long life and, I think we may add, much greater happiness is given.

Few admonitions are more needed in one day than those addressed to the children in Eph. 6:1-3. Reverence, obedience and honor from children to parents seems to be growing less and less. Prophecies, especially those of the apostles (Revelation, Matt. 24, etc.) point out definitely that children will, in the later times, have less regard for parental authority. The tendency in this age is more for parents to obey the children than the children the parents. Disrespect of children for parents and disregard for parental authority are causes of untold suffering and mischief, the children themselves being usually the chief sufferers. We know of cases where children rule the home and parental authority has become almost extinct Children of this type will certainly pay dear for their disrespect and disobedience. This condition shows great weakness on the part of the parents. God will hold such parents responsible for such lack of authority and discipline. Children who grow up under such conditions are usually the church members who are continually causing trouble. Not having been taught the sacredness of submission and obedience in the home, it seems hard for them to render willing obedience to the Church.

We repeat, parental responsibility in bringing up children is very great. Their eternal destiny is at stake. Children soon learn that by much coaxing or loud crying they finally win out and get what they want. Parents should be careful in what they promise or forbid their children to do. If a promise is made, by all means keep it if possible. If not possible, explain it to the children.

If children are forbidden to do something you do not wish to give or allow and you refuse their request, do not allow them to coax or plead or cry for it.

Children will learn to respect parents far more when the parents make their word good than they possibly can when parents promise and do not keep their word. Children must be TAUGHT and TRAINED. It is the parents' duty to do this and the future good or evil of the child depends on how well the parents do their part. Parents are supposed to know what is best for the child. **Make your word good,** but with it all remember that some day you will have to give account of your stewardship at the judgment bar of God.

Next week, **"Parental Interest in Children."**

Belleville, Pa.

LOYALTY OF YOUR CHILDREN

There is hardly a mother of average intelligence, I am sure, who does not try to protect her child from companions who are coarse, untruthful, insincere; from bullies and braggarts; from children who are bad-mannered or ill-tempered, says Laura Spencer Portor in "The Mother's Magazine" for September. A brief association with such influences even for a few hours a day in school or the playground is harmful. If a mother lets her child associate for only half an hour each day with an influence that is detrimental she has evidence enough in hand to see how easily her child is influenced. She sees the real danger and she takes steps at once to counteract the unlovely influence and to break the harmful relationship or to remove the child from the association which plays upon him harmfully. And she is, as we all know, most wise to do this; most wise to have a care in a matter of such grave importance.

Yet I have known many mothers who, though so careful in all these more obvious matters concerning the proper companionships for their children, neglect incredibly the more subtle companionships; mothers who, without protest, or for that matter without realization, allow boys and girls to come constantly under the harmful influence of unloveliness, untruth, insincerity and vulgarity, in companionships and relationships which are perhaps the most lastingly important in the child's life—home surroundings. She has been careful to see that the child has no bar companions, but she has failed to realize that the home influence is by far the greatest of them all.

The occasional association with a bully or a braggart undoubtedly has its influence, but it may not be a very lasting one. But the daily, hourly, subtle powerful influence exerted by the child's home surroundings, you may rest assured, will play upon him as nothing else in the world will.—Sel.

OLD-FASHIONED MOTHER

Thank God some of us have an old-fashioned mother. Not a woman of the period, painted and enameled, with all her society manners and fine dresses, white jeweled hands that never felt the clasp of baby fingers, but a dear, old-fashioned mother with a sweet voice, eyes into whose clear depth the love light shone, and brown hair threaded with silver, lying smooth upon her faded cheek. The hands, worn with toil, gently guided our steps in childhood and smoothed our cheeks in sickness, ever reaching out to us in yearning tenderness. Blessed is the memory of an old-fashioned mother. It floats to us like the beautiful perfume of some wood blossoms. The music of other voices may be lost, but the enchanting memory of hers will echo in our soul forever.—Carbon Advocate.

"HE IS FAITHFUL THAT PROMISED"

Every promise of Scripture is a writing of God, which may be pleaded before Him with this reasonable request: "Do as Thou hast said." The Creator will not cheat His creature who depends upon His truth; and, far more, the Heavenly Father will not break His Word to His own child. "Remember the word unto Thy servant, on which Thou hast caused me to hope," is most prevalent pleading. It is a double argument: It is **Thy Word,** wilt Thou not keep it? Why hast Thou spoken of it if Thou wilt not make it good? Thou hast caused me to hope in it; wilt Thou disappoint that hope which Thou hast Thyself begotten in me?—C. H. Spurgeon.

Sunday School

For the Gospel Herald.

Lesson for Oct. 7, 1917.—Psa. 85, 126

PSALMS OF DELIVERANCE

Introductory.—The times about the return of the Jewish remnant from the captivity in Babylon are full of interest to the Bible student. The causes of the captivity are well defined in the Scriptures. The persistent wickedness of the vast majority of the people of both of the Israelite kingdoms, especially their shameful idolatry, led to their being taken captive to the land of their enemies. After seventy years, as had been foretold (Jer. 25:11, 12), in accordance with the decree of Cyrus, some fifty thousand persons returned to the land of Judea and rebuilt the city of Jerusalem, rebuilt the temple, and established the worship of Jehovah according to the law of Moses. The kingdom was not at his time restored to the house of David, and the ten tribes were not restored to their own land. At no time during the period of the restored occupancy of Palestine were the Jews in undisputed independence. They exercised limited authority over their own affairs, but always by the sufferance and permission of one foreign power or other. All this was divinely planned and arranged for that the Messiah might be born under the law and in the land of promise. There were many promises of Jehovah to His people that were not fulfilled in this restoration (Jer. 23:5-8), for example), but the restoration in the days of Ezra and Nehemiah may certainly be regarded as a type and and earnest of the greater restoration yet to come.—J. A. R.

Psalm 85.—As we read this psalm we are impressed with two things: (1) the goodness of God; (2) humble petitions.

The psalmist recognizes the friendship of God for Israel, even tho the land and nation had been in sore distress. But in this case, as in all other cases of human iniquity and distress, it is the sinfulness of man, not the unfriendliness of God, to which must be attributed the cause of disaster. Because of the iniquity of Israel the nation was delivered into the hands of the enemy. As soon as there were any manifestations of penitence the Lord led them back again. Here the acknowledgment on the part of the psalmist: "Lord, thou hast been favorable unto thy land: thou hast brought back the captivity of Jacob. Thou hast forgiven the iniquity of thy people. The goodness of God is manifest in his promises." So the psalmist looks forward with confidence and says: "Surely his salvation is nigh them that fear him. . . . Mercy and truth are met together . . . Truth shall spring out of the earth; and righteousness shall look down from heaven . . . . The Lord shall give that which is good . . . Righteousness shall go before him; and shall set us in the way of his steps." Though the iniquity of man often hides the fact, it is a fact nevertheless that "the whole earth is full of his goodness."

It is not strange, therefore, that the psalmist should send to the Throne this fervent prayer: "Turn us, O God of our salvation, and cause thine anger toward us to cease. . . . Wilt thou not revive us again? . . . . Shew us thy mercy, O Lord, and grant us thy salvation." No man, in this spirit of reverence, ever offers such a prayer without bringing to his relief the goodness and power and mercy of God. It is a heart overflowing with gratitude, a tongue devoted to His praise, a mind fixed upon Him, a faith unfeigned and confidence unshaken. Reader, does this describe your attitude towards God?

Psalm 126.—As we read over this psalm we are reminded of what was written by another inspired writer: "Rejoice in the Lord alway; and again I say, Rejoice." The key-note of the other psalm was **reverence**; of this one, **joy. These** are two of the leading characteristics of the children of God. "We were like them that dream," was the psalmist's description of their feelings when once they realized the goodness of God in bringing them back to their own land. As with Jacob of old, the news was "too good to be true." The devil has deluded many people with the thought that while it is right that people should aim to go to heaven when they die that the road which leads there is very dreary and unsatisfactory and strewn with many sorrowful experiences. We would not deceive ourselves with the thought that the journey heavenward is one unbroken record of joy. There is too much sin in the world to expect anything like that. But we insist that this world would be infinitely more wretched and unsatisfactory than it is if it were not for the sunshine of heavenly grace to lighten up the pathway of those who choose to walk in His light rather than in the dark and forbidden paths of sin. "The Lord hath done great things for us; whereof we are glad." Brother, look up. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—K.

Through him we both have access by one Spirit unto the Father.—Eph. 2:18.

Our Young People

TRUE GREATNESS.—Matt. 20:20-28; Phil. 2:1-11

Topic for October 7

"He that humbleth himself shall be exalted."

THE STUDY HOUR

I. The Topic.—Greatness is a theme that almost everyone has considered. But much of what is called greatness by men is only some ponderous display of self-exaltation. Self-exaltation is that act of stealing the credit which belongs to the merits and labors of another and using them for the credit of self. Satan

(Concluded on page 286).

is the chief of all such standards of greatness. All who are puffed up in their attainments are the followers of this prince of darkness.

Greatness is not a denial of what we are, but a laying down of all claims of honor for what we are that we might give ourselves to the business of bringing blessing to others who are needy. Jesus laid aside the honor that was His in glory to put on the robes of service among men. His greatness in the world did not consist in what the world recognized in Him and gave Him credit for, but in what He did for the world in serving them with the best of service possible. Jesus rejected the offers of world honor and took up the path of humiliation, because in that His true self was expressed. To the extent that we serve do we really live in the atmosphere of truth and greatness. As far as we live for self, so far are we living in falsehood and ignominy.

An embezzler is always regarded as abominable to good government. How much more abominable is he who takes the gifts of life that have fallen to him from God and appropriates them in making a name and place for his own ends. Yet the greatness of much of earth's men of reputation is the greatness of embezzlement. Our property, our intellect, our body, all is from the hand of a giver. With these we will only be great as we allow the self principle about us to be used to serve with what has been entrusted to us in a way of faithful service in harmony with our Creator's design. It is impossible to do this without an utter denial of self and a following after the example of our Master in crossbearing and reproach from those who knew Him not.

PERSONAL THOUGHT

Let us help each other to keep our place in the path of humble service. Do not let us give honor to each other which belongs to God. Let us not set snares for our feet by seeking the applause of men.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Great.**
2. Discuss Our Motto.

For Young People—

1. Humility in True Greatness.
2. Serving Others.
3. The Shame of Seeking Honor for Ourselves.

For Older People—

1. A Name Given of God.
2. The Sham of World Glory.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, SEPT. 27, 1917

Field Notes

Bro. S. G. Shetler of Johnstown, Pa., is conducting an interesting series of meetings at Elton, Pa.

An appointment was made for Bro. Amos Kolb of Spring City, Pa., at Perkasie, Pa., on Sunday evening, Sept. 16.

Bro. I. Z. Hertzler of Belleville, Pa., spent the greater part of last week in the Publishing House, on business matters.

An interesting mission meeting is reported from West Liberty, Ohio. It was held Sept. 15 at the Oak Grove Church. Report later.

Bro. Enos F. Hartzler of Marshallsville, Ohio, recently closed a series of meetings at the Glade Church, Garrett Co., Md., with five confessions.—M.

Bro. Abram Metzler of Martinsburg, Pa., is expected to begin a series of meetings at Gortner Union Church near Oakland, Md., on Saturday evening, Oct. 13.—M.

Bro. Aaron Loucks of Scottdale, Pa., filled appointments at Blooming Glen, Pa., on Sunday morning, Sept. 16, at Line Lexington in the evening, and at Franconia on Monday morning.

The congregation worshiping at the Oak Grove Church, Garrett Co., Md., is looking forward to a series of meetings to begin Oct. 2 in charge of Bro. S. H. Miller of Sugar Creek, O.—M.

Communion services have been announced to be held at Springs, Pa., on Sunday, Oct. 14. Bro. S. H. Miller of Sugar Creek, Ohio, is expected to be with the congregation at that time.—M.

Bro. A. M. Eash of Chicago spent prayer meeting night, Wednesday, Sept. 5, with us. Gave an excellent talk to inspire devotion and prayer. We were glad to have him with us. Come again.—S. M. Kanagy.

Bro. Oscar Hostetler of Topeka, Ind., spent Sunday, Sept. 16, with the Bowne congregation, Kent Co., Mich., and conducted the services Sunday morning and evening; also Bro. Hostetler was accompanied by his son Runal.—S.

Bro. J. H. Mosemann of Lancaster, Pa., spent a few days recently at the Swamp Church near Shelley, Pa. He filled appointments there on Sunday, Sept. 16, and on Monday and Tuesday following. Sunday evening he filled an appointment at Souderton.

Harvest meetings were held at Souderton and Perkasie, Pa., on Saturday, Sept. 15. Bro. I. F. Swartz of Blooming Glen filled the Souderton appointment in the afternoon and Bro. J. C. Clemens of Lansdale performed a similar service at Perkasie in the evening.

The brotherhood at Springs, Pa., were favored with a sermon by Bro. Peter Unzicker of Tuleta, Tex., on Sunday, Sept. 9, and by Bro. Howard Stevanus formerly of the Springs congregation, but now of Selkirk, Ont., on Sept. 16, and expect Bro. Wm. C. Hershberger of Johnstown, Pa., to preach Sept. 23.—M.

Bro. S. E. Allgyer of West Liberty, Ohio, is expected to conduct a series of meetings at the Thomas Church near Hollshopple in the near future.

The Brethren Daniel Kauffman, C. B. Wiens, C. A. Brilhart, C. H. Brilhart and their families were welcome worshipers with the Schellburg congregation last Sunday morning. Bro. Kauffman preached to a small but attentive audience. Come again.—C. A. G.

As noted in the announcement from Harrisonburg, Va., Bro. J. B. Smith is to cast his lot with the Eastern Mennonite School soon to start at Harrisonburg. May God richly bless him in his labors in this new enterprise. Many are the prayers ascending to God that this new school may be a positive strength in the cause of Christ and the Church.

Minister Ordained.—On Saturday evening, Sept. 15, 1917, by the unanimous voice of the congregations of West Virginia in Randolph and Tucker counties, Bro. Jasper W. Smith was ordained to the ministry, Bishop L. J. Heatwole officiating. The urgent demand felt for some time for an increase in the minsterial forces for this field, had led the Virginia Conference and the Church to authorize this step. May the Lord's blessing go with the work and may the brother who has been called be sustained by the prayers of a united church.—H.

Correspondence

Minot, N. Dak.

Dear Readers, Greeting:—On Sept. 9 we held our council meeting. Peace and harmony with a desire to commune was unanimously expressed. Communion is announced for Sept. 30.

On Sunday, Sept. 16, Bro. Mast will be with the congregation at Wolford and on Sunday, the 23rd, with the brotherhood at Spring Valley M. H., Baden, N. Dak. Will you remember the work in North Dakota and eastern Montana in your prayers?

The brotherhood at Bloomfield, Mont., is still without a resident minister, and sometimes the monthly appointments are not filled because of some hindrances. Can we who always have the opportunity of assembling and listening to God's Word each Lord's day feel the opportunity we have over such as have not and make use of same by attending and remember those who can not in some way and if it s only (?) in prayer.

Since noticing the report of our dear brethren sent as a committee from General Conference to the authorities

at Washington, D. C., and how we as a people are and have been favored, because the principles taught by our dear Church, should we not have a greater zeal for the cause of Christ and put forth more effort to make the doctrines of Christ known to the world—both by precept and example?

This morning on receiving the Gospel Herald I noticed in the second editorial—"Zeal more than talent, counts for efficient service." Oh! how glad I felt for that, how often we find a nugget just when we need it if we look in the right place. "In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6) means what it says.

Threshing is about over; yields of grain not large; quality good, prices high. Weather continues dry with the exception of some local rains. The turn from bright green to paler shades on vegetation tells us that another season of the year is at the door. No doubt many are more or less dreading the winter approaching because of lack of food and raiment to meet the actual wants, and many poor families hardly able to obtain bread because of prevailing high prices, caused largely by the great war. There are many ways in which we can help the needy, and should help without passing it through organizations connected with the war machinery.

"Ponder the path of thy feet, and let all thy ways be established" (Prov. 4:26).

With request of your prayers in our behalf, I close. L. S. Glick.

Sept. 15, 1917.

Peabody, Kans.

(Catlin congregation)

The Lord is still blessing us with crops, health, and the privilege of worshiping Him in peace. We know not what lies in store for us, but let us live moment by moment. "As thy days so shall thy strength be."

We were very pleasantly surprised at the opening of Sunday school on Sept. 2 to have Bro. and Sister S. G. Winey, our missionary farmers at the Sanitarium, drive in and worship with us morning and evening. At the evening session Bro. S. gave us a general outline of the work done on the farm. This was very interesting. Sister S. also gave us a view of her part in the work. Both expressed a keen desire to press on. We are always glad for a chance to get better acquainted with the proceedings of our mission stations, and it is encouraging to note the financial progress being made there. Let us lend a hand.

On Sunday, Sept. 9, Bro. and Sister Vernon Reiff of Hudson, Kans., our district treasurer, visited us and gave us an interesting talk accompanied by an illustration nicely fitted in with our Sunday school lesson.

In two weeks our reorganization of Sunday school officers will take place, the Lord willing. We desire that all who read this may pray with us that God may direct.

Tonight we had our 30th quarterly Sunday school conference, which is a factor in building up our Sunday school. Many helpful thoughts were presented.

Our Thursday evening prayer meetings still continue, with now and then an open door to a new home. This coming Thursday evening it will be held at our home. Pray with us.

Bro. and Sister Lester Beck are on an extended visit to the eastern coast, visiting places of interest enroute. May God protect and bring them safely home again.

Yours in Christian fellowship,
Sept. 16, 1917. J. C. Swartz.

Kitchener, Ont.

Dear Herald Readers, Greeting:—On Sept. 3 (Labor day) and 4th, many of the Sabbath school workers of our church from this district and throughout the province assembled at this place for Sunday school conference, it being the first meeting of the newly organized Ontario Mennonite Sunday School Conference. All the sessions were interesting and inspiring and despite the busy harvest season the attendance was good. Bro. A. M. Eash of Chicago, Ill., was with us and helped along materially in the work.

The Semi-annual Ministers' meeting of the Waterloo County District met at this place on Thursday, Sept. 13. A number of important subjects were discussed, among which was the military situation in regard to our young brethren of military age. It is expected that the first call for men under the New Military Act will be made before long.

Communion services were held on Sunday, Sept. 16. Bishop Abraham Gingerich was with us for the occasion. About 200 partook of the sacred emblems. Feet washing was also observed at the same time.

The Lord has granted us a very bountiful harvest this year. May we be faithful stewards over the same so that God may be honored and Christ's kingdom extended on earth.

Sept. 17, 1917. G. A. Weber.

Albany, Oreg.

Dear Herald Readers, Greeting:—I thought tonight I would write a few lines. Some are well and some are sick; Sister Burkey is quite low.

Bro. Amos Troyer and Bro. Lemon of Hubbard were at our church. We are always glad to have brethren to come and preach for us. We sold our place in Montana and bought a place in Hubbard. We will move Oct. 1. Mary Bachman.

Sept. 18, 1917.

Hesston, Kans.

Dear Herald Readers:—The Hesston Academy and Bible School opened for the ninth year of work on Sept. 12, 1917. About 75 students have enrolled and a few more are expected to enroll later. While this enrollment has fallen below that of several preceding years in numbers, and we miss some faces which we had hoped to see among the number, yet we are grateful for even so many as reports from other schools show that many have suffered even a greater loss. A gratifying feature of the beginning of this school year is that the character of the students as a whole seems to be exceptionally high.

The first term address was given by Bro. J. D. Charles on the subject, "The Moral and Religious Element in Education." He made very clear the fact that education without moral and especially religious training is far from being real education.

At the first Sunday service of the school year on Sept. 16 the hearts of the students were made glad because of the warm welcome given by those who are at home here. Hearty goodwill and mutual love seemed to be beaming from all faces. The morning sermon was preached by Bro. D. H. Bender on the text, "Make me a little cake first." Bro. J. D. Charles preached the evening sermon following Y. P. B. M. The Sunday school was reorganized with Melvin Landis, Supt.; A. L. Hess, Asst. of the advanced dept.; and with Sister Elhanan Byler. Supt., Keturah Kauffman Asst. of the Primary Dept.

The time of our Thursday devotional meeting has been changed from 3.45 P. M. to 7.00 P. M., in order to give those not connected with the school a better opportunity to attend. We believe this change will prove a blessing to both students and those coming in from the outside as we work together in the meeting.

The brethren Noah Oyer and J. L. Shellenberger and Sister J. D. Charles have been appointed as a committee to arrange the work of the Y. P. B. M.

We desire the prayers of the Church that this school year may result in real advancement of the cause of Christ.

In His name,
Sept. 20, 1917. Estie Miller.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. —I Jno. 3:1.

Let him that is athirst come. And whosoever will ,let him take the water of life freely.—Rev. 22:17.

Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.—Jas. 2:10.

Miscellaneous

POPULAR PERIODICALS

By Allen B. Christophel.

For the Gospel Herald.

A very important problem confronting every individual and the Church is the selection of proper reading matter. There is no lack of literature, both good and bad. The problem confronting us is that of proper selection. The evil, however, is more prevalent than the good.

Much of the progress of humanity and the distribution of Biblical knowledge is dependent upon literature, especially periodicals. Great advances in civilization and religious instruction have been made since the invention of the printing press. A sermon that could be heard by only a comparatively small number of people can be read by thousands if it is printed in periodicals and circulated throughout the country. Events occur in a certain section and within a short time are known to many sections by means of newspapers and magazines. Tracts or Bibles are distributed and Christ is often made known in a manner not possible otherwise.

This seems encouraging. But just as much as there is great good coming from the spread of literature, there is also great evil traceable to the same source. It is said that a noted infidel circulated tracts in a heathen country and missionaries were required to spend great energy and years of prayer to overcome the effects, some of which they never overcame. We are positive that most of the evil conditions existing in the world today have been caused by the publication of news partially true, and by opinions and comments not based upon Biblical principles.

With these conditions in mind we conclude that four things are necessary: (a) Select some literature. (b) Discriminate between good and bad literature. (c) Hold to the good but dispose of the bad. (d) Be prepared to counteract as far as possible the effects of bad literature.

In the world of thought a conflict seems to have arisen between the Bible and Reason (By Reason we mean "science falsely so called," our position in regard to politics, the war, observance of ordinances, or any other questions usually settled by human thought instead of Bible teaching.) Quite frequently the center of discussion hinges about the theory of evolution.

Periodicals may be divided into four general classes: (a) Those adhering strictly to the Bible; (b) Those endeavoring to reconcile Reason to the Bible; (c) Those endeavoring to reconcile the Bible to Reason; (d) Those that ignore the Bible and adhere to Reason. Generally at first establishment periodicals take the first named position but gradually take the steps in the order given, until the last position is reached.

Our attitude towards the first class should be decidedly favorable. It is prepared by men who have in mind only to honor and spread the name of Christ. Their first consideration in solving any problem is the teaching of God's Word. That which is in accordance with His will is given a place; that which is contrary to His will is immediately dismissed. Anything not founded on Bible principles is given no place in the columns of such magazines. In selecting reading matter the Bible should have first place. Following it should be some journal (or a number) that explain and advance it. If by providing such literature, one soul may be influenced to draw nearer to God, the subscription price is a matter of no consideration.

We next consider the last named class. The first consideration of such editors is usually, "what seems" reasonable (?) "How will it correspond with popular opinion?" "Will such an attitude increase or decrease the subscription list?" Science is usually consulted in regard to the cause of things and faith is branded as superstition. Commandments that cause hardships are classed as "notions." Bible doctrines which seem impossible to the human mind are regarded as myths. Eternal existence of the soul is discredited because it does not seem possible to them. The final solution to all questions is found in popular opinion or in courses that seem pleasant and "plausible" and the Bible is regarded only when it coincides with their conclusions. The existence of the earth is explained in the rocks. Such literature is frequently found in agricultural or other journals intended to give information along various lines. In some cases people hesitate to discard a paper which they have found to be unsound because of fear that they will lose the subscription price. If one soul is lost because such literature is found in our libraries, we have paid an enormous price to save the balance of the subscription price, or for our knowledge in agriculture, or other subjects whatever they may be. Such literature should be destroyed.

The second and third classes are very nearly alike. The third class is farther from the truth than the second. In the second class the Bible is usually quoted quite frequently and Reason is also consulted. The two are considered, but the Bible is given preference. In discussing a problem it is made to suit the Bible and if Reason is too unscriptural it is dismissed and God's Word is finally favored. They contend that evolution, for instance, does not contradict the Genesis account of the creation. While God created man they still contend that by selection, heredity and development man has vastly improved himself yet almost hesitating to admit that "God created man in his own image." They even contend that perhaps the creation was by God but a gradual, continual process. They usually end their discussions by saying, "Thus we see that science does not contradict the Word of God but the two blend harmoniously, and science sheds greater lustre upon the inspired Word" In solving a problem, they conclude that we must not be too decided or offense might be cause, but that we should consider both sides of the question. Those publishing such periodicals are in need of sympathy. They are but a step from being in the third class.

Those that try to reconcile the Bible to Reason usually master Reason thoroughly, and then interpret the Bible to fit their conclusions. This is done by wrong applications or wilful omissions of teaching contradicting their "own made" theories. For instance, they say, "When the author of Genesis records the story of the creation he had in mind the scripture which says 'A thousand years, with the Lord, is as one day,' and consequently, it required six thousand years to form the earth." They contain excellent moral and social teachings but remain silent in regard to the cause and cure of sin. They present man as being able to deliver himself from sin, but remain silent about the fact that the "blood of Christ cleanseth us from all sin."

They usually give lengthy discussions of subjects, include a few scriptural quotations, but are careful to stop before anything is said which contradicts their own reasoning. They usually close by saying in substance, "We no longer regard the Bible as in former years. We must take its applications in a more figurative and a broader sense. The Bible does not contradict science and Reason but cannot be explained without these." We contend that such literature is even more harmful than that denying the Bible altogether. These moral and social teachings well discussed, and the reader convinced that these writers are men who really think, the ground is well prepared to sow these seeds of doubt and infidelity. A man polished in manners but evil at heart is more deceptive, and consequently more harmful, than one uncouth in manners, and evil at heart. Likewise a magazine polished in teachings regarding our relations to ourselves and our fellow men, but deceptive spiritually, is more likely to lead us astray than those decidedly opposed to God's teaching disregarding all of His laws.

Literature of this kind may well be disposed of in the same manner suggested for that strictly opposed to the Bible.

We wish to refer to one magazine illustrating the class just discussed, "The Outlook." It had been frequently recommended as first class reading matter. Thanks to the advice of a few brethren who told us not to be too much interested in its religious teachings, thus giving us a caution proving very valuable. Its moral and social teachings possess sterling value. Its discussions of current events are splendid, but that is all, that is commendable. It portrays Christ as an ideal, worthy of imitation, but says nothing concerning His Deity. It represents His crucifixion as an example of self-sacrifice, but says nothing concerning the cleansing of sin by His shed blood. It cites the Resurrection as an example of victory in defeat, but says nothing in regard to spiritual life because of it, nor even of Christ becoming "the first fruits of them that slept." Numerous scriptures are quoted to prove the theories advanced, but they are either misapplied or not quoted in their entirety. Frequently portions of scripture are credited to unknown copyists, to avoid contradiction of teachings given. A few illustrations: In substance he says, "The Church condemns men for their theology; Christ never did. The Jews were not condemned because they failed to believe in Christ, but because they made long pretenses at prayer, and were unjust to the poor." He escapes contradiction by saying that the last twelve verses in the Gospel of Mark were added by some unknown copyist. He fails to quote such verses as "He that believeth not shall be damned," or "And by him all that believe, are justified from all things." He says, "The Church is not a divinely instituted organization more than in so much that man is a social being, by creation." He fails to quote the verse, "And upon this rock I will build my church, and the gates of hell shall not prevail against it." He speaks of certain parents having given two, or more sons, in this terrible war and suggests that they have done even more than God, who gave only one Son for the world. He remains silent concerning the motive of this war and the cause and motive of Christ's death. He compares the "conscientious objector" to the Pharisee, who passed by on the other side of the man who fell among thieves, on the way to Jericho. He says nothing of the scriptures which say, "My kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews," or "For all they that take the sword shall perish with the sword," and many other verses forbidding God's children to participate in carnal warfare. He urges that every church be turned into a recruiting station. He fails to quote the verse which says, "My house is the house of prayer." He speaks of those that go to the front as going to their consecration. He says nothing about the moral degradation existing there, and the state of mind veterans have said they reach in war.

The question frequently arises, "How can a man who has given so many good teachings as Abbot be regarded as an unreliable teacher?" We must judge by the result of all his teachings rather than a few of them. Some of the world's greatest deceivers have said excellent things but we do not judge them by these. Satan could even quote scripture, and would doubtless be able to give many splendid teachings, if he could expect to deceive people sufficiently to lead them astray, by other means, to be employed later.

We have given a few illustrations from one magazine. Many more could be given, as there are many of a similar nature. We must let the readers judge for themselves.

The question arises, "How shall we deal with questionable literature?" It is the best plan to destroy it, but if we necessarily come into contact with it we suggest a few antidotes: (a) Seek advice of better informed and well established men. They may have had experiences which others never possessed. (b) Be prejudiced against anything not known to be absolutely based upon the Bible. This should help us to consider at greater length before accepting a thing in its entirety. (c) Compare the Bible with any and all teachings. That which is known to be unscriptural should be ignored. That which is unquestionably scriptural should be maintained. That which is questionable should be prayerfully considered and the Bible given the advantage of doubt. (d) If doubt or unbelief seems to have found any lodging, all possible causes should be removed and the Spirit's guidance should be sought. (e) Constant prayer should be made for guidance and instruction. (f) Remember the words, "If any man will do his will he shall know of the doctrine."

In conclusion, we would yet ask that those unto whom is given the work of teaching the Word shun not to declare the whole Gospel. Activity, impetuosity, theory, liberalism, and hasty conclusions are natural for young people. Care, reserve, practical experience, conservatism, and deliberation are characteristic of older people. If the two were properly blended many that are led astray might be saved. At the same time we would urge the young people to subject themselves to those of riper experience, and judgment, because very frequently our conclusions are the result of speculation, while they know "whereof they speak." We trust that those who have given time, consideration, and prayer to the study of erroneous teachings may constantly teach against it.

Scottdale, Pa.

GOD ANSWERS PERSEVERING PRAYER

We would that every Sunday school teacher in the world might read the following incident, which was sent some time ago by a correspondent to the Great Commission Prayer League:

"A Sabbath School teacher, because no conversions had occurred in her class of sixteen young men, resigned, thinking herself to blame or unfitted for the great work. Seeing the unflagging interest of her pupils, neither superintendent nor pastor would consent to it. In her anxiety she prayed more earnestly for the Holy Spirit's help.

"One day while thus pleading she was so strongly moved to go and see a certain one at his home that she at once yielded, and in that home parlor she so told her anxiety that when prayer was suggested the pupil kneeled with her and soon yielded to Christ and was most happily converted. Thus encouraged, she visited another, and another in turn, as opportunity opened, till she saw the whole sixteen won to Christ and added to the church.

"As vacancies occurred in her class others joined, who were often converted. These pupils passing out into the business world were urged by her to write annually a letter as to their Christian life, till finally she was receiving as years rolled on over two hundred letters from missionaries, lawyers, mechanics, farmers, physicians and others from various parts of the world, still busy in pulpit, or Sabbath School, or other church work."

What if this teacher had persisted in her determination to give up her class? Would God have held her responsible? Will He hold **you** responsible if **you** give up? "Let us not (as soul-winning Christian workers) be weary in well doing; for in due season we shall reap, if we faint not" (Gal. 6:9).—Selected.

WHAT THE BIBLE MEANS TO ME

By M. N.

The Bible is the greatest book in the world. It deals with helpless and perishing souls. When the soul is in great danger it is inclined to search the Word of God and seek help. In these days of conflict much attention is given to the Bible. It has a place in the life of man which nothing else can fill. Psa. 119:130: "The entrance of thy word giveth light; it giveth understanding to the simple."

The facts of the Bible are living truths. But one should not expect to get all his education from the Bible, neither should he try to get any of his education without the Bible. As an educational power it has no equal. Nothing so strengthens the mind and

elevates the thought as does the Bible.

The Bible has a matchless fulness. It would be as impossible to measure space as to investigate the entire compass of the Holy Scripture. It is claimed most of the Mexicans do not know what a Bible is. The Bible has been kept from them because of Catholicism and as a result they are immoral and superstitious. Many changes in the life of the Chinese can be traced to the influence of the Word.

The Bible is a silent but forceful witness wherever it goes. It is a book in comparison with which all other books are of minor importance. It never fails to give light and strength in time of distress. No book can answer the questions of the mind and satisfy the longings of the soul as does the Bible and is adapted to every age and condition of life.

In mediaeval times people tried to destroy Christianity by burning the Bibles and the Christians. But they soon found they were undertaking a work far beyond their power. After so many Bibles were destroyed only a few of the people had the opportunity of reading them, and they had to read in fear because they had kept the Bible hidden. Cromwell urged the publication of the Bible in England and read it to the people. The Bible had soon taken root in the hearts of men and they then took a step toward freedom. They saw the Bible gave them rights that had been denied them. Schools were then established and men and women who had not known their alphabet learned to read. This was the beginning of life and liberty.

The Bible is classed with the best literature of the world although it was not written for literary tastes. It contains the mind of God, the plan of salvations, proclaims doom of sinners and happiness of the believer. Its teachings are true and holy. They comfort, direct and support. Besides the message of salvation the Bible cleans up the life and character and directs the mind to places that are pleasing to God and helpful to humanity.

Wakarusa, Ind.

Our real love for God is shown by our obedience to Him. He says if we love Him we will keep His commandments. No matter what we say about our love to God and our devotion to His cause the strongest evidence we can produce is that of daily personal loyalty to Him.—Sel.

The Son of man is come to seek and save that which was lost.—Luke 19:10.

God is angry with the wicked every day.—Psa. 7:11.

FREEDOM IN CAPTIVITY

By H. W. S.

For the Gospel Herald.

By taking a look into last Sunday's Sunday school lesson and comparing it to today's conditions it has caused a deep meditation, which I desire to pass on to others.

First, we want to note Daniel was taken from his own dear native country to Babylon, a distance of several hundred miles, and in that country he experienced the great power of God.

Sunday school scholars all know how he was to live, and what he was to eat, but he purposed in his heart that he would not. He did not make a stubborn resistance, but he politely requested, and his trial was the means of strengthening him.

Our young brethren of today are facing a time very much like Daniel, yet perhaps not so severe; but it is the subject which we now take into consideration.

Our young men who pass the examination and are drafted into service are to a great way excused, but not entirely. There is in store for thm a great experience like Daniel's.

Dear readers, I firmly believe that those who must go should go like Daniel: be polite, make requests, and be firm—not stubborn or unruly—and they will experience a spiritual communication they never before experienced.

When we read the story of faithful martyrs of old, who went to the stake with songs on their lips, does it not thrill our souls with emotions of joy?

I too am one who is in the line—not yet having been called or examined but am sure I will pass. Certainly we all would like to stay where we are, and Daniel would have too. But conditions will not allow. I have not lost much sleep, because I know those who stand firm will be the means in God's hands of giving to the world a true illustration of Gospel nonresistance.

It is going to be a good thing for many a one who is not satisfied at home. Do not misunderstand—we certainly would thank God if none need go, but we cannot change it. As I understand by a report from officials, our men will be used for building roads and bridges in this country, not Europe. And when we come back, if we ever do, there will be different chords in home life, there will be a different spirit in Sunday school work. Friends, the sun will shine again, and our sorrows of today will be turned into joy tomorrow. Perhaps we have had too much pleasure in the past. We sometimes say, "Too much joy is sorrowful." But in like manner we can turn around and say, "All things work together for good to them that love the Lord."

Manheim, Pa.

PRAYER AND AFFLICTIONS

By Addie Hooley.

For the Gospel Herald.

How about our life? How often have we prayed today? Will you remember the sick and all who are in distress and sorrow? Have you not often realized in the evening that during the day you have been overcome by the tempter because you did not obey the Word where it tells us to watch and pray?

In every family there are some dark days. Sickness, persecutions, evil reports, death, other things are known to enter homes. But "there is a silver lining to every cloud." "We know that all things work together for good to them that love God." Afflictions, trials, and disappointments are permitted to loom up in our pathway in order that we may consent to cut loose from this sinful world. If we are in need or in trouble there is always a sure way out: Take it to the Lord in prayer. We should ask God to give us wisdom and willing hearts to do His will. Very often there will be hindrances seemingly in our way, but these, I believe, are only trials of our faith and bring us closer to God. We have a great many afflictions, trials, sorrows, temptations, distresses to endure.

We need human sympathy in times of trials. How often we need the clouds to bring us down to the feet of Jesus.

Prayer in a home is a thing of great importance. The Bible teaches us (I Cor. 11:5) "But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven."

We should pray for our ministers. They bear many burdens.

There is a time of weeping, but by and by there is a time coming when God shall call us where there will be no tears—a city without pain, without sorrow, without sickness, without death. There is no darkness there.

Belleville, Pa.

Try to guard every word. A single word spoken in an improper manner may have in it a sting that will hurt for days, weeks, and even years. Therefore, watch your words and have them seasoned with truth and kindness.—Sel.

Through his name whosoever believeth in him shall receive remission of sins.—Acts 10:43.

MAKING LIFE WORTH WHILE

or

Things that Count for Eternity

By John Shrock.

For the Gospel Herald.

This topic suggests three ideas: Life, Time, Action.

Our life belongs to God. He created us for His own purpose and glory.

Man resembles pencils which are composed of lead and wood. The lead is the more important, being hidden inside the wood. The wood must be cut away before use can be made of the lead. Man also is made of two parts; soul and flesh. The soul, the more important of the two, is enclosed in the flesh and the flesh must be cut back, or crucified before any good use can be made of the soul.

The pencil is intended to make marks. Good pencils usually have a rubber attached so as to erase any marks which should not have been made. Man also is intended to make marks. We are making marks every day. If we are what we were created for, then we are attached to One over us who will erase all the bad marks we make by mistake. But these bad marks must first be made known to us and repented of before they will ever be marked off.

The marks we make are almost sure to be imitated by others. No matter how awkward or elegant these marks, there are those who are sure to imitate. No matter how ignorant or intelligent we are, these marks will impress others to a sufficient extent to move them to imitate. Therefore we ought to be the more careful that these marks be such that they will redound to the glory of God and others led to the Lord and Savior Jesus Christ.

Some people can talk very smoothly and kindly when things go to their liking; but let some trials or vexations come, then your actions will reveal what is in your heart. If our heart is right, then our time will be spent and our actions directed to the end that we may be a light to others who are in darkness. We will be separate from the world, not taking part in or going to places which the world sets up for the amusements or pleasures of this life. These are counterfeit pleasures of the devil's creation, for they afford pleasure but for a short time, after which there is sorrow and distress. Those of you who know by experience what it means to have the joy of the Lord in the soul would not for a moment exchange these pleasures for any socalled pleasures which the world can set up. "Yield not to temptation, for yielding is sin." If you would be happy in this life and in the life to come, be faithful to all the Lord's commandments, trusting Him for all things which He promised.

As I said, we are making marks. Let us not endeavor to make these marks of ourselves, but let God use us for what He may have for us to do, just as we use our pencils for what we want them to do. If we would but think a little we would know that we have no power in ourselves to make any kind of a mark. It is either God or Satan who uses us to make the marks.

Protection, Kans.

PREPARED FOR EACH RESPONSIBILITY

By Ada Orendorff.

For the Gospel Herald.

He that is faithful in that which is least is faithful also in much.—Luke 16:10.

If we are sincere in our oft expressed wish that we could do more in the Lord's service we are diligent in the duties as they come to us, however small those duties may be.

Some one has said, "Between the great things, we can not do and the little things we will not do, there is danger that we will do nothing." We remember the servant that received only one talent. He had the same opportunity to put his talent to use—only on a smaller scale—that the other servants had, and no doubt would have received the same reward. But because he failed to use his talent even that was taken from him and given to the one that already had ten talents. It is not of so much importance how many talents we possess but to be faithful in using the talent or talents God has given us.

God cannot entrust us with great responsibilities if we fail to make use of the present opportunities.

Neither do we need to fear that we cannot do that which He asks of us. "I can do all things through Christ, which strengtheneth me."

The future church will be made up of the young people of today, who must take up the duties and responsibilities as they are laid down by the older ones. With all the blessings and opportunities which surround us the Church has a right to expect that the young people be loyal to their church and render faithful service.

Are we living up to the standard of what the church expects of its young people? Are we making preparation for each responsibility by being faithful to present duty? "Being faithful in each duty as it comes to us, is the best possible preparation for what God may want us to do next."

"A child came close to his teacher's side,
His books tightly clasped in his little hand,
'Teacher,' he said, with mistful eyes,
'We're coming to words that I don't understand.
I've turned the pages over and over,
And the words are so big, and they're all so new;
When we come to the lesson where they are put,
Oh, teacher, I don't know what I'll do!'
"The teacher smiled at the troubled face
And tenderly stroked the curly head,
'Before we reach them, I think you will learn
The way to read them,' she gently said;
'But if you shouldn't, I'll help you then,
And don't you think that the wisest plan
Is to learn the lesson that comes today,
And learn it the very best you can?'

"And it seems to me it is so with us;
We look at the days that are still ahead.
The days that perchance may never be ours—
With a pitiful longing and nameless dread,
But surely the Teacher who gives the tasks
Will lovingly watch as we try to read
With faltering tongue and tear-dimmed eyes
And will help His children in time of need."

Flanagan, Ill.

YOUR CONDITION

By D. J. Johns.

For the Gospel Herald.

Our condition before God and safety under His protecting care may be illustrated by two apples hanging on a tree. They may look alike, be of the same size, and we can not tell the difference for a time. But one of them rots while the other is brought to maturity. Why the difference? They hung on the same tree, were nourished by the same sap, were refreshed by the same atmosphere. The reason why one rotted while the other was brought to full maturity is to be explained by the difference in their condition.

So with us. We live, move about, and come in contact with much the same class of people as others do. Yet some of us rot spiritually while others "go on to perfection." The difference is one of condition. The grace of God and the power of the Holy Spirit will keep you whole and pure and growing. What is your condition?

Goshen, Ind.

Are you real anxious to live a good, clean life? I hope you are. There are better things before you in life if you have such a desire and purpose. It you want to learn how to live a beautiful and helpful life, study the life of Christ. He can teach you how to live better and more nobly every day. One part of His mission to the world was to teach us how to live.—Selected.

Let not sin therefore reign in your mortal body.—Rom. 6:12.

JOSEPH FAITHFUL IN PRISON

By Ella Zehr.

For the Gospel Herald.

Think of poor Joseph. He was used to living as the son of a great, rich prince, wearing a dress of many colors, and no one to obey but his kind and fond father; with many servants at his call, living in a beautiful land, hills and valleys where he used to feed his father's flocks. But now he was a slave in a strange land, with people speaking a language he did not know, and no one to care for him. Still he had the comfort to know that God was with him. He could still pray to God and do his duty. God helped him and made everything he did to prosper. Then he was trusted. His master knew that he always took care of everything as if it were his own and left all to him, quite sure it would be safe. But his wicked mistress brought a false accusation against him and he was put in prison for what he had not done. This sounds hard, but it was God's own way of bringing good to pass and making Jospeh come at last to honor.

One morning while in prison Joseph saw two men who looked sad. He asked them about their troubles. They said they had dreamed dreams. So Joseph told them to tell him their dreams and he would ask God to help him interpret them. These dreams came true, just as Joseph had told them. One of them was left out of prison and put back to his old place while the other one was hanged.

Think about this. Try when you have anything to do—a lesson or hard manual labor. Ask God to make it prosper. Then if you try your best He will help and it will be sure to turn out well. Then try to deserve to be trusted. It is a great thing if you always remember that God sees you. You will do the same when no one is with you as if all the world were watching you; and that is the way to be true and just in all your dealing. If you are only good when you are looked at you are not like Joseph but are only doing service outwardly.

Flanagan, Ill.

MEDITATIONS

By Christian Roth.

For the Gospel Herald.

Father is gone, never to return,
Gone to reap what he has sown;
Soon 'twill be that we must go,
Yes, to reap what now we sow.

"I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer nor neglect it, for I shall pass this way but once."

Allensville, Pa.

REPORT

Of the 25th Pacific Coast Mission Meeting Held at the Albany Mennonite Church, July 4, 1917

For the Gospel Herald

Mods., Wm. Bond, J. P. Bontrager; Chor., O. S. Kilmer, Secys., D. W. Hershberger, A. D. Erb.

Devotion by J. D. Mishler.

Mission Sermon, E. Z. Yoder. Text, John 10:4.

Service is always pleasant where God places the man or woman. God is always able to protect you in whatever position you are placed. The Bible is the tool chest of the Christian. Remember Jesus Christ will go before us in the great field of the harvest.

Can the Master count on you.

Behold the field—John 4:35.

(a) **The White Harvest.**
(b) **The Workers.**
(c) **The Church.**

One of the great needs is to behold the field in order that it may stir us to more activity.

Humanity is sorely in need of the Gospel principle in truth and righteousness.

The Church is a living organism in a dead world.

Afternoon Session

Devotion, Daniel F. Shank.

Illustrated talk to Children.

Class number, 24 boys, 26 girls.

Object lesson, weight in the balance.

The power of a consecrated life.

God is able to sustain those who are consecrated. Consecrated life shows unlimited power.

Results of our Mission Meeting.

(a) **Retrospect.**
(b) **Prospect.**

The weak have been strengthened. All good work are having their enemies. Efforts need to be strong toward living for Him.

Evening Session

Devotion, by J. E. Whitaker.

Our individual responsibility toward the unsaved in the distrct.

It is necessary that we let our lights shine for the Master.

Collection for the Los Angeles Mission, $51.75.

Secretaries.

REPORT

Of S. S. Meeting Held at the Stauffer Church near Edgemont, Md., Aug. 8, 9, 1917

For the Gospel Herald.

Wednesday Evening

Devotion (Prov. 16:1-13)	Jos. Lehman
Opening Remarks	Frank Stauffer
Address	N. H. Mack
Sermon	S. G. Shetler

Thursday

What should be the Main Object of this S. S. Meeting?	N. H. Mack
Results following Faithful Work in the S. S.	W. W. Hege
II Tim. 2.2	S. G. Shetler
The Power of Habit and Its Influence	N. H. Mack
The Power of Little Things	S. S. Workers
II Tim. 3:15	S. G. Shetler
Question Box.	
Children's Service	S. G. Shetler

The object of this meeting should be that we might get some good, first for ourselves, and also for others. By being faithful we get a practical experimental knowledge of the Bible and always rewarded for faithfulness. The Word should be taught to the rising generations so they can teach others. Habits are formed early in life so the young mind should be guided in right paths. Not to teach the children is a sin. Resist not evil. Deny thyself take up my cross and follow me daily. Offering $31.25.

Moderators—N. H. Mack and Denton Martin. Secretary, D. L. Horst.

REPORT

Of Mission Meeting Held at Shore Church near Shipshewana, Ind., Aug. 26, 1917

For the Gospel Herald.

S. S. at 9:30 as usual. Short talks were given by a number of the visiting brethren in which the thought was emphasized that sin will be punished.

At 10:45 devotional services were conducted by J. S. Hartzler, followed by a missionary sermon by C. Z. Yoder.

Bro. Yoder took for his subject, "The Mission of the Church," using for a text John 20:21. He said it is the mission of the church to spread the Gospel. Before the Church can give Christ to the world it must (1) know God, (2) know the Bible. (3) be willing to make sacrifices (4) be obedient.

The session was closed by song and prayer.

Afternoon Session

Devotional by Jonathan Kurtz.

The first subject discussed was, **"The Needs of the City Missionary Fields,"** by Amos Eash.

He said they are: (1) The actual need of the number reached such as the care of the young men and women and the social and economic problems; (2) the need of a vision; (3) Missionaries and the sympathy of the Church; (4) need men and women.

This was followed by short talk on our relation to India.

1. **India perspective.** J. S. Hartzler.

The mass movement will soon be on. Will the Church in America arise to meet the issue? It requires three things: (1) thorough consecration of the home church, (2) disposition to give means, (3) boys and girls.

2. Tilman Erb then spoke, leaving the thought that a missionary on the field strengthens the home church.

3. C. Z. Yoder emphasized the need of prayer in solving the mission problem.

4. S. G. Shetler spoke briefly, pointing out that we should be less anxious about the prospects in missions and more in temporal things.

Vernon Smucker then spoke on **"The Divine Order of Mission Work."** He gave the order in the individual to be (1) Real personal experience with God, (2) willingness to serve, (3) to go.

The session was closed with a talk and prayer by S. E. Allgeyer.

Evening Session

The evening session was opened by song service, followed by prayer and an open meeting. The open meeting being led by I. W. Royer, the Moderator.

Three phases of the mission field were then discussed.

1. **The "Home Church and Rural Work"** by Bro. Hess. He said there is great opportunity for rural work. One must be fully consecrated before he can successfully build up a rural church in an out of the way place.

2. **"City Missions,"** by C. Z. Yoder. He said we must carry the gospel to people who are not like we are. Follow the guidance of the Spirit.

3. **"Foreign Missions,"** by Raymond Hartzler. After describing the condition in the non-Christian countries he asked the question, what are we as individuals doing to relieve the situation? Today offers a great opportunity to the Christian Church. The Church must bring the gos-

pel and the needy world together.

The session was closed with a talk and prayer by D. D. Miller.

Payson Miller, Secy.

REPORT
Of Harvest Home & S. S. Meeting held at River Corner Mennonite Church, Lancaster Co., Pa.

For the Gospel Herald.

Devotion, John K. Charles
Address of Welcome, Harry M. Sensenig
Harvest Sermon, Isaac Brubaker

Text, **"Whatsoever a man soweth that shall he also reap"** (Gal. 6:7). The brother taught earnestly of sowing to the flesh, or to the spirit; and that it is impossible to sow to the flesh and Spirit at the same time; also of faithfulness and separation, of faithfulness under trial.

How create greater interest in the S. S. and yet remain spiritual.—David H. Mosemann.

The brother used as an illustration how the clerks are attentive to their customers in winning their favor, stating that it would be the same with the S. S. There would be no better way than to be sociable, to meet one and all with a smile and to show them that you are interested in them.

What preparation does the teacher need? Noah H. Mack.

The brother's subject was of teachers studying their lessons, and not, as some do, in leaving it for the last moment and then just go over the lesson helps, but that they need to study it thoughtfully and prayerfully. In no other way is a teacher able to teach his class except he studies his lessons thoughtfully and in communion with God.

How can the S. S. instill into the hearts of the young people true loyalty to the Church and her principles? Jacob C. Habecker.

The brother taught that true loyalty ought to be instilled into the hearts of our young people when they are in their youth, and on their mother's lap. "Train up a child in the way he should go, and when he is old he will not depart from it," (Prov. 22:6). The S. S. can instill into the hearts of her young people true loyalty by teaching the unadulterated Word and live the Christ life.

Our Duty as Parents Toward our Children in Relation to the Church and the S. S. John K. Charles.

The brother taught of the necessity of the parents living an examplary life, that the influence of their life may be safe for children to follow. As a rule the children will follow the steps of their parents. It makes us feel so sad when parents are indifferent about the spiritual welfare of their children. They are too much concerned about the natural things as though that came first. So it is the duty of the parents to teach their children that it is much more necessary to do God's will first and that he requires it of them to go to church and S. S. to worship God, to sing praises unto Him, and to study His Word.

Moderator, Frank Herr; Sec'y, Abram P. Thomas; Choristers, John F. Charles, Walter S. Lehman.

REPORT
Of S. S. Meeting Held at Strasburg, Pa., Aug. 23, 1917

For the Gospel Herald.

Song Service.
Devotion Bro. Elias Groff
Address of Welcome
—Bro. Christian Brubaker

Organization:—Mod., David Mosemann; Sec., Harry F. Herr.

Sunday School an Aid in Deepening Spiritual Life of Young Christians. Jno. K. Charles.

The Ministry and the Laity, Their Attitude Toward one another in the Work of the Lord. J. C. Clemens.

Faithfulness under Trials. Bro. Jacob. Habecker.

The topics were very well discussed and some very good points brought out.

Song Service, 12:30.

Afternoon Session

Devotion Bro. Jacob Mellinger
Harvest Sermon, Bro. C. M. Brackbill
Home Training and its Benefits Toward the S. S. Bro. Jno. B. Senger
Idolatry of Today, Bro. Noah H. Mack
Consecrated Life, Bro. Sanford Landis

God always manifests his power through His people if we are but willing to grasp the grand truths that is spoken at these meetings.

Closing Prayer, Bro. Frank Herr

Parents and S. S. Workers should not miss these meetings, as much as is to be learned.

Secretary.

REPORT
Of the Sunday School Meeting Held at the Providence Meeting House, Yerkes, Pa., Sept. 6, 1917

For the Gospel Herald.

Organization: Mod., C. H. Mosemann; Sec'y, Andrew Mack; Choristers, A. B. Mensch, Emanuel Hertzler, Leidy Hunsicker.

Devotional Exercises, Warren G. Bean.

Address of Welcome, Jesse H. Mack.

Suffer the Little Children to come unto me. I. F. Swartz.

Children are a gift from God. He looks down upon us as His children. May we all so live that our Savior will say unto us, "Come unto me, little children."

The Sunday School and its relation to mission work. A. O. Histand.

The Sunday school is the church at work. It is responsible in part for workers and support. Mission work is often started in the out-of-the-way places by first holding Sunday school.

The necessity of teaching the "all things." John H. Mosemann.

The commands that our blessed Lord gave are for the good of ourselves and the future generations. "Go ye therefore, and teach all nations."

Afternoon Session

Song service.

Prayer, Bro. Enos Wismer.

Punctuality, Henry Bechtel.

As the business man is always on time so should the Christian be. We should always be punctual when there is Christian work to do.

Our Responsibility to the rising generation. John H. Mosemann.

Teach a child in the way he should go and when he is old he will not depart therefrom. We should live lives that are pure and holy, that they may benefit thereby.

How can I become more useful in the Master's Service? J. C. Ruth.

By the company we keep. We look at other people too much, when the Spirit prompts us not to shirk from duty.

Short Sermon by Bro. John Senger.

Evening Session

Devotional, Enos Wismer.

Short talks by workers.

Test of Discipleship. J. C. Clemens.

Some have a form of godliness but when trials come they let Christ go. Those whom we think will not stand are the ones we should help. "If ye love me, keep my commandments."

Sermon, John H. Mosemann. Text, **Matt. 5:20.**

Secretary.

Married

Good—Eichelberger.—On Sept. 12, 1917, at the home of the bride's parents, John Eichelberger's, Lulow, Ill., Bro. Arthur Good to Sister Bertha Eichelberger, Bro. Peter Zehr officiating.

Zehr—Schertz.—On Aug. 29, 1917, at the home of the bride's mother, Sister Lena Schertz near Manson, Iowa, Bro. Ray Zehr and Sister Silda Schertz were united in marriage, Bro. D. D. Zehr officiating. May the blessing of heaven attend them through life.

Jones—Byer.—On Wednesday, Sept. 5, 1917, at the home of the bride's parents, Bro. and Sister J. L. Byer, Markham, Ont., their eldest daughter, Sister Mary J., to Bro. Harmen L. Jones of Markham, L. W. Hoover officiating. May God's choicest blessing attend them.

ANNOUNCEMENT
Of the Canton Bible School, Beginning Jan. 7 and Ending Feb. 15, 1918

This school has been approved and is encouraged by the Eastern A. M. and Ohio Mennonite Church Conferences for the purpose of giving definite help to ministers and other Christian workers in promoting systematic Bible study, and deepening the spiritual life of our congregations, and training workers for work in various lines of our Church activities.

The courses offered are:

Old Testament Studies
Epistles
Church Doctrines
Biblical Theology
Sunday School Lessons for 1918
Religious Pedagogy
Mission Study and Practical Work
Soul Winning
Vocal Music

and are arranged to give an elementary course open to all with special encouragement to beginners, and an advanced course for those who are ready for more advanced work.

Special conferences are under arrangement on Sunday school and mission work, and one for ministers at which all the ministers of the two Church conferences should be present.

Tuition will be free
Room per week, $1.00
Board per week, about $3.50

Our new church building in Canton affords striking accommodations for this work. The thriving city gives many opportunities for practical work. The committee is in position to care for a goodly number of students. It is commendable that several of the congregations in the district have decided not to hold Bible conferences in their churches during that time, and encourage their people to attend school. The wise will find out what is going on and will take advantage of their best opportunities.

The members of the committee with other able men will be the instructors.

Address all inquiries to the Secretary, C. K. Brenneman, 1935 3rd St. S. E., Canton, Ohio.

Committee { A. J. Steiner, C. K. Brenneman, J. S. Gerig, I. J. Buchwalter, S. H. Miller, I. W. Royer, P. R. Lantz

ITEMS AND COMMENTS

Samuel R. White of Rockville, Va., known as the "marrying person," holds the record for performing marriage ceremonies. He is eighty-five years old. During his sixty years ministry in Rockville he is said to have united over 2000 couples in marriage.

Great Britain's request for food from the United States and Canada totals ten million tons. This, added to the amount that will probably sink to the bottom of the sea through submarine explosions will make quite a modest sum of provisions to be sent to one nation. But war cost comes high, no matter how you reckon it.

Book Publishing in U. S. During the period between 1900 and 1910 there was a marked upward tendency in the number of books published in this country, the bureau of education announces; in the latter year over 13,400 volumes were recorded. In 1915 the number dropped to 9,700—due to the effect of the war—but during 1916 it rose to over 10,400, comprising, however, a much smaller percentage of fiction. Over two-thirds of the books published in this country are written by Americans.—The Pathfinder.

The war situation as it appears at this writing (Monday, Sept. 24) remains practically the same as it was a week ago. The allies continue their gains in the west, with no very decisive victory over the Germans. The Germans seem to be checked on the Riga front in Russia, but Russia is still in critical condition through revolutionary propaganda. Talk of peace has not yet gone beyond the rumor stage. The United States has placed another law on the statute books providing revenue to the extent of eleven billions for war purposes. The state department is publishing a series of "revelations" concerning German plotting against neutrals of unfriendly tendencies which adds to the hatred between nations and it may also have the effect of putting an end to such plotting. The day of peace is not yet in sight.

The Christian Monitor is again offered to new subscribers for one half the regular subscription price. Fifty cents will bring you this periodical each month for the rest of this and all of next year, including several back numbers while they last. Subscribe now. Send for free sample copy.

Address

Mennonite Publishing House,
Scottdale, Pa.

BOOK REVIEW

Stories from India

By Jacob Andrews Ressler.

This is the title of a book just published by the Mennonite Publishing House. It contains 217 pages of interesting reading matter, bringing to the reader twenty-five live stories portraying actual life in India. Bro. Ressler's experience as a missionary, coupled with his happy style of bringing things before the minds of the public, qualifies sim to write a book of this kind. The book is valuable in bringing facts before the mind of the reader and awakening an interest in the work of bringing the story of the Gospel to a heathen land that is open to mission work.

Price, 50c.

Address all orders to

Mennonite Publishing House,
Scottdale, Pa.

CONFERENCE ANNOUNCEMENTS

Washington Co., Md. and Franklin Co., Pa.

The Annual Mennonite Conference of Washington Co., Md. and Franklin Co., Pa., will be held, the Lord willing, Friday, Oct. 12, 1917, at the Paradise Church, Washington Co., Md.

The Annual Meeting of the Mission Board of aforesaid Conference district, will be held at same place, Thursday, Oct. 11. All members of the Board are requested to be present at 9 A. M.

Jos. E. Lehman, Sec.,
Chambersburg, Pa.

Virginia

The seventh session of the Annual Mennonite Conference of Virginia, including also the congregations of W. Va. and Tennessee, will be held, Providence permitting, at the Weaver Church, Middle District, Rockingham County Va., on the second Friday and Saturday in October, 1917, being the 12th and 13th of the month; to which meetings all are cordially invited who are interested in the welfare of the Church and the Lord's cause.

The nearest R. R. station is Harrisonburg, Va. Those desiring to be met at the station will please write to Elias Brunk, at the same place.

C. H. Brunk, Secy.

Missouri-Iowa

The Lord willing, the Missouri-Iowa Conference will meet with the brotherhood at Alpha, Minn., as follows:

Tuesday, Oct. 9, the Sunday School and Mission Conference will begin its sessions which will continue to Wednesday evening.

Thursday, Oct. 11, the Church Conference will begin its sessions to continue till Friday or till work is done.

The Business sessions of the Mission Board will be conducted between sessions according to announcements by the chairman during Conference.

Any questions for discussion during conference should be sent to the Secretary earlier than one month preceding conference.

For information or announcement concerning your coming write to Bro. C. J. Garber, Alpha, Minn.

We extend a hearty invitation to all. Let all come with a preparation of heart to receive and labor in harmony with the Lord.

J. R. Shank, Secy.,
Purvis, Mo.

ANNOUNCEMENT

Announcement is herewith made that the Eastern Mennonite School at Assembly Park near Harrisonburg, Va. will be ready, the Lord willing, for students to matriculate for the opening exercises on October 9, 1917 as previously announced.

In addition to members of the faculty and courses of study already announced, the Executive Board has recently secured the services of Bro. J. B. Smith, late of Hesston Academy and Bible School, to be in charge of the Bible department.

Since it has been contemplated from the first that the work of the school shall be primarily Bible with such other studies that may be needed for efficient work in Bible study, the following courses are offered.—

A Two Year Course and a Four Year Course—both open to all.

An Advanced Course—open to College graduates and others by consent of the faculty.

We ask all who expect to attend to notify us in advance so that the necessary accommodations may be provided.

A. G. Heishman, Mgr.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India. — (*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—Home Mission (*1893), A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission (*1907), 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Eli W. Weaver, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, J. S. Lehman, Acting Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, ——— ———, Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, P. R. Lantz, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

*Date of organization.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 4, 1917 (Gospel Witness Established 1905) No. 27

EDITORIAL

"Perfect love casteth out fear."

The fear of the Lord and the fear of the world can not long exist in the same heart.

New Subscribers.—The Gospel Herald will be sent to new subscribers from the time we receive your subscription until Jan. 1, 1919, for the regular subscription price of $1.25.

Old Subscribers.—This is a good time to see that your subscriptions are brought up-to-date and ahead. If you send us the names of two new subscribers, accompanied by $2.50, we will advance the date of your subscription one year.

Is this a Christian nation? Before you answer the question, look at this comparison: (1) Read carefully Tit. 2:12-14. (2) Go to any business center and take a good look at humanity—appearance, conversation, business methods, social life, etc. How do the two views compare? Answer the question at the head of this paragraph.

The Union Label.—A young brother, writing on the rapid strides made by the labor unions during past few years, mentioning especially the switchmen in a certain city who demanded an advance of 50 per cent in wages and refused to unload cars loaded by nonunion men, wondered if the prophecy in Revelation referring to the mark of the beast has any reference to these conditions. It requires no stretch of the imagination to see the resemblance between this prophecy in Revelation and the union label of the present time. Compare the present boycott against all goods not having the union label with Rev. 13:18.

An exchange discusses in an able manner the question, "Can Evolution Endanger Genesis?" The answer is rightly given that it can not. It may, however, and often does, endanger the faith of some people in the absolute reliability of the whole Bible as God's Word. Many who imagine themselves proof against the wiles of Evolution have so far surrendered to it that they are not willing to stand for the figures found in the fifth and eleventh chapters of Genesis.

Life is Real.—The events of the present are impressing us with the seriousness of life. Many are realizing now, as they have never done before, that life is more than mere play in time and a mere dream of eternity. The mask has been torn from their eyes and they now see life in its reality. They look upon a world of strife, and see a picture of the helplessness, wretchedness, and depravity of man. They look upon a "once crucified but now risen" Redeemer, and see a real Savior and deliverer from all sin. They look upon the Church, and see a real God-ordained organization in which the saved children of God work for the salvation of the lost and the spiritual uplift and well being of the saved. They look into the future and see that "it is given unto man once to die, and after this the judgment;" that hell is the proper destiny of the wicked while heaven is the proper destiny of the righteous. They see the folly of any one pretending to be a child of God while walking "according to the course of this world" and have accordingly consecrated themselves to God, resolved by His grace to "walk worthy of the vocation wherewith they are called."

May the Lord help us all to gain and to hold this real vision of real life.

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

THINGS WE HAVE SEEN AND HEARD—AND THINK

Heretofore, when the relationship of our people to the present world war was being discussed, our discussions were largely obscured in uncertainties, as we did not know what would be the exact policy of our government when the actual testing time should come. Even now the government policy is not definitely and clearly outlined, but things are happening which give us a clearer idea of the trials that are upon us. We are hearing from a number of camps, and from a number of our congregations there come reports of what is going on. Thinking that our readers might be interested in some of these happenings, we pass on the information.

This we have learned: While the general policy is shaped and directed from Washington, the individual judgment or bias on the part of the authorities at the various military centers enters into the treatment of the conscripts, as the practice is not uniform. Perhaps the most interesting events, as they appeal to our people, occurred at Camp Meade, near Admiral, Md. The attempt to get our boys in line is thus described by a correspondent to the Philadelphia Public Ledger:

Camp Meade, Admiral, Md., Sept. 20.

Discipline's iron hand crushed the first revolt at Camp Meade by the conscientious objector when Mennonites from Lansdale and other points in Bucks and Montgomery counties were forced into the khaki. This drastic action was taken by the military authorities after the Mennonites had rebelled against the uniform and appealed to their commanding officers that they be allowed to retain civilian dress.

But while the hand of the Federal Government in the matter of uniform was forced early, it was made plain today that none of the actual martial duties will be required of these men. There must be several score already in camp, and in all about 100 are expected. They will be given work in the trenches and about the cantonment, but no rifle will be put in their hands nor will they be compelled to violate their scruples about actual warfare.

The original rebels were two Lansdale

chaps, who arrived with yesterday's detachment. The lieutenant in charge of the men ordered them to go to supply headquarters and be outfitted in the regulation manner. At this command the Mennonites stepped from the line and awaited the next move of the officer. He asked them to explain the meaning of this action, and the objectors said that their faith forbade them donning the khaki. Instead they said that they would be amenable to all discipline but asked if they could not retain their civilian dress.

This first crisis at the camp frankly puzzled the young junior officer. He cogitated for a time and then decided to put the entire matter before the colonel commanding the regimental barracks, where these religionists are housed. The colonel made short work of the revolt.

"Put Them in Uniform"

"Put them in uniform," he ordered, "but tell them that they won't have to carry a rifle or do any military duty that conflicts with their faith." The lieutenant trudged back with the message, only to find that his recalcitrants were a bit stubborn and resolved to disobey. Again they declared that under the circumstances they must refuse to don the khaki.

The lieutenant ordered four of his men to escort the rebels to the supply headquarters and bring them back all rigged up according to the military standards. Thus, under virtual arrest, these men were outfitted and then taken to the hospital for their physical examination. With this precedent established, the other Mennonites who came down with the first day's arrivals were also forced into uniform, while the same process will be carried out tomorrow and the next day with those who fight against wearing the soldier's attire.

Those brethren did the right thing. They gave voice to their convictions at the proper time, but did not resist the authorities to the extent that they fought against allowing those uniforms to be put on them. In this they did but imitate the example of our Master, who allowed Herod to put the royal robe upon Him, although voluntarily He never put that kind of clothing upon Himself. They let their lights shine to the extent that even those unfriendly to them gave recognition to their convictions. Another thing worthy of recognition is this: While there were some sneering remarks made and some positive talk was indulged in with reference to what would be done with young men of the nonresistant faith, this firm but quiet attitude brought results. After the first day's happenings the officers concluded that they had better consult with the heads at Washington before going on the next day, and the following was the reply:

Conscientious Objectors not Forced to Don Khaki

Camp Meade, Admiral, Md., Sept. 21.—Orders announced yesterday forcing Mennonites and other conscientious objectors to don khaki were countermanded here today. Lieut. Col. Tenney Ross, chief of staff of Maj. Gen. Kuhn, announced that the matter which is arousing wide comment here had been referred to the War Department before further action will be taken.

Col. Ross declared the Federal authorities would outline a course of action in all cantonments with regard to conscientious objectors. Official orders were issued that no attempt should be made to force any man into a uniform if he belonged to a sect opposed to war.

A few days later the papers printed this explanation of the policy pursued at Camp Meade:

Draftees Opposed to War are Segregated

Camp Meade, Admiral, Md., Sept. 25.—Twenty-four conscientious objectors to war were weeded out yesterday from the 14,000 Pennsylvanians encamped at Camp Meade and segregated in separate barracks at the order of Major General Kuhn, commander of the division. These men will be kept aloof from their fellows until the war department finally decided what action to take in their cases.

In the two dozen were Mennonites, Dunkards, and Friends.

This is in confirmation of what we have all along contended. The way to bring results is to stand for our convictions. Had those young brethren weakly conformed to the request to put on the uniform and march, instead of meekly giving voice to their convictions, the probability is that they would have received no recognition of their faith and they would have been the laughing stock of that camp for professing something and not having the courage of their convictions. We trust that their example may be but a sample of what our brethren are doing in all the camps. "In unity there is strength." But let us not lose sight of the fact that the place to get the recognition that counts is at the Throne. The same Power which moved certain officers at one time to say, "Never man spake like this man," will also direct the hand of the authorities with reference to those who get their strength from God and who speak as they are moved by the Holy Ghost.

From a few places there come reports that those in authority pay no attention to the claims of those who profess nonresistance, but we have reasons to believe that ere this the instructions from Washington may have gone to all the camps and the noncombatants placed in segregation camps.

There are evidences coming to us that some who are firm believers in nonresistance are being deceived as to the real issue. One brother from a sister church that claims to be entirely sound on this question thus relates his experiences and impressions:

I have just returned from Camp ———, where I found a number of our young men. The officer in charge received me very friendly and assured me that nothing inconsistent with Mennonite principles will be asked of them. "We need bakers and cooks in the army, as well as those who fight," he said. I am glad for the recognition our government gives us as nonresistants, and that our principles are duly respected. May our young men continue to take a decided stand on the point in question and always be faithful to our principles.

Here is where he misses the point: Even the authorities recognize that a man in hospitals, munitions factories, and other kinds of noncombatant service is just as valuable in the work of overcoming the enemy as is the man who who carries the rifle and actually shoots. The question is, Is war right? If it is, then enlist and help with all your might, serving in that department of service where you can do most in the work of overcoming the enemy. If not, then hold aloof entirely. Brother, you are not exempt from military service, so long as you carry your share of the work of overcoming the enemy by means of instruments of destruction. Nonresistant people can not consistently have a part in this work, no matter whether their task be considered combatant or noncombatant. This principle must be recognized, or our claims for nonresistance are a farce.

There are all kinds of statements made as to what use will be made of noncombatants. One correspondent, writing with all gravity and in tones of great authority, says:

"All Quakers, Mennonites, and members of other religious sects classed as noncombatants will be transferred to the hospital corps. Many of these selectives come from Lawrence county."

The fact is, this man gave his own opinion, only. It may be that an attempt will be made to do this; but we question it. The point has not yet been decided, and probably will not be for some time. While it is well to give heed to whatever comes in the way of news notes from the war situation, there is no need in becoming excited over anything that appears in the newspapers. We have read quite a good many different versions of the attitude of Mennonites and others who are not willing to fight, and many are the reporters who are free to say just what we are willing to do and not to do; also what the government means to do with noncombatants. But we do well to pay no attention to at least nine-tenths of such "news" items. We do our best when we keep cool, trust in God, and do the part which belongs to the people of God.

Tongue or pen can not accurately describe the emotions which stir the hearts of many people at this time. The greatest sufferers are the parents. It is no uncommon thing to see a draftee calm and cheerful while his parents are convulsed in grief. As one father expressed it: "I followed my wife to the grave. This experience (accompanying his son to the district board) is just like it." A brother, writing about home affairs, says:

A card received from my mother in Ohio today was as a dagger and pierced deeply into our hearts. Card reads, "Jacob is not exempt, will have to go probably the 19th." So by the time this reaches the reader Jacob will be—where? Will we ever meet

(Continued on page 501)

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE HIGHER CRITICISM AND THE NEW THEOLOGY

By J. Horsch.*

(Continued)

The Teachings of The New Theology.

A prominent representative of the New Theology writes:

"We destroy much that was formerly accepted by Christian believers. We deny the authority of the Scriptures; we see in Scripture both truth and error, many human imperfections. We do not consider ourselves under duty to abide by the teaching of Scripture. We do not believe the miracles which are recorded in Scripture, nay, we positively deny them. All stories of miracles contained in Scripture we believe to be either fables or allegories. We do not believe that Jesus was the Son of God; we do not believe he was God-man; we do not believe he was a perfect man; we do not believe he was free from every error, from every sin. Neither his sayings nor his life are to us authoritative in every respect. He is to us a great prophet, like many others."

It may be supposed that this is an extreme case of denial of the Christian truth and that the writer of the above sentences may be a member of the Unitarian Society. Such, however, is not the fact. This impudent defender of unbelief is the minister of an evangelical church and preaches his rejection of Christian truth from the pulpit. How sad, the reader may say; but sadder is the fact that some of our leading theological seminaries teach these very opinions and instill them into the minds of our coming ministers and pastors. Nor is this the full truth, for the said theological institutions go much farther in the denial of Christian doctrine than the above cited quotation from an unbeliever who styles himself a preacher of the Gospel and is recognized as such, would indicate. This point will be further dwelt on elsewhere.

Almost unbelievable is the extent to which the denial of Christian doctrine has taken possession of the pulpits in certain parts of our country. The German organ of the Reformed Church in the United States, in the number of August 15, 1916, says,

"In the American church the destructive criticism has found many adherents, especially in the Methodist Church. The theory of Evolution holds supreme sway. But also in the Reformed Church not a few of the younger ministers have fallen under the spell of the seductive criticism. To what extent they accept its conclusions is shown by the following examples. One of them whom I know as I do my right hand, said to his class of applicants for Confirmation: 'Not everything you find in the Bible is true.' On Good Friday he at first declined to have the usual services. Upon the urgent request of the members he yielded, but in his sermon he never mentioned the Crucifixion, except in closing, when he said, 'It is well that they crucified him, for had they not done it, he would have deceived the whole world.' His brother said, he would rather be the descendant of a cow than of the earth."

Other examples of the blasphemies of modern theologians who have abandoned the practice of "intellectual juggling" and are quite outspoken in their defense of unbelief, could be given if it were probable that such quotations would serve a good purpose. A more complete presentation of their teachings, consisting of quotations from their own writings, will be given elsewhere.

The Higher Criticism.

The New Theology is, generally speaking, the result or product of the modern criticism of the Scriptures, — the so-called Higher Criticism. The critical study of the Bible, we admit, is not objectionable, if the student accepts the Bible as the inspired, infallible Word of God. This is, of course, not what we mean by the term Higher Criticism. We mean by it the particular attitude of modern liberalism toward the Scriptures, the attitude which assumes that there is no place for a supernatural religion, or for a supernatural revelation of God and His will, and hence that the Bible is not what it says it is. We mean by Higher Criticism the attempted elimination of the supernatural from the Scriptures, the attitude which insists that the Bible is not essentially different from other books, that its contents are to be naturally explained and what is not capable of such explanation is unacceptable. Considered from this point if view, the Bible is, in plain English, either a fraud or a huge mistake.

At first the Higher Critics, under their leader Wellhausen, attacked the Old Testament and denied its authenticity. They asserted that the first five books of the Bible (the Pentateuch) were not written by Moses but dated from after the time of the Prophets, and hence their contents were untrustworthy. Although in this way they clearly denied the authority of the Scriptures, some of the weak-kneed theological leaders were inclined to let them have their way as long as they did not question the authenticity of the New Testament.

But now the Higher Critics openly deny the correctness and reliability of the New Testament Scriptures. They assert that the four Gospels do not give the history of the life of our Lord, or a correct account of His teachings, but the imaginations of misguided men. To quote from a recent treatise by Shirley Jackson Case, Professor of New Testament Interpretation in the University of Chicago:

"In the first place Jesus gathered about him a group of hearers to whom he imparted instruction reflecting his own personal religious experience and living. Secondly, after his death he came to hold in the thinking of believers a new position at God's right hand in heaven. He now [after his supposed ascension] possessed [in the imagination of his followers] truly official [messianic] dignity and was expected to return at an early date to set up the messianic kingdom upon earth." (P. 255). In other words, Jesus did not claim to be the Messiah, but shortly after His death His followers began "to preach a totally different gospel, the burden of which was that he was the Messiah". So writes C. S. Lester in his book *The Historic Jesus*, 1912, p. 77.

Professor Case goes on to explain that there is therefore a great difference between the Jesus of history and the imaginary Christ of faith, and that some time after His death the disciples somehow persuaded themselves that Jesus was of divine character not only in His exalted state in heaven but His character had been such also during His earthly life, that He wrought miracles and rose from the dead, etc. They made of the "Jesus of history" a divine Christ, the Messiah, a miracle worker, one who believed no one could be saved but by Him, and they presented Him as such in the four Gospels. "Historical criticism shows us," says Professor Gerald Birney Smith, "that *the New Testament writings are themselves the products of theological interests*" (and hence not historically reliable). In his book mentioned above, the same author asserts

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that for the man of scientific spirit Bible criticism is never destructive. (P. 187.)

The Higher Critics attempt to measure God's truth with the measure of a man. They reason in a manner of this sort: No other book is infallible, hence the Bible is not; in all secular history no man was miraculously born, none could do real miracles, hence what the Bible says on these points concerning Jesus of Nazareth can not be true. In their opinion supernatural salvation is unreasonable, hence they deny the supernatural character of the Christian religion and the miraculous revelation of God. They appoint themselves judges of Scripture, instead of permitting Scripture to judge them. They reject not only the accounts of miracles but also the doctrines implying miracles. Only in so far as the supernatural and miraculous are not in evidence and in so far as the Scripture teachings prove acceptable to "the modern mind"; in so far as the Bible does not teach supernatural salvation, they tell us, we may believe.

The Higher Critics then, consider it their task to separate the natural from the supernatural in the Gospel account of Jesus. But to the mind of the unbiased student the supernatural is inseparable from the rest. And if the content of the Gospels, in so far as they deal with or presuppose the supernatural, were mere fiction, it would be asking too much of us to accept the rest as historical. The four Gospels would have to be considered as quite untrustworthy. The amazing confidence of the Higher Critics in their own ability and wisdom is clearly evident from the fact that they believe themselves to know more about the life and teachings of our Lord, than did Matthew, Mark, Luke and John. Even if we accepted their denial of the inspiration of the Scriptures, we should have to tell them that their position is unreasonable. If it were true that the supernatural is unacceptable and the Gospels contain fiction as well as fact, Professor Case would be undertaking the impossible in his attempt to separate the two.

In a word, the Higher Critics rob the Scriptures of that which to the believer is most precious and without which the Bible loses its value for him. They set up "the modern mind" as the final authority. They eliminate from the Scriptures that which is essential and vital leaving, as it were, a lifeless corpse, a miserable residue whose only supposed preference consists in its acceptableness to unbelievers. The great underlying principle of the religion of the Higher Critics is the theory of Evolution. This evolutionary religion is clearly inadequate if their assertion that man is a mere development from a lower order of creation is unacceptable.

If the Critics are right, the conclusion is unavoidable, that certain heathen religious books are more trustworthy than the Bible and, except in the realm of fiction, a more unreliable book could scarcely be found.

A System of Negation.

Since the New Theology denies the fundamentals of Christianity, the question is in order, What are its doctrines or teachings? Or has it nothing to offer except negation, denial? Has the New Theology no distinctive positive teachings which it offers as the established truth, and is there not a presentation of these teachings which may be taken, at least in a sense, as its confession of faith?

No, there is not, and there never can be, an authoritative or reliable confession giving the New Theology teachings except in so far as they are negations. We have said above, that the New Theology makes the "modern mind" the touchstone for religious truth. This means that it recognizes no religious authority besides ous own dear selves. As already said, the Bible as a supernatural revelation and as a religious authority is rejected outright; in fact, one of the principal complaints which the New Theology makes against the old Christian faith, is the fact that Christianity claims to be a religion of authority, its Fundamentals being based on Scripture.

It follows clearly that where supernatural revelation and all religious authority (except that which is supposed to be resident with each individual) are disowned, no reliable definition of religious truth or doctrine can be given. If each person is his own authority in religious matters, there can be no established or authoritative doctrine; there can be only human opinions which no one must consider obligatory for his neighbor to accept. The individual "modern mind" can not establish religious doctrine. Thus Christian doctrine is reduced to mere individual notions which could never be established as the truth. This is the position of the New Theology. In its essence it is simply a negation of Christian truth, as may be further shown. Its positive teachings are confined to the realm of ethics and morals.

(to be contiued)

Preachers' Page

SEVEN POINTS IN GETTING A SERMON

By D. H. Bender.

For the Gospel Herald.

1. **Get a Burden.**—"Out of the abundance of the heart the mouth speaketh." No preacher can preach effectively unless he himself feels in his soul the need of the particular message for the occasion. Just arranging a subject, fitting a text, selecting illustrations and delivering a dissertation is not preaching. True Gospel preaching takes hold of the soul of the preacher, burdens him with a message and makes him conscious of both his responsibility and opportunity as a man of God pleading with dying men. A proper relation with God brings the burden.

2. **Get a Subject.**—Do not simply select an arrangement of words to form a novel subject, then hunt a text that may fit and work on the derivation of the words of the subject, the euphony of the languages, the possible meaning in other languages and then attempt to unload a logical piece of original (?) literature on the congregation. But have a definite line of thought that is applicable to the congregation, the time and circumstances, and then call on God for wisdom, direction and grace to drive the truth home.

3. **Get a Text.**—Have you ever heard a preacher say, "What shall I do for a text?" The fact of the matter is the text comes as a conviction more often than a selection to the Spirit-filled, consecrated preacher. Having been led to preach along a certain line through meditation and prayer and a study of immediate conditions, the true Gospel preacher goes to the Word for light and material. In reading the Word faithfully the text presents itself. This does not say that texts may not be suggested by other means, but this is the Scriptural way of getting your text. Then use your text Scripturally.

4. **Get Filled with the Subject.**—"Give attendance to reading." "Study to show thyself approved." Master the subject as far as your part is concerned. Make preparation. Use the Bible freely. Refer to other approved works. Apply the matter in hand to conditions pertaining. Test out your points on your knees. Get confidence

that God will use you, if you submit fully to Him. Do your part so well that neither God, the congregation nor yourself need be "ashamed" of your efforts of "rightly dividing the word of truth."

5. Get near to God.—This, my brother, is your only assurance of success in delivering that sermon. Be sure your life is right in His sight as well as before men. Plead with Him in prayer. Yield yourself so fully to Him that you become willing to drop your outline, your text, even your subject and line of thought if He should so direct. The Lord can use you better without specific intellectual preparation and complete surrender to Him, than a thoroughly prepared (?) preacher who insists in presenting what he has worked out regardless of the leadings of the Spirit. No sermon has ever been a failure that came from the lips of a preacher who was thoroughly pliable in the Lord's hands even though he had to change his text after entering the pulpit. But God rarely has occasion to make such demands of a preacher who fully consults with Him throughout the entire preparation. Get near God, there is the source of power.

6. Get near the Congregation.—Remember, it is not your first responsibility to relieve yourself of an intellectual gorging, or to simply satisfy yourself that you were able to handle the subject selected, or even to entertain or tickle the ears of certain persons who may happen in to "hear" you preach. It is your solemn responsibility to "feed the flock" who come to the Gospel table of which you have charge. Study their spiritual needs. Get into their sympathies. Find their level. Provide food "convenient" for them. Feel their burdens, taste their joys, lift them nearer heaven by that sermon under consideration.

7. Get Yourself out of Sight.—Magnify Christ. Realize that you are "set for the defense of the Gospel." Enhance the work of the Church. Lose yourself in your zeal for the great cause you represent. Wrestle with God for the salvation of the lost. Forget self. Remember, God "giveth grace to the humble."

If you will not forget to get into full line with God in getting your sermon, you will get souls for your hire and glory for your eternal rest.

Hesston, Kans.

HEART PREPARATION

By I. B. Witmer.

For the Gospel Herald.

Much has been said and written on **sermon preparation**, until we have almost lost sight of the important part —that of **preparation of the heart.** A prepared heart is much better than a prepared sermon. In fact, it takes a prepared heart to make a prepared sermon.

Preachers have been giving too much time and strength on form and taste and have thereby raised the clamor for talent and eloquence instead of grace, piety, and holiness, and by it we have lost preaching power. How can one who lusts after place and praise, and is worldly and selfish preach the Gospel of Him who made Himself of no reputation and took upon Himself the form of a servant. The Holy Spirit flows only through channels that are clean and pure, and if the preacher would be a power for God he must have a heart **full** of the love and spirit of sacrifice of the Master whose we are and whom we serve.

Leetonia, Ohio.

HITTING THE MARK

By A. I. Yoder.

For the Gospel Herald.

By "hitting the mark" in its relation to preaching we have reference to so presenting Gospel truth as to make it applicable to the needs of the hearers. It is oposed to clubbing, which seldom hits the mark, and at most hardly leaves more than a scar.

Much preaching is aimless and can accomplish but little.

We should have the truth well in hand, and so far as possible know the tradition of the hearer, and then present the Word so that it can be understood.

The effect of hitting the mark will depend upon the will of the hearer, and the power that is behind the message.

West Liberty, Ohio.

SERMON OUTLINE

LOT'S WIFE

"Remember Lot's wife."—Luke 17:32.

The Bible gives us the history of various characters. Some are given for our imitation, as Enoch, Jabez, Caleb, etc. Others again for our warning, as Gehazi, Pharaoh, Jezebel, etc., and not the least, among the last mentioned, is Lot's wife. Notice,

I. The Privileges which She Had.

1. **Her husband was a godly man** (II Pet. 2:7, 8). As a natural consequence he would set a good example in godly duties, etc. But the piety of the husband will not save the wife. Religion is a **personal** matter. I Tim. 5:12.

2. **The prayer of Abraham was in her favor.** No one can doubt but what Lot was meant in Abraham's prayer. He knew that Lot was united to his family by the keenest tie of affection. Therefore, without doubt, the wife was meant, although indirectly.

3. **She was admonished.** God's wish and intention was conveyed to her. "Look not behind thee" (Gen. 19:17) was a positive command.

4. **She was put in the way of escape.** Not only told, but actually had the road which led to the place of safety pointed out to her. Verse 16.

Our privileges—some of us have had **religious training—prayers of God's people** on our behalf, both directly and indirectly have again and again ascended to heaven —**Bible,** with its glorious and sublime promises, and its awful and eternal threatenings—gospel preached—Sabbath, with all its privileges.

II. The Warning which She Received.

This was concerning wrath, from the entertainment and delight in sin—this was to be manifest by **fire.** The vials of God's indignation will ultimately be poured out upon our defenseless heads, "fire and brimstone, and an horrible tempest," if we continue in sin.

This was—

1. **A timely warning** (Gen. 19:12, 13). She had opportunity to escape, if she was so minded.

2. **An earnest warning.** The angels laid hold of them. The angels appeared to be more in earnest to save them than they did to save themselves. How earnestly have we been warned? God is much more earnest to save sinners than they are to be saved (Gen. 19:22).

3. **A discriminate warning.** "I cannot do anything till thou come thither." Verse 22. The Sodomites had no doubt often received warning, but their hearts were hard. The righteous will not be destroyed with the wicked.

III. The Conduct which She Followed.

1. **Disbelieving.** She might say she believed, but her actions told the contrary. Many say they believe there is a hell, and yet travel thither. (Heb. 3:12; 4:11). Examples: Moses and Aaron (Num. 20:12); Samaritan lord (22 Kings 7:2, etc.)

2. **Worldly.** Perhaps some of **her neighbors** she did not like to leave. Perhaps some particular portion of her **goods** attracted her desire. **Looking** back spoke an inclination to **go** back (Rom. 12:2).

3. **Disobedient.** She would not stay (Gen. 19:17; I Sam. 12:15; Jer. 12:17). Disobedience provokes God's anger (Psa. 78: 10-40; Isa. 3:8). Examples: Pharaoh (Ex. 5:2); the prophet (I Kings 13:20-24, etc.) Mark—

4. **Her partial compliance.** She started with her husband—"Let him that thinketh," etc. (I Cor. 10:12; Heb. 4:1; Mark 13:13; Eccl. 9:11).

IV. The End which Befell Her.

This was:

1. **Deserved.** She would not obey the command, and thus met the consequence.

2. **Discriminate.** Lot and the two daughters were saved—they escaped.

3. **Admonitory.** Sinner, "remember" her tragic and untimely end, and "escape for thy life." "Because there is wrath, beware," etc. (Job 36:18; "He that being often reproved," etc. Prov. 29:1).

Believer, "remember" her partial obedience, and "give diligence," etc. (II Pet. 1:10).—G. J. Reeve, in "Twentieth Century Pastor."

CHRISTIAN MONITOR

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"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

BY AND BY

Sel. by Matilda S. Schloneger.

What will it matter by and by,
Whether my path below was bright,
Whether it wound through dark or light,
Under a gray or golden sky,
When I look on it by and by.

What will it matter by and by,
Whether unhelped I toiled alone,
Dashing my foot against a stone,
Missing the charge of the angel high,
Bidding me think of the by and by.

What will it matter by and by
Whether with joy I went
Down through the years with a gay content,
Never believing—nay not I,
Tears would be sweeter by and by.

What will it matter by and by?
Whether with cheek to cheek I've lain,
Close to the pallid angel Pain,
Soothing myself with sob and sigh—
All will be elsewise by and by.

What will it matter? Naught if I
Only am sure the way I've trod,
Gloomy or gladdened, leads to God,
Questioning not of the how, the why,
If I but reach Him by and by.

What will I care for the unshared sigh?
If in my fear of lapse or fall,
Close I have clung to Christ through all,
Mindless how rough the road might be
Sure He will smoothen it by and by.

What will it matter by and by?
Nothing but this—that joy or pain
Lifted me skyward—helped me gain
Whether through rack, or smile, or sigh,
Heaven—home—all in all—by and by.

Vestaburg, Mich.

THE CHRISTIAN FAMILY

By Oliver H. Zook.

For the Gospel Herald.

V. Parental Interest in Children

One of the saddest things that comes to our notice in these perilous times is the fact that so many Mennonite children—or perhaps it would be better to say, children of Mennonite descent, are growing to manhood and womanhood right in Mennonite communities and after all never unite with the Mennonite Church. Worldly influences seem to predominate in their lives and for various reasons they unite with other denominations. This is a problem facing our beloved Church. Why this sad condition and loss to the Church? Briefly we give our honest and candid belief: **it is due very largely to the lack of parental interest in children.**

Do we mean to say that Mennonite parents are not interested in their children? No, not exactly. But we do not hesitate to say that parental interest is often manifested in ways that lead the child deep into worldliness and forget that "the kingdom of God and his righteousness" are first to be sought. In this age the world is going "money crazy." This spirit of money-making has caught many of our people and too often children are taught that if they want to succeed in life they must be "money makers."

Then again, parents are often so busy they do not take time to read, sing, talk or pray with their children. It is a psychological fact that in the early years of the child's life the deepest and most lasting impressions are made. Everything that can be done to impress truth, honesty, and virtue upon the mind of the child in this early age should be done regardless of how much time it takes or what sacrifices must be made. Think of your own boy or girl being neglected by you yourself until worldly and degrading influences have made such inroads in your child's life that it will be hard indeed, if not impossible, to ever eradicate them. And yet this is what often happens.

At six or seven years of age every normal child is supposed to start to school. Did you ever stop to think of the terrible possibility that this first year's school work may shape your child's future destiny? And yet it is true. The child is taken from your home and is suddenly ushered into a new world. The change from home life to school life has been so great to the child that scarcely any other change in all its after life except conversion will compare with it. And yet many parents never question the child concerning its teaching or ever look at the books and lessons it is given for daily use. Years of experience as a public school teacher has taught me the great danger confronting children along this line.

All children love stories. Shall we tell them fables? Shall they learn the trashy stories found in so many school books? Shall we tell them stories of bears and Indians and lions till their young hearts ache with fear and they are afraid to go to bed at night? No, my friends, God forbid. Read to them the story of Samuel, of David, of Ruth, of Paul, of Stephen, of Jesus, of Mary and Martha, or dozens of others from the Bible, being always careful to teach them the bright, glad, loving side of each story. Teach obedience, virtue, love, truth, honesty, faith, etc. Let it be true of every child that they can never remember the time when they were first taught these sacred things in their homes. This should be first and uppermost in every home. Follow this with lots of singing, pleasant conversations, interesting yourself in their play, and **play with them** occasionally. But do not neglect to teach them to be industrious as well as good.

Encourage them in their work. Occasionally reward them for faithfulness. Speak to them gently and kindly. Teach them that you mean what you say, but with kindness. If some of these things are more carefully done, the child will early learn to love the home, the Bible, the church, and the LORD, and the danger of straying into forbidden paths will be taken away.

Next week, **Seeing Children's faults.**

Belleville, Pa.

AN OBJECT LESSON

By John W. Hershey.

For the Gospel Herald.

When the country people of Lancaster county arose from their slumber this morning (Sept. 11) and looked over their tobacco fields, all whitened with frost, they might have felt assured that the Lord confirmed the sermon of Bro. Jacob Mellinger in which he made such a strong plea against raising tobacco. While tobacco does make money for some people, no amount of money can atone for the harm that it does the human family, no pen or tongue can accurately portray its harmful effects. Can it be possible for the body of Christ to profit at the expense of the world, and such a horrible expense as that? But if the laity of the Church does turn a deaf ear to the entreaties of the sentinels of the Church or disregards the warnings so faithfully uttered, the preachers have after all done their duty. Let us hope that more ministers may have the courage to testify against this great evil. Even if their testimony does bring reproach, if they succeed in opening the eyes of some, they have the consolation that their labors were not in vain.

Leaman Place, Pa.

Have you ever thought how much it means when the minister gets up behind the sacred desk and addresses his hearers as "My dearly beloved brethren and sisters in the Lord?"—J. W. W.

Christ recognizes His disciples as "servants—friends—children—heirs."—J. W. Weaver.

"Blessed are the pure in heart; for they shall see God."

Sunday School

For the Gospel Herald.

Lesson for Oct. 14, 1917—Ezra 1:1-11

RETURNING FROM CAPTIVITY

Golden Text.—The Lord hath done great things for us, whereof we are glad.—Psa. 26:3.

Lesson Story.—Israel had now been in captivity seventy years. According to the prophecy of Jeremiah the captivity was to last but seventy years, after which the children of Israel were to be permitted to return to their own land. In the first year of the reign of King Cyrus, who captured Babylon in the days of Belshazzar, a proclamation was issued, and published throughout the kingdom, saying:

"Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house that is in Jerusalem."

This proclamation contained a welcome message for the faithful in Israel. The fathers in Judah and Benjamin led the way and preparations were made immediately for the return to the land of promise. Cyrus did his share nobly, took the treasures which Nebuchadnezzar had captured from the house of the Lord and restored them to the menu of Israel, and in other ways helped them get ready for their departure. Altogether there were five thousand four hundred vessels of silver and of gold that were thus restored to Zerubbabel and other Jewish leaders. This was the beginning of the return to Jerusalem and Judea, the beginning of a most interesting and important chapter in the history of this people.

Lessons to be Learned.—As we read the inspired record we are impressed with a number of thoughts concerning this event in the history of Israel, a few of which we will have time to present:

1. The overruling power of God. Nebuchadnezzar would have had no power over Israel had that nation remained true to God. He hadn't power, even, to compel Shadrach, Mehach, and Abednego to do his bidding even though he cast them into the fiery furnace. If he was thus powerless over a few individuals, what could he have done in the way of overcoming a God-fearing nation? Israel was delivered into the hands of a heathen nation because of the unfaithfulness of those who were the chosen people of God. When Babylon's cup of iniquity was full, that nation was in turn turned over to another heathen nation, inferior to it. When Israel had his full measure of punishment, God brought it about that a return to Judah was permitted.

3. God uses wicked men to do His bidding. Nebuchadnezzar was recognized as God's "servant." In a similar sense was the heathen king Cyrus the servant of God, giving God due recognition, and helping the people of God on their return to Jerusalem. When God says that the powers that be in civil government are the ministers of His for good, He does not mean to recognize them as the children of God, any more than Nebuchadnezzar and Cyrus were His children.

4. "Whom the Lord loveth he chasteneth." God loved Israel in spite of his waywardness. The delivery into the hands of other nations was simply a touch of His love, to bring Israel to David, of Ruth, of Paul, of Stephen, that can happen man it to be weighted down by affliction. This is not saying that we might not be better off without affliction provided we would keep ourselves in the condition and place that God wanted us to be; but God knows that we, like Israel, need chastisement to keep us where we ought to be, spiritually. Sickness, pain, poverty, and other things which are evil in themselves are used of the Lord as corrective agencies. Affliction is the touch of God's love, reminding us of our unworthiness and helplessness and helping us to seek our proper places.

5. The wealth of this world is at the disposal of God's people. This is not saying that it is where God's people can get hold of it whenever they might feel to do so, for that would often be the worst thing that could happen them. But history, ancient and modern, brings to us abundant proof that whenever God's people were in the condition that God wanted them to be and they needed money to carry on the work of the Lord that they got it in some way. Thus poverty-stricken Israel had all the money they needed when the proper time came for them to return to Judah. The Church today, without having to resort to begging, can get hold of all the money that is good for it to have The sure promise is, "I will never leave thee nor forsake thee." Our chief concern ought to be that we are right before God, awake to our opportunities, alive in the service, self-sacrificing in our manner of living, completely upon the altar, doing our full duty in all things. That point settled, God will see to it that the wherewith to carry out the material part of our program will be forthcoming. "Blessed are the meek: for they shall inherit the earth."—K.

Our Young People

THE FORCE OF GOOD HABITS

Luke 4:14-20; Heb. 3:12-16

Topic for October 14

MOTTO

"The path of the just is as a shining light which shineth more and more unto the perfect day."

THE STUDY HOUR

I. **Our Topic.**—Habits are practices which have been performed often enough to become fixed in our life and easy to do. When we do things a certain way, it requires an effort to break the way of the past. This makes habit a power for good or evil. It is good if what we have accustomed to do is in the pathway of righteousness. It is evil if we are in the path of wickedness.

The force of a habit is its power to keep the individual in a certain channel. If the channel is one that is good it will bring him into all the blessings and virtues that go with that channel. If it is evil, it will operate in all the vices and curses that belong with them. Habit not only brings about a law of action for the individual who acquires it, but it brings those influenced by the individual under its power and inclines them to follow the example of their friend or associate. We know individuals in this world largely by certain marks that are found in their features and conduct. Some of the birth marks never are different from the cradle to the grave. Others change with growth. But habits of thought and conduct may change much from youth to old age and impress others as part of the property of the individual. Yet it is only possible to be possessed of two lines of character in the world. One is that which God directs and promotes, the other that which comes from the works of the devil. It is possible to form outward habits of life that are good in their tendency while the inward principle of life grows along channels of ungodliness. As long as these outward habits cling there is hope that the individual may be brought into influences that will cause the power of sin to be overthrown that God may be enthroned in the heart. We should not fall into the error of thought that a man can be regenerated by habits and cultivation. Only as good habits lead him into the influences of the Gospel can they be a power to bring new life to the soul.

PERSONAL THOUGHT

Good habits will bring me into the best company and lead me where I can find the best that God has for me. Let us never despise habits that help us find blessing in the world and the way to a home in heaven.

SUGGESTIVE ASSIGNMENTS

For Children. This is a junior topic. It may be developed along this line especially. It can however be adapted to the entire congregation.

1. Text word, **Walk.**
2. How Good Habits are Formed.
3. The Strength of a Habit.
4. Boys and Girls with Good Habits I Know About.
5. Some Boys of the Bible with Good Habits.
6. What Blessings Good Habits Bring to Our Life.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, OCTOBER 4, 1917

Field Notes

Bro. J. S. Yoder of Pigeon, Mich., has been prevailed upon to visit the congregation of Conservative Amish Mennonites in the eastern states.

We are indebted to Bro. S. E. Roth of Woodburn, Oreg., for a copy of the new Gospel Tract Calendar for 1918. Bro. Roth has been publishing these calendars for a number of years and they are very much appreciated by many people.

Bro. J. S. Hartzler of Goshen, Ind., returned home Friday, Sept. 28, from a trip to Midland, Fairview, West Branch, Vestaburg, and Elmdale, Mich.

Bro. John L. Mast of Belleville, Pa., has been visiting a number of congregations in New York, Ontario, and several of the states in the middle west.

Bro. Christian Bender of Elk Lick, Pa., spent Sunday, Sept. 23, with the congregation worshiping near Greenwood, Del., preaching the Gospel of the Kingdom.

Bible Meeting.—Arrangements have been made for the holding of a Bible meeting at Hanover, Pa., Dec. 14 and 15 with Brethren Noah H. Mack and S. G. Shetler as instructors.

Council meeting was held at Reiff's Church near Maugansville, Md., in the morning and at Paradise Church in the evening of Sept. 30. Communion services are to be held at Reiff's Oct. 14.

Bro. I. R. Detweiler of Goshen, Ind., preached for the congregation worshiping at the Yellow Creek Church near Goshen on Sunday, Sept. 23. There was a harvest meeting in the morning and a mission sermon at night.

Bro. S. H. Martin of Igatpuri, India, informs us that he expects to start to America about Oct. 1, to remain here for an indefinite length of time. He is enthusiastic in the cause of missions and while here in America expects to further that cause.

Deacon Ordained.—The brethren, J. K. Bixler, J. Kurtz, and D. A. Yoder, spent some time with the brotherhood at Vestaburg, Mich. While there Bro. Simon P. Martin was ordained by lot to the deacon's office. May the Lord direct our brother in his responsible calling.

Bro. S. G. Shetler closed a series of meetings at Elton, Pa., on Sunday evening, Sept. 23, with two public confessions as one of the visible results. From this place he went to Elizabethtown, Pa., where he and Bro. Abram Metzler assisted in a Bible meeting at that place.

The sailing date of Bro. and Sister J. N. Kaufman has again been delayed and they will probably not be able to sail before the latter part of this month. Bro. Kaufman is making good use of his time, however, in visiting congregations and bringing to them the message of the cross, especially as it applies to the work in India.

Two more were added to the Church at Carver, Mo., on Sunday, Sept. 16. They were taken from the springtime and autumn of life. May God keep them faithful to the end.

Bro. Clayton F. Derstine of Eureka, Ill., expects, the Lord willing, to be at Nappanee, Ind., until Oct. 19, being with the brotherhood there in a series of meetings. We are sorry to learn that it was again necessary for Sister Derstine to go to a hospital, but glad she is able to be out again. May her recovery be effectual and permanent this time.

Bro. Jos. W. Tschetter and wife of Chicago, Ill., mission workers in the Krimer Brueder Gemeinde, spent a few hours in Scottdale last Saturday. Bro. Tschetter has charge of some mission work at Elk Park, N. C., spending part of his time at that plaee. After a series of meetings there re-recently he received 19 converts by water baptism.

Sunday was another day out for our Scottdale preachers. Bro. Ressler and family were at Gortner, Md., where the brother filled the regular appointments. Bro. Loucks was at Greencastle, Pa. A mere accident kept Bro. Brilhart from being at Rockton, Pa. Bro. Reist and the writer filled an appointment near Smithton, Pa., on Sunday afternoon. Council meeting has been appointed for Oct. 14.

Bro. and Sister C. L. Shank of the Dhamtari, India, Mission have the sympathy of a large circle of friends in the loss of their infant son. The burden comes doubly heavy at this time when Sister Shank has just passed through a hospital experience, having been operated upon for appendicitis in a hospital in Calcutta. Their consolation is that little John Lewis has gone to glory, while Sister Shank is again out of the hospital.

Correspondence

Nampa, Idaho

Dear Herald Readers, Greeting in Jesus' Name:—On Sept. 2 Bro. J. P. Bontrager, district evangelist, was permitted to be with the congregation at this place. At the morning service he spoke very encouraging words to us, which we greatly enjoyed. In the evening baptismal services were held. One precious young soul was received into church fellowship by water baptism. The same evening two more young souls came forward and accepted Christ as their Redeemer. May they ever live true to their vow.

Just now our minister, Bro. A. M. Shenk, has gone back east. While

there he attended the General Conference.

On Sept. 16 Bro. Bontrager and family stoped at this place, while enroute to Filer where they expect to stay for some time. Bro. Bontrager again preached very instructive sermons, both at the morning and evening services. We were very glad to have him with us again and especially are we glad to have him with us during the absence of our minister.

While Bro. Bontrager was with us the program committee met and arranged the program for the conference which will be held at this place Nov. 7-10. We are hoping that this meeting will be very beneficial and we extend a hearty invitation to all.

Pray for the work at this place.

Sept. 22, 1917. Cor.

Windom, Kans.

Today Bros. D. H. Bender and T. M. Erb were with us and gave us much courage, impressing us with the sweet fellowship of the Father, and of the Son, and of the Holy Ghost, and with one another. We were earnestly admonished to be fully consecrated to God, to study His Word, and to be given to fasting and prayer before we may have an understanding of His will. R. J. Heatwole.

Sept. 23, 1917.

Hydro, Okla.

Greetings in Jesus' Name:—Perhaps a few lines from this place will be of interest to some. We have many reasons to be thankful, as our dear Lord and Savior has done so much for us. He did more for me in the past six months than I ever experienced before. I have at times become careless, like many Christian people, as we are often tempted in many ways. I have great reason to be thankful, as the time during my sickness the Lord has certainly been very near to me and restored me to health again. I feel I must do more for the Lord than I ever did before. I had an operation, which we all know is between life and death; but my dear Lord has seen fit to spare my life, for which I can not be too thankful. If we put our trust in Him He will take care of us. My only desire is to do more for Him. Pray for me that I may hold out faithful to the end.

Sept. 24, 1917. Lillie Schantz.

La Junta, Colo.

(East Holbrook congregation)

Our annual election of Sunday school officers was held Sept. 23 with the following results: Supts., Timothy Thut, Isaac B. Kulp; Chors., Trusie Zook, J. T. Zook; Secys., Ethel Lantz, Gladys Zook; Primary Supts., Walter Jones, Nancy Kauffman.

Bro. John Thut has been giving another series of lessons on prophecy, on alternate Sunday evenings, during the summer. These were much appreciated. Cor.

Sept. 24, 1917.

Albany, Oreg.

On Sunday, Sept. 16, we were privileged to have the brethren, J, K. Lehman and A. P. Troyer of Hubbard, Oreg. with us. Bro. Lehman preached Sunday morning and Bro. Troyer in the evening. Both brethren richly admonished us in the faith.

On Sunday, Sept. 15, quite a number of the brethren from this place attended the mission meeting held near Airlie, Oreg. Much encouragement to press on in the work of the Lord was given.

On Sept. 13 Sister Bontrager and children left for Filer, Idaho, to join Bro. J. P. Bontrager, who has been there for some time.

Sister Lovina Erb also left Sept. 18 for that place.

We regret very much to see so many of our number leave us, but we hope God will richly bless them wherever they may be.

Sept. 25, 1917. Cor.

Kokomo, Ind.

Dear Herald Readers, Greetings:—On Sunday, Sept. 9, we were blessed with the privilege of listening to Bro. J. P. Miller from Shipshewana, Ind. He preached both morning and evening. Both sermons were very interesting and edifying. In the morning he spoke from II Chron. 7:14, and in the evening from Ezra 8:21.

On Friday, Sept. 21, two of our young brethren had to leave for the army, for which we feel very sorrowful, both for them and their parents and friends. May the prayers of God's people ascend to the throne of grace in faith believing that our young men may not be compelled to perform any duty that is a violation to God's law.

In His name,

Sept. 26, 1917. G. W. North.

Dalton, Ohio

(Swiss Mennonite congregation)

Dear Herald Readers, Greeting in the Master's Name:—On Sept. 16 we had the privilege to have with us Bro. Norman Lind and family of Medina Co. He preached an interesting sermon from Gen. 7:1.

Bishop Jacob Nussbaum, who had been seriously ill last week, is slowly improving, but is still quite weak. We hope that his life may be spared to his family and to the Church.

Christian M. Gerber, an aged brother, is quite sick and not expected to live. Cor.

Sept. 26, 1917.

Hollsopple, Pa.

On Sept. 23 Bro. Daniel Kauffman and family, on their way home from Schellburg, came very unexpectedly into our midst at the Thomas Church in the evening in time for young people's meeting and gave us a helpful talk, followed by a very impressive sermon on the life and character of Joseph. This visit was much appreciated. J. S.

Sept. 27, 1917.

Tiskilwa, Ill.

(Willow Springs congregation)

Greetings to all:—We can truly say, The Lord has been mindful of us and has bestowed innumerable unmerited blessings upon us.

On Sunday, Sept. 16, communion was observed. A large congregation had assembled to share in this blessed privilege. These services were held a little earlier in the year than usual for the benefit of the young men who may soon be called away by the government. On the same day one united with the Church by baptism and three others by letter.

Bro. C. D. Esch and family came into our midst Saturday, Sept. 22, and remained a few days. The brother preached to us four times and on Sunday evening Sister Esch also gave a talk to the children, which was appreciated by large as well as small. We were made to realize more fully how very much India needs the Savior and that there is at least a little we can do to help the heathen find Him if we are only willing to do it.

The church has recently sustained a deep loss in the death of one of its most faithful members, the beloved wife of our deacon Henry V. Albrecht. Bro. Jacob Ringenberg is also gradually failing in body and our prayer is that the Lord will keep him in perfect peace.

A number of the men have spent several days at the church rebuilding the stables, graveling the driveway, and making a few other needed improvements. Yours in His service,

Sept. 27, 1917. Cor.

SEEKING GOD'S PLAN

Are you anxious to know God's way, His plan for you? Or have you some scheme of your own to put through—something your own heart keeps whispering is not quite what God expects of you? Perhaps it is a question of your life work, your vocation. Is it God's answer that you want, or are you afraid to ask Him? Or maybe it is some smaller matter, just a simple detail of everyday affairs. Too trivial, perhaps, it seems, to think of God's will concerning it. But how often these trivial things get us on the wrong track! No question of conduct is so small but that it either is or is not according to God's will. —Gospel Messenger.

Miscellaneous

THE FULLNESS OF TIME

By I. R. Detweiler.

For the Gospel Herald.

The time is fulfilled.—Mark 1:15.

John the Baptist is cast into prison and Jesus feels that the larger life of the Kingdom is coming into fulfillment. The season has advanced one phase nearer the ripening stage of the harvest; the sickle must be thrust in. "The time is fulfilled." This "time," however, has been mathematically calculated. The language of the New Testament uses two words for the English word "time." The one marks the succession of moments. These moments indicate the time of approaching events, mathematically calculated. Science has given remarkable assistance in the exactness of these calculations. The whole movements of the planets, the seasons of the year, and even the climatic conditions can be rated with remarkable exactness; for the cycles come and go. When this method of calculating events is carried over into religion it results in superstition and fatalism. The hunter in India missed the bear and the native of the country quickly remarked "his time had not yet come."

There is another word in the New Testament that is also translated "time" in the English language. "Time" as it brings forth its periodical births; the ripening of the periods of the harvest in the field; a "time" of new beginnings that grows out of the fulfillment of moral guidance. In this idea the mechanical calculation is replaced by the moral and spiritual perception. The "time" had come when the Old Jewish dispensation passed away; it had fulfilled its purpose and was fulfilled in the better. The "time" came when the Christian religion was the recognized religion of the Roman empire; the old Roman religion had given away to Christ. The "time" had come when the Germans, that had settled in the Roman empire, were converted; the power of the Christ had conquered the unconquerable. The "time" came when the conditions in the Roman church made the reformation inevitable; the life of the church broke the bands of ignorance. The "time" came when in the last century the opportunity has presented itself at the door of the Christian Church; invention in traffic and communication had made the whole world one locality. The "time" when the European conflict was inevitable. These "times" were not marked off by any mathematical or machanical calculation; they waited for fulfillment until the conditions made each successive event inevitable.

"God moves in a mysterious way,
His wonders to perform;
He plants His footsteps on the sea,
And rides upon the storm.

"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

The "time" about which the Master speaks had been set, but it was in the moral changes that prepared the world for such an event. "The kingdom of God is at hand." "Others have labored, and ye are entered into their labor." Many years of clearing away the underbrush and digging up of stumps have past; many years of sowing and cultivating had now been spent. The Word "shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I have sent it." For several hundred years the world had been standing apparently in silence, but only apparently, for the field was quietly maturing. It was necessary that the Savior live at some point in human history; that one land must be made sacred and memorable. So there are "times" in the life of each of us. The sacred moments come to all. We find ourselves waiting for the night in which we shall erase the imperfections of the day and begin the new day with a clean slate. Perhaps just now the time is fulfilled; a kingdom is at hand. We have spent many weary hours that now should ripen into the rich harvest and only for a selfish desire, a prejudiced thought, a craving for honor or wealth we pass the ripened moment of our life and miss the sacred hour. It is not an accidental moment, but a sacred moment long in preparation. This same text states the conditions. It is accepting the Lordship of one Master.

Goshen, Ind.

A RECOGNITION OF OUR FAITH

Bro. Peter Jansen of Beatrice, Neb., in a paper read before the recent General Conference of Mennonites of North America at Reedley, Calif., has the following to say which we believe will be of interest to our readers:

"The various governments of nearly all countries have recognized the principle of our faith. Canada, having sent hundreds of thousands of her young men to the aid of the mother country, has reaffirmed to our people the promise made to them over forty years ago that they should forever be exempted from military service of all kinds.

"I might remark here in passing that my own father, Cornelius Jansen, had a prominent part in these negotiations at that time, and it was of peculiar interest to me, his son, to see his name in a copy of the original agreement, sent to me by a Canadian friend.

"Our own government in these United States has always recognized our non-combatant principle, as well as that of the "Quakers" or "Friends." The last and final military law passed by our congress this summer contains the following clause:

"'And nothing in this act shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well recognized religious sect or organization at present organized and existing, whose creed or principles forbid its members to participate in war in any form, and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organization, but no person so exempted shall be exempted from service in any capacity that the president shall declare to be noncombatant.'

"I have been asked, and not without reason, why we, who came to this country as the advance guard of the immense immigration from Russia and Prussia in the seventies of the last century, did not insist upon some documentary promise granting us exemption from military service in the same manner as did the Canadian government.

"The answer of this. The form of a Republican government, such as that of the United States, seemed to preclude any promise of that kind for the indefinite future. We were also told that the Constitution itself forbade any infringement upon the conscientious scruples of any citizen. At that time nobody thought that this country could ever be embroiled in a European war.

"I remember very distinctly a conference we had at Washington in the fall of 1873 with President U. S. Grant and General Sherman, both of Civil War fame. They decried the idea that anybody should ever be forced to take up arms against his will or conscience. General Sherman, the author of the trite saying, 'War is hell,' remarked that they would never want us to fight, but wanted us to open up the Great West. That work I think we have performed with remarkable success.

"Our resident brethren in the East and Middle West, whose ancestors had lived in this country for centuries, seemed absolutely secure on this question and reassured us in many ways.

"Besides, had we not, just experienced in Russia and Germany the futility of government promises or so-called 'privileges?' Had they not proven to be in our case nothing but a 'scrap of paper?'"

THE GENERAL SUNDAY SCHOOL COMMITTEE

For the Gospel Herald.

The General Sunday School Committee of the Mennonite Church was brought into existence two years ago by the Mennonite General Conference. Since its organization the Committee has been engaged in a study of the Sunday school problems of the Church and is co-operating with the Publication Board on all matters related to Sunday school literature, and with the Mission Board on problems related to the fostering of a strong mission spirit in the Church through the Sunday school. The General Sunday School Committee believes that the Church of tomorrow is largely determined by the character of the Sunday school of today. If we succeed in having the right spirit pervade our schools today there is little question but that that same spirit will characterize the Church of the next generation. The primary object of the General Sunday School Committee in all of its work is to seek to bring the Message and the pupil in vital contact one with another. To the degree that this is accomplished is our Sunday school work really successful.

There are numerous Sunday school problems before the Church today. Some of these have always been with us and will continue with us and their solution will always depend primarily upon the individual worker; others will find a partial solution in possibly making some changes in our literature or methods. Some of these changes cannot be made in a month or even in the course of a year or a number of years. It will require time and much careful planning and persistent work to effect some changes that are generally recognized to be necessary in order to make our schools more effective in teaching the Word.

The Committee is now wrestling with some of these problems and seeking the counsel and help of all interested in this work. The Committee desires to suggest and put into operation only such plans as will promote the Sunday school work of the Church in strict harmony with her principles and ideals.

Several of the definite things the General Committee is now encouraging are the memorizing of more verses of Scripture; regular missionary instruction and observance of the third Sunday of November as Mission Sunday by all of our schools; the holding of children's meetings that are not primarily for entertainment but with a definite spiritual object in view; the use of more of our own literature and less from outside sources; better teaching; etc. Within the next year the Committee hopes to be able to issue some special booklets dealing with different phases of Sunday school work prepared especially for the benefit of workers. In order to do its best work the Committee needs the hearty co-operation of the Church.

This work, like every other organized activity of the Church, needs funds. For funds the Committee is wholly dependent upon the schools it seeks to serve. Last year the second Sunday of October was designated as the day on which the Sunday schools throughout the entire Church were requested to make an offering for this work. The response was generous for which the Committee is thankful indeed. At the recent meeting of the Committee it was decided to make the second Sunday of October the fixed annual date for the schools to make an offering for the general Sunday school work of the Church. The General Sunday School Committee, like General Conference, works officially thru organized District or State Conferences. Only where there is such an organization can the General Committee get in touch with the individual school by communicating with the officials of the district or state organization, who in turn present the matter to their schools. Without such organization the Committee has no direct and official avenue of approach.

It is because the General Committee feels that there are many schools in the Church that are not yet under any District or State organization, but who are interested in the general Sunday school work of the Church, and who will welcome an opportunity to contribute to this work, that the matter is presented here. The General Committee is working for the welfare of every Sunday school in the Church whether a member or not of an organized Sunday School Conference. It makes no discrimination. Only because is has no official avenue of approach is the Committee unable to render the possible service in unorganized districts that it can where there is an organization.

The Committee kindly requests that all the Sunday schools in the Church that desire to have a part in helping to promote the general Sunday school work of the entire Church, will, on Oct. 14, 1917, or the date nearest to it that is more convenient, receive an offering for this work. If your school is under a District or State organization forward your offering to the Treasurer of your organization as per instructions given you by your officials, but if you are not under such an organization forward your contribution to the Treasurer of the General Sunday School Committee, Bro. A. J. Steiner, North Lima, O., who will gratefully acknowledge receipt of same.

Soliciting your hearty co-operation in the great work of the Sunday school, and an interest in your prayers that this work may be so directed as to continually exalt the Master, we are, Yours for the Master,

The General S. S. Committee,
H. Frank Reist, Chairman.
A. J. Steiner, Treasurer.

SOME THINGS I HAVE SEEN AND HEARD

By A. R. Kurtz.

For the Gospel Herald.

The first of August A. C. Gabelein came to Los Angeles. It was arranged that he should speak three times, but the Billy Sunday committee would not have it that he should speak on Sunday afternoon, Aug. 5. Instead of Gabelein speaking at that time the place was opened for a farewell service for coast artillery. It certainly made me feel sad that the people of the Bible Institute would do such a thing. The "glory song" was sung; also, "The King's Business." There was scripture reading, Luke 15:11-13 being used. The chaplain remarked that we are fighting for a righteous cause. He remarked, "If I can't be chaplain, I'll go any way." Gabelein remarked at one time that never before, when the time was set for him to speak, was it changed for anything like that.

Another sad thing that I had to see was that in an elder's home they had a player piano and a graphophone upon which they play much foolish music so that it does not seem much like a Christian home. Having company from the city one evening, half an hour was spent at the table after supper was over telling foolish Irish and colored stories. The evening was spent in foolish talking and worldly music. What if Jesus would have come?

The writer attended the Gabelein meetings a number of times and received many good thoughts out of the prophetic Word; also a few of the Billy Sunday meetings. When a so-called minister of the Gospel accepts a challenge to be the head of a base ball game, swears in the pulpit and from the sacred desk he calls other people liars it makes me doubt not only his calling as a preacher but also his Christianity.

I am glad we have men that give the good old Word in Spirit and with power.

San Gabriel, Calif.

REPORT AND SUGGESTIONS

From the Committee on the War Situation Appointed by General Conference

For the Gospel Herald.

No doubt at this time everybody will watch with deepest interest to see what the government will do with our brethren who have been called to the mobilization camps.

While a few were by com-

pulsion uniformed for a day at Camp Meade, we feel grateful that the War Department countermanded the orders and permitted them to wear their civilian clothes again. Twenty-five "conscientious objectors" to war (Mennonites, Dunkards, and Friends) were taken out of the ranks of the 14,000 Pennsylvanians on Sept. 24, and placed in separate barracks, where they will be kept aloof from their fellows until the War Department decides what disposition shall be made of them.

Readers will recall that in our interview with Secretary of War Baker permission was granted for ministers to visit the detention camps and to keep in touch with our brethren. For this and other reasons we would like to have the name of every brother at the several camps, his church (Mennonite, Amish Mennonite—Conservatiev or Old Order, etc.) and conference relations if any. These names may be sent to any member of the committee. We expect to compile a list of names and addresses to be published in the Gospel Herald. We kindly ask that these names be sent in as soon as possible by relative, church official, or any other persons interested. It will not inconvenience the committee if some names are sent in more than once, but we would regret it if any name should be overlooked.

Still thankful to God for His care, and to the Church in her prayers in our behalf, we earnestly solicit your continued co-operation for the carrying out of plans which we believe to be to the best interest of our dear young brethren in these trying hours.

Aaron Loucks,
D. D. Miller,
S. G. Shetler,
Committee.

THE CHURCH AND THE COUNTY AND STATE FAIRS

First, we will have to concede that there are many things of value to be learned at fairs of this kind. We learn how to grow better grain, vegetables, and stock, and care for same, which is of great value to the farmer and the business man as well. To all this, brethren, we will have to say "Amen."

The writer was connected with a fair association for quite a few years before he was saved, and writes from experience. It is what follows the fair that makes it a forbidden place, we believe, for the Christian.

Second, it is an organization of the world, generally run by folks of the world; and they have all sorts of worldly amusements, just what God has called us out of and forbids us to walk among.

You will find all kinds of vice practiced among such associations, such as horse racing for money, betting, gambling, and bad women and men bartering away their virtue for money, making it a very unwholesome place for a lowly Nazarene to frequent. It may be possible for a Christian to go to a fair and escape with his life, but I am afraid he would not get out without the smell of fire on his garments.

With all my experience with fairs I have never seen a man or a woman praying or asking another about his or her soul. In fact, it would be a hard place for a Christian to do spiritual work, as the world might question such a person's own experience.

James advises us "to keep ourselves unspotted from the world," if we would maintain a good experience.

Third, if we would desire agriculture and stock raising knowledge there is a better plan than to attend fairs to gain it. That is by subscribing for a good, responsible farm and stock journal, in which the best experienced agriculture men of the world write, and all grain, stock and farm machinery is guaranteed and money refunded if such goods fail to meet with the approval of the purchaser. At fairs you will meet all kinds of unfair dealers. They are perhaps just representatives of certain companies. It is better to buy from a company's own written guarantee.

Fourth, your influence at a fair. You may know how to choose your associates on the fair ground, but how about the one that is not able to choose as wisely as you? I heard once of two brothers, five and nine years of age, going skating on a frosty morning in January. The nine-year-old was a skilled skater. The five-year-old was just learning, and he was trying to imitate everything his brother did. The older, being ahead some twenty feet, came to a large crack in the ice and knowing just when to leap to clear it nicely, did so and went speeding on over the river. His small brother, noticing the crack and seeing his older brother make his leap, was sure he could do the same, but not being as experienced as his brother he made the jump too soon and fell into the crevice. His brother, seeing the fatal jump, rushed back only to see his small brother floating away under the ice.

Brother, you may be strong enough to attend fairs and come home saved, but how about those poor weak brothers, for whom Christ suffered, bled, and died? You, through your influence, may have the privilege of standing at the crevice of sin and see your brother floating off into the lake of fire that is never quenched. Can we afford to attend such questionable places just for a little financial gain?

I never had the experience of ascending to a great height in a balloon, but have been told by those who have, that the higher they went the smaller the objects of earth looked. So it is in spiritual things: the more of God we get in our souls the less attraction this earth will have for us.

I have not tried in my short message to make a set of rules for the Chillicothe, Ohio, last week. In telling the power of influence, and having no desire, will not lend my presence to such associations.—W. M. Jett in Gospel Banner.

BOOK REVIEW

Is the Bible What it Claims to be?

By A. J. Bendle.

This is a book of 308 pages bringing to us a live message. The title suggests the nature of its contents. Following are the chapters:

Creation
The Three Races
Abraham the First Jew
Moses the Deliverer
Mosaic and Modern Law Compared
Infidelity
Study of Bible Characters—Moses
Joshua the Leader
Judges
Job the Honest Rich Man
Who Wrote the Books of Samuel?
Characters of Samuel, Kings, and Chronicles
Samuel
David
Solomon, His Apostasies and Modern Comparisons
Jehoshaphat, the Get-together Man
Seven Notorious Rulers of Judea
Hezekiah the Reformer
Elijah and Elisha
Jonah of Galilee and Isaiah of Jerusalem
Manasseh and Amon—Two Red Lights
The five last Kings of Judah and Jeremiah the Man of God
Nebuchadnezzar and Daniel, Their Characters and Prophecies.
The Lid off China
The Training of Children.

For sale by the author, A. J. Bendle, Altoona, Pa.

BOOK REVIEW

Stories from India

By Jacob Andrews Ressler.

This is the title of a book just published by the Mennonite Publishing House. It contains 217 pages of interesting reading matter, bringing to the reader twenty-five live stories portraying actual life in India. Bro. Ressler's experience as a missionary, coupled with his happy style of bringing things before the minds of the public, qualifies sim to write a book of this kind. The book is valuable in bringing facts before the mind of the reader and awakening an interest in the work of bringing the story of the Gospel to a heathen land that is open to mission work.

Price, 50c.

Address all orders to

Mennonite Publishing House,
Scottdale, Pa.

Are you trusting? Are you trusting?
Bringing Him your care and sorrow?
Leaving in His hand the morrow?
Simply trusting, day by day?
In His promises abiding?
In His bosom safely hiding?
In His precious love abiding
All the way?

—Sel.

EDITORIAL

(Continued from page 490)

him again. God alone can answer this question. Thursday the law of the land breaks into our home and takes one from the family circle and we are tested with the many broken and bleeding hearts. Oh, the trials, sorrow, grief and pain. Who can explain? None but God. While tears of sorrow were flowing down our cheeks we asked God for help. Immediately these words came, "When your poor heart is broken with grief, nobody knows like Jesus." Also, "There's not a Friend like the lowly Jesus." Oh, brother Jacob, look up; God will take care of you. Pardon me, dear reader, for why should I tell you of our troubles? But somehow it is a relief. May I but ask one favor yet? Pray for us that we may stand these sore afflictions and especially pray God to comfort father and mother upon whom the sorrow rests most heavily. J. C. S.

From Canada there come reports that the conscription law which was recently enacted in that country will probably give our brethren the same kind of problems that our brethren in the United States are facing. These common interests and common sufferings have the effect of strengthening the bonds that hold us together, and our common prayers ascend that when the smoke of battle will have rolled away it will find our Church on both sides of the line, more fully established in the faith, more closely knit together in the bonds of love, more aggressive in the work of the Lord for the ingathering of souls into the kingdom.

Our people are interested in the kind of treatment accorded our boys at the camp. In response to the questions coming in along this line we can do no better than to give the experiences of two of our brethren whose privilege it was to visit the camps.

The first of these is from Bro. S. H. Miller of Shanesville, Ohio, who spent a little while at Camp Sherman near Chillicothe, Ohio last week. In telling about his observation he says:

I found the boys and had a talk with them, and also the colonel and captain of the regiment. I found them very accommodating. I went to army headquarters to see General Glen but he was out of camp. I had a conversation with his adjutant, and he showed courtesy to me, but made a request. He asked me to use my influence over the boys to obey them in their orders, as he did not want to have them punished for disobedience. I told him our stand, and said we can do nothing connected with the military arm of the government. I would advise the boys not to be stubborn to do some work in the camp, such as cleaning up the grounds, etc. This was only for the time being, as we expect things will develop. I also informed him that we instructed our boys not to receive any pay from the government for their work, as we would not consider it right to receive pay for something we did not consider right.

About 35 noncombatants were transferred to the hospital group, while I was there, and now they need not take any drills nor wear uniforms. Orders from Washington to this effect were received Tuesday.

In response to a number of inquiries from brethren at home and reports from various camps, Bro. Aaron Loucks made a trip to Washington, D. C., and Camp Meade near Admiral, Md., the latter part of last week. He being a member of the committee appointed by General Conference to see that the position of our Church is made clear to the authorities in state and nation and to look after the interests of our brethren involved in the issues of war, his experiences will be of interest to many. Following is his account of his trip:

A VISIT TO CAMP MEADE

On Friday night I took the train for Washington, D. C., to call on Secretary Baker relative to the treatment our brethren were receiving at the detention camps in which they are being held. I arrived in Washington about 7:30 A. M. where I met Bro. Wm. A. Derstine of Sellersville, Pa. We arranged for an interview with Secretary Baker at 12:15. He reaffirmed the statements made to the Committee sent to Washingon by General Conference.

In calling attention to the incident at Camp Meade where uniforms were forced on some of our brethren he stated that as soon as his attention was called to the matter he immediately countermanded that order.

When he was asked whether instructions had been issued to the various camps in accordance with his representations to our Committee respecting the faith of our brethren who were called into the service of the government and required to go to mobolization camps, he informed us that such instructions had been issued to all the camps.

Upon inquiring whether the President had specified what service they should render or what dispisition would be made of our brethren held in the detention camps, he stated that he had not.

His reply to the question, When will this matter likely be taken up? was, Not for some weeks.

We asked whether our ministers will be permitted to hold religious services for our brethren while they are being held in detention camps, and if so, what the regulations were by which we would be governed in holding such service.

His reply was that we would be privileged to hold services for them, according to instructions from the commanding officer who would give an order for holding such services upon request.

After our interview with Mr. Baker we took a trolley at 1:05 for Camp Meade. It required more than an hour to go to Admiral, Md., about 25 miles distant from Washington on the line runing to Baltimore.

When we got to Admiral, we found an army of workmen engaged in fitting up quarters which are to be the temporary home, while in training, of the young men called into the service of our government in prosecuting war against Germany. There are about 35,000 soldiers already in this camp.

We visited some of the soldiers in their quarters and found them adjusting themselves to their new experiences. They were very glad to meet with friends from home. Some packages were sent home, and some articles ordered from home to be sent to camp for them.

We next got permission to go to the detention camp. While our brethren who are held there are denied the freedom of association with others in camp, they are given physical exercise twice a day, in a body, accompanied by guards. They can receive visits from their friends who call on them. They have good quarters and speak well of the treatment they receive from officers, and the provision made for their physical comfort is all they could expect.

We found the boys content with their lot, and resolved to be true to their faith, cost what it may. Some were reading their Bibles, others were given to meditation and conversation with others. They appreciated our visit and our interest in their behalf. We gave them copies of the the Gospel Herald, Christian Monitor, and The Way, for which they were very grateful.

We advised that they do not accept any pay, as they are not rendering service under the military forces of the government.

We were unable to see Maj. Gen. Kuhn, who was not in camp when we were there, but were advised to communicate by mail with him relative to arrangements for holding religious services.

We thank God for the consideration and respect shown for the tenets of our faith regarding war by the War Department thus far. May we continue to look up and beseech at the throne of grace, for strength to stand true to Him who has promised to help in every time of need. "Call upon me in the day of trouble and I will help thee."

In closing, may we again urge upon all of our young men the wisdom of going to the mobilization camps when they are called to do so by the government. Those who do not obey the call to go to the mobilization camps: "If the whereabouts of such persons is known, the local board will call upon the police to arrest them as deserters from the army and to deliver them to the nearest military station as prisoners."

Since our government respects our sincerity and faith in the principles laid down in God's Word, and does not compel us to violate our sacred rights in religious matters, we should not resist their authority by disobeying the laws of our country.

Aaron Loucks

ORDERS ISSUED TO GOVERNORS BY GENERAL CROWDER

Provost Marshal General Crowder has sent the following telegram to the governors of all States:

"A reward of $50 is payable for the delivery at the nearest army camp or post of a deserter. This reward is in full satisfaction of all expenses incurred in said delivery.

"A person who fails to report to his local board for military service at the time specified in his order to report is a deserter.

"A person who fails to report for military service to the adjutant general of the State by the date specified in the order of the adjutant general to said persons is a deserter.

"If, after such persons are brought to a military authority, it appears to the military authority that their delinquency is not willful they will be forwarded to a mobilization camp and their local board will be given credit. If it appears that the delinquency was willful they will be prosecuted before courts-martial as deserters. In either case the reward is payable."

REPORT

Of the 40th Quarterly Mission Meeting of Logan and Champaign Counties, O., Held Sept. 15, 1917, at Oak Grove Church, near West Liberty, O.

For the Gospel Herald.

Opening lesson, Matt. 28:18, 20. D. Z. Yoder.

Mission sermon, Isa. 54:2, 3. J. E. Hartzler.

Man's greatest success depends on how well he falls in line with God's plan. We should know the Bible ourselves, our community and general world conditions in order to accomplish the greatest good. The wrong in the world can be traced to wrong ideas about religion. What the world needs is a general return to God Let the Bible hold first place in all our affairs. Get a world-wide sympathy for men. We need to drive our stakes deep in the fundamentals of Christian faith.

Two topics were discussed: (1) **A promise to those who sow the Gospel seed** (Psa. 126:5, 6); (2) **Sacrifice.**

All God's people should be laborers in God's vineyard. Many are too materialistic. The cause of Christ suffers because people fail to make Christian work their life work. We should be burdened for the salvation of all men. The promise is absolute that if we sow we shall reap. Every step of progress comes by sacrifice. Ourselves is our greatest hindrance to paying the price. The Church needs men who are willing to sacrifice time, money, and their very lives.

A children's meeting was held in which the children were told the story of the conversinon of the Hindoo girl, Chundra Lela.

An offering of $484.54 was received.

Secretary.

REPORT

Of the Sunday School Meeting Held at Cherry Box, Mo., Sept. 16, 1917

For the Gospel Herald.

Officers elected: Mods. J. W. Hess, H. R. Buckwalter; Chor., C. D. Esch; Query manager, I. E. Buckwalter; Secy., Anna M. Kreider.

The following program was rendered:

Forces at work among our young people of today. J. W. Hess.

Heroic piety (S. S. lesson). Anna M. Kreider.

The study of God's Word for spiritual improvement and service. C. D. Esch.

Children's Meeting. Mina Esch.

How may we get our young people to more realize the responsibility in Sunday school work? H. R. Buckwalter.

God's purpose in using the small things. J. H. Hershey, I. E. Buckwalter.

Lecture on "India." C. D. Esch.

Following are a few of the many helpful thoughts presented:

Forces at work among our young people is a serious question because the young people of today are the church of tomorrow.

What the Sunday school needs is more young people like the three Hebrew worthies. God is as able to deliver today as He was in their day.

Without the study of the Word there is no spiritual improvement. Three essentials to the spiritual life are, (1) the reading of the Word—food, (2) prayer—breath, (3) speaking to others of spiritual things—exercise.

The children were shown that there is something that they can do to help their little Indian friends who have not the opportunities which they enjoy here.

The young people should be shown the great need of them doing their part and should be made to realize the result of their faithfulness.

The small things are necessary that there may be great things. "First the blade, then the ear, after that the full corn in the ear."

Secretary.

REPORT

Of Sunday School and Mission Meeting Held at Oak Grove Church, Vestaburg, Mich., Sept. 9, 1917

For the Gospel Herald.

Mods., Royal A. Buskirk, Allen B. Snyder; Chor., Ray Bontrager; Secys. Simon P. Martin, Leroy Snyder.

Devotional. Peter Ropp.

Address of welcome. J. M. Yoder.

Response. David Ropp.

Discussion of Lesson. E. A. Bontrager.

The purpose and value of Sunday school and missionary meetings. Peter Ropp.

Sunday school as a mission institution. Daniel Over, Allen Snyder.

A Christian's duty in these perilous times. E. A. Bontrager.

Closing remarks. I. Weaver.

Evening Session

Devotional. T. U. Nelson.

Why the cause of missions should appeal to every Christian. Peter Ropp.

Power of Unity in Mission work. T. U. Nelson.

Missionary sermon. E. A. Bontrager.

How a Sunday school worker's everyday life affects his influence. Iva Troop, Anna Snyder.

Sin of indifference. Leroy Snyder.

Conservative yet progressive. Peter Ropp.

Open discussion.

A few of the many thoughts presented were:

Daniel as a noble example in the Sunday school lesson, abstinence from idols and intemperance, eating as well as drinking. It pays to stand for God.

Sociability is one of the factors to gain confidence but it must be consistent to make our motives correspond with our actions.

The possibilities and demands of childhood depend upon the harmonious working of all influences for good. Spiritual training is of foremost needs of child. Parents should study to gain child's confidence and point of view. Good books are necessary to help the young to understand the mysteries of life.

We must be conservative in order to progress wisely, practically wise to decide present day influences wisely. The Sunday school was originated as a missionary institution to reach those that could not be reached any other way. The Christian's duty in these perilous times is to stand firmly for God. Let come what may.

Organization is necessary to adequately cover the field. In unity there is strength. It needs the active service of every member.

The meetings were largely attended from the congregations of Midland, White Cloud, and Elmdale.

Simon P. Martin,
Leroy Snyder,
Secretaries.

One thing I do . . . . I press toward the mark, for the prize of the high calling of God in Christ Jesus.—Phil. 3:14.

If ye endure chastening, God dealeth with you as with sons.—Heb. 12:7.

Married

Miller—Troyer.—On Sept. 1, 1917, at the home of the officiating bishop, Bro. J. P. Miller, Shipshewana, Ind., Bro. Homer Miller to Sister Lizzie Troyer, both of the Shore congregation. May the Lord richly bless them in their new relation.

Horner—Schrock.—On Sept. 1, 1917, Bro. John W. Horner and Sister Virdie Schrock were united in marriage. They are both members of the Howard and Miami Co. congregation, near Greentown, Ind. May God's choicest blessings rest upon them through life.

Keim—Hershberger.—On Sept. 22, 1917, at the home of the bride's parents, Bro. Abr. A. and Sister Susanna Hershberger, Miama Co., Ind., Bro. Jonas Keim and Sister Neada Hershberger were united in marriage, Bro. E. A. Mast officiating. May God's blessings attend them through life.

Miller—Hochstetler.—On Aug. 18, 1917, at the home of the officiating bishop, Bro. J. S. Gerig, Smithville, Ohio, Bro. Jonathan Miller of Walnut Creek, Ohio, and Sister Anna Hochstetler of Millersburg, Ohio, were united in the holy bonds of matrimony. May God bless them as they journey through life.

Gerber—Miller.—On Sept. 25, 1917, at the home of the officiating bishop, Bro. J. S. Gerig, Smithville, Ohio, Bro. Silas Gerber of Amboy, Ind., to Sister Fannie Miller of Millersburg, Ohio, were united in the holy bonds of matrimony. May the rich blessings of God be with them as they journey together through life.

Stutzman—Miller.—On Sept. 8, 1917, at the home of the officiating bishop, Bro. J. S. Gerig, Smithville, Ohio, Bro. Abraham Stutzman of Sugar Creek, Ohio, and Sister Mattie Miller of Walnut Creek, Ohio, were united in the holy bonds of matrimony. May the richest blessings of God rest upon our brother and sister in their new relation.

Hoerner—Shantz.—On Sept. 23, 1917, at the home of the bride's parents, near Cullom, Ill., Bro. Henry Hoerner, of Ford Co., Ill., and Sister Sadie Shantz, were united in the holy bonds of matrimony, their home minister, Bro. J. W. McCulloh, officiating. The best wishes of their many friends go with them wherever they go.

Obituary

Large.—Samuel Edmund, son of Ambrose and Catherina Large, was born May 1, 1844, at Newark, Ohio; departed this life Aug. 27, 1917, near Shipshewana, Ind.; aged 73 y. 3 m. 26 d. He was united in marriage to Nancy Jane Reichard on Dec. 22, 1863. To this union were born 5 children. His first wife died Dec., 1879. On Aug. 17, 1880, he was united in marriage to Martha Ellen Stewart. To this union were born three children. He leaves to mourn his departure a wife, 3 children, 5 great-grandchildren, 1 brother, Joseph Large, of Howe, Ind. He was a blacksmith and lived for many years in La Grange Co., Ind. His death was caused from a broken limb last fall. Funeral conducted at the Shore M. H. by Bro. Y. C. Miller from the text, "Let not your heart be troubled."

Rudy.—Lydia Horst, wife of Christian Rudy, was born Mar. 17, 1838; died Sept. 19, 1917; aged 72 y. 6 m. 2 d. Early in life she united with the Mennonite Church and remained faithful to the end. She lived in Waterloo Co., Ont., up to about 7 years ago, when she went to visit her daughter, Mrs. Moses Sauder in Pennsylvania. While there she took sick and spent nearly all of the seven years in bed, but death has at last relieved her of all earth's cares and pains. The remains were brought back home where very impressive sermons were preached Sept. 22, at St. Jacob's Mennonite Church, Waterloo Co., Ont., by Noah Hunsberger in English, from Psa. 115:16, and Jonas Snider in German from Psa. 39:4.

Krabill.—Magdaline Krabill was born Dec. 21, 1833, in Alsace, France. Emigrated to America in 1858. She died at the home of her brother, Peter Graber, near Canton, Ohio, Sept. 9, 1917; aged 83 y. 8 m. 18 d.

In 1854 she was married to Christian Krabill who preceded her in death. In her early life she accepted Christ as her Savior and united with the A. M. Church. She was a faithful and consistent Christian, interested in the work of her Master. She leaves to mourn her departure one brother with many nieces and nephews.

Funeral services were held at the Wentler Lutheran Church, conducted by the brethren, J. S. Gerig and J. A. Liechty. Text, Rom. 8:18. Interment in cemetery near by.

Bixler.—Magdalena Hofsetter Bixler was born in Wayne Co., Ohio, May 27, 1844; died Sept. 16, 1917, at her home near Dalton, Ohio, after a lingering illness of enlargement of the liver; aged 73 y. 3 m. 19 d. Oct. 7, 1865, she was married to David Bixler, which union was blessed with 10 children, 5 sons and 5 daughters. One daughter preceded in infancy. Besides husband she also leaves 1 brother and 2 sisters, 34 grandchildren and a host of relatives and friends. She accepted Christ as her Savior early in life, joined the Swiss Mennonite Church and was an example of industry, sincerity, and humility that many would do well to follow her example. Nearly two years ago they celebrated their golden wedding. Funeral services were held Sept. 19, by Bro. C. N. Amstutz.

Brubacher.—David M., son of John and Magdalena (Musselman) Brubacher was born Feb. 21, 1848; died Sept. 12, 1917; aged 69 y. 6 m. 19 d. He was married to Susanna Sitler, to which union were born 12 children, 3 of whom died in infancy. Four sons, 5 daughters, 16 grandchildren, and many relatives and friends are left to mourn his departure. During the last months of his life he suffered a great deal from gangrene on one of his feet, and although the pain was at times almost unbearable he was a patient sufferer and waited and longed for the hour that would relieve him from all pain and sorrow, and we have the hope that he is now safe with Jesus. Funeral services Sept. 14, by Pre. E. S. Bauman in German from II Cor. 5:1 and Bishop Jonas Snider in English from Rev. 14:12, 13.

Weaver.—Clara Mae (Kaufman), beloved wife of William Weaver, was born in Nebraska Aug. 12, 1893; died at Calgary Hospital, Alberta, Sept. 18, 1917; aged 24 y. 1 m. 6 d. She was a consistent and loyal member of the Mennonite Church, a devoted student of God's Word and an example of humility, integrity, and fidelity. In her case her everyday action spoke louder, for the cause of Christ, than words. She tried to follow His example. She leaves a kind husband at Duchess, Alta., and parents, 5 brothers, and 1 sister who reside at Denbigh, Va. May God bless the bereaved ones and may it be the means of drawing us all closer to Him. Funeral on Sept. 20. Service at the home. Buried at the Duchess Union Cemetery. Services conducted by Bro. Isaac Miller of Mazeppa, Alta. Text, Rev. 14:13.

Mast.—John Mast was born in Holmes Co., Ohio, Jan. 26, 1857; died Sept. 19, 1917; aged 60 y. 7 m. 23 d. He confessed his Savior in his early years and was a faithful member of the A. M. Church, worshiping with the Martin's Creek congregation. He was married to Jemima Hooley July 14, 1896. This union was blessed with 4 children. One son (Samuel) was called home to his reward 13 years ago. He leaves to mourn his departure his dear life companion, 1 son, 2 daughters, 4 brothers and 3 sisters, with many relatives and friends. But may their loss be his eternal gain. Funeral services were held at the Martin's Creek A. M. Church conducted by J. S. Gerig and C. Z. Yoder. Text, Phil. 4:5. Interment in cemetery near by. Peace to his ashes.

Zeigler.—John Wilmer, only child of Paul and Edith Zeigler, was born Aug. 31, 1915; died Sept. 14, 1917, of cholera infantum; aged 2 y. 14 d. Little Wilmer was a bright, lovable little boy. He was a great favorite in the home and the community where he lived, scattering love and sunshine wherever he went; but his stay in this sinful world was short. It was hard to give him up, but our loss is his gain. The parents, grandparents, and great-grandparents, and one uncle (Paul), besides other relatives and friends, are left to mourn the loss of darling little Wilmer. Funeral services at the Midway Church by A. J. Steiner and David Lehman were largely attended.

"Our blessed Lord had need of one
To join His angel band;
And so He stooped with loving smile
And clasped our darling Wilmer's hand."

By his grandparents.

Nussbaum.—Anna, youngest daughter of Bro. Jacob J., and Sister Anna Nussbaum, was born in Wayne Co., Ohio, April 8, 1908; died Sept. 14, 1917; aged 8 y. 5 m. 19 d. Her sickness was of short duration. Sept. 14 she was taken seriously ill in the morning, accompanied by violent vomiting. Medical aid was of no avail and she died the same day at 2:30. A post-mortem-examination on Saturday did not positively disclose the cause. She was a bright little girl and will be missed by all who knew her.

She leaves to mourn her early departure, father, mother, 7 brothers, 5 sisters and an aged grandfather. Funeral services were held Sept. 17, at the Swiss Mennonite Church, by Bro. C. N. Amstutz. Text, Psa. 23. The songs, "Jesus Loves Me, this I know," and "God will take care of you," were also sung, which were two of her favorite hymns.

We look upon life, all around us,
We wonder at how brief the stay,
Of those we love and cherish,
Today they are here, tomorrow away.

Hershberger.—Calla Troyer was born in Howard Co., Ind., Oct. 18, 1887; died of typhoid fever with complication of heart trouble, Sept. 16, 1917; aged 29 y. 11 m. 17 d. In 1902 she was converted to God during a series of meetings conducted by Henry Weldy of Wakarusa, Ind., in the Howard-Miama Mennonite Church, and shortly afterwards she united with the Church and remained a true and faithful member until death.

On Mar. 30, 1911, she was united in marriage to Daniel N. Hershberger. To this union were born one son and one daughter. Little Dwight soon took his flight to that home above where there is no more death. Little Mildred Idella and her papa are still remaining.

Sister Calla was sick only three days, with intense sufferings, but bore it all with Christian fortitude. She leaves to mourn her departure, husband, 1 daughter, mother, 7 brothers, 2 sisters, 6 half-brothers, 4 half-sisters, and a host of relatives and friends. Our loss is her eternal gain.

Funeral on the 19th at the Mennonite Church. The attendance was very large. Services conducted by the brethren, N. M. Stabaugh and F. A. Mast, from Rev. 14:13. Buried in the Mast Cemetery. Peace to her ashes.

ANNOUNCEMENT

Of the Canton Bible School, Beginning Jan. 7 and Ending Feb. 15, 1918

This school has been approved and is encouraged by the Eastern A. M. and Ohio Mennonite Church Conferences for the purpose of giving definite help to ministers and other Christian workers in promoting systematic Bible study, and deepening the spiritual life of our congregations, and training workers for work in various lines of our Church activities.

The courses offered are:

Old Testament Studies
Epistles
Church Doctrines
Biblical Theology
Sunday School Lessons for 1918
Religious Pedagogy
Mission Study and Practical Work
Soul Winning
Vocal Music

and are arranged to give an elementary course open to all with special encouragement to beginners, and an advanced course for those who are ready for more advanced work.

Special conferences are under arrangement on Sunday school and mission work, and one for ministers at which all the ministers of the two Church conferences should be present.

Tuition will be free
Room per week, $1.00
Board per week, about $3.50

Our new church building in Canton affords striking accommodations for this work. The thriving city gives many opportunities for practical work. The committee is in position to care for a goodly number of students. It is commendable that several of the congregations in the district have decided not to hold Bible conferences in their churches during that time, and encourage their people to attend school. The wise will find out what is going on and will take advantage of their best opportunities.

The members of the committee with other able men will be the instructors.

Address all inquiries to the Secretary, C. K. Brenneman, 1935 3rd St. S. E., Canton, Ohio.

Committee
A. J. Steiner
C. K. Brenneman
J. S. Gerig
I. J. Buchwalter
S. H. Miller
I. W. Royer
P. R. Lantz

ITEMS AND COMMENTS

Eighteen killed and a number injured, is the report of a train wreck which occurred at Kelleyville, Okla., Sept. 28.

October is to be the fortieth anniversary number of the Gospel Banner, official organ of the Mennonite Brethren in Christ. This paper is one of our most valued exchanges, and has filled a large place in the history of the people whom it serves.

A violent windstorm along the Gulf coast was reported from a number of southern cities Sept. 28. From Mobile, Ala., the report was sent out that a 100-mile wind was blowing and the damage to property very great. "Worst storm in years," is the way the storm is reported from Biloxi, Miss.

Another nation-wide effort is being made to float a "liberty loan." The aim is "$5,000,000,000 and 10,000,000 subscribers." The raising of enough money to finance the war is an immense undertaking, but government officials express the utmost confidence that all the money needed will be raised.

$It is estimated that the American rat does about $200,000,000 damage to crops of the United Staes every year. In other words, if the rats of America were completely exterminated, it would mean a saving of enough money to contribute about five or six times as much to the cause of foreign missions as the churches of America have been spending; or, if there were about a hundred times as many rats at there are, they would cost about as much as the present world war.

Though far from being Christian as a nation, the Japanese are religious, so far as the various cults to which they adhere, have led them. Everywhere in the land, however, the conviction is gaining ground slowly that the old-time cults have about outlived their usefulness and should be replaced by something better—possibly Christianity. Only one thing stands in the way of the undecided ones. They look upon Christianity as a religion that must take complete possession of a man's life, if genuine. That very point, however, causes many of them to come to a halt right there, and then a severe struggle is on. They are unwilling to make a full surrender. Having left the faith of their fathers, they find themselves without anchorage, and all too readily drift into the uncharted sea of materialism. To gain these faltering ones is a task well worthy of Christianity's best endeavors.—Sel.

AN EXPLANATION

Since a special and urgent appeal has come to me to assist in the Eastern Mennonite School, the brotherhood at Elida, Ohio, has granted me a leave of absence. It is understood that unless the need of a centrally located Bible school on a conservative basis is otherwise supplied, that I return as soon as circumstances will permit to open the work here as announced for this year. I regret the disappointment that has come to prospective students through the postponement of their school work and keenly appreciate their encouragement as well as that of the brotherhood generally for the success of the work at this place. It is my hope and prayer to be of real assistance in the launching and development of the school in Virginia and I cordially invite all that conveniently can, to avail themselves of the advantages of that institution.

J. B. Smith,
Elida, O.

CONFERENCE ANNOUNCEMENTS

Washington Co., Md. and Franklin Co., Pa.

The Annual Mennonite Conference of Washington Co., Md. and Franklin Co., Pa., will be held, the Lord willing, Friday, Oct. 12, 1917, at the Paradise Church, Washington Co., Md.

The Annual Meeting of the Mission Board of aforesaid Conference district, will be held at same place, Thursday, Oct. 11. All members of the Board are requested to be present at 9 A. M.

Jos. E. Lehman, Sec.,
Chambersburg, Pa.

Virginia

The seventh session of the Annual Mennonite Conference of Virginia, including also the congregations of W. Va. and Tennessee, will be held, Providence permitting, at the Weaver Church, Middle District, Rockingham County Va., on the second Friday and Saturday in October, 1917, being the 12th and 13th of the month; to which meetings all are cordially invited who are interested in the welfare of the Church and the Lord's cause.

The nearest R. R. station is Harrisonburg, Va. Those desiring to be met at the station will please write to Elias Brunk, at the same place.

C. H. Brunk, Secy.

Missouri-Iowa

The Lord willing, the Missouri-Iowa Conference will meet with the brotherhood at Alpha, Minn., as follows:

Tuesday, Oct. 9, the Sunday School and Mission Conference will begin its sessions which will continue to Wednesday evening.

Thursday, Oct. 11, the Church Conference will begin its sessions to continue till Friday or till work is done.

The Business sessions of the Mission Board will be conducted between sessions according to announcements by the chairman during Conference.

Any questions for discussion during conference should be sent to the Secretary earlier than one month preceding conference.

For information or announcement concerning your coming write to Bro. C. J. Garber, Alpha, Minn.

We extend a hearty invitation to all. Let all come with a preparation of heart to receive and labor in harmony with the Lord.

J. R. Shank, Secy.,
Purvis, Mo.

ANNOUNCEMENT

Announcement is herewith made that the Eastern Mennonite School at Assembly Park near Harrisonburg, Va. will be ready, the Lord willing, for students to matriculate for the opening exercises on October 9, 1917 as previously announced.

In addition to members of the faculty and courses of study already announced, the Executive Board has recently secured the services of Bro. J. B. Smith, late of Hesston Academy and Bible School, to be in charge of the Bible department.

Since it has been contemplated from the first that the work of the school shall be primarily Bible with such other studies that may be needed for efficient work in Bible study, the following courses are offered.—

A Two Year Course and a Four Year Course—both open to all.

An Advanced Course—open to College graduates and others by consent of the faculty.

We ask all who expect to attend to notify us in advance so that the necessary accommodations may be provided.

A. G. Heishman, Mgr.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
D. G. Lapp, Vice Pres., Roseland, Neb.
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G. L. Bender, Gen. Treas., Elkhart, Ind.
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E. G. Reist, E. Treas., Mt. Joy, Pa.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India. — (*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—Home Mission (*1893), A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission (*1907), 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Eli W. Weaver, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, J. S. Lehman, Acting Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., C. B. Byer, Supt.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 11, 1917 (Gospel Witness Established 1905) No. 28

EDITORIAL

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

What should be the place of older people in young people's meetings? It is generally agreed by all who have given the matter any thought that the presence of older people there means much for the meeting. Aside from this there are two errors which should be avoided: (1) for the older people to take no part in the services; (2) for the younger people to leave it all for the older ones to do. Young people's meetings should rest largely upon young shoulders, under the direction and guidance of older ones.

Several weeks ago we saw in dim outline an old sign on a large building in St. Louis. We tried to read it. It seemed to read **"Old Lynchery."** We were astonished. What sense is there in a sign like that! We looked again and again, and finally saw the correct reading: **"Old Lynch Rye."** Not so far wrong in our reading after all, we thought as we meditated upon our former reading. In fact that expressed the character of the business more exact than the real wording. Thousand of people have been worse than lynched by "Old Lynch Rye."

Food Conservataion.—Reports from various quarters indicate the largest production of food for any one year in the history of America. Yet there is a prospective scarcity of food and consequent suffering in store for many people, partly because of great exports to other countries, partly because of high prices. The U. S. Food Administration is making commendable efforts to induce the American people to save all the food they can. We may not all agree as to the object of this conservation, but there ought to be no difference of opinion as to its necessity. Let nothing go to waste. Live economically, save all you can, and keep your ears open to the cries of the needy. These cries will doubtless reach your ears from many directions before the winter is over. We repeat, let nothing go to waste. Deny yourself of luxuries.

Change in Editorial Staff.—There were several changes made recently in the official rostrum as published elsewhere in this issue. Bro. S. F. Coffman takes the place of Bro. C. Good, deceased, as a member of the Publication Board. Bro. S. H. Miller becomes the new member of the finance committee, filling the vacancy caused by the death of Bro. Jacob S. Loucks. Brethren D. D. Miller and A. D. Wenger have been on the editorial staff of the Gospel Herald since the merging of the Gospel Witness with the Herald of Truth, finding themselves burdened with other duties, have laid down their work as contributing editors and their places have been filled by Brethren John W. Weaver and Silvanus Yoder. We regret to part with these two brethren as members of our editorial family, but rejoice in having the privilege of announcing that Brethren Weaver and Yoder will lend a helping hand in the work of enriching the pages of the Gospel Herald. Both are well known to many of our readers, having contributed to these columns from time to time. In this connection we wish also to extend our thanks to the many other contributors who have favored our readers with helpful messages from time to time and hereby express the hope that they may continue to do as the Spirit moves.

THE REAL ISSUE

There are some things which must be told over and over again, and even then there are some people who are unable to grasp them. When there are issues at stake there are usually many things by which these issues may be beclouded so that the minds of people become confused and the vital points must be restated frequently that they may be kept clearly in mind.

At the present time the attitude of Mennonites toward the war is interpreted in so many ways that we feel prompted to add another word of testimony in calling attention to the real issue before us.

Why did America enter the war? Why is our army in France? What do we as a nation hope to accomplish? How do we mean to accomplish it?

The common understanding is that America entered the war to break the power of militaristic Germany. This end is to be accomplished by means of huge armies and navies whose business it is to overcome the enemy by killing enough people to frighten and force the rest into submission.

The real issue at stake is, Should we as Christian people have any part of that work? Upon our answer to this question should depend our attitude toward the war.

If we say that overcoming an enemy by means of instruments of violence and destruction is right; that is, if it is right to kill people till the remnant of the enemy are willing to submit, then we should enlist in the war and help bring it to a successful close.

To accomplish this end requires infantry, cavalry, chaplains, cooks, nurses, doctors, etc., etc., etc. If we call war right we should be willing to serve in any of these lines of service, depending upon greatest needs and personal fitness for certain places.

But if we call war wrong we should give our consent to serve in none of these capacities, since they are all a part of an enterprise which we believe to be unscriptural.

It follows, therefore, that whoever believes war to be contrary to the teachings of Jesus Christ the Prince of Peace, ought not in any way to be connected with the war department, or to engage in any line of work or business the avowed purpose of which is to support war.

It is right that we contribute to the comfort and well-being of fellow men; that we support the weak, bind up wounds, cheer the faint, care for the sick, feed the hungry, and relieve suffering wherever we can; but the doing so with the understanding that it is alone to enhance the fighting power of the army fixes upon us a part of the responsibility of the work of the army—killing people and all.

It is not hard to see, therefore, why people who believe that it is **wrong to fight** will also insist that it is wrong to **help** to fight.

We are profoundly grateful for the consideration our boys are receiving in the detention camps. And we believe that when once the powers that be fully comprehend what is our viewpoint and are fully convinced by consistent living on our part that our stand against war is not a selfish desire to keep out of dangerous places, that the guarantee of religious freedom found in national and state constitutions will be fully recognized and our young brethren excused from military service of any kind. **Let us not lose sight of our part of the responsibility.**

There has been much silly talk with reference to the "conscientious objector" and what should be done with him. Some are unable or unwilling to see anything about his attitude except laziness, cowardice, selfishness, or disloyalty. It has been suggested that nonresistant people be placed in the front line of battle where the enemy will have a chance to shoot at them even if they are not willing to shoot at others, or that they should be sent into the war-infected waters to clear out the mines, etc., etc. Others think that after our boys will have a few months of prison experience that they will change their minds and be willing to fight.

Of course, all such talk is the rankest nonsense, showing that the critic is either ignorant of the real issue at stake or unfair in imputing wrong motives to those who for conscience' sake suffer the ill will of or persecutions from fellow men. It is altogether possible that some of us would flinch under such tests. It is possible, indeed probable, that when the real testing time comes some of our boys will allow themselves to be persuaded or coerced into doing things that are unscriptural and contrary to the position taken by the Mennonite Church. Personally we have never laid claim to infallibility, and our imperfections are apparent in times of peace as well as war. We will doubtless hear of blunders committed by some of our people, and will not be surprised to learn that some have proved unfaithful to God and the Church.

But we insist that the shortcomings of man in no way affect the teaching of God's Word. In the days of Noah all but eight of the world's people were wrong; yet that did not change or weaken the Word of God. If every one professing the nonresistant faith were guilty of the unworthy motives which unfriendly critics are now imputing to us it would not affect the soundness of the Gospel teaching against carnal strife.

The real issue at stake is not human likes or dislikes but "What saith the Scripture?" Is it in accordance with Gospel teaching for Christian people to have any part in carnal warfare? If not, then we can not be true to this teaching without maintaining our attitude of total abstinence from all military service, combatant or noncombatant.

A young farmer was once asked why he got so much out of his orchard while others made a failure of theirs. His reply was, "I live in my orchard." This is an apt illustration of why some people get so much out of their religion while others make a failure of theirs. Many a man has planted a large orchard expecting to make a fortune, but because he failed to live in it he made a failure. Many a poor mortal has planned an investment in the Church, thinking of nothing but going to heaven after death, but because he failed to live in the real Church of Christ here he will also fail to live in the Church Triumphant hereafter. If you expect to die in the faith and blessedness of the righteous, you can make sure of your aim by living in this faith and blessed experience here.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

PREPAREDNESS

By S. P. Yoder.

(Written before a state of war was declared between the United States and Germany.—S. P. Y.)

Thruout our land resounds the word,
"Prepare!
A foe may come when we are not aware;
A mighty foe o'ertake us by surprise,
Or stain the flag we all so highly prize.
If we would save ourselves from war's
alarms,
We must rely upon the force of arms:
The sword alone can keep our country
free
From enemies of righteous liberty:
Hence every man must be prepared to
fight
With murderous weapons to defend the
right."

Vain man! Where is thy faith in the Divine
And only Sovereign of the earth? Must
thine
Own hand the forces of the world control?
God reigns. The pages of the past unroll
And learn how nations rose and multiplied
In wealth and power till, lifted up with
pride,
They owned no more God's overruling
hand—
Scorning His Word, they built on sinking
sand;
Destruction came, no power their doom
could stay:
Weighed in God's balances, they passed
away.

War preparations can not stay the doom
Pronounced on nations that in pride assume
To hold their destiny in their own hands:
Setting aside God's will and just demands:
For pleasure live, in luxury and ease;
Heaven's blessings waste their sinful lusts
to please;
Depending on their military power
To save them in God's final testing hour—
Not by the skill or power of mortal man
Can such escape God's just eternal plan.

There is a preparation that can bring
Safety and peace of which God's angels
sing;
That glorifies the King of kings on high
And brings to men joys that can never die:
A preparation which all sinners need;
How few, alas, the gracious promise heed!
But not until this preparation's made
Will come to naught the warrior's bloody
trade,
When sinful strife and wars on earth may
cease;
'Tis this: **"Prepare to meet thy God in peace!"**

Denbigh, Va., Feb., 1917.

THE HIGHER CRITICISM AND THE NEW THEOLOGY

By J. Horsch.

(Continued)

Rejection of Dogma.

The leading principle of the New Theology, then, is its rejection of all dogma. Christian dogma is doctrine which is clearly founded on God's Word; therefore its acceptance is considered obligatory. The modern theologians, on the other hand, want it distinctly understood that their new teachings are not dogmas. They tell us that the inner spiritual life alone is essential, and not forms and creeds; but they fail in the attempt to analyze and define the spiritual life for which they are supposed to stand and they have no objective basis for it. "The great defect of many 'liberal' theologies," says the above named Professor Smith, "is their failure to give an objective basis for the 'experience' to which they appeal." They deny the Christian truth that true spiritual life is of supernatural origin, depending on the acceptance of certain revealed truth and doctrine.

Professor Smith, in the said book calls attention to the fact that the older rationalism rejected all dogmas except three, namely, the doctrines of God, freedom of the will, and immortality. Then he proceeds to point out that the New Theology, as represented by himself, does not hold to any dogma whatever. (P. 190). Neither the three dogmas just mentioned nor any other are considered essential to the new religious liberalism. Professor Smith tells us that not the doctrinal *content* of theology, but rather "a reliable *method* of ascertaining the meaning of religion" is the principal thing. This means that regardless of your position on doctrinal questions, regardless of your possible denial of the content of Christian theology, you are a Christian theologian if you follow the proper "method of ascertainig the meaning of religion." Doctrine is considered a secondary, unessential matter. "While abandonment of doctrine seems to the believer in authority like radical disloyalty", says the same author, "it is an incidental matter to the historical scholar."

Our author says further: "No one who really understands the nature of Biblical criticism can have any desire to see a new set of 'critically established' dogmas come to exercise authority in the place of the orthodox dogmas. A new theology of this dogmatic sort would not really mark much advance". (The same book, p. 201). Professor Smith stands for the "ethical [moral] transformation of theology. (p. 226) which means that theology is ethically or morally defined, while matters of doctrine are considered unessential. In other words, Christian faith is replaced by good morals; morality is believed to be the essential thing. Our author, may it be remembered, is the teacher of Systematic Theology, or Christian Doctrine, in the largest American institution representing the New Theology.

The representatives of the New Theology do not claim that they have or deal with reliable religious truth. They say, theology can be nothing more than a quest for, a search after truth. They point out that following generations will hold religious teachings differing widely from their own. They show that even some orthodox churches have changed their doctrinal position. This can not be denied. These doctrinal changes, however, are of a different nature from the changes brought about by the principles of the New Theology. Changes in creed are always justifiable when they are due to a more perfect understanding of Scripture. The true Christian position is that of willingness to receive further light from God's Word.

A Universal Natural Religion.

The New Theology, on the other hand, rejects the source of true enlightenment. Its teachings are supposed to be based on the theory of Evolution, and more particularly on the history of the religions of the world and on Religious Psychology. But neither of these branches of study can be designated as a source for authoritative religious truth. Christian doctrine can not be established on such a foundation. For these reasons the New Theology never tires of denouncing the thought of dogma and authoritative doctrine. Creeds are considered out of date; if at all acceptable, they must be ambiguous, capable of varying interpretations and even then they serve a good purpose only in satisfying those who are conservatively inclined. Religious teachings (formerly called doctrines) must not be presented dogmatically. The New Theology says, Believe what you will, as long as you are willing to extend to us the right hand of fellowship. Kirsopp Lake, Professor of Early Christian Literature in Harvard University, in his book on *The Stewardship of Faith,* asserts that there is nothing distinctive in the Christian mode of communion with God; or in other words, that in its essence the Christian religion is not different from other world-religions. Professor William Adams Brown of the Union Theological Seminary, New York City, in an article in the *American Journal of Theology,* published by the University of Chicago (1912, p. 37), defends the view that the essential part of Christianity has been held, not only by the prophets of Israel, but "by prophets in every land and age."

A recent writer in the *Biblical World* published by the University of Chicago, who signs his name as a minister of the Gospel says: "But are there no other Saviors; and does not believing in them also make people Christly? Try them and see. If they work as Jesus does, then he has associates, but no rivals. All who love, serve, and save are his fellows [fellow-saviors]. The more perfectly they can effect the salvation of men, the less rivalry can there be between them and him." (*B. W.,* 1917, p. 90.).

Clearly this position is only the natural consequence of the teaching that supernatural religion must be discarded to give place to natural religion, that is to say to religion in so far as it is a natural development and to a greater or less degree the common property of all religious mankind, Christians and heathen, the worshippers of God as well as the demon-worshippers of Africa. Hence the representatives of the New Theology consistently fellowship adherents of non-Christian religions, as they do.

(to be continued)

Everything necessary for your deliverance was accomplished by Him. God is satisfied with Christ's death as an atonement for the sins of the world, and therefore for yours. By simple faith in what He did for you you become a son and heir of God, and a joint heir with Christ Jesus. Rest not till you "get in," and then you will "tell to sinners all around what a dear Savior you have found." —Selected.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSION NOTES

Mission Board Meeting.—Arrangements have been made for a meeting of the Mission Board of the Southwestern Pennsylvania Conference district to be held at Scottdale, Pa., in the near future. An interesting program is being arranged and a general invitation to all interested is extended.

Bro. A. H. Leaman of the Chicago Home Mission, spent last week among the churches in Nebraska, expecting to reach home by Saturday. He is collecting facts in connection with the life of Bro. Jacob Burkhard, late missionary to India, whose early death was mourned by the brotherhood in America and in India. He expects to write a biography of Bro. Burkhard.

Bro. J. N. Kaufman sends us the following: "We expect to leave Chicago Oct. 15, and Vancouver, B. C., Oct. 25. Mail will reach us at

"Low Point, Ill., up to Oct. 10.

"Up to Oct. 15, Chicago, c-o A. H. Leaman.

"Up to Oct. 25, passenger S. S. 'Empress of Asia,' c-o Thos. Cook & Son, Vancouver, B. C."

God bless them on their journey and make their stay in India profitable in the way of gathering in the sheaves.

Safe Arrival.—Word reaches us that our returning missionaries from India, Bro. and Sister M. C. Lapp and Bro. Geo. J. Lapp and two children, Lois and Harriet, arrived safely at San Francisco, Calif., Oct. 1, very much improved in health. The news will be received with genuine satisfaction by their many friends whose prayers ascend that God may use them for further effective service in both America and India. Their address for the time being, will be 473 N. Belmont Ave., Los Angeles, Calif., c-o Anna Lapp.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

Dear Herald Readers, Greeting:—Another month has passed. Signs of approaching winter are upon us. The city seems to be nigh a coal famine which, together with the high prices of foodstuffs, bespeaks suffering in the future.

Owing to the fact that nearly all the brethren are working at night, thereby missing the midweek Bible study and prayer service, these two meetings have been changed to 4 o'clock in the afternoon. Pray with us that they may be a means of blessing to many that are hindered from attending evening services.

The following contributions were received during the month of September for which we are thankful:

Oak Grove Cong.	$ 1.70
Schellburg S. S. Meeting	19.00
Casselman Cong.	5.00
Glade Cong.	4.10
Elton Cong.	1.47
Martinsburg Cong.	4.60
No. 304	1.00
No. 305	1.00
No. 305 a	1.00
No. 306	1.50
Maple Grove S. S.	7.00
No. 307	4.00
No. 308	10.00

Yours in His service,
Oct. 1, 1917. John L. Stauffer.

Philadelphia, Pa.
(2151 N. Howard St.)

The meetings are better attended, since vacation days are over. Quite a number of the Sunday school children had whooping cough which kept them home for a long time during the summer.

One of our little girls, Katherine Vollmer (who had not missed Sunday school for over three years, also attended sewing school faithfully) was called from time to eternity, to meet Him of whom she loved so well to learn. She is greatly missed in her home, and at the Mission.

Our September appointments were filled as follows: Sept. 9, Bro. A. G. Clemmer; Sept. 16, Bro. Sanford B. Landis; the evening of the 17th, Bro. Aaron Loucks; on the 23rd, Bro. Amos Kolb.

We praise God for these practical messages.

Continue to pray for the work at this place. Mary S. D.
Sept. 29, 1917.

Chicago, Ill.
(1957 Canal Port Ave.)

We are encouraged to see the increase in both interest and attendance at our various services as the fall work begins. The attendance of our Sunday school, however, is not increasing as rapidly as other years, due partly to the fact that we have changed location, and also because our Sunday school meets at two places, about two blocks apart.

Sept. 30 was a busy day; about 85 pupils were promoted from the various departments and recognition was also given those who were perfect or faithful in attendance during the past year.

In the absence of Bro. Leaman Bro. Arthur Slagel came in from Goshen, Ind., and took charge of the services during the day.

Bro. and Sister Wm. Moyer of Elkhart, Ind., are spending a few months in the city, and are helping us in the Sunday school. We are also glad for the services of Bro. and Sister Charles Hershey who are planning to be here for some time.

Bro. I. W. Royer gave us a short call on Oct, 2. He attended our cottage prayer meeting and gave us some words of encouragement. His work among us as a Bible teacher in past years was a means of helping some of our members to become established in the faith and they always appreciate his visits.

At this prayer meeting we also had our Bro. Gertman with us for the last time for awhile. He was among those who were called to serve our country, and left this morning for the camp at Rockford, Ill. While we will miss him in our services, we are glad for the firm stand he takes with regard to the principle of nonresistance. His testimony was one of encouragement to us. He remarked that while he appreciates the interest the congregation has taken in him, his prayer is that those who stay at home might remain true to the other principles Christ taught, as well, and that he might find them still serving the Master upon his return to us. The troops in this division mobilize just a few rods from our home. On Sept. 19 about 82 young men left from here and the same number this morning. It was touching to see so many parents and relatives return sadly to their homes.

We were remembered by the brethren at Manson, Iowa, with a bountiful supply of provisions left over from conference. Several of the workers were kept busy for a day or two taking the good things into some of the homes. It was much appreciated and no doubt a number thought, as a boy expressed it, "Why, grandma, this is worse than Christmas, won't we have a good supper." We are thankful for your remembrance of us in a material way, and crave above all a continual interest in your prayers in behalf of the work. Yours in His service,
Oct. 3, 1917. Emma Oyer.

ORPHANS' HOME LETTER

By F. I. Smucker.

For the Gospel Herald.

The Logan County Sewing Circle met at the Home last Thursday and did sewing for us, twenty-eight sisters being present and assisting in the work.

The Board of State Charities, in accordance with the Statutes of Ohio, demand a yearly visit and report from every child placed out by this institution. We would kindly ask all per-

sons receiving blanks which we are sending out to make investigation and fill out the reports and return them to us promptly.

Bro. Metzler is able, with assistance, to walk a little, has good appetite and rests well at night, but is not improving much in his speech.

Mrs. Menno Frey of Amboy, Ind., was here about a week ago and returned home accompanied by one of our girls. Bro. and Sister Frey had previously taken a girl and boy from this home, whom they are bringing up as their own. May God bless them for the interest they have manifested in the homeless boys and girls.

West Liberty, Ohio.

MENNONITE CHILDREN'S HOME

(On train to Phoenixville, Pa.)

By Levi Sauder.

For the Gospel Herald.

After being in quarantine for three weeks, we were again released and the children are enjoying school privileges. Our children attend the model school of the First State Normal School of Pennsylvania, which is located in our village. This gives them the privilege of going through high school, free, and if they choose to go through the Normal, gives them special recognition there. There are thirty-one children in the Home now. Two boys eleven and twelve years of age have been admitted recently and are to be placed into private homes. These boys need special care, as sin has had full sway in their lives thus far. Through prayer and faith on the part of foster parents, we hope they may be made conquerors over sin.

Sister Shaw of Altoona, Pa., has placed her three children here while she is doing active work for the aged in the Mennonite Home near Lancaster, Pa. The Board of Trustees met at the Home on Oct. 2, in their regular monthly meeting.

As years go by the responsibility of the Home increases and brings new problems. Much of the actual work falls upon us as the workers of the institution, but we are thankful to God for the confidence between the Board and workers of the Home. These dear brethren give their time and pay their own carfare to attend the monthly meetings and have frequently expressed themselves as being amply repaid for their efforts.

Because of the high cost of living our treasury is running low and we appeal to the brotherhood for their continued support. Provisions are needed as well as money, and we would suggest that Sunday schools or communities go hand in hand and do their part. Let several of these assume the responsibility for furnishing lard for the year, while others can pay for the bread, etc., etc. Who will volunteer to supply the lard while the price is high? We are willing to labor on and look to Him who is the giver of every good gift, for continued blessings. May you give as He directs for in so doing you are doing practical work for the Master.

Millersville, Pa.

HOME MISSION WORK, AND THE SEWING CIRCLES' SHARE IN IT

By Amanda Leaman.

For the Gospel Herald.

(Paper read before a sisters' meeting in Yellow Creek Church near Goshen, Ind., Aug. 30, 1917.)

The wording of the topic suggested to me caused me to think of a phrase in II Cor. 6:1: "Workers together."

No doubt all of us have had the experience of trying to do a long, hard piece of work alone. How much harder it seemed just because we were alone to do it. It is not God's plan that we as His children should work separately from each other in His kingdom, but that we should work together. Even from children we can learn that the "together" plan is best—boys love to go fishing together, and girls love to play housekeeping together.

We as workers in the mission stations feel very keenly that we cannot work alone. Without your assistance we would not get very far. We would be lacking the means with which to carry on the work, and your lives, I am sure, are enriched and made more noble, more like the Master's, by your concern for the mission cause and the part you are playing in it.

There are many references in the Bible to the kind of work we are trying to do, by your help; such as, "He that hath pity upon the poor lendeth unto the Lord" (Prov. 19:7), and "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye give them not those things which are needful to the body, what doth it profit" (Jas. 2:15, 16)?

This latter passage proves very clearly that we as God's children are not performing our full duty if we withhold needful things when it is in our power to supply them, and it is at this point where we so much need your help. During the years of our stay at the Chicago Home Mission, in connection with Sunday school and visitation work, it has given us real pleasure to supply, as far as we were able, the needs of the worthy poor, as we came in contact with them. For your encouragement I would like to say, it is possible that Sister Kaufman might never have gone to India as a missionary and that she might not be with us today in this meeting, if in connection with the Word of God that was taught her, and others of her father's family, there had not been given them some material aid when they were in need. Who can surely say that her mother might not have become tired of sending the children to Sunday school, had she not realized that the Mission was a real friend in need, or who can say that she herself was not tied a little closer to the Mission in which she was led to the Savior, by some garment that was given her?

In conclusion, the work is strenuous, and we deeply feel the need of your prayers. The assurance by one sister I met here at Conference, that she remembers the Chicago work every day is a real encouragement to me. I wish you might all, when you are presenting other petitions to the Father, present us and our needs also. "The effectual fervent prayer of a righteous man availeth much."

May the good work go on assisted by the efforts of your hearts and your prayers.

1907 S Union Ave., Chicago, Ill.

NOTES FROM INDIA

By Crissie Y. Shank.

For the Gospel Herald.

We are in Calcutta, one of the great cities of India, which is named from Kalighat, a temple standing on what used to be the banks of the Ganges River. Here we may learn some of the dark, sad, awful, things of Hinduism. The religious books of the Hindus say that the sacred River Ganges was originally only in heaven, but because of the prevailing prayers of a certain holy man it was permitted to flow to the earth. Angry at being brought down from heaven, it was about to crush the earth, when one of the gods to protect the shock of its fall stood upon the mountain and caught it in his mass of matted hair. After having detained it there for a while, the god permitted one drop to fall on the mountain and from this drop sprang the most sacred river of the world. The first day of the Hindu year is the supposed anniversary of the day when the Ganges first came to the earth.

To this sacred river the millions of India journey to wash away their sins. On its banks are numbers of temples, and bathing ghats held in special reverence by seekers of salvation, who are sometimes crushed to death by the crowds in their attempt to reach the waters. Kalighat, the great Temple of Calcutta and the most sacred shrine in the province of Bengal, was built about three centuries ago in honor of the goddess Kali. The stream itself no longer fills the banks, but has shift-

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Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE CHRISTIAN FAMILY

By Oliver H. Zook.

For the Gospel Herald.

VI. Seeing Children's Faults

One of the hard things for many parents to do is to see the faults of their own children. Parental love is usually so strong as to overlook the many little things in their children's lives that need to be corrected. It is so easy to see the mistakes of others.

Parents seem to forget the fact that children are children, and although all parents have their own method of dealing with their own children, still the fact remains that when the children of different families get together, there seems to be a unity of thought and action manifested. Certain traits of character are more dominant in some children than others, but all children are ready to follow to a more or less degree, the suggestions of a leader or particular friend, whether said suggestion be good or bad.

There are various reasons why this is true. But the fact remains that most parents will countenance many things in the lives of their own children, while they are continually nagging at their neighbor's child for doing the same things. Again, some parents insist that their neighbor's children should be punished for doing certain things while their own children, when they see just punishment ahead for their wrong doings, completely win over their parents by crying a little and making a few promises.

Some parents, under such conditions, usually refrain from punishing their child but promise to do so next time. Thus, the child, who has learned how to conquer the parent, escapes punishment and "laughs up his sleeve" at the neighbor's child who justly got his.

Again, some parents make great mistakes at times in taking the word of their own child, which is often an untruth, and allowing the blame for things done to rest entirely on some other child, when often their own child was most to blame.

Some one has said, "love is blind;" and it certainly seems to be with some parents. Having had much to do with children of all sizes and kinds for a number of years, many of these sad conditions have come very forcibly to our notice. It seems to be the nature of most children to deny the truth when something wrong has been done, for fear of punishment. First, they deny it; secondly, they blame it on some one else; thirdly, they cover it up by further falsehoods until a number of lies have been told. Some parents do not hesitate to accuse other children of lying but never find their own children doing so.

Again, some children are guilty of taking pennies or other small things that do not belong to them. Other children are tempted to do the same thing, yield to the temptation, and form the habit of stealing. The first child, in order to hide his own guilt, may magnify the fault of his playmate and emphatically deny his own sin. Distrust is formed by the parent for the neighbor's child, but his own child's case is dropped because the neighbor's child, who tells so many falsehoods, has lied about him.

But here our illustrations must stop. Enough has been said by way of illustrations. We repeat, parental love is usually strong and should be so. But we hope that every honest parent will carefully study his or her own child's life and habits and will be just and fair with his or her own child (and neighbor's as well), giving such help that will develop strong, noble, truthful, honest, lives that will be loved and admired by all. This will take careful study, much prayer, an honest heart, just but kind punishment, close watching, faithful teaching, kindly interest, etc. For the good of the home, the Church, and the world in general.

May God give every parent wisdom and sound judgment that they may teach their children the blessedness of virtue and honesty, bringing them up in the "nurture and admonition of the Lord," that their lives may be pure and noble and good, is our earnest wish and prayer.

Next week, **"Singing in the home."**

Belleville, Pa.

THE SUNDAY NEWSPAPER AND NOVELS

The Sunday paper not only panders to the lowest instincts in mankind, but violates God's commands, and often has a deleterious effect upon the mind and unfits for duties on the Lord's day. A father in a certain home was wont oftentimes to stay at home on the Sabbath and thus deprive his wife and two interesting boys of his company to Sabbath school and church, and often on the pretext of wanting to read the Sunday paper. One Sabbath morning, after his wife had pleaded with him to go with her and the boys to church, he said, I must stay at home and read my paper. A little later, his two boys were in an adjoining room. The elder brother said to the younger, "Hurry, Ralph, and get ready or we will be late at church." The younger brother replied, "I am not going to church, I am going to do like papa, I will stay at home and read the Sunday paper." The father heard the remark of his younger son. He arose, arranged his toilet, and went into the room where the boys were and offered an apology to the boys for setting them such a bad example, and ever afterwards was a regular attendant upon the services of God's house, and the Sunday paper henceforth ceased its visits to that home.

A taste for pure and substantial reading matter can be cultivated. In some persons it exists very largely inherently, in others it must be created by constant effort and practice. We remember conversing with a superintendent of public schools upon this very question. He told us that he had a daughter who had no taste for reading. She shunned all books and papers. So he placed the most fascinating novel that he could find into her hands. We told him that we thought that was a very dangerous experiment, and that the remedy, in our estimation, was worse than the disease.

There are some books which are based on fiction that may be harmless when read, but the greatest care must be exercised that the indulgence in these is properly tempered, else an abnormal appetite for light literature will be formed. The dime novel has inflamed many a one to commit heinous crimes, which landed him on the gallows or in the penitentiary. To do full justice to many criminal cases in courts, rigorous inquiries should be made as to what led the culprit to commit such a deed. The saloon-keeper, the novel writer, the bad parental influence may be more responsible for the rash act, than the actor himself. Antecedent causes have much to do with crime. Sunday papers should be suppressed. Bad literature should be crowded out. The balance of power is in the hands of the church. Horse racing, gambling in general, drinking, impure literature, and Sabbath desecration can all be remedied if the Church of Christ will but assert her power. By a united effort on her part, great moral revolutions can be brought about.

But, alas! the adage, "Physician heal thyself," has a pertinent application here. There are too many gamblers in the church, too many drinking men are within her pale, too many as members believe in gambling and reading impure literature. The church of Christ needs a thorough purging from these things, and then by a united and persistent effort, our country can be freed, very largely, from these evils. The moral pressure must be

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Sunday School

For the Gospel Herald.

Lesson for Oct. 21, 1917.—Ezra 3:8-13

THE TEMPLE REBUILT AND DEDICATED

Golden Text.—Enter into his gates with thanksgiving, and into his courts with praise.—Psa. 100:4.

The Lesson Story.—The most prominent feature in connection with the return of the Jews to Jerusalem was that of worship. It is but natural to expect, therefore, that one of the first things to be done after their return was the rebuilding of the temple. This work began the second year after their return. In other words, as soon as they had places to stay they began their work on the temple. The leaders of the nation were also the leaders in this enterprise. Among them were Zerubbabel, a prince in Judah and leader of the nation; Jeshua, the high priest; and a number of others prominent in the counsels of Israel. Hope was mingled with joy, and as the work proceeded they shouted aloud. On the part of some of the "ancient men" there was also weeping as well as rejoicing. With the young it was unbounded enthusiasm; with the old, it was also bitter reflection over the experiences of the past and apprehensions for the future.

The temple completed, dedication was in order. It was a joyous occasion. "The children of Israel. and priests, and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with joy." There was an offering of a great sacrifice, an organization for further service, and the great event was a thing of the past.

Lessons for Us.—1. Success depends largely upon faith and determination. The people were not rich, the nation had much reason to feel disheartened, the task was enormous. But they thought of but one thing—the building of the temple. They accomplished it and rejoiced when the work was done. Many of our failures are due to half-hearted effort.

2. There is no drudgery in faithful toil. Because the people made great sacrifices, bore great hardship, endured many privations, and worked hard was no reason why they should not rejoice. They were in the Lord's work, and that made them happy. There is nothing that should bring us more genuine satisfaction than the thought that we are permitted to spend our lives in useful, honest toil, dedicated to the glory of God and the well being and uplift of fellow men.

3. Beware of over-confidence. It is noticed that while the people sang and shouted for joy there were some that wept. Were they pessimists? Not exactly; they worked with a will and shared the joys of their younger brethren. But they had seen the old house of the Lord, had seen it reduced to ruins, tasted of the bitterness of exile life, and realized what the actual burdens of life mean. We have great reasons to rejoice because of the blessings of God; great reasons to look forward with hope and courage, in view of the many promises of God; but let us not forget that if we are to win victories and accomplish great things for God we must share in the sacrifices which alone can bring such results. There were many dangers ahead for Israel; there are many dangers ahead for us.

4. "Do all to the glory of God." What moved these people to come back to Palestine? Their loyalty to God. What moved them to rebuild the temple? Their loyalty to God. They thought of but one thing—the glory of God, the well being of their nation, the blessed hope of glorious times ahead—provided they remained faithful. Today the Church prospers when the members, in their business affairs, their social life, and their church affairs have an eye single to the glory of God.

5. "Rejoice evermore." These people took great pleasure in what they were doing. The consciousness that they were engaged in a good work filled them with hope and joy. They pressed forward with a hearty good will, and they shouted aloud for joy. It reminds us that there is nothing that fills the soul with that unbounded joy so much as a real, genuine, faithful service in the work of the Master. The devil would have us believe that to be really happy we must serve him; or, to put it in more enticing words, to "do what we please." But this is one of his most deceptive falsehoods. There is but one class of people who can point to heart experience and speak of a "joy unspeakable and full of glory," and that is the faithful people of God. "Rejoice in the Lord always; and again I say, Rejoice."

6. Organize for Service. You will notice that these people did more than build houses and rejoice in their work and worship. They organized. "And they set the priests in their divisions, and the Levites in their courses, for the service of God." In a similar way has God provided for the organization of the Church in the present dispensation. In other words, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," etc. Every prosperous church is also a well organized church. Over-organization is no argument against real organization upon a Bible basis and according to Bible directions. A place for every member and every member in his place, is the ideal for a scripturally organized church.—K.

Our Young People

PAUL AS A LEADER.—II Cor. 10

Topic for October 21

MOTTO

"By the grace of God I am what I am."

THE STUDY HOUR

I. **Paul's Leadership.**—To Annanias it had been announced concerning Paul, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings and the children of Israel." While Paul was a leader in the persecution against the Church, when he was converted, he became a leader chosen of God to carry out the mission to the Gentiles. In His leadership as a persecutor he was following the natural dictates of the carnal nature and using the God-given qualities of leadership to put down the work of the Lord. In the leadership as a chosen vessel, he gave his God-given powers to the command of the Lord in one sentence, "Lord, what wilt thou have me to do?" This question is the secret of his whole success as an apostle and a Christian. It led him into the service of Jesus Christ. It caused him to face about in a different business when he came to Damascus. It fitted him to listen to the Lord's teaching three years in Arabia while he received the revelation of the Gospel which he was to bring to the Gentiles. It made him willing to follow the leading of the Spirit in each new field of service, and helped him to face the persecution and suffering cheerfully for his Lord and Master. It caused him willingly to give the powers of body and mind to the Lord in caring for the churches. It directed his energies to teach and write the messages which were needed for the people of all classes and in all kinds of circumstances. It made the knowledge which Paul had used to serve his own ends **"loss"** in that respect and made all available for the service of the Lord Jesus Christ. This is Christian leadership within reach of every consecrated soul.

II. **The Text, II Cor. 10.**—This chapter reveals the secret of Paul's power as a leader of churches. He was not asserting the fleshly wisdom and his human attainments in bringing about the ends for which he labored. He did not use carnal weapons. He was in a spiritual conflict which required submission to the orders of the leader of spirital forces. Paul worked in the spirit of the Master. His meekness was Paul's equipment for a rebellious and wavering people. When he used sharpness, it was the sharpness given of God for edification and not for destruction.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **Paul.**
2. Tell the Story of Saul's Conversion.

For Young People—
1. Paul as a Pharisee.
2. Paul as a Leader Without Christ.
3. Paul a Leader Under the Lord Jesus.
4. Characteristics as a Leader.

For Older People—
1. The School of Prayer as a Proper Preparation.
2. How did Paul's Early Schooling Serve in the Kingdom?

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, OCTOBER 11, 1917

Field Notes

If the Lord wills, the Springs, Pa., congregation will hold the communion services on Oct. 15.—M.

Lancaster Conference met at Mellinger's Meeting House, Oct. 4 and 5, 1917. Report will appear next week.

Change of Address.—Bro. W. H. Stevanus, from Selkirk, Ont., to Sherkston, Ont. Friends desiring to write him will please note the change.

The congregation at Springs, Pa., was favored with a visit by Bro. S. G. Shetler from the Johnstown district, who preached the Word on Sunday morning, Sept. 30.—M.

Bro. Daniel Kauffman, editor of the Gospel Herald, left Scottdale on last Friday evening for the Missouri-Iowa Conference at Alpha, Minn. He will be away from the office several weeks.—R.

The Word was brought again to the little congregation in the school house at Pinto, W. Va., by Bro. Ed. Miller on Sunday, Sept. 30. There are regular services in this place every two weeks. The interest is very good.

Bro. A. C. Good of Sterling, Ill., was called on Sunday, Sept. 30, to Tiskilwa, Ill., to assist in a funeral service. In his absence from Sterling the regular appointments there were filled by Bro. S. E. Graybill of Freeport, Ill.

Notice.—A little boy who will be three years old in December, whose name is John, is a healthy, robust boy and who would like to have a home with some Christian family is at the Orphans' Home, West Liberty, Liberty, Ohio.

A motion was carried at the Lancaster Conference that a committee of two brethren be appointed to visit at regular intervals, the brethren who are detained at mobilization camps. Bro. I. B. Good and Bro. J. C. Habecker were appointed.—P. R. N.

Bro. D. H. Bender of Hesston, Kans., writes in an interesting way from Manson, Iowa, where he attended the Western A. M. Conference last week. This conference is always well attended and interesting to all who are burdened for the welfare of the Church.

We have a number of letters from ministers who have visited the detention camps where our nonresistant boys are awaiting orders. The letter from Bro. S. E. Allgyer published this week is a sample, giving practically what the others give. We hope from time to time to give news of the camps as may be deemed proper.

We are glad to hear that Bro. Geo. R. Brunk, whose serious illness has been noted a number of times in these columns, is slowly improving and hopes are entertained that he may regain his former health again. He was able, several weeks ago, to go to Fentress, Va., where he took treatment for his health. He returned to his home at Denbigh, Sept. 27.

Bro. S. G. Shetler's mail address Oct. 10 to 20, will be at Sterling, Ill., care of A. C. Good. Persons wishing to correspond with him relative to brethren called to military service will please note his present address.

"Grandmother" Shelley, widow of the late Pre. Henry Shelley, of Oregon, Ill., has been an invalid for a year or more, but her spiritual vision becomes brighter with age and her testimony for the Master reassuring to younger pilgrims coming on. Thank God for the inspiring examples of these aged pillars of the faith. She has passed the eighty-seventh milestone of her earthly journey.

Correspondence

Johnstown, Pa.

Dear Brethren and Sisters:—This morning I wish to greet you in the blessed name of Jesus. On Sept. 15 Bro. S. G. Shetler began a series of meetings in the Pleasant Grove M. H. near Salix. The meetings continued until the evening of the 23rd. The direct results were the conversion of two young souls, both out of the same family. On the 30th baptismal services were held at the same place by Bro. James Saylor. May the richest blessings of God be with these dear young souls so that they may become bright and shining lights to the world.

May God also richly bless our dear young brethren as they are called away one by one. Should not the Church pray as never before for those who are called away by the powers that be? Levi Blauch.

Palmyra, Mo.

Dear Herald Readers. Greeting:—We are still enjoying God's rich blessings at this place. On Sept. 13 we met and had our harvest meeting. We were very richly admonished from Acts 14:17, after which service we had a business meeting reorganizing the work.

On Sept. 23 and 24 Dr. C. D. Esch and family were with us, and gave us a lecture each evening, making more clear to us the work and the needs in India. These meetings were fairly well attended.

Our other services continue as usual and we were encouraged by one precious soul, making her decision for the Lord during the regular evening service. Pray for the work here that we may be strong in the Lord, though we be only few in number.

Emma Fenton.

Vestaburg, Mich.

Greeting to all Herald Readers:—We have great reasons to rejoice for what the Lord is doing for us.

On Sunday, Sept. 9, we had an interesting Sunday school meeting. There were visiting brethren and sisters from Elmdale, White Cloud, Midland, and Pigeon, Mich., and also Bro. Dan Oyer and family from Eureka, Ill. The house was filled and I trust that our souls were built up spiritually.

On Sept. 21 Bro. J. M. Kurtz, Topeka, Ind., D. A. Yoder, Wakarusa, Ind., and J. K. Bixler, Elkhart, Ind., came into our community, and during their stay they conducted four interesting meetings. On Sunday ordination services were conducted during which time Bro. S. P. Martin was ordained to the deacon's office.

On Wednesday, Sept. 26, Bro. J. S. Hartzler stopped off here on his way to the conference in Minnesota. He preached a very interesting missionary sermon. We certainly are glad for such talks, and hope we as a congregation will be made all the stronger by these meetings. Realizing the worth of prayer we ask an interest in the prayers of God's children. In His name,

Sept. 29, 1917. Nannie H. Yoder.

Marshallville, Ohio

Dear Herald Readers, Greetings:—May the love of God, the God of peace, dwell with us all. Praise His holy name continually. We certainly appreciate the visiting brethren from a distance to be present with us. Especially at Easton in the afternoon. Bro. John Weaver of Union Grove, Pa., preached for us at Easton Aug. 26; Bro. David Garber of Lyndhurst, Va., at Crown Hill, Sept. 1; and Bro. William Weaver of Goshen, Ind., at Easton Sept. 16. Bro. E. F. Hartzler filled the regular appointment at the Upper Guilford Church on the morning of Sept. 16, also at the Bethel (Medina Co.) Church in the evening. Bro. J. L. Stauffer of Altoona, Pa., held a series of meetings at Easton one week. Meetings closed Sept. 30. The brother was willing to be used, and God used him as a mouth-piece to His name's honor and glory. He made God's Word so plain a fool could not err therein. May the Lord abundantly reward him.

Communion was held at Crown Hill, Sept. 30. Children's meeting on Sept. 23 in the afternoon with a fair attendance. May we all remember Bro. E. F. Hartzlers at the throne of grace in their behalf, during the sickness of their little son, which is reported to have improved only very little. In Jesus' name,

Oct. 1, 117. Mary A. Brubaker.

Bay Port, Mich.

(Pigeon River congregation)

A glorious greeting in Jesus' ever blessed Name:—Everything we do in Jesus' Name is glorious.

We are thankful and grateful to our heavenly Father for the blessed privilege we enjoyed today (Sept. 30) by partaking of the sacred emblems of the body of our Lord and Savior Jesus Christ. Nearly all were present, and all present took part. Grandma Gnagey, being eighty-five years old, was not able to be there and desired to have us come there and extend the communion to her, and so we did this evening. The boys in Pigeon River Church all communed with us before they have to leave to appear before the government.

Henry Shetler, who was in Iowa last summer, was back to visit his folks and friends before he has to appear before the government. He has returned to Iowa again.

Let us all pray for them that they may all hold out faithful like Joseph.

We wish you all the grace of God.

Oct. 1, 1917. Simon D. Gnagey.

Beemer, Nebr.

Dear Herald Readers, Greeting:—We as a church at this place have many reasons to praise God for the blessings we are permitted to enjoy, both in spiritual and temporal things. Especially in the last few days have we enjoyed a season of spiritual blessings.

On Sunday morning, Sept. 30, Bro. Ben Litwiller of Hopedale, Ill., and Bro. Andy Kramer of Milford, Nebr., gave us valuable assistance in our Sunday school, after which Bro. Dan Nafziger of Hopedale, Ill., and Bro. Jonuas Litwiller of Morton, Ill., preached to us both morning and evening.

On Monday evening, Oct. 1, we were again favored with a sermon by Bro. A. E. Stoltzfus of Woodriver, Nebr.

The brethren preached very impressive and edifying sermons, holding forth the Word of life, earnestly teaching us the value of prayer and walking worthy of the vocation wherewith we are called. We feel encouraged to press on in the Master's service, and thank all the brethren and sisters for their presence and kind help and encouragement. We would say to all, come again. May God bless the work and the workers everywhere. We ask an interest in your prayers in behalf of the work at this place. Yours in His name,

Oct. 2, 1917. D. Z. Birky.

Eureka, Ill.

On Sunday, Sept. 23, communion services were held at the Roanoke Church, Bro. Andrew Schrock officiating. On the same day Bro. C. F Derstine was appointed to visit the drafted brethren at Camp Dodge, Ia. He left Eureka for that place the next day accompanied by the brethren, Andrew Schrock and Peter Garber.

Oct. 3, 1917. Cor.

Wayland, Iowa

Greeting:—On Sunday, Sept. 30, Bro. Johnathan Kurtz of Ligonier, Ind., preached morning and evening. On Monday evening Bro. I. W. Royer of Orrville, Ohio, preached to a well filled house. These brethren were returning from the conference at Manson, Iowa. Cor.

Oct. 3, 1917.

Knoxville, Tenn.

(610 Crooked St.)

Dear Brethren:—We are now located in Knoxville, Tenn. Expect to open a mission station here ere long, the Lord willing. Population of Knoxville is now claimed to be 98,000. We see here a great and needy field to work in. The Powell Church near Concord, about 14 miles from Knoxville is our nearest Mennonite Church house. Fraternally,

Oct. 4, 1917. Charles B. Byer.

Belleville, Pa.

Dear Herald Readers, Greetings:—On Sunday, Sept. 23, Bro. Aaron Loucks of Scottdale, Pa., was with us. He preached a sermon in the forenoon. Text, Acts 5:29. "We ought to obey God rather than men."

On Oct. 4 the sewing circle met at the home of Sister Sarah Peachey. There was a good number present.

We enjoyed the presence of Sister Herr of Mechanicsburg, Cumberland Co., Pa., who was visiting her daughter, Grace Zook. Also Sister Stauffer and two children from Altoona Mission were with us. She was accompanied home by Sister Florence Ryler to spend a few days at the Mission.

Oct. 5, 1917. Nannie M. Kanagy.

Washington, Ill.

(Union congregation)

O give thanks unto the Lord; for he is good: because his mercy endureth forever.

On Sunday, Sept. 30, we held our quarterly Sunday school meeting, at which time Bro. J. N. Kaufman was with us. Visiting brethren at this place the past quarter were Bros. Stauffer of Altoona, Pa., Buckwalter of Palmyra, Mo., and Shoemaker of Freeport, Ill.

Bro. Walter Yoder is conducting a singing class at present.

Oct. 5, 1917. Dinah B. Camp.

Don't look to things seen, but look through the mighty telescope of faith far beyond this vale of tears and behold the wonderful things that cannot be seen with the naked or carnal eye. This will constrain you to greater service and sacrifice than ever before. —Sel.

Miscellaneous

THE HUTTERITES

By Hilda Hege.

For the Gospel Herald.

Some of the most interesting hours of my life were spent among the Hutterites (or Hutterian Brothers, as they call themselves) near Freeman, S. Dak. These are a very plain class of people. They do not believe in wearing any fashionable clothing and dress just like their fathers, grandfathers, and great-grandfathers did. The only education they get is in their own schools.

These people came from Mehien, Austria, a good many years ago, in order to have freedom in worship. They settled mainly in various parts of South Dakota, but recently several of the colonists went together and started a new colony in Montana.

They are very rich as a colony, but the individual knows nothing about money. Everybody is treated alike. There is no difference made whatever in their treatment, only the preacher, who is at the head of the colony, is treated a little more respectfully.

These people live in large houses. These houses are built very much like the houses they built in German villages, noted for their plainness, every hint of beauty deliberately suppressed. From five to six families generally occupy one of these houses. The rooms are very plain and have the strangest colors. For instance, one of the rooms which I visited was painted a real bright yellow—the floor, walls, ceiling, and everything else in the room—but otherwise the room was very neat and clean.

In one of these houses, the church and Sunday school room is upstairs, while the dining room and kitchen are down stairs in the basement. When entering the basement, you enter the kitchen first. Here there is a large cook stove, two large stationary dishpans, and one table. Two girls are always kept busy washing.

The dining room is next to the kitchen. This is a neat, clean room where all the members of the colony meet 5 times a day to take their meals, excepting the real old people, and the preacher. They have their meals brought to them. There are 3 large tables in the dining room. Two for the women and children and one for the men. When I was there we had bread, butter, syrup, and coffee for our 4 o'clock lunch. We were hungry that it tasted most excellent.

After we were through eating, one of the girls (a cousin of one of the girls in our crowd) took us around and showed us the different places. We were in the baking room. This has several large troughs where the dough is mixed. Then a large oven which holds a good many loaves, and such big loaves as they are. A person does not get to see very many big loaves like that these days. They also have a laundry and a flour mill. They grind all their own flour, and have some to sell every year.

The church and school house came next. One room serves for both. This room is not furnished like our churches and school houses. The seats have no backs, neither are there any desks. The children's laps have to serve as desks in doing all their school work. The mental equipment of the teaching force is rather primitive, although they are progressing just a little along educational lines.

Their church services also are very different from ours. The preacher does not preach like our preachers do. He reads the real old sermons that they read before they came to this country. Their songs are also very different from ours. It is more like prose. They have a good many verses, varying from 7 to 100. Of course, they do not sing all of these verses at once. They still sing in unison, but by no means always in unity of melody. They are very faithful worshipers.

There are a good many little children in this colony. The ones that are not old enough to go to school are put under the care of an elderly woman. She takes them out into the woods, along the river, and keeps them there all day, coming home only for their meals.

Some little girls that are old enough to think a little for themselves have to take care of the geese and ducks. They generally herd them near the road. When somebody passes by, they hold their hands out and say, "Gib's candy" (give me candy). They are not very bashful. But they are like all other children. This incident will show it: One of the boys had the nerve to ask one of these little girls for a kiss. He said, "Geb mer a bressla" (Give me a kiss), but she slapped him in the face and said, "Gah." (go.)

These people all dress alike. Their clothing are all home spun. The women wear large hoop skirts and little square shawls folded once, on their heads. They wear these all the time. As soon as the little girls are able to walk they have to wear long skirts, just like the women.

The women have to do all the garden work or any other outside work They also have to milk. In doing the house work the women take turns. One week a few women do the washing, some others the cooking, then the next week they will do something else, and so on.

The men's clothing are also homespun and home-made. They wear large, full trousers, and real short, tight-fitting coats. As soon as the litte boys are able to walk, they have to wear long trousers and dress just like the men.

The young folks get married rather young. While Elias Walters, the head of the colony was visiting here in Scottdale, he was rather surprised that some of the girls were not married yet. He said their girls did not have any trouble getting married. They can get married even though they are not so good looking. Before they are married the young folks are kept strictly apart.

There is a chance given once a year to all the young men that want to get married. They go to the preacher and tell him who they like best and then he will select their wives for them.

After a man is married, he has to wear a beard. You can always tell the married anl unmarried men apart. The unmarried men never wear beards.

These people are a very good-natured, hospitable class of people. In fact, they make hospitality part of their religious creed.

Scottdale, Pa.

PRACTICAL WAYS OF GATHERING THE HARVEST

By Lydia H. Smith.

For the Gospel Herald.

In the fourth chapter of John we find Jesus at Jacob's well weary with His journey. His disciples had gone to Samaria to buy food. A woman from the city came to draw water. Though He is tired, thirsty, and hungry, He opens up a conversation with the woman by asking for a drink of water. She was surprised that a Jew should speak to her, as they had no dealings with the Samaritans.

If we follow the example of Jesus and speak to sinners telling them of His great love we may be the means of bringing some one to Him who will become willing to tell others as did the woman of Samaria. "Come, see a man which told me all things which ever I did. Is not this the Christ?"

We may have people right around us to whom we can speak. Some of us can go to the cities, others to foreign lands and tell the heathen about Christ. But we know those who leave home need our support; first, by our prayers, and when we become willing to pray for them we will also become willing to give of the means with which God has entrusted us.

Another way is to take some of the poor children from the cities to our homes and in our daily life (which is the life that counts) show them that we have been with Jesus, and some of them may become His followers. It may seem a task to us, but we read in

II Cor. 9:6: "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully." We also read, "It is more blessed to give than to receive." Jesus says that if we give a cup of cold water in His name we shall not lose our reward.

We can also do as Dorcas did—make garments for the poor. Let us do all things according to I Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

"If you would smile a little more
And I would kinder be;
If you would stop to think before
You speak of faults you see;
If I should show more patience, too,
With all with whom I'm hurled,
Then I would help and so would you,
To make a better world.

"If you would cheer your neighbor more
And I'd encourage mine;
If you would linger at her door
To say her work is fine,
And I would stop to help her when
Her lips in frowns are curled,
Both you and I would be helping then
To make a better world.

"But just as long as you keep still
And plod your selfish way,
And I rush on and heedless kill
The kind words I could say,
While you and I refuse to smile,
And keep our gay flags furled,
Some one will grumble all the while
That it's a gloomy world."

Flanagan, Ill.

MENNONITES AND MILITARY SERVICE

The following is a letter from Secretary of War Baker in response to a letter of inquiry addressed to him by Bro. Aaron Loucks.—Ed.

September 29, 1917.

Mr. Aaron Loucks, Chairman,
Mennonite Publishing House,
Scottdale, Pennsylvania.

Dear Sir:

The Secretary of War desires me to acknowledge receipt of your letter of Sept. 25, 1917, in which you state that you learn from various sources that Mennonites were compelled to put on uniforms at Camp Meade, and in response thereto to inform you that an order was issued on Sept. 25, 1917, the same date your letter was written, to all Commanding Generals of the National Army and National Guard Divisions to the effect that selected Mennonites who report to camps for duty be not forced to wear the uniform, as the question of raiment is one of the tenets of their faith.

Very truly yours,
L. A. Dewey,
Adjutant General.

"Unspoken acting is more powerful than unperformed speaking."

A YOUNG MAN'S MESSAGE TO YOUNG MEN

By Chauncey Hummel.

For the Gospel Herald.

We hear so much about war these days that I suppose people are tired of it. But just a few thoughts to the young men that are drafted. In our town we read and hear of the preparations of a sendoff. They have special picture shows and dances in honor of the draftees. They had a dance at a nearby town and when they were returning home two of the young men were killed by a train. Had it not been for the dance those men would be living today. This happened at 1:30 at night. If they would have church and prayer meetings for them instead of the dance and the shows, how much better it would be at such a time as this. They are told to take a large supply of tobacco along and a deck of cards and a Bible. Perhaps cards will be read more than the Bible, or the Bible will not be thought of until in a dying hour.

Satan is on every hand and we must be on the lookout for him. I hope and trust that our brethren will pray much before they go to camp, and put their trust in Him who said, "I will never leave thee nor forsake thee." I trust that every brother will take a Bible with him, but leave the cards and tobacco to whom they belong, for there will not be any time for such things.

May God guide the rulers of the lands and nations. Let us serve the Lord to the end, for we have a blessed hope of a better land where death and sorrow can not enter.

DuBois, Pa.

FRIEND, YOU NEED TO BE SAVED!

1. Because you are a sinner. "All have sinned and come short of the glory of God" (Rom. 3:23).

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I Jno. 1:8).

2. Because you are a slave. "Whosoever committeth sin is the servant of sin" (Jno. 8:34).

3. Because you are under wrath. "He that believeth not the Son shall not see life, but the wrath of God abideth on him" (Jno. 3:36).

4. Because you are under doom. "The wages of sin is death" (Rom. 6:23).

You Can be Saved

1. Because God loves you. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (Jno. 3:16).

2. Because Christ bore your sins and died for you. "His own self bare our sins in his own body on the tree" (I Pet. 2:24). "God commendeth his love towards us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

3. Because "The blood of Jesus Christ his Son cleanseth us from all sin" (I Jno. 1:7). "Though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18).

4. Because "As many as receive him, to them gave he power to become the sons of God" (Jno. 1:12).

How to be Saved

1. Only believe. "He that believeth on the Son hath everlasting life" (Jno. 3:36). "Whosoever believeth in him shall receive remission of sins" (Acts 10:43). "The gospel of Christ, for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

What Does Faith Involve?

1. Confession of sin. "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I Jno. 1:9).

2. Turning away from sin. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord; and he will have mercy upon him; and to our God for he will abundantly pardon" (Isa. 55:7).

3. Calling upon God for mercy and help. "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

4. Confession of Christ. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

5. Obedience. "He became the author of eternal salvation unto all them that obey him" (Heb. 5:9).

6. Denial of self. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

7. Steadfast endurance. "He that endureth to the end shall be saved" (Matt. 10:22).

Who can be Saved?

1. Sinners, even the chief. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief" (I Tim. 1:15).

2. The lost. "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

3. Whosoever will. "Whosoever will let him take of the water of life freely" (Rev. 22:17).

When can You be Saved?

"Now is the accepted time; behold now is the day of salvation" (II Cor. 6:2).

"Today if you will hear his voice, sarden not your hearts" (Heb. 3:7, 8).
—Selected.

VISITING CAMP SHERMAN

By S. E. Allgyer.

For the Gospel Herald.

Being desirous to know how the boys were faring at camp, Bro. A. I. Yoder and the writer decided to visit the boys at Camp Sherman, near Chillicothe, Ohio, on Oct. 2. In the first place we were very agreeably surprised to have the liberty of interviewing the boys and visiting any part of the camp without any special permission. About 38 of the vast number of boys now in camp at this place have refused to wear the soldiers' uniform or take military training. This number includes Mennonites, Quakers, Dunkers, and Old Order Amish. The boys were feeling especially good at this time, because of the information just received from the officials that they would not be required to wear the uniform or take military drill. This is what they had been contending for. And since the official heads more fully understand the reason for the position taken by the boys, and that they are an honest, clean bunch, they are finding favor and gaining their confidence. They have been assigned work about the hospital, caring for the sick, washing dishes, carrying orders, etc. All were well except one or two of the boys, who were suffering from the effects of inoculation. And even though it is not their preference to be here they are standing for the principles of the Gospel and the Church, and making the best of it. Pray for them that they may continue to stand firm on the Rock of Ages.

West Liberty, Ohio.

SELF SACRIFICE AN ESSENTIAL FOR A BETTER SUNDAY SCHOOL

By Ella Rohrer.

For the Gospel Herald.

If we want to accomplish anything that counts, it is not an easy job. We find it so in our Master's service. A hard thing calls for more or less sacrifice. When we think of self sacrifice in the making of a better Sunday school we find that we will not always have smooth sailing, nevertheless we must have this self-sacrificing spirit in order to make our Sunday school the best and noblest.

We are saved to serve, and should we not be willing to make sacrifices when Jesus made such a great sacrifice for us? "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:45). God demands our best service. The Sunday school being a part of His work let us therefore make sacrifices when needful. He wants our testimony, our time, our money, our prayers, which really belong to Him, but of which we thought as all our own.

Which is the most important in sacrificing, a little of our time and winning a soul for Christ or spending all our time in making dollars for our own selfish interests? I believe the most successful teacher is the one who sacrifices time for the preparation of his lesson and for prayers. If we do not take time to study our lesson we will have a dull story for the pupil and the result will be that they will stay away because we failed to interest them.

When we are asked to go out and do personal work for the Master, perhaps inviting people to come to Sunday school, our first thought may be, "Oh, I haven't time." But to whom does our time belong? It belongs to God. It seems we always want more time when it goes to doing something for the Master. Christian friends, let us make the best possible use of the time that we have. A certain writer has said much of the best work of the world is done in snatches; a few moments now and a few moments then. When we see Christian duties arise let us not waste the few moments we have in wishing for more time, make use of the time we have.

People are so easily discouraged when they do not see any results of their efforts at once. Take a picture of Jesus, how much time He spent in prayer when He had some great work to do for the Father. We should not murmur when people do not respond to our calls right away and think of the sacrifice we made in doing them good. We may find comfort in the promises of Jesus. "He which soweth bountifully shall reap also bountifully." Find a man whose life is fruitful in good works in the service of God, whose life is an inspiration to others, and you will find him to be a man who makes great sacrifices for the Lord. There is nothing that pays better than liberal investments in the Lord's service.

We falter daily by the way and grow discouraged, sigh and say, What is the use to struggle beneath life's load up such a steep and stony road? We sink, forgetting that we read God that gives strength in time of need.

"Not by one effort and today,
We gain the heights so far away;
But step by step toward heaven we climb,
By striving upward all the time.
And each day proves to us anew
That God's dear promises come true;
For day by day He gives indeed
Fresh strength for all our times of need."

It pays to make sacrifices in Sunday school work, even though it is a hard fight. In the end we can say with Paul, "I have fought a good fight, I have kept the faith, I have finished my course."

New Paris, Ind.

THE JUNIOR DEPARTMENT

By Anna Schweitzer.

For the Gospel Herald.

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 3:12.

In behalf of the junior work, we urge the need of prayer, that they may become sound in the faith. The Scriptures warn strongly concerning the tendency in these latter days of a departure from and unsoundness in faith.

Standards of right and wrong are established early in life. It has been said, "Give me the first seven years of a child's life and you can have him the rest." Youth being a time of activity, while their convictions of right and wrong are still forming, let great care be exercised that their actions be directed in right ways. In school the child is expected to do his part according to his age and ability from the very start; why not in the Church? Our young people would be given practice for efficient work and service. They would become accustomed to speaking and praying in public, thereby avoiding all future embarrassment in a crowd to which we older ones are subject. It will also awaken an interest in Bible study.

The Church will have no difficulty in holding her young people if they have **their own** place to fill, on **their own** program, in **their own** meeting.

Some of the older brethren and sisters must take charge of the junior department, else the young will never start, let alone continuing their meeting. They must have the stimulus of the older people's interest.

It will be both interesting and beneficial to the older ones to see and hear the meeting of the young. Besides being rather out of the ordinary it will be of special interest to both old and young.

Our life work is often determined early in life. How often we hear some of our ministers say that they had a feeling early in life that they should preach the Gospel. But modesty held them in check. In a junior department this shyness would in part have been overcome.

Let the children have their junior meeting in which they may lead their meeting, pray their prayers, sing their songs, give little talks, and have the responsibility of that meeting on their shoulders.

The opportunity is here. Let Christian prayers ascend to the Throne in behalf of the little ones of whom Christ said, "Of such is the kingdom of heaven." The spiritual needs of the world are so evident on every side that it does seem strange there is such a dearth of workers. It behooves us older workers, therefore, to

raise up missionaries and ministers, and workers from these children. If the Church is not bringing the Gospel to every nation and every people then she is not doing her duty. The personal responsibility that compels action is so often lacking. The missionary spirit must be implanted in the cradle.

There should be a missionary program in the junior department occasionally, in which different phases of missions should be studied. Different Bible characters, as Paul, David, etc., may be studied, one at each meeting. The program should be varied, as children enjoy a change. A talk by a missionary would be helpful, also a talk by an older member. Sometimes the children should give a meeting for the older ones, taking the time of the senior meeting. Get the children's pure minds interested in God and His Word and we will see His kingdom flourish as never before.

Protection, Kans.

WAR

By R. J. Heatwole.

For the Gospel Herald.

As for war I call it **murder.**

And if you take a sword and draw it,
And so pierce a fellow thru,
The government cannot answer for it;
God will require it from you.
It may be thought quite pretty training,
Round in soldier coats,
But it's curious Christian duty,
To be cutting neighbors' throats.
—Lowell.

Oh for the peace of perfect trust,
My loving God in Thee,
Unwavering that never doubts,
Thou choosest best for me.

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

Jesus said to the Christians at Jerusalem (Luke 21:20, 21) that when they were compassed by soldiers, they should flee to the mountains. After this happened, Providence overruled it all and Titus the great general withdrew his army and the Christians then could flee to the mountains. Josephus the historian could not find words enough to express his surprise at the army withdrawing, when he could see no cause for it. Our dear nonresistant people may have no place to flee to at present, but if we are faithful, we will have a place provided by Him who can turn the heart of the king. We are made to think of Luke 18:8: "When the Son of man cometh, will he find faith on the earth."

Windom, Kans.

Love is not talk, but action. Jesus says, "If ye love me, keep my commandments."—Ex.

MISSIONS

(Continued from page 517)

ed, leaving the old bed a long distance away, which, however, is filled with water daily from the rising tide. The goddess Kali is called the "Bloody Goddess" and her image is hideous and horrible in the extreme. She has a black face with a large protruding tongue covered with blood. She is adorned with a necklace of human skulls, and many goats and kids are sacrificed to her daily by devout worshipers. At one time human sacrifice was offered to this goddess and thugs of India used to ask her blessing on their murderous deeds. On the regular festival days the drain about the temple is said to flow with the blood of the victims of this goddess, and the gloom and filth and clamour of the place are terrible.

Think of the poor, deluded, creatures enduring hardships to arrive at this dreadful place! Think of the many thousands of pilgrims who are promised pardon from sin by visiting and worshiping at this shrine! Think of the sad hearts to whom are portrayed blessings eternal if they take the journey to this temple! Think of these pilgrims, footsore and weary, returning to their homes more gloomy, more cast down, having sincerely worshiped with blind devotion the only god they know and all without avail. This is Hinduism. These are the people and this is the life in the midst of which we are.

FARMING A YEAR FOR MISSIONS

By J. N. Kaufman.

For the Gospel Herald.

I was greatly impressed the other day when a brother told me of his plans to do more for the cause of missions. He felt that in addition to his regular donations for this work he would like to make some special contributions for the work of spreading the Gospel. His plan is very simple. He has decided to consecrate his entire income for the present year to the mission cause, reserving only actual expenses for himself and his family. This is, indeed, a noble plan and highly commendable in the light of present high prices of farm products when most people are anxious to take advantage of these high prices for purposes of getting themselves out of debt or of swelling their bank account. I have often thought, "Why are not more people called to farm or carry on some business for the sole purpose of spreading the Gospel? "It would be more sensible to do this at home and turn the profits of the farm or the business over to the Mission Board than to expect our foreign missionaries to go into a strange land and endeavor to make mission work self-supporting, especially when this would necessitate the missionaries' going into some business abroad.

The example of our brother strikes me as an excellent plan of solving the financial problems connected with mission work. Station a force of missionary farmers and business men in different parts of the home land equal to your home and foreign missionary forces and the missionary work of the church will have made considerable progress in the direction of self-support! The plan of dedicating an occasional year's income of your business to the great cause of missions should appeal to a large number of our people, especially to retired farmers and others who have plenty of this world's goods laid up for themselves and their children and who still have a large annual income as a result of their previous labors. What a tremendous load this would lift off the shoulders of the members of the Mission Board and off the shoulders of the missionaries! What a world of sin and suffering could be relieved by this plan! What a host of heathen people could be saved for Christ and for eternity! What an array of churches could be established where Christians could assemble and worship the same God that we love and adore! And what indescribable blessings would come to the givers of such income as an incidental but inevitable result! And all because somebody farmed a year for missions!"

Low Point, Ill.

WHAT IS HIS CREED?

Sel. by Mary M. Minnich.

He left a load of anthracite
In front of a poor widow's door,
When the deep snow, frozen and white,
Wrapped street and square, mountain and moor.
That was his deed,
He did it well,
What was his creed?
I cannot tell.

His charity was like the snow—
Soft, white and silent in its fall;
Not like the noisy winds that blow
From shivering trees the leaves;
For flowers and weed
Drooping below,
What was his creed?
The poor may know.

He had great faith in loaves of bread
For hungry people, young and old;
And hope inspired kind words he said,
To those he sheltered from the cold.
For we must feed,
As well as pray.
What was his creed?
I can not say.

He put his trust in heaven, and he
Worked well with hand and heart and head;
And what he gave in charity
Sweetened his sleep and daily bread;
Let us take heed,
For life is brief.
What was his creed?
What his belief?

Columbia, Pa.

REPORT
Of Third Bi-Annual Sunday School Meeting Held at Metzler's Church, near Akron, Pa., Sept. 15, 1917

For the Gospel Herald.

Organization: Mod., Sanford Landis; Chors., David M. Wenger, Elam H. Risser; Committee, Wayne Brubaker, Jacob Metzler, Gideon Eberly; Secys., Elmer Metzler, David Zimmerman.

Sermon, **Golden Rule.** David Lehman.

Use the Golden Rule in every day life and use judgment in your religion.

Characteristics of a live Sunday school. Harry Charles.

The Power of Habit. Martin E. Rutt.

Five Minute Talks:

As a Christian. Arthur Moyer.

As a Church-member. Amos Charles.

As a Bible Student. David M. Wenger.

As a Teacher. Elam H. Risser.

As a Pastor. Shelly Musser.

All things in Sunday School Work. J. W. Weaver.

Separation from the world, obedience to the Church in all things.

Realizing Our Privileges. Amos W Myers.

What Improvement could be made in Sunday School Work? Noah H. Mack.

Workers' Meeting.

Does it Pay to be a Sunday School Worker? Jacob Root.

It Pays the Individual. Phares Gehman.

It Pays in the Home. Jacob Root.

It Pays in the Community. Frank Frey.

It Pays Naturally. Clayton Yake.

Short Talk on Sunday School Work. Benjamin Wenger. Secretary.

REPORT
Of the Sunday School Meeting Held at Mechanics Grove Mennonite Church, Aug. 30, 1917

For the Gospel Herald.

Devotional exercises during the day conducted by the following brethren: John B. Myers (Psa. 103), Aaron Harnish (Eccl. 12), Abram Metzler (Rom. 12).

Address of Welcome. Bro. Abram Metzler.

Harvest Sermon, Bro. Joseph Ruth.

Loyalty to the Lord's Word. Bro. Sanford Landis.

Why not Build on Solid Rock? Bro. Simon Garber.

Value of Teaching the Word. Bro. Eli Weaver.

The Power and Beauty in Sunday School Work. Bro. Simon Landis.

Sermon (Gal. 5:1). Bro. Joseph Ruth.

Following are a few thoughts presented:

We are all debtors to God by creation. Man fell and he needed a mediator. Cain and Abel offered sacrifices; one was a formalist and the other faithful. The passover was to be kept. They observed the Lord's day, so much desecrated today.

Blessings of today are too often attributed to our good husbandry, the I should be invisible—blessings come from God.

The Bible is like a chain from Genesis to Revelation; break a link and we fall. We must have reverence for God and His Word.

Loyalty will prove our conversion; our life must be changed. We must make an effort to be loyal. We may meet persecution and trial, but the Church should stand by in prayer.

None can be saved without Christ. Consecrate all to God that He may order our lives. Make the foundation sure, dig deep. A thing can be true and yet not the truth.

We are responsible in giving to others. Dig deep into the Scripture for the meat Be taught by the Holy Spirit. We sometimes must use the hammer to cause hearts to be broken.

There is a rough edge in all Sunday school work. Everyone has a place to fill. Plants must have cultivation. Every member in Sunday school is a factor. Do something for the next generation.

The enemies may be choked by the Word. We all should stand by our convictions.

There are three kinds of liberty: (1) personal; (2) civil; (3) religious.

Christ's blessings stand for us when we stand for Him. Rehearsing faults belongs to this world. Jesus never did so.

Moderator, John K. Charles; Choristers, Harry L. Herr, David Wenger; Secretary, Amos H. Shaub.

FASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES
Report of Receipts for Sept., 1917

For the Gospel Herald.

Columbia, Pa., Mission

Mt. Joy, Pa., Y. P. B. M.	$ 5.15

Children's Home, Millersville, Pa.

Kauffman Fund	$100.00

Frazer Church Building Fund

Mellinger's Cong.	$180.45
E. Chestnut St. Cong., Lancaster	48.40
Millersville Cong. (Additional)	5.00
Kauffman Fund	100.00
Elizabethtown Cong.	35.51
Rohrerstown Cong.	197.00
Slate Hill Cong.	23.63
Total	$589.99

General Fund

A Friend, New Holland, Pa.	$ 10.00
Wm. Graybill's Bishop District	10.15
Mechanics Grove S. S. Meeting	28.05
Kauffman Fund	200.00
Total	$248.20

Home Missions

Bossler's Y. P.	$ 2.50

India Mission

Slate Hill S. S.	$ 15.91
Kauffman Fund	50.00
Girls' Class, Mt. Joy S. S.	1.00
Banks Weaver	10.00
East Petersburg S. S.	39.70
Total	$116.61

India Missionary Support (Fannie Hershey)

Kauffman Fund	$ 50.00

India Native Missionary Support

East Petersburg S. S. Men's Bible Class	$ 5.00

Old People's Home, Oreville, Pa.

Kauffman Fund	$200.00

Philadelphia Mission

Girls' Class, Mt. Joy S. S.	$ 1.00
Kauffman Fund	50.00
Total	$ 51.00

Stauffer Church Building Fund

Weaverland Cong.	$ 40.00
Bowmansville Cong.	45.05
Total	$ 85.05
Total for month	$1453.50

Gratefully acknowledged,
Eli G. Reist.

Married

Gerber—Lehman.—Bro. Aldis A. Gerber of the Martin congregation, near Orrville, Ohio,, to Sister Sarah A. Lehman of the Sonnenberg congregation near Dalton, Ohio, by Bro. I. J. Buchwalter, on Sept. 15, 1917.

Mishler—Yoder.—On Sept. 29, 1917, at the home of the officiating bishop, Bro. Jacob P. Miller, near Shipshewana, Ind., Bro. Truman J. Mishler, and Sister Nona Yoder, were united in marriage. May God's choicest blessings attend them through life.

Eichelberger—Kuhn.—On Sept. 24, 1917. at the home of the officiating minister, Bro. A. H. Lehman, Chicago, Ill., Bro John Eichelberger of Rantoul, Ill., to Sister Lottie Kuhn of Chicago. May God's richest blessings rest upon them through a long and useful life.

Nyce—Moyer.—On Sept. 23, 1917, at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa., Bro. Howard H. Nyce of Plain congregation and Sister Mary L. Moyer of Towamencin congregation were united in marriage. May God's blessed sunshine of love illumine thir hearts through life's journey.

Shertzer—Dombach.—Thursday, Aug. 30, 1917, at the Columbia Mennonite Mission, Bro. Ira Shertzer of Millersville, Pa., and Sister Elsie Dombach of Columbia, Pa., were united in the holy bonds of matrimony by Bro. Jacob Habecker of Manor. May the blessings of God attend them through life that their lives may help many others in this sin-cursed world.

Hernley—Miller: Krady—Miller. — On Oct. 2, 1917, at the home of the officiating bishop, Bro. John G. Ebersole, of near Lawn, Pa., Bro. Paul H. Hernley of Elizabethtown, Pa., to Sister Ruth K. Miller of Bainbridge, Pa., and at the same time and place, Bro. D. Stoner Krady to Sister Frances Z. Miller both of Bainbridge, Pa. May they choose to dwell in the house of the Lord and He will beautify them with the robe of salvation.

Obituary

Troxel.—Geo. Franklin, son of Bro. Norman and Sister Susan Troxal, was born May 23, 1917; died Sept. 28, 1917; aged 4 m. 5 d. Funeral services were held Oct. 1, at Lincoln, Pa., Reformed Church, where interment was made. Services by Benj. Wenger and John W. Weaver. Text, Psa. 39:4-6. May God comfort the sorrowing parents. J. W. W.

Martin.—On Sept. 11, 1917, in the village of Goodville, Pa., Sister Ruth, daughter of Bro. Samuel D. and Sister Mary Martin, peacefully fell asleep in Jesus, after suffering for some time of the effects of the dread disease consumption, aged 17 years. Being so tender in years and of a loving disposition it seemed hard to give her up. The family has the sympathy of the community. Funeral services were held at Goodville, where interment was made. Services by I. B. Good, John M. Souder, and John W. Weaver. Text, Ruth 1:16-18. Sister Ruth united with the Church at the age of fourteen years and was a faithful sister unto the end.

J. W. W.

Martin.—Bro. Abraham W. Martin died Sept. 20, in the village of Goodville, Pa., having lived with his son-in-law, Bro. Aaron B. Weaver, for the last three years. He was 85 years of age and a faithful member of the Mennonite Church. His wife preceded him to the eternal world some years ago. He leaves 4 sons and 3 daughters to mourn his departure. Funeral services were held on the 24th at Goodville. Interment at Lichty's Cemetery. Services by Bish. Benj. Weaver and John M. Souder. J. W. W.

Rudy.—Sister Lydia Rudy died at her late home in Goodville, Pa., after an illness of 7 years, from a complication of diseases. She was 78 years of age and is survived by 2 sons and 1 daughter. She was a faithful, true and devoted member of the Mennonite Church. Funeral services were held at Goodville on the 27th by I. B. Good and John M. Sauder. In the evening her daughter and others followed the remains to St. Jacob's, Ont., where further services were held and interment was made. J. W. W.

Black.—Sister Margaret Black of Greenwood, Pa., died from the effects of a stroke Sept. 7, 1917; aged 72 y. 1 d. Sister Black was a member of the little flock at Pond Bank, she having united with the Mennonite Church at that place more than 5 years ago. Previous to that time she had been a member of the U. B. Church for many years. She was firm in the faith and gave an unwavering testimony of the doctrine of simplicity.

The funeral services were held at the home on Sunday, Sept. 9, and were conducted by W. W. Hege, from Rev. 22:14. Burial in the cemetry at Mont Alto.

Myers.—Katharine (Wisler) Myers was born in Columbiana Co., Ohio, June 8, 1840; died Aug. 7, 1917, at the home of her daughter and son-in-law, Mr. and Mrs. F. E. Berlin, on N. Main St., Nappanee, Ind.; aged 77 y. 1 m. 29 d. She was married to Jacob D. Myers of Columbiana Co., Ohio, Nov. 28, 1858. To this union were born 2 children—Isaac W. Myers of Marticville, New York, and Leah (Myers) Berlin of Nappanee, Ind. She united with the Mennonite Church about 50 years ago and remained faithful until death. She lived a consistent Christian life and always bore her affliction with patience and fortitude. Funeral services were held at the W. Main St. Mennonite Church, conducted by E. S. Mullet. Text, I Pet. 1:3-5. Interment in the North Union Cemetery.

Mast.—Barbara Troyer was born in Holmes Co., Ohio, Mar. 22, 1856; died near Shipshewana, Ind., Sept. 26, 1917; aged 61 y. 6 m. 4 d. She was united in marriage to Samuel A. Mast, Dec. 9, 1877. She united with the Mennonite Church in her youth and remained faithful to the end. Sister Mast was sick about 12 months. She suffered much pain but bore it all with Christian fortitude. She leaves to mourn their loss a sorrowing husband, step-mother, 5 brothers, 2 sisters, 7 half-brothers, 2 half-sisters, and a host of relatives and friends. Funeral the 29th at 10 o'clock from the Shore Church where a large concourse assembled to pay the last ribute of respect to one whom they loved but they mourn not as those who have no hope. Services by Y. C. Miller and Jacob P. Miller from Jno. 14.1, 2.

Reeb.—Anna (Zoss) Reeb was born in Switzerland Aug. 27, 1859; died Sept. 20, 1917; aged 58 y. 23 d. Cause of her death was heart failure. She united with the Reformed Church in her youth. On Jan. 7, 1888, she united in marriage with Adam Reeb. To this union were born 2 sons and 2 daughters.

After moving to Nebraska in 1907 she with her husband united with the Amish Mennonite Church, of which she was a faithful member to the end. Her works spoke louder than her words. She leaves to mourn her departure a sorrowing husband, 2 sons, 2 daughters, 6 grandchildren, an aged mother, 3 brothers and 4 sisters. Three brothers and 2 sisters have preceded her to the spirit world. Funeral services were conducted on Sept. 23 by Bro. Peter Kennel in German from last clause of Isa. 38:1, and by Bro. Fred Gingerich in English from last clause of Matt. 19:27. Interment in Salem Cemetery near Shickley, Nebr.

Roth.—Esta Reschley Roth was born in Henry Co., Iowa, Mar. 3, 1885; died at her home near Wayland, Iowa, Sept. 23, 1917; aged 32 y. 6 m. 20 d. Her sickness was of but three days' duration. Realizing the end was near she called her children to her bedside and kissed them. Then she admonished her husband to put his trust in the Lord and He will help him. Then he asked her if she would not like to be with them a little longer, she said she was going where there is no pain nor sorrow. She accepted Jesus as her personal Savior in her youth, uniting with the Amish Mennonite Church, remaining a faithful member until called by death.

On Sept. 6, 1908, she was united in marriage to Nicholas N. Roth. This union was blessed with 4 children. She leaves to mourn a deeply bereaved husband, 1 son, 3 daughters, father, step-mother, 3 sisters, 3 brothers, 5 half-brothers, a grandmother, and a large concourse of friends and neighbors to mourn her early departure. Funeral services at the Sugar Creek Church near Wayland, Iowa, by S. Gerig and S. Gingerich. Interment in the cemetery near by.

God picked out the flower that was blooming and left four little green leaves to be still growing.

Shank.—Sister Annie Shank was born in Lancaster Co., Pa.; died Aug. 21, 1917; aged 89 y. 8 d. She died at the home of her daughter, Mrs. Joseph Wadel, her death being due to old age. She is survived by 6 children. Her husband and oldest daughter have preceded her to the spirit world, she being a widow for 34 years. She confessed Christ as her Savior at the early age of 15 and remained a faithful member of the Mennonite Church to the end. She had a loving smile for every one. In the closing hours of her life she gazed toward heaven and smiled and said, "I have seen father and mother and Moses (her husband) and so many little children. She was confined to her bed but 11 days after which she quietly and peacefully fell asleep in Jesus. All through the last year her desire was to go home. She would cry many a time and wonder why we don't let her go home to her father and mother. But now her wish has been granted.

Funeral services Aug. 24 were conducted at the home of Bro. George Ernst and at the Chambersburg Church by Bros. Denton Martin and Jacob Bucher. She was buried in the adjoining cemetery.

"A precious one from us is gone,
A voice we loved is stilled,
A place is vacant in our home,
Which never can be filled."

As many as received him to them gave he power to become the sons of God.—Jno. 1:12.

BOOK REVIEW

Stories from India

By Jacob Andrews Ressler.

This is the title of a book just published by the Mennonite Publishing House. It contains 217 pages of interesting reading matter, bringing to the reader twenty-five live stories portraying actual life in India. Bro. Ressler's experience as a missionary, coupled with his happy style of bringing things before the minds of the public, qualifies him to write a book of this kind. The book is valuable in bringing facts before the mind of the reader and awakening an interest in the work of bringing the story of the Gospel to a heathen land that is open to mission work.

Price, 50c.

Address all orders to

Mennonite Publishing House,
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ANNOUNCEMENT

Of the Canton Bible School, Beginning Jan. 7 and Ending Feb. 15, 1918

This school has been approved and is encouraged by the Eastern A. M. and Ohio Mennonite Church Conferences for the purpose of giving definite help to ministers and other Christian workers in promoting systematic Bible study, and deepening the spiritual life of our congregations, and training workers for work in various lines of our Church activities.

The courses offered are:

Old Testament Studies
Epistles
Church Doctrines
Biblical Theology
Sunday School Lessons for 1918
Religious Pedagogy
Mission Study and Practical Work
Soul Winning
Vocal Music

and are arranged to give an elementary course open to all with special encouragement to beginners, and an advanced course for those who are ready for more advanced work.

Special conferences are under arrangement on Sunday school and mission work, and one for ministers at which all the ministers of the two Church conferences should be present.

Tuition will be free
Room per week, $1.00
Board per week, about $3.50

Our new church building in Canton affords striking accommodations for this work. The thriving city gives many opportunities for practical work. The committee is in position to care for a goodly number of students. It is commendable that several of the congregations in the district have decided not to hold Bible conferences in their churches during that time, and encourage their people to attend school. The wise will find out what is going on and will take advantage of their best opportunities.

The members of the committee with other able men will be the instructors.

Address all inquiries to the Secretary, C. K. Brenneman, 1935 3rd St. S. E., Canton, Ohio.

Committee { A. J. Steiner, C. K. Brenneman, J. S. Gerig, I. J. Buchwalter, S. H. Miller, I. W. Royer, P. R. Lantz

ITEMS AND COMMENTS

The report is current that the government may cut the price of oil and gasoline. It is to be hoped that this "cut" may be of a more substantial kind than that which applies in coal circles.

In a Methodist Conference at Belvidere, Ill., Oct. 5, resolutions were adopted petitioning the President of the United States to propose international prohibition to the entente allies after the close of the present war.

By the terms of the new revenue law, postal cards are to cost 2c. each after Nov. 1, and 1 oz. letters 3c. each. The result will be more revenue for the government or less letter writing by the people—possibly both.

The threatened strike among the bituminous coal miners of the country has been averted by a "compromise" which means higher wages for the miners, no financial loss but probable gain for the operators, and increased prices for the consumers. There were provisions in the terms of agreement which prevent strikes during the remaining period of the war provided the war will not last over two years. The public gets its consolation in the thought that the threatened coal famine is averted.

As we go to press the war situation is as follows:

Uruguay and Peru have broken diplomatic relations with Germany.

Heavy fighting on the Austro-Italian front without decisive results.

Gains by the Allies in Flanders.

A pacifist meeting was raided in a London Church by soldiers and women.

Affairs in Russia continue uncertain but there seems to be a stiffening of the resistance to the Teutonic forces.

The extra session of the 65th Congress which adjourned Oct. 6, has been a record-breaker in more ways than one. When the 51st Congress, about twenty-eight years ago, voted over a billion dollars in appropriations in two years, the party in power was accused of such reckless extravagance that the people repudiated it at the polls in the next general election. But the 65th Congress, in less than six months time, voted the extraordinary sum of over $21,000,000,000 and receives the plaudits of the country generally for so doing. Following is a list of bills passed during the session:

The declaration of war resolution.

The draft law, calling 10,000,000 men to military service.

The espionage bill, including the embargo act.

The food control bill, establishing a food dictatorship.

The soldiers' and sailors' war insurance bill.

The trading with the enemy act.

The war revenue bill, expecting to raise $2,535,000,000.

Appropriation bills totaling many billions.

Bond bills totaling $18,538,000,000.

Some Figures of the Session

Total appropriations and authorizations —$21,389,000,000.

Total revenue provided by bonds and taxation—$19,403,000,000.

Loans authorized to the allies, $7,000,000,000.

Money provided for the army, $9,000,000,000.

Money provided for the navy, $1,750,000,000.

New taxes imposed, $2,535,000,000.

CHRISTIAN MONITOR

The Christian Monitor is again offered to new subscribers for one half the regular subscription price. Fifty cents will bring you this periodical each month for the rest of this and all of next year, including several back numbers while they last. Subscribe now. Send for free sample copy.

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MINISTERIAL MEETING

A meeting of the ministerial body of the Kansas-Nebraska Conference will be held at Hesston, Kans., Dec. 26-28, 1917. Subjects of vital interest to the Church as well as important Biblical doctrines will be considered. Ministers and deacons of other conferences are invited to meet with us. The time is such that those desiring to do so can remain and take the short Bible term at the Hesston Academy and Bible School.

L. O. King,
Secretary.

SUNDAY NEWSPAPERS AND NOVELS

(Continued from page 518)

brought to bear upon the habit of novel reading, but our Sunday school libraries must be purged from many novels that are found there. One need but read the heroic achievements of Anthony Comstock to discover how deeply entrenched, and how insidious and persistent the enemy of purity is, in this fair land of ours. Think of the immense amount of obscene pictures, tons upon tons of such vile stuff that that man of God has suppressed. Any one desiring good and pure reading matter, can get counsel through our Publishing House at Cleveland, Ohio, where a good assortment of books are kept on hand and can secure any good book published anywhere. A demand must be created for a larger number of good books, and thus supplant the demand for impure books.—Evangelical Messenger.

There are blessings which we cannot obtain if we cannot accept and endure suffering. There are joys which can come to us only through sorrow. There are revealings of divine truth which we can get only when earth's lights have gone out. There are harvests which can grow only after the ploughshare has done its rough work.—J. R. Miller.

Faith is simply believing that what God says, is true, and acting accordingly.—Allen H. Erb.

"Only those who walk with God by faith now will be translated to walk with God by sight hereafter."

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OUR MISSIONS

Foreign

India. — (*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—Home Mission (*1893), A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission (*1907), 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Eli W. Weaver, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, J. S. Lehman, Acting Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia —(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, P. R. Lantz, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

*Date of organization.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 18, 1917 (Gospel Witness Established 1905) No. 29

EDITORIAL

Attention is called to the important article on "Training Camps" on page 538.

Three conferences were in session during the latter part of last week, Virginia, Washington and Franklin Counties, and Missouri-Iowa. Two of these conferences have been heard from and we expect full reports from all later. May God bless the work done. — R.

Among the din of industry, war, politics, and everything else earthly, you should hear the clarion call from heaven: "Look unto me all ye ends of the earth, and be ye saved, for I am God . . . . Go ye into all the world, and preach the Gospel to every creature."

A thought, usually overlooked, was brought out in the early hours of the Sunday school conference held recently at Alpha, Minn., to the effect that "this meeting will be just as we have prayed." We can not believe anything else with reference to any meeting if we have faith in God's answer to prayer. Without much prayer preceding and during meetings we may have brilliancy and entertainment, but we cannot have much spiritual power. Great spiritual meetings are invariably preceded and accompanied by fervent, effectual prayer.

One of the problems confronting the Church is to keep the ministry supplied with men who are scripturally qualified for the place. The lack does not seem to be so much in intellectual talents and powers of speech as in practical consecration and spiritual fitness. When you search for material for the ministry you look for brethren who besides being intellectually qualified are also solid in the faith, devoted to the Church, separated from the world, burdened for the welfare of Zion and the salvation of souls.

This standard is not too high. "A stream cannot rise above its fountain." "As is the ministry, so is the Church." Whenever a church drifts into worldliness, it is because the ministry of that Church is either incompetent or unfaithful. You are right, therefore, in looking for a high standard when looking for brethren for the ministry.

But there is one point in our Church discipline which needs strengthening. Why make so much difference between the standard for ministers and the standard for other workers? If you are exacting in your demands as to a minister's piety, consistency, clothing, etc., etc., etc., why not expect similar marks upon other workers? We say this, not that the standard for ministers should be lowered (it is already low enough) but that the standard for lay members should be raised. As soon as you get the entire Church in line with the Bible in the manner of speech, business, social purity, dress, holiness and consecration to God and the Church the problem of finding men who are scripturally qualified for the ministry is solved.

The World's Greatest Event.—It is interesting, in the study of current issues, to note what things impress the world most. When it comes to comparing importance of issues, it is taken as a matter of course that there is nothing which compares with the issues pertaining to salvation. But the world, as a rule, does not concede this. In fact, religion is generally considered as a side issue, and the Church considered as a mere aid in human enterprises—save in the one thing of going to heaven when we die.

A good index as to what the world considers its greatest events is the front page of the daily newspapers. The character of the world is read in the glaring headlines found on this page. In a recent great daily we noticed that the front page was held, not by religion, not by the world-war, not by politics, not by some great financial or business enterprise, but by the sporting news. At the top of the page there was this great announcement which the sporting world instantly read and knew what is meant—**"Sox Whale Giants, 7 to 2."** That was the all-absorbing theme of the day.

Comments are unnecessary. In these glaring headlines you not only know the trend of the world's thought but you have also an indication of the secret of the world's depravity. Until the world comes to the point where it holds religion as being the chief concern and holds the work of salvation as being of most absorbing interest and importance we may expect nothing else than that the world will continue to descend into viler depths of ungodliness and depravity.

Matters Military. — Some of our boys are now in camp, others are expected to go. We would rather have them in their home, certainly—but there are very few, if any, indeed —in the whole nation that would have welcomed the horrible war if they had had their choice. So we want to bear our share of the burden with as much Christian fortitude as we are granted grace to exercise.

Where our attitude is known, our boys are receiving kind treatment and they have nothing to complain of so far as material things are concerned. In some places there seems to be an undue pressure brought to bear upon our boys on the part of military officers, to persuade them to accept service in the War Department. It is to be sincerely hoped that the issue may

be kept clear, and that the proper orders, properly distributed will bring about an understanding that will relieve our young men of compulsory service under the military arm of the government.

It is highly important that any one who contemplates a visit to the boys in camp acquaint himself with what has already been done on previous visits, acquaint himself with the rules and usages of the military camps, and be resolved to conduct himself under all conditions as becomes a Christian with love in his heart to all men. To fail in any of these points will endanger our cause and bring needless reproach upon the young men whom we wish to help. Hence great care should be exercised in the selection of persons to be authorized by the Church to officially visit the cantonments.

Our boys in the encampments should remember at all times that the principle of non-resistance should be lived up to individually as well as nationally. At the same time it should be understood by officers that any service they render to the military arm of the government is rendered under protest, involuntarily, with a petition pending that orders be given by the authorities of the nation relieving them of such service as soon as possible. Under no circumstance should they accept pay from the War Department for any services rendered.

A number of pathetic letters from young men in the detention camps have been sent to us. These letters show that the boys are standing true and that the recognition by the officers of their true position is coming about gradually. While some of these letters would be very interesting, it is obvious that it would not be wise to publish them at the present time.

Two things let us all thoughtfully, conscientiously remember: That we must not forget our duty of prayer to God in behalf of our brethren who are detained in camps. It was when the church was unitedly praying that Peter was delivered. Second, let us consistently work in unison. Nothing would be more confusing to the officials at Washington than to have a dozen different committees, each claiming to represent the same denomination, but each with a little different request from the others, and all clamoring to be heard and heeded. Let us be sure we understand each other—and then work together.

And thru it all let us thank God for the favor we enjoy and keep looking up.—R.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE HIGHER CRITICISM AND THE NEW THEOLOGY

By J. Horsch.

(Continued)

A Statement of New Theology Teaching.

For a reliable statement of the New Theology teaching we know no better way than to turn to a recent book (the title will be given on request), published by the University of Chicago Press and edited by the above mentioned Professor Gerald Birney Smith. This large volume consists of twelve treatises on historical, Biblical, systematic and practical theology, written by prominent teachers of the New Theology. It comes to us claiming to "represent the latest results of scholarship," "the great advances which have been made during the past few years in methods of studying the Bible and in the achievements and beliefs of the Christian Church." Following are the names of these teachers from whose articles the succeeding quotations are taken: Shirley Jackson Case, Professor of New Testament Interpretation; Errett Gates, Assistant Professor of Church History; Gerald Birney Smith, Professor of Christian Theology; Theodore Gerald Soares, Professor of Homiletics and Religious Education and Head of the Department of Practical Theology, George Burman Foster, Professor of the Philosophy of Religion; Shailer Mathews, Professor of Historical and Comparative Theology, and Dean of the Divinity School; Ernest DeWitt Burton, Professor and Head of New Testament Literature and Interpretation; Edgar Johnson Goodspeed, Professor of Biblical and Patristic Greek, all of the University of Chicago. These men express themselves as follows on the Christian fundamentals.

"Religionists have discovered that religion is not what the older Christianity supposed it to be." (Gates, p. 449). "Religion is an experience of vital unity with the great forces in environment upon which life is ultimately dependent." (Smith, p. 510). "No religion, not even the Christianity which we know, is entirely adequate to the needs of men." (Smith, p. 560). "Christianity is being compelled to reshape its message *and re-define its essence.*" (Gates, p. 479. Italics mine*.) "When religion is thought of as progressive socialization, everything that tends to enrich social experience has moral-religious value" (Soares, p. 658). "The idea of 'creation' has been merged into the vaguer conception of evolution, *where the exact extent of divine activity is uncertain.* [Biblical] miracles are now 'problems' rather than undoubted realities. The conception of God is thus undergoing a reconstruction, in response to the pressure of the new cosmic ideas." (Smith p. 514, Italics mine). "If men can be assured of the vital presence of God in modern life, if the 'religion of the Spirit' can be confidently proclaimed, the disappearance of book-religion [i. e. Bible religion] will not cause serious concern." (Smith, p. 534).

"The purpose of theology is to furnish conceptions which are helpful in establishing *vital relations* [not with God, but] *with the unseen forces of the universe.*" (Smith, p. 511. Italics mine). "The 'immanence' of God is thus a leading conception of modern theology. But religiously this immanence does not mean mere essential pantheism." (Smith, p. 517). "If our faith affirms God [as immanent] *in* the world, faith will also discover the divinity of Jesus *in* the world rather than in some other worldly origin. Consequently we find today a growing appreciation of the life of Jesus in this world and a lessening emphasis on such matters as the virgin birth or the supernatural divine 'nature' which find their meaning only in the conception of religion which defines God primarily in terms of transcendence" (Smith, p. 530).

*This means that in the original this sentence is printed in ordinary type and not in Italics.

The reader should note that the Bible teaches the transcendence of God which means that God, although He is omnipresent, is not in essence the same as the world, but has a real being apart from the world. The radical New Theology, on the contrary, teaches that God is immanent in the world and is not to be distinguished from it in the sense of the Bible teaching of transcendence. It considers God an immanent force which through a process of evolution developed the world, instead of a personal Being who created it.

Our authors say further:

"It has been assumed in the past that any mere 'natural' religion is totally inadequate because of the frailty of human nature and its liability to error. Christian doctrine has thus represented the fundamentals of our religion as having a superhuman source. The origins of man and of the world in which he lives have been referred to special activities of God. The means of salvation have been defined in terms of miracle. Christ has been valued primarily because of his non-human, divine origin. Regeneration has been looked upon as a miraculous transformation rather than as a development of character. Thus the validity of Christianity has seemed to rest on the proved miraculousness of its origin and nature." (Smith, p. 551). "The doctrine of evolution has led us to think of the world in which we live and of the history of man in terms of a long and gradual development rather than as originating through a special divine act. Attention is being more and more directed to the human life of Jesus and there is less and less insistence on the necessity of the virgin birth as an element in the value of Jesus for us." (Smith, p. 552). "Messianism undoubtedly had deep roots which must be traced back into the hopes and mythologies of ancient nations particularly those of Babylonia and Persia, whose civilizations have affected Judaism." (Mathews, p. 55).

"We no longer think of salvation as dependent upon the acceptance of certain redemptive facts". (Soares, p. 633). In our advanced age "it is foolish and futile to insist dogmatically, as an a priori principle, that 'without the shedding of blood there is no remission of sin.'" (Smith, p. 519). "The studies of Starbuck and Coe, and also those of G. Stanley Hall, have shown that 'conversion' is really a natural phenomenon of adolescence based on the growing and expanding of the personal self," (Soares, p. 670.) "If, as is the case in much modern thought, the religious uplift of man through faith's contact with the unseen is regarded as a natural and normal development of experience, religion may find abundant ground in the 'natural' world for affirming the presence of God. If the abundant rights of religious faith are vindicated in the 'natural' world the defense of the 'supernatural' becomes superfluous." (Smith, p. 554). "The conception of the divine immanence has made both ethical and metaphysical dualism incongruous." (Gates, p. 436). —"Such terms as 'regeneration', 'conversion', 'sanctification' and the like have been the watchwords of so many theological controversies that they have come to be associated with narrowly dogmatic conceptions of the Christian life". (Smith, p. 534).

In other words, since God is immanent and is the only working force in the world, the Biblical conception of sin must be abandoned, there can be no sin in any real sense, or God would be the "servant of sin." It follows that the thought of ethical dualism (which means that there is a vital difference between good and evil) is no longer acceptable. Hence there is no need of salvation in the scriptural sense. Not long ago a representative of the New Theology asserted from the pulpit that a man who spent the preceding night in drunken debauchery was seeking Christ, for he followed an inward longing for improvement, only he had not chosen the best way. In other words, sin is represented to be in reality a germ of holiness. The scriptural teaching of the fall of the human race in Adam is unacceptable to the modern evolutionists; if there was a fall, said a defender of modern liberalism, it must have been a fall upward. "The modern world has taken up the hallucination", says the editor of the *California Christian Advocate,* "that sin is not a reality. Sin being discredited, the whole fundamental idea of Christianity is changed. Christ is no longer a Savior, because no Savior is needed."

Our authors say further:

"The 'answers' to prayer are not to be looked for in detached incidents, but rather in the total outcome of one's religious social experience. There is much need of readjustment of popular thinking on this point. When religion is conceived as a never-ceasing quest for the largest possible *communion of the human spirit with the spiritual forces of the world in which we live,* prayer will be seen to be the primary and indispensable activity which establishes spiritual relationships." (Smith, p. 537. Italics mine.) Miss A. L. Strong, in her book on the Psychology of Prayer, published by the University of Chicago Press, after setting forth the thought that "the self lives and grows only through the continual incorporation into itself of new selves," defines prayer as the conversation of the lower with the higher self in the endeavor to reach the higher social self.

"In no realm are the changes of thinking more marked than in the portion of theology which deals with the *future of life.* Where theologians used to speak to us in detail concerning 'last things,' they now set forth in somewhat general terms the reasonable basis for optimistic confidence in the continuance of life beyond physical death." (Smith, p. 538). The New Theology has no answer to the question, "If a man die, shall he live again?"

"The Bible can no longer be the one material of religious instruction. *We do not need a 'Bible' school"* (Soares, p. 658. Italics mine). "We are becoming accustomed to use the Bible as a book of religious experience rather than a supernaturally produced literature" (Smith, p. 553). "In other words, the Bible itself was discovered to be a natural instead of a supernatural book." (Gates, p. 448). "The new doubt.... ..flung down the gauntlet to the old Bible faith. Only one certainty spread from this new doubt—the certainty that the Sacred Book was a human book. Man was the book's judge; the book was not man's judge." (Foster, p. 740). Professors Burton and Goodspeed do not consider the following books of the New Testament to be written by the sacred writers whose names they bear: First and Second Timothy, Titus, Second Thessalonians, First and Second Peter, Second and Third John, James, Jude and Revelation. They express doubt regarding the authenticity of a number of other books and represent only seven of Paul's epistles as "undisputed" (pp. 180—199). while of all the rest of the New Testament they say, it is not acceptable as authoritative (p. 234).

"Why not call it a Morality?"

From these quotations and other portions of the said work, too lengthy to quote, it is clearly seen that the professors in the largest theological institution, save one, in America, are quite outspoken in their defense of the New Theology. They frankly deny all the Christian fundamentals. They question even the immortality of the soul; and as for the doctrine of the endless punishment of the wicked, they openly denounce and ridicule it.

Thus the representatives of the New Theology undertake not only to reconstruct the message of Christianity, but, as pointed out above, to re-define its essence. Why, then, in the name of common reason, do they not also change the name? Why do they insist that their denial of the old faith is Christianity? Why do they come to us in sheep's clothing when inwardly they are not sheep, except in a sense based an a re-definition of sheep, a sense depending on the supposition that, in consequence of divine immanence, of the rejection of supernatural religion and the acceptance of the principle of universal religious brotherhood, there is in

essence no real difference between sheep and wolves. In that case the warning concerning the wolves in sheep's clothing would be meaningless, for the simple reason that there would be no wolves.

For the old Christian faith the New Theology offers a substitute which in its last analysis is mere morality. "Theological opinions are very generally regarded as a matter of personal option," says Professor Smith, "but moral convictions are esteemed to be of primary importance, and an individual or a church is generally judged on the basis of ethics rather than on the basis of theological beliefs." (P. 561). Obviously this is the New Theology position. The *Biblical World,* published by the University of Chicago and edited by Shailer Mathews, said some time ago in an editorial article:

Christianity must be modernized and made to fit the twentieth century. The Bible [is not God's Word and] is by no means an all-sufficient textbook of either morals or religion. — We live in a modern world. Why set up the standards of an ancient and partially civi lized people and say, 'Let these precepts guide you?' They are not applicable. They have never fitted the modern world comfortably and never will. — Why not take the lessons, the intents of the Bible, and let them be the foundation for a new religion — or *why not call it a morality?"* (Italics mine).

To the last suggestion we can voice a hearty Amen. Why not call it a morality? It is not Christianity, unless a radical re-definition of the essence of Christianity be permissible; neither is it in its last analysis a religion except in a vague sense. We should say, discard the sheep's clothing, the thin veneer which is aimed to give to the modern religious liberalism the outward appearance of Christian theology. Even as a morality it is weak through its denial of ethical dualism and its modified conception of sin.

(To be continued)

CONTINUAL CLEANSING

When I was working in the shoe factory and running a machine which needed oiling and therefore was black and dirty, we got along all right as long as we made black shoes; but when we started making white shoes on these black and oily machines we had trouble to keep our shoes white. We then were provided with a box of whitening and we would continually dip our hands in the whitening to keep clean.

So in going through this sinful world we need a continual dipping to keep clean (Eph. 5:26) because we shall walk with Him in white (Rev. 3:4) after we have been made white as snow (Isa. 1:18). J. W. H.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSION NOTES

Bro. C. D. Esch and wife, missionaries on furlough from India, attended the Missouri-Iowa Conference at Alpha, Minn., last week, and rendered acceptable service.

Brethren C. B. Driver of Birch Tree, Mo., and J. R. Shank of Purvis, Mo., worshiped with the workers in the Kansas City Mennonite Mission on Sunday, Oct. 7, filling the regular appointments.

Bro. and Sister C. D. Esch, missionaries on furlough from India, spent the time between conferences at Manson, Iowa, and Alpha, Minn., in Johnson and Iowa counties, Iowa, filling appointments at Wayland and in the Timber Church.

Lima Mission.—Diphtheria has thinned out our Sunday school very much lately. Bro. Ross of the Elida congregation filled the pulpit here yesterday morning and Bro. Gab. Brunk in the evening, in the absence of Bro. Stoltzfus. Last Sunday Bro. Amos Shenk was with us and preached for us.

ORPHANS' HOME LETTER

By F. I. Smucker.

For the Gospel Herald.

More than two months ago we placed an order for two carloads of coal for the Home, we got a lot of promises but no coal. Last week we were forutnate enough to get one carload through the Milk Condensing Co. of this place who happened to have a few surplus loads shipped to them, so we have enough fuel to last until the first of the year at least. The living expenses at the Home have been increasing faster than our income. No doubt when cold weather sets in we will have many applications from the worthy poor to place their children here. Will you not remember us with your prayers and means so that the Lord's work will not suffer? "He that giveth to the poor lendeth to the Lord."

The sisters at the Home are thru canning and pickling for the season, having put up nearly 1800 quarts, of which 1000 quarts are tomatoes, besides a quantity of mixed pickle, dried peas, beans, and sweet corn. The Lord has blest our efforts in the truck patch for which we feel grateful.

A fine, hearty, healthy, robust baby boy five months old is at the Home waiting for someone to adopt him.

West Liberty, Ohio.

LETTER FROM BRO. LAPP

Readers of the Herald, Greeting in the name of Jesus: You will be interested to know that Brother George Lapp and two daughters, Sister Lapp and myself have arrived safely on the shores of America again.

We have had a very nice voyage, with the exception of two days, as we sailed from Shanghai, China, we ran into the tail end of a typhoon which caused the ship's officers to be somewhat anxious, and the passengers were nearly all sick, but the storm did not damage the ship, and none of the passengers were injured.

We did not come in contact with any kind of the enemy's raiders, tho our ship sailed for two weeks leaving Colombo without lights at night, and we sailed out of our course most of the time, but the One in whom we have placed our trust all these years gave His protection and we are once more in the dear Home Land.

The sea voyage has been a great benefit to us all. We have all gained in strength and are feeling quite natural, for which we praise the Lord.

Brother George Lapp and his two little daughters took the train on the 2d for Roseland, Nebraska, where they will stay one week and then from there they will go to South English, Iowa, where they will spend a week with my father and sister-in-law, after which they will go to Goshen, Ind., where they will remain for some time.

Our address for some time will be 473 N. Belmont Ave., Los Angeles, Cal.

We are most grateful to our heavenly Father for His kindness in permitting us to be here, and we trust Him for the needed blessings while we are in America, that we may be of some use in His service while here. We crave an interest in your prayers.

Yours in Christian love,

M. C. Lapp,
473 N. Belmont Ave,
Los Angeles, Cal.

6th October, 1917.

NEWS FROM SOUTH AMERICA

We rejoice in being able to publish the following self-explanatory letter:

Buenos Aires,
Sept. 19, 1917.

Dear Brethren, Scottdale, Pa.

Greeting in Jesus' name:—Please notify the church through the Herald of our new address in Buenos Aires.

Until further notice all mail should be addressed 2861 Convencion, Flores, Buenos Aires, S. A.

We have rented a house at this number, where we will begin to study the language.

We are all well and praise God for the opportunity of service in this much neglected continent.

Lovingly,
The Missionaries,
Per T. K. Hershey.

DIARY NOTES

For the Gospel Herald.

Enroute to South America

On the afternoon of the 22nd of August we first saw land after leaving the home land six days before. It was three or four hours before the anchor was dropped in the beautiful port of Barbados in the British West Indies. The island of Barbados is tropical but it rises to an elevation sufficient to make it healthful and to relieve the excessive heat one would expect in this latitude. All vegetation is luxuriant; sugar and tropical fruits are grown. The next morning great numbers of boatment came to take passengers ashore in their small row boats. All were clamoring for patronage. Although most of the passengers went ashore there were more boats than necessary and many boatmen had to return to shore disappointed. Of our party brother Hershey and brother Shank went ashore. As it rained most of the day it was not so pleasant for sight seeing, yet they reported many new and quaint sights. Among them were these: narrow winding streets where people walk in the middle of the streets because of the narrowness of the side walks; marketing in the middle of the streets by women who carry fruits and vegetables on their heads in baskets; beautiful flowers and shrubbery everywhere; negroes in great numbers following after one begging to act as your guide or to sell something.

All day negro boys clad only in meager knee trousers swarmed about the ship begging passengers and boat crew to throw a coin (preferably a quarter, though a nickel or even a penny would do) and see them dive. Many on board were quite lavish with their money and as a coin struck the water the boys leaped from their crude little home made boats like so many frogs. Then there was a mad scramble in the water; often they would be lost to sight and then in a few seconds a little black victor would come to the surface, shake the water from his eyes and nostrils and deposit the coin either in his mouth or his boat. I do not think one coin escaped them. While the boys begged for coins, negro men and women from their boats tried to sell their curios and fruit—mangoes, alligator pears, bananas, oranges and other fruits.

On account of the rain the taking on of coal was delayed so that we had to remain until two P. M. of the following day. By evening we were again alone on the blue waters, and day after day we were borne farther and farther onward toward the Southland until on the afternoon of August 21 we again dimly sighted land in the far distance. It was the eastern point of South America and for the first time we saw the sun set most gloriously over the land of our hopes. It was a thrilling moment, not to be described by words, but it was just a glimpse.

On Sunday morning, September 2, we got our first distinct view of land. We were in the beautiful bay of Bahia. Bahia is the oldest city in Brazil, and is second in size, having a population of about 300,000. It is a quaint old-fashioned Portugese city consisting of an upper town on the bluffs and a lower town on the narrow strip of land between the harbor and the cliffs. The upper town is reached by elevators and inclines. It was Sunday and none of our party went ashore, but from those who did go we got conflicting reports. Some pronounced it the most filthy city ever visited, others saw much of beauty. From the ship it looked very pretty. The buildings are all white and many looked quite large. Everywhere the palm trees and other shrubbery were in evidence. Bahia is a city of churches, having more than three hundred Catholic churches, many of which are very old, some dating back to the sixteenth century. We had the little Anglican church and grave yard pointed out to us and with the field glasses one could see it quite plainly. The Presbyterians have work in Bahia.

During the day as cargo was being taken off, we noticed an Overland automobile and many boxes of apples from the U. S. being taken off. Large quantities of tobacco were brought on. This is the leading export of Bahia. Here, as at Barbados, our ship took on a supply of fresh water. In the afternoon we started for Rio de Janiero where we hope to harbor tomorrow, Sept. 5. We will then have been on board exactly three weeks and will have seven or eight days more of sailing until we reach our destination—Beunos Aires. The voyage is scheduled for twenty-one or twenty-two days, but on account of war conditions, most steamers are taking about twenty-eight for it.

We are constantly reminded that the seas are perilous. Every precaution is taken to make our ship unnoticeable and to keep our position on the sea unknown. No lights are permitted on deck or to shine through the windows or port holes, and no one on board except the captain knows our position. Usually the crossing of the Equator is a great event, but this time it was all a matter of conjecture as to which day we crossed. We are told that the captain never takes the same course on two voyages, but constantly keeps away from the mapped courses, hence the increase in the length of the voyage.

Our captain is the senior captain on the Lamport and Holt Line and is past seventy years of age. His former ship was torpedoed and he fell into the hands of the enemy. Several of our stewards were also in torpedoed vessels and can tell of thrilling experiences. But thus far our voyage has been very pleasant. It has been unusually cool. Every evening we have worn wraps while on deck and the past few nights have slept with blankets. The sea has been rough frequently but not enough to cause our ship to toss badly.

The children grow a bit tired of their surroundings and sometimes wonder if we are not soon there; but they have kept well and are standing the trip as well as we could hope for. For this reason we feel that we can rightly say, "God has been very good to us." We are all anxious to see the field to which we believe God has called us. We will most surely be, "strangers in a strange land," but we hope before long to feel that it is "home." Again we ask you to pray that we may be all that God would have us be, That Christ may be lifted up and that men may be drawn to Him.

Yours for the lost of earth,—the missionaries. per Emma E. Shank.

P. S. Early this morning, Sept. 5, we arrived at Rio de Janiero. As our steamer docks here we all hope to go ashore to see a bit of land life again.

The deliverance of the soul from all useless and unquiet cares brings to it an unspeakable peace and freedom; this is true simplicity. This state of entire resignation and perpetual acquiescence produces true liberty, and this liberty brings perfect simplicity. —Fenelon.

Don't say you will bear anything for Jesus when you fly into a passion over trifles.—Sel.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE CHRISTIAN FAMILY

By Oliver H. Zook.

For the Gospel Herald.

VII. Singing in the Home

The sweetest music ever produced by mortal man is that produced by the human voice, singing. There is nothing so inspiring, so helpful, so uplifting to a burdened soul, as good, clean, gospel singing. Every one seems to recognize this fact, for we have no services, whatever may be the nature, where singing does not have a prominent part. And what is good for a congregation, has always been good for a home.

Children usually like to sing. We have often noticed where parents and children sing much, there is very little, if any, quarreling or jangling. Singing drives away the "blues." It is the best remedy we know for blues and dull care. There are times when the cares of this life tend to depress and discourage most of us. The habit of singing, well formed, will eliminate, to a great degree, such feelings, and will add encouragement and inspiration to any one. And what is more beautiful and uplifting after a hard day's work, when the body is tired and spirituality apparently at a low ebb, than to have the parents gather the children around the table in the evening and sing together some good, spiritual songs? Then a portion of God's Word may be read, a few well directed comments made, and the family commended to God in prayer. Such devotion to God will rest the tiredest body and the mind will be relieved so that one may lie down to sleep in peace.

Again, it not only inspires, but when parents and children sing much together, it tends to unite them in fellowship and sympathy as few other things can. Too often there is much estrangement between parents and children. By lots of singing a feeling of unity springs up in the home and children are much less apt to stray away from home at night and get into forbidden paths. If children are early taught to sing and if this is kept up in the home, it provides the most wholesome entertainment for children. If children have nothing to do to keep them busy, especially in the evenings, they are apt to get restless and fretful. It is wrong to scold and nag at them as many parents do. Start them singing. It sometimes happens that mothers, when tired and overworked, are more or less irritable. Be patient at such times and join in with the little ones for a few minutes in singing. See how their young eyes sparkle with joy when mamma leaves her work for a minute and sings with them.

Children are great imitators. They frequently play "church" or "Sunday school." If their singing becomes too loud at such times, don't scold. Better leave your work for a minute and sing a verse or two with them, directing them how to sing. Distinguish between yelling and singing for them and when they see you are trying to help them and want to encourage them they will love you more for telling them.

The good that may be done by cultivating the habit of singing is immeasurable. Love between parents and children will be strengthened. Sociability will be encouraged; mutual fellowship will be increased, children will become spiritually minded much earlier in life. They are sure to love their homes more and will want to stay at home instead of seeking pleasure at questionable places. Good, regular habits are more likely to be formed, and hours and hours of sleepless nights may be avoided by parents who will know their children are safe in bed and asleep instead of staying out late at night, besides forming other bad habits. It pays to sing in the home. It will be helpful to the home, the Church and the community. Let us sing more.

Next week, **"Table Talk."**

Belleville, Pa.

SABBATH MORNING THOUGHTS

By Rebecca C. Burkholder.

For the Gospel Herald.

God has blessed us with a beautiful Sabbath morning in September, a cool wind blowing, and the beautiful sun shining out most of the time. The leaves are falling off of the trees and the grape-vines, and it reminds me of the cold wind, and snow blowing this winter. I am alone this morning and my Herald and Sunday School Times failed to come last week, which is my Sabbath reading, including my Bible. I am weak in the body and remain at home. The Herald is a welcome messenger in our home. I enjoy reading it because I read of so many blessings, and of dear and near ones I might never hear of only through the Herald, especially those who are in their homes afflicted for years. "'And let us not become weary in well doing for in due season we shall reap, if we faint not." Brethren and sisters, pray for us that we may be bold and strong in the faith until death.

I will try by the help of God (for without God's assistance we can do nothing) to pass away my morning in such a way that it might be the cause of some one, some day, to spend his or her leisure hours, to the glory of God. This morning my mind was carried to the 6th chapter of Ephesians, which was the first chapter that our family read together. Father read the first verse. Then each one read their verse in turn. This important work we left undone till our youngest child (living) could read with us. Now we are separated, far and near. But I wonder some time if our children's minds are drawn to that chapter as often as mine is. We parents should have begun this important Bible reading years before that. Our lives might shine out more brightly for God's glory than it does. I feel to say that we are blest with this hope that all of our children, as far as I know, read their Bibles daily, though many miles and mountains, hills, rivers, and valleys, are between us. Three of our children are far away, only one in sight of home. There are many brethren and sisters far away and near us who say, "Remember us in your prayers."

My prayer is that we may all read our Bible daily, and not only read it but live by it; so that those who have become parents, or those who are in a parent's place, may teach the little lambs to be fed on rich food, the bread of life which cometh from heaven. May they grow in grace and knowledge of truth, from youth to old age, so when they become sheep in the fold of Christ, their light may shine out for the glory of God, wherever they may be, in the church of God, in the home or on the cold hills of sin and folly, on the highway, or far away from home and friends.

Let us bear in mind, while we are separated, that we cannot hide anything from our Father in heaven. His eyes are ever open. He never forgets us. He treats us all alike, in our daily blessings, "For he maketh his sun to shine on the evil and on the good, and sendeth rain on the just and on the unjust." If we do His will He will receive us into glory. If we are disobedient He will cast us into darkness. Let us live for God and not for man. "If God be for us, who can be against us?"

Harrisonburg, Va.

If our loyalty to God and His cause only holds good when we are personally applauded and honored and all goes to suit our fancy, then we do not yet know the first step of true loyalty. —Ex.

Sunday School

For the Gospel Herald.

Lesson for Oct. 28, 1917.—Ezra 8:21-32

EZRA'S RETURN FROM BABYLON

Golden Text.—The hand of our God is for good upon all them that seek him.—Ezra 8:22.

The Lesson Story.—Ezra had been well favored with gifts from the king, so that there was seemingly no lack for anything that money could buy. But there were other things confronting him. In the first place he discovered that he was short of Levites, so he went in search of them that there might be no delay or hindrance in worship after they reached Jerusalem. There were dangers confronting them on their journey. Our modern ways of travel would take us over a greater distance in less than a day; but in Ezra's time it took them months to make the trip, and part of the country was infested with enemies. But Ezra could not bear the idea of asking the king for soldiers to protect them. To use his own words, "I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good to them that seek him." He took the right course. He sought the Lord in prayer and proclaimed a great feast. This done, he divided the gold among the chief priests and others, and after having made all arrangements they started on their journey toward Jerusalem. The Lord protected them by the way against those who sought to waylay them, and they reached Jerusalem in due time. Resting three days, they resumed their labors. Through the letters of the king to the governors they were much encouraged.

Lessons for Us.—1. Trust in the Lord. Ezra and his company were confronted with serious dangers. They had two resources for help: (1) from the king; (2) from the God of heaven. Ezra had been preaching the correct doctrine in that he proclaimed the protection of the Lord for all the righteous and the wrath of God for the unrighteous. He was now called upon to put his preaching to the test. He stood the test. He was ashamed to preach one thing and act another when the testing time came. He sought the Lord, and got the help that was needed. Had he trusted the soldiers of the king, he might or might not have been protected. God can not be glorified in the lives of many of His professed followers because they do not give Him a chance. Trust the Lord at all times and for all things, and you will not be disappointed.

2. The Lord will not forsake His own. The very fact that Ezra was supplied with all the money needed proves that the Lord is able to raise up even the material things of life for the material support of His own. Here another question comes up. If it was right for Ezra to accept money from the king is it right for us to accept financial help from non-churchmen? Certainly it is. But this is not saying that we have a right to use "tainted money." It is not right to use the money offered us by gamblers, saloon keepers, etc., for the money they offer is not rightfully theirs to give. If after the gambler pays back all the money he accumulated in his unrighteous way, the saloonkeeper makes restitution with all the families he robbed through strong drink, and other kinds of robbers make restitution in their respective lines of work, they have some money that really belongs to them that they want to give you, accept the money and thank God for it. Until then, decline all offers for help from such sources. God is able to care for His own without going into partnership with extortioners and robbers.

3. Make ample provisions for worship. Ezra saw to it that there were in his company a sufficient number of priests and Levites to attend to the worship in the house of God after they got back. In home and Church we should make ample provisions for worship. We should have our Bibles and other religious literature, and ample time set apart in the home to use them. In church we should see to it that there is work for all to do, the congregation being amply provided with ministers, deacons, houses of worship, and religious meetings as a means of grace.

4. Make good use of your stewardship. The command, after the treasures were distributed, was, "Watch ye, and keep them, until ye weigh them before the chief of the priests and the Levites . . . . in the chambers of the house of the Lord." Likewise we should be faithful in all matters committed to our charge. Our families, our time, our intellects, our tongues, our silver and our gold, all we have and all we are, constitute our precious stewardship. Some day the Master will come to us and say, "Give an account of thy stewardship, for thou mayest be no longer steward."

5. It takes more than one class of workers to make up an ideal church. In Ezra's company there were priests, Levites, and other classes. In the Church of today there are preachers, deacons, missionaries, teachers, etc., etc. Whatever our station or position, let us do our best to fill it in a way acceptable to God. Read II Tim. 2:15.—K.

Our Young People

IN THE WORLD BUT NOT OF THE WORLD.—Jno. 17:11-16

Topic for October 28

MOTTO

"Ye are the light of the world."

THE STUDY HOUR

I. **Our Topic.**—When a person goes to a foreign land and retains his citizenship in the home land, he knows something of the feeling of being in a place and still not of that place. While we are born into the world in the flesh, nevertheless, when we are born again, we become strangers to the world and become citizens of the heavenly country. But just as an ambassador goes to a foreign shore to do business in the name of his home government, so the Christian is an ambassador for Christ in the world conducting the affairs of the Heavenly King. Jesus said, "As thou hast sent me into the world, even so have I also sent you into the world."

But it is needful that we get a true conception of what is meant by the world. God loved the world so much that He gave His Son for the salvation of those who believe. But again we are taught to not love the world. When we remember that the world consists of needy souls who may be rescued from eternal death then we have a right to love those souls. But when we think of the mind of a race at enmity with God, and all the works as an opposition to the works of righteousness in Christ, then we must from the necessity of our standing hate that composition of iniquity dominated as it is by the mind of the devil. It is this latter conception of the world of which Jesus said, "Ye are not of the world."

It was with a thought of the former which made Him provide that the disciple should not be taken out of the world while he was preserved from its evils. Being in the world then is only for one purpose primarily, and that is to save those whom we may persuade to accept the terms of salvation. We have nothing in common with the enemy of God, the devil.

II. **The Text, Jno. 17:11-16.**—Jesus was about to leave the world. He had finished His mission from the Father to the world. But the work was still to be continued. The disciple was to be sent forth in the world in the same manner as the Son had been. He was to be in the world even tho he had been regenerated and become separate from the world's life.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **World.**
2. A Light for Jesus to Others.
3. Keeping Away from the Darkness of Sin.

For Young People—

1. What is the World?
2. Why in the World?
3. Why not of the World?
4. How Love and How not Love the World?

For Older People—

1. A Good Hater.
2. A Good Lover.
3. Marks of Separation and Their Power.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, OCTOBER 18, 1917

Field Notes

Sunday, Oct. 13, was the day set for council meeting at the Mennonite Church near Freeport, Ill.

Bro. I. S. Mast of Minot, N. Dak., is spending a number of weeks in the evangelistic field of Kansas and Nebraska.

Forty-five new members were recently added to the congregation at Franconia, Montgomery Co., Pa. May they all prove faithful.

Communion services were held at Wolford, N. Dak., on Sunday, Oct. 7. Bro. I. S. Mast of Minot, N. Dak., was present and conducted the services.

Last Saturday evening was the time set for the beginning of a series of meetings at Sterling, Ill., with Bro. S. G. Shetler of Johnstown, Pa., in charge.

A series of meetings began at the Salem Church near New Paris, Ind., Oct. 10, 1917. Bro. S. E. Allgyer is the evangelist. May a rich harvest of souls result.

A council meeting was held at the White Hall Church near Oronogo, Mo., on Sunday, Oct. 7. Communion services are to be held there in the near future.

Bro. John L. Mast of Belleville, Pa., spent about a week with the congregation worshiping with the Upper Deer Creek Church near Wellman, Ia., holding communion on Sunday, Oct. 7.

Ordination services in the Franconia Conference district are scheduled as follows: For minister at Towamencin, Oct. 23; for minister at Hereford, Oct. 25; for deacon at the Plain, Nov. 1.

Communion services were held at the Liberty Church near South English, Iowa. Bro. J. M. Kreider was present and conducted the services. Bro. Kreider spent nearly a week in that community.

We regret to learn that Sister Sallie, wife of Bro. D. H. Bender of Hesston, Kans., is again in the hospital at Newton, Kans., suffering from heart trouble. Our prayers are that God may speedily restore her to normal health.

A program has been arranged for a Bible conference to be held at the Casselman Church near Grantsville, Md., Nov. 29-Dec. 2, with the brethren J. F. Bressler and H. F. Reist as instructors.

Six bishops, 16 ministers, and 2 deacons responded in testimony to the conference sermon at the Missouri-Iowa Conference held near Alpha, Minn., last week. These represented 8 states and 4 conference districts.

Bro. L. S. Glick of Minot, N. Dak., spent Sunday, Oct. 7, with the little congregation worshiping near Bloomfield, Mont., filling three appointments. There are now fifteen members at that place and prayers are still ascending that God may so rule that a resident minister may soon be located there.

Bro. Andrew Shenk of Oronogo, Mo., who attended the conference near Alpha, Minn., last week, accompanied the brethren of North Missouri where he expects to spend several weeks in evangelistic work.

A series of meetings commenced at East Union Church near Kalona, Ia., on Thursday evening, Oct. 4, Bro. B. B. King of Ft. Wayne, Ind., was in charge of the meetings. Good interest and good attendance is reported.

Bro. Samuel D. Detwiler of Telford, Montgomery Co., Pa., passed to his eternal reward. He was a faithful minister of the Rockhill congregation for forty-one years and a bishop of seven congregations for nineteen years.

Bro. D. F. Driver of Versailles, Mo., filled the regular appointment at Hubbard school house, south of Versailles, on Sunday morning, Oct. 7, and performed a similar appointment at Carver in the evening.

Good interest is reported from the Bible conference held recently at the Sycamore Church near Garden City, Mo. The brethren, C. A. Hartzler of Tiskilwa, Ill., and Abner Yoder of Parnell, Ia., were the instructors.

Bro. J. D. Mininger of Kansas City, Kans., was called to Garden City, Mo., last week to conduct the funeral services of Sister Ora, wife of Bro. Adam Kauffman. Bro. Adam has the sympathy of many friends.

North Dakota was well represented at the conference at Alpha, Minn., last week. There were members present from Baden, Minot, and Wolford, taking an active part in the work and rendering helpful service.

The Mennonite Sunday School Conference at Alpha, Minn., last week was organized on Tuesday morning by the election of Bros. Harry Diener and Amos Gingerich as moderators and Bro. Allan Good and Sister Anna Diller as secretaries.

A Bible Instruction Meeting is to be held Oct. 27-31, 1917, at the Blooming Glen Mennonite Church, Bucks Co., Pa., with Brethren S. G. Shetler and Daniel Kauffman as instructors. A full and interesting program has been prepared. May God abundantly bless the meeting.—R.

Bro. Christian Liechty and family of Davenport, N. Dak., have planned to move to Wolford, N. Dak., in the near future. Bro. L. and family rejoice in the prospects of again enjoying church privileges, and the Wolford brethren rejoice in the prospect of having a resident deacon.

Bishop Jacob Nussbaum is reported to be slowly improving in health. Under the circumstances, it is very trying to think that his son, with others of the same congregation, must soon go to the military cantonment at Chilicothe.

Sunday School Meeting.—All day and evening Sunday school meeting to be held at Landis Valley, Lancaster Co., Pa., beginning with a sermon by Bishop Noah L. Landis and ending with a sermon in the evening by Noah Mack. Judging by the program and the live topics, we shall have a good, spiritual meeting, and a general invitation to attend is extended.

The communion services in Bishop Peter R. Nissley's district are appointed as follows:

Chestnut Hill, Oct. 7, morning.
Kraybill's, Oct. 14, morning.
Erisman's, Oct. 21, morning.
Manheim, Oct. 28, afternoon.
Erb's, Oct. 28, morning.
Gantz's, Nov. 4, morning.
Petersburg, Nov. 11, morning.
Landisville, Nov. 25, morning.

And at Stony Brook, York Co., Pa., Nov. 28, on account of Bro. Abram B. Herr's not being able to serve at the present time.

Preparatory services at each place to be held the day before.

Correspondence

West Liberty, Ohio
(Oak Grove congregation)

Several visits have been appreciated recently at this place, by the Brethren J. E. Hartzler, Goshen, Ind., and D. Z. Yoder, Smithville, O., bringing us Gospel messages. On Sunday, Sept. 30, communion services were observed, and very largely attended. A. I. Yoder was present and assisted in this work. S. E. Allgyer.

Fairview, Mich.

Greeting to all Herald Readers:—Baptismal services were observed on Sept. 16 when one soul became willing to unite with the visible church by water baptism. May God bless him that he may be a power for God and a witness before man, should he be called to military service. Our hearts go out in sympathy for our dear young boys but many are the prayers ascending to our heavenly Father in their behalf. Bro. J. E. Hartzler of Goshen, Ind., was with the brotherhood at this place Sept. 28, giving us able sermons from Acts 1:8: "Ye shall be my witnesses," and at night taking Phil. 4:13. We are also thankful for the encouraging words on Sunday afternoon when we met and organized a workers' Bible class which we have on Friday night each week with Bro. S. W. Sommers of Sunnyside as instructor.

We are looking forward for the time and which is fast approaching when our Bible conference will begin, Nov. 15, lasting two weeks. Visitation work in the day time, book study of John each evening, and a sermon with Bro. J. S. Shoemaker as instructor. We invite other brothers and sisters to be with us who have a desire. May God bless the work and the efforts that are put forth for His cause.

Yours in His name,
Oct. 2, 1917. Mary M. Zook.

Protection, Kans.

We always have great reason to rejoice over the great victory the Lord helps us to win in the great battlefield, since we are fully trusting our Captain Jesus Christ who is going before us. We were also made glad that three young souls have enlisted to fight for the great King. May they be faithful to the great Captain Jesus, bearing His whole armor, that they may be able to withstand the enemy, having on the breast-plate of righteousness; above all, taking the shield of faith to quench all the fiery darts of the wicked. One of these souls was reclaimed Sept. 16, by Bro. N. E. Ebersole and one baptized on Oct. 2, by Bish. S. C. Miller who came here on Sept. 31, preached four sermons and held communion on Oct. 2, when about sixty members partook of the emblems of the body of Christ.

Oct. 5, 1917. John Schrock.

Freeport, Ill.

Bro. Daniel Kauffman stopped with the Freeport, Ill., Congregation over last Sunday enroute for the Mo.-Ia. Conference at Alpha, Minn. He preached two very edifying sermons. The same were greatly appreciated by the congregation. May the Lord bless both the messenger and the messages.

Oct. 8, 1917. J. S. S.

Milford, Nebr.

The brotherhood of this place again wishes to express their sincerest gratitude to Him from whom all blessings flow both for temporal and spiritual bestowments. This community has again been blessed with a bountiful harvest. Health is generally good and the only thing that causes a gloom to fall upon us from time to time is the departure of our young brethren for the camps. But when we hold them to the throne of grace and commend them to Him who has said, "Lo, I am with you alway," the gloom will fade and the heavenly sunlight break thru and illumine our souls, thus again brightening the pathway of life.

Beginning with Sept. 30 and continuing up to date, we have had meetings almost every evening at which the Brethren Samuel Gerber, Joseph Zimmerman, A. H. Leaman, Allan Good, and Jonas Litwiller earnestly admonished us and instructed us in the way that leads to life everlasting. May God bless their efforts.

Fraternally,
Oct. 8, 1917. Wm. H. Kremer.

Nappanee, Ind.

Bro. Clayton Derstine began a series of meetings at the Nappanee W. Church Oct. 1. He is handing out the bread of life very effectively. Nine souls have confessed Christ as their Savior. An aged grandfather, a father, a mother, and younger folks. Others are under deep conviction. It has been stated that strictly Bible discourses drive people away, which statement has been refuted by the over-crowded house in this locality, showing to us that the people are hungry for the plain Bible truths. The meetings will continue until next Sunday night, after which Bro. Derstine will return to his home for a few days at Eureka, Ill., for a much needed rest, before he will take up the work at Middlebury, Ind. Pray for the work at this place. Cor.

Oct. 8, 1917.

Lowville, N. Y.

Dear Herald Readers, Greetings in Jesus' Name:—Health is fair in this vicinity. On Sunday, Oct. 7, eighteen precious young souls were received into church fellowship by water baptism. Let us pray that they all may let their lights shine brightly and be true and faithful workers in the Lord's vineyard. We as older ones, may we be good examples for them that if they look upon us, that they may not be led astray thru us but be drawn still closer to God. We wish you all the grace of God. Cor.

Oct. 8, 1917.

Ayr, Nebr.
(Roseland congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We have reasons to rejoice and praise the Lord for the many blessings that we enjoy. On Sunday morning, Sept. 30, Bro. John F. Hager of Pandora, Ohio, preached for us and Sunday evening Bro. A. H. Leaman of Chicago preached. They both remained with us till Wednesday, each preaching two very helpful sermons for us.

Bro. George Lapp, missionary from India, and his two children arrived in our midst Oct. 5. Bro. George preached both morning and evening, Oct. 7. He expects to remain with us over next Sunday.

Bro. J. J. Kauffman and family of this place left by auto last Saturday for Preston, Mont., where they will make their future home. May God bless you all. Mary Gingerich.

Oct. 8, 1917.

Miscellaneous

TRAINING CAMPS

By Aaron Loucks.

For the Gospel Herald.

How shall our boys who report at Training Camps secure the consideration to which they are entitled, according to the promise of Secretary of War Baker, to the committee sent by General Conference to Washington?

We have been hearing from brethren who have been to visit at or who have had word from the following camps:

Camp Meade, Admiral, Md.
Camp Lee, Petersburg, Va.
Camp Sherman, Chillicothe, Ohio.
Camp Taylor, Louisville, Ky.
Camp Grant, Rockford, Ill.
Camp Dodge, Des Moines, Iowa.
Camp Funston, Fort Riley, Kans.
Camp Custer, Battle Creek, Mich.
Camp Travis, Fort Sam, Houston, Tex.

We find that our brethren have not received the same consideration in the different camps, which is to be accounted for in several ways:

1. The War Department did not issue orders relative to the treatment of Mennonites, when they appear in Camp, until after the incident at Camp Meade, when two brethren were forced to put on uniforms under protest Sept. 20. Upon receiving this information we wrote Secretary Baker under date of Sept. 25, as follows:

Scottdale, Pa., Sept. 25, 1917.

Newton D. Baker,
Secretary of War,
Washington, D. C.

Dear Sir:

The Committee of General Conference of Mennonites who interviewed you on September 1 relative to exemption for our people from Military Service learn from various sources that our brethren were compelled to put on uniforms at Camp Meade.

Since this is not in harmony with reports we published after our interview with you and which said report you afterward confirmed as being in substance with statements made to us, we desire information whether your order had not been issued to the Camps on that point or if we were to recall that statement in which we gave assurance that

"In these Camps they will not be uniformed or drilled."

Thanking you in advance advising what the orders on this point are will be very much appreciated, we remain,

Respectfully yours,
The Committee.
Aaron Loucks, Chairman.

Under date of Sept. 29, the following letter in reply was written:

WAR DEPARTMENT
The Adjutant General's Office,
Washington, September 29, 1917.

Mr. Aaron Loucks, Chairman,
Mennonite Publishing House,
Scottdale, Pennsylvania.

Dear Sir:

The Secretary of War desires me to acknowledge receipt of your letter of Sept. 25, 1917, in which you state that you learn from various sources that Mennonites were compelled to put on uniforms at Camp Meade, and in response thereto to inform you that an order was issued on September 25, 1917, the same date your letter was written, to all Commanding Generals of the National Army and National Guard Divisions to the effect that selected Mennonites who report to camps for duty be not forced to wear the uniform, as the question of raiment is one of the tenets of their faith.

Very truly yours,
L. A. Dewey,
Adjutant General.

The report sent out by the Committee on Sept. 1, was presented to Secy. Baker by O. W. Taylor, Neffsville, Pa., and W. J. Swigart, Huntingdon, Pa., Dunkard brethren, who wanted confirmation of the information the General Conference Committee sent out. Congressman Greist wrote under date of Sept. 6, that "Mr. Baker confirmed in his interview with these gentlemen all the ten points except the eighth." We immediately wrote Mr. Baker and re-stated point eight, and under date of Sept. 14, the following letter was written in reply:

WAR DEPARTMENT
Washington, September 14, 1917.

My dear Mr. Loucks:

The Secretary of War asks me to thank you for your kindness in sending him the copy of the corrected form of statement regarding the interview reerred to, which is entirely satisfactory to him.

Very truly yours,
F. D. Keppel.

Mr. Aaron Loucks, Chairman,
Mennonite Publishing House,
Scottdale, Pennsylvania.

Mr. Baker's acceptance of the point in question as revised, grants our boys who report at the respective camps the privilege of taking their stand on the following points:

No uniform.
No drill.
No service of any kind in the Camp.

Taking their stand on these points, they will be placed in detention camps.

They will be offered a list of services considered non-combatant.

They need not accept any in violation of their conscience.

They will be properly fed and cared for.

Those who cannot accept any service under the military arm of the government will be held in detention camps to await such disposition of their case as the government may decide upon.

2. Not all of our brethren who have gone to camps have availed themselves of their privileges in this matter. Therefore the officers have had no occasion to refer their cases to the commanding officer of the camp to secure the exemption from service which Secretary Baker assured us they would receive.

3. Some of our brethren who have visited the brethren in the camps, did not fully understand what privileges had been granted, and did not object to them doing work in the camp. Some have been assigned to the hospital group, some to working in camp kitchens and other work in and about the camp, and others have not received the respect for their faith that Secretary Baker assured us they would receive at the camp.

All of our brethren in the various camps should immediately be informed what their privileges are, and advised to take their stand at once, firmly but meekly, stating that their Church **"forbids its members to participate in war in any form, and whose religious convictions are against war or participation therein,"** and that their consciences coincide with this position.

To be consistent in taking the position as above stated you should refuse to accept any pay if it is offered to you. Always manifest a Christ-like spirit toward every one, and never give occasion for offence. "But let none of you suffer as an evil doer." Let it be understood that you are not stubborn or rebellious, when you cannot obey the commands of the officers, but that you are living in obedience to the commands of Christ, and striving to be a faithful member in His Church.

In closing we again want to be reminded that, not only can the Church not recede from her position to "have no part in carnal warfare of any kind or for any cause" but it is also a deception of the enemy when we reason that in serving under the military arm of the government as nurses or cooks etc., we are acting the part of the Good Samaritan. It is not because we think it wrong to help feed and minister to men as soldiers that we object to doing service under the War Department, but it is becoming willing associates in the military machine whose business it is to destroy human lives by the use of carnal weapons, which is forbidden by, and contrary to the spirit and teaching of Christ our Master, that is objectionable to us, and it is wrong in the sight of God for any of His children to be so engaged. Christ says, "Love your enemies," "Do good to them that hate you," "Pray for them which despitefully use you and persecute you." "The weapons of our warfare are not carnal."

Scottdale, Pa.

TRUTH AS GLEANED FROM CHARACTER STUDY

The Bible abounds in personal representatives for each Christian grace, and these men and women, then as now, typify the line of the grace most prominent in their make-up. Ministers teach on this line. When we wish to hold up the ideal of physical strength, we point to Samson. In dwelling upon the necessity of patience, we, like James, remind men of "the patience of Job."

Women in the Bible have been most illustrious examples along the same line. For moral courage, exercised in behalf of others, we point to Esther. For genuine devotion we direct attention to Anna the prophetess. In holding up, looking at, and admiring their traits of character, we naturally imbibe at least some of their characteristics and become more and more like them. The same is true of men, as types or representatives of evil. We cannot speak of Herod without a shudder, thinking of his cruelty. The name Jezebel at once pictures in the mind a life of wickedness.

There are two women named in the Scriptures — wholly dissimilar — to which I invite attention.

1. The first of these is found in Rev. 17:3, 4, and is described thus: "I saw a woman sit upon a scarlet colored beast. . . . And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." Woman is a common symbol of the Scriptures, representing the church true or false. As a woman, a mother brings forth, and so does a body, the church, true or false, bring forth and increase. The woman in my text quoted symbolizes the apostate church, deceptive Christianity. Notice the points as she is described:

(1) She was on a "beast," symbolizing her activity and equipment in disseminating her corrupt doctrine. Christ speaks of this class as "compassing sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves." Evil workers have always been noted for their zeal and success. They are not pedestrians. They ride, which implies speed. What glaring reports they give of their success, because they are riding.

(2) "She was arrayed in purple and scarlet color." These imply their rank. Apostate Christianity has a control in state, as presidents, governors, etc. At their rallies and parades are to be seen "their purple and scarlet color," in plumes, sashes, and flags, worn by those of high rank. These are often on exhibit in their halls of worship.

(3) She was "decked with gold, and precious stones and pearls." In this apostate church there is no restraint in decking and ornamenting the body. The reader is perfectly familiar with these sinful ornamentations worn by apostate professors.

(4) "Having a golden cup in her hand." This "cup in her hand" implies invitation—to induce and entice them with their vile associations. This symbolizes the appeal held out today, to join and partake of the entertainments, amusements, and festivities of apostate religion. They have no power for good, as they cultivate no grace, but are a sure index that they are "lovers of pleasure more than lovers of God."

(5) This woman is charged with the grave sin of spiritual fornication and whoredom—sins exceedingly offensive and ruinous.

These, to a very large extent, pass unnoticed today. Even the church lacks in watchfulness along these lines, unmindful of the woeful fact that "He that is joined to a harlot is one body." James warns us thus: "Ye adulteresses, know ye not that the friendship of the world is enmity with God?" The people of Israel were accused of harlotry in their affiliations with the corrupt religions of the land. This same sin is incurred today by affiliating with corrupt doctrines—those who preach a fragmentary gospel. John says: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed, is a partaker of his evil deeds." This spiritual adultery and fornication is extant, yes, rampant in the religious world today; and it will all be met in the final great day.

2. The second woman to which we call attention is found in Rev. 19, and is thus described: "Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." Paul, in speaking of this woman, calls her, "The glorious church, not having spot or wrinkle or any such thing."

I invite the reader to go with me and gaze at this typical Christian woman as outlined in the Bible. The former was arrayed in purple, scarlet, and gold, but Peter thus describes the adorning of this latter: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart." Why this negative teaching? Because the Spirit knew that the trend of mankind was to follow the apostate traits of woman No. 1. Hence, by the way of emphasis, the Spirit bids us to not do so. How fully does woman No. 2 follow Peter's bidding: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." Let it be noticed, also, that No. 1 did not start so badly, but she soon got into dark alleys of gross crimes. We are told: "Evil men wax worse and worse."

It it a painful truth that persons who disregard gospel restraint in their attire, soon get out on the commons, where they indulge in any measure of sin and wrong-doing without any remorse. They, "being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness."

Dear reader, let me inquire: "To which of the foregoing women are you bending? To whom are your steps, your influence tending?" These, in time, will serve as an index, a prophecy of your portentious future.—I. J. Rosenberger, in Herald of Gospel Liberty.

THE FARMERS' UNION

One religious body that we know of spent considerable time at a recent conference discussing this organization. The Farmers' Union is a live issue in many antisecret churches, as the following correspondence indicates:

September 4, 1917.

The Farmers' Educational and Cooperative Union of America is a lodge. It has a ritual with password, vow, religious burial ceremonials, etc.

Everything which was printed in the Cynosure one and two years ago (Nov. and Dec., 1916, and March and April, 1916), is still true today. Nothing has happened in the Farmers' Union in the meantime which could change our attitude toward it. We must warn our congregations not to become members of this Union.

The National Union gave permission in 1914 to the State Unions of Nebraska and Kentucky to change or abolish their rituals according to the local need. Upon this the Nebraska Union abolished their ritual. There may be some Unions in Nebraska which still use the ritual. They do it, however, of their own accord. The majority of the members of the Farmers' Union in Nebraska have never seen the ritual.

The Nebraska State Union introduced a motion before the last meeting of the National Union which is the parent organization, to drop the ritual from the National Union. But, since the abolishment of the ritual includes a change in the constitution, the question was referred to the local Unions to decide if such a change is possible It remains to be seen, at the next meeting of the National Union in December, whether or not the National Union will keep the rituals. If they

drop it, our fight against the Union will be ended, since with the dropping of the ritual it will be evident that from henceforth it is not to be classed with the lodges. At the present time the ritual of the Farmers' Union is practically the same as that of other lodges, and it is still used in many states but not in Nebraska and Kentucky.

(Rev.) E. Eckhardt.

Battle Creek, Nebr.

Don't let anyone be deceived when some people (members of the Farmers' Union) say that the Union no longer has a ritual, does not use any, and the like. It is true the Union does not use its ritual in all communities. It dispenses with its use wherever such action would seem to further their wicked cause. Where there is no strong opposition to secret societies and ritualism there they use the rituals. I read a letter from Mr. S. E. Davis, National Sec.-Treas., of Gravette, Arkansas, in which Mr. Davis says, as nearly as I can remember: "The Lutheran Church is opposed to our rituals; if yours is a Lutheran community, I would suggest that you dispense with their use." That there is a ritual, every member at a local can see by referring to Article X of the Constitution and By-Laws.

(Rev.) H. P. Schmidt.

—Christian Cynosure.

"TAKE TIME TO BE HOLY"

By Martha Reesor.

For the Gospel Herald.

I wonder how many of us understand just what this hymn means to us. We sing it over and over again and often hardly realize what we are singing. And I wonder how many Christian people really "Take time to be holy." Each new day has its particular work, and we often think we are too busy to sit down and do a little reading. But we **must take time** to read the Word of God. He didn't place us in this world to be rushing after the temporal things all the time. It says, "Take time to be holy, the world rushes on." Are we as Christians rushing on with the world? Do we want to mingle with the world? Is God pleased with those Christians who want to follow the world just as closely as they can, and are rushing after as fast as ever they can? I am made to wonder if He is pleased with His children the way some are conducting themselves.

This hymn says, "Spend much time in secret with Jesus alone." Are we taking time for this? Some people think if they spend ten or fifteen minutes each morning to read a portion of God's Word that will suffice. They are almost too busy to do it. This verse says, "spend much time." There is no particular time set, but the true Christian realizes that this time isn't lost. We gain a blessing by doing it. Again: "By looking to Jesus, like Him thou shalt be." Can we follow Jesus and still follow the world? By no means; we can not serve two masters:

At the present time the world is in such a hustle and hurry that the child of God is hurrying along and almost forgets to take time to serve God. In Hebrews 12 it says, "Let us run with patience the race that is set before us." God placed us here for a purpose. Let us be obedient and take time to read the Holy Bible. By doing this our desire will grow to be more like Him, and our desire to follow the world will vanish away. If we let Jesus be our Guide He will lead us in the paths of righteousness, and we will not rush after the world in so many things. Let us take more time henceforth to be more obedient to God. Let us take more time to be holy, and by doing this He will be pleased with us. It is Satan's work to blindfold us and to lead us after and into the rush of the world; he doesn't want us to take time to read our Bible. It seems to me that it is the work of Satan that so many unnecessary things are coming in practice at the present time. Then he is very busy trying to lead the child of God astray, and making him or her believe there is no harm in this or that or the other things.

Let us be very careful whom we are following. Let us turn away from all wickedness and follow the Word of God and its teachings. We realize we have made many mistakes in our Christian life and also missed many golden opportunities. We may wonder why this should be. It is because we wandered away from God a little too far. We all know there are many things to cross our pathway in these days, but let us be faithful that we may be "led by His Spirit to fountains of love, and thou soon shalt be fitted for service above."

Mt. Joy, Ont.

RELIGIOUS FREEDOM

We are indebted to Bro. G. L. Bender of Elkhart, Ind., for the following extracts from the Indiana State Constitution guaranteeing religious freedom. The principle is guaranteed in the Constitution of the United States. No doubt similar provisions are found in all the state constitutions. We are profoundly grateful for this constitutional guarantee, and our prayer is that in the constantly changing issues confronting states and nations this principle will be rightly applied.—Editor.

Article 1, Sec. 2.—All men shall be secured in their natural right to worship Almighty God according to the dictates of their own consciences.

Article 1, Sec. 3.—No law shall, in any case whatever, control the free exercise and enjoyment of religious opinions or interfere with the rights of conscience.

Article 1, Sec. 4.—No preference shall be given, by law, to any creed, religious society, or mode of worship; and no man shall be compelled to attend, erect, or support any place of worship, or to maintain any ministry against his consent.

Article 1, Sec. 5.—No religious test shall be required as a qualification for any office of trust or profit.

Article 1, Sec. 6.—No money shall be drawn from the treasury for the benefit of any religious or theological institution.

Article 1, Sec. 7.—No person shall be rendered incompetent as a witness in consequence of his opinions on matters of religion.

Article 1, Sec. 8.—The mode of administering an oath or affirmation shall be such as may be most consistent with and binding upon the conscience of the person to whom such oath or affirmation may be administered.

Article 12, Sec. 6.—No person conscientiously opposed to bearing arms shall be compelled to do militia duty; but such person shall pay an equivalent for exemption, the amount to be prescribed by law.

THE WORKMAN AND HIS TOOLS

(An extract from an address on S. S. work in East Holbrook, Colo., Mennonite Church, July 9, 1917, by J. D. Charles, S. S. Field Worker of the Kansas-Nebraska Conference District. Reported by J. H. Shank.)

If you want to seek for a remedy for all the ills and troubles that you have in Sunday school work, don't run to all the latest works on Teacher Training and all that, but first look to the devotional side, and after you have that clearly settled, then I don't care what you do. You may look at a whole lot of things, but don't let us forget the fundamental thing in this matter. I have always been interested in walking into shops when I am waiting for a train. If I find a machine shop or something like that, I like to go in and watch the works. Not long since, I went into a carpenter shop and began to talk to the foreman. While I was talking with him a young man came up and said, "I can't do this, Bill. It ain't in my line. I could if I had fitting tools," and he threw a chisel on the bench and it fell on the floor The old man picked up the chisel, thumbed over it and said, "Oh, what's the matter?" The young man said, "I was trying to make a mortise, and I am afraid it's going to split. If I had the tools I could do it." And this old man told him to stand aside, took the piece and in five minutes the job was done, with Bill's derided tools. Then he gave a bit of advice and said, "Young man, it ain't what's in your

tools that count. It's what's in you." And the same way all over the shop. You will find that in any shop you go into there is talk of "tools" by the young men. The old men don't do it so much. They are going to do great things when they get plenty of tools, and meanwhile the old men, the master workmen are picking up the tools at hand and doing the job. Not that the master workmen are indifferent as to tools. This old shaggy-bearded workman felt the edge of that tool, but they never put tools foremost. They don't even put training foremost. The master workman will be glad to look into your tool-chest and he would be glad to know what you have in your head, but first of all he wants to know what is in you.

You may have plenty of tools for your job, but your job will never be better than the man that is put into it. That is what the master workman said. You know, and he ought to know.

No man can do a master's job until he has discovered for himself that the job is not the mere product of tools and training, but there is the visible impression of the workman's own soul. We must give our soul, our heart into this work and look into the devotional side and if we have done that, then tools and rules, come as a matter of course. Those things we can use we will lay hold of and those things we cannot use, we will let go.

East Holbrook, Colo.

WHAT WOULD YOUR MOTHER THINK, SAY OR DO IN THE MATTER?

By J. S. Shoemaker.

For the Gospel Herald.

There is nothing more admired and appreciated in this world than pure, true, noble womanhood.

The character of our sons and daughters are moulded largely by the mother's, whether for good or evil.

The "unfeigned faith" so manifest in the life of Timothy was largely due to the life, teaching, and influence of his grandmother Lois and his mother Eunice. What was true of Timothy was true of Samuel and many other Bible characters, and is equally true of many who are wielding a powerful influence for good in the present age.

A noble Christian mother is a blessed heritage. Her influence for good in the home, the Church and the world cannot be estimated. Eternity alone will reveal the power of her influence.

The teaching, training, counsel, advice, and prayers of a godly mother has done more in moulding the Church in accordance to the Gospel pattern than any other influence, the ministry not excepted.

Every son and daughter whom Providence has favored with such a mother should greatly appreciate her counsel, prayers and influence.

Every boy and girl desiring to be successful in life, useful to humanity, a blessing to the Church, and happy in eternity, needs to be scrupulously careful in character building, this can be done in looking to a saintly mother for direction.

Youth is surrounded by many traps, snares, and temptations. Many of these are under cover, and others have a gilded appearance, making it quite difficult to recognize the danger and fatal results liable to follow. A noble Christian mother is a safe guide to pilot the youthful pilgrim in the harbor of safety.

When questions arise which seem difficult for the boy or girl to solve or when temptations assail which are hard to overcome, it is well to ask the questions in all thoughtfulness and seriousness, What would mother think, say, and do under similar conditions? To do so will be a great help in solving life's problems and safeguarding against sin.

The son, when tempted to indulge in the intoxicating cup, or defile his mouth with the filthy weed, or use his tongue in giving expressions verging on vulgarity or profanity, or to attend questionable places of amusement, or become intimately associated with worldlings, or give vent to the demands of passion, will but stop in the critical moment and ask himself the questions, What will mother **say** if she should hear of my yielding to such influences? Or how would she **feel** if she knew I had yielded to such temptations, or what would she **do** if similarly tempted and tried?

The daughter when thrown into such environments that bring to her the temptation to associate with the giddy and frivolous individuals, regardless of age or sex, and being enticed to follow the vanities, pleasures, inconsistencies and other sins of this present evil world, should call a halt and prayerfully consider whether mother can approve of her course, and whether mother's prayers are being answered in her life and experience, and whether God's approval is resting upon the stand she is taking, and the course she is pursuing.

It means so much to every young man and woman, as to their attitude toward mother, and mother's attitude toward them.

Dear young people, if you would build safely for eternity, be sure to follow the teaching, counsel, and advice of your faithful Christian mother, and above all look to your mother's God and Savior for salvation, guidance, and keeping power and you will be blessed both in this world and in the world to come.

Freeport, Ill.

FINANCIAL REPORT

Of Welsh Mountain Industrial Mission for Third Quarter, July 1, to Sept. 30, 1917

For the Gospel Herald.

Receipts—Contributions

Bro. Phares Buckwalter	$ 2.00
John L. Bair	1.00
Isaac Girvin	2.50
Bish Norman B. Stauffer	1.00
Bro. Tillman Graybill	1.00
Total	$ 7.50
Cash on hand July 1,	278.33
Received for merchandise	2598.21
Previous receipts	5487.42
Total	$8371.46

Expenditures

Paid for merchandise	$2089.35
Labor	437.21
Borrowed money returned	50.00
Machinery and Fixtures	44.02
General expenses	220 82
Previous expenditures	5487.42
Cash on hand Oct. 1	42.64
Total	$8371.46

Gratefully acknowledged,
S. H. Musselman, Treas.

Superintendent's Report

Florin Sewing Circle, Clothing	$ 3.98
New Holland Sewing Circle, Clothing	6.69
Mellinger's Sewing Circle, Clothing	1.15
Total	$11.82

Gratefully acknowledged,
Arthur T. Moyer, Supt.

REPORT

Of the 26th Mission Meeting Held with the Firdale Congregation near Airlie, Oreg., Sept. 15, 1917

For the Gospel Herald.

Organization: Mods., E. Z. Yoder, J. K. Lehman; Secys., G. R. Bebb, A. D. Erb; Chor., M. H. Hostetter.

Devotional, John Steckley.

Mission Sermon. M. E. Brenneman. Acts 16:9. The Macedonian Call.

A consecrated worker is obedient to the call. Men everywhere are in need of the Gospel. Faithfulness, not ability, counts. Love is the keynote to success.

Systematic ways that might be an improvement over present methods: (a) **In preparing the workers,** G. R. Bebb; (b) **In supporting the work,** Dan Erb.

Hindrances to the mission cause. S. G. Hostetler.

Adjourned with prayer by E. Z. Yoder.

Devotional, C. R. Widmer.

Children's exercises, Effie Sharer. Object lessons (giving), flour, sugar and fruit.

Overlooked opportunities: (a) **In the home.** (b) **In the Church,** C. C. Steckley. (c) **Abroad,** G. D. Shenk.

How awaken an interest in disinterested people? D. P. Mishler.

How may I know that I am filling my calling in life? J. K. Lehman.

Adjournment.

Devotional, G. D. Shenk.

How obtain the best missionary results from the Sunday School?

Sermon. J. K. Lehman.

Secretaries.

Overcoming power is given to those who fully trust and obey the Lord.—Ex.

REPORT
Of First Annual Sunday School Conference Held in Kitchener, Ont., Sept. 3, 4, 1917

For the Gospel Herald.

Bro. S. M. Kanagy, chairman of Ex. Com., opened the conference by asking Bro. David Bergey to lead in the devotional. Phil. 2nd chapter was chosen for an opening lesson.

The following topics were discussed:

Approved and disapproved methods of Sunday school work. Anson Groh.

We are prone to copy methods, whether they are good or bad. Methods that teach the forsaking of self, personal gain, etc., will make a successful Sunday school.

Possibilities of the Sunday school as a moral and spiritual force. George Payne.

The Sunday school does not convert the child, but lays the foundation for salvation. Hence the great need of teaching moral and spiritual truths to the young.

Afternoon Session

Graded Lessons. S. F. Coffman.

Reason for graded lesson systems is the lack of uniformity in other systems for each grade, and the need to teach children so that they understand the scripture truths. They are objectionable because of their lack of adaptability in many cases, rural school especially.

How interest the uninterested.

Primary—Attractive surroundings, comfortable chairs, meet their restlessness by object teaching. Little ones learn more by sight than by all other senses combined. Teacher should have personality, believe what he teaches, and be master of his subject. Elvina Cressman.

Teen age.—This is the age of radical change. Real service a good way to counteract evil tendencies. Teacher should be appreciative, not critical, and one whom the pupils will admire. Edna Snyder.

Adults.—The age when hard problems confront the pupil. Jesus needs to be presented in an attractive way, but not in an entertaining way. Teacher should be a personal worker and be filled with love for his pupils. Adam Cressman.

The worker's three-fold vision. A. M. Eash.

Vision by telescope. Vision by microscope. Vision by naked eye. Two views to be taken, a view of Christ and a view of self.

See Jesus as He lived on earth, as the atonement, and as the intercessor.

See self as the least of all saints, a servant, and also as a representative of God to men.

Let the worker see Christ, then himself, then his work.

Evening Session

An address to superintendents. Oscar Burkholder.

Superintendents ought to feel the responsibility of their work, study interesting methods for Sunday school work, and endeavor to start on time.

The Sunday school teacher and his work. A. M. Eash.

The teacher should realize that he is engaged in an important work, and that this work needs trained men and women for its accomplishment. When he is trained he should be willing to serve continually.

Sept. 4th. Forenoon Session

Observance of the Lord's Day.

In house of worship. Tendency today to be anywhere than in God's house. Regular attendance one evidence of Sabbath day observance. J. C. Fretz.

In the home. Do not work, delight in the law of God, and be well supplied with good literature. Wm. F. Schissler.

In business. Sabbath for man's good. Prepare on Saturday for Sunday, so that nothing unnecessary will be done on the Lord's day. Gilbert Bergey.

Sacredness of the teacher's work. L. J. Burkholder.

This work sacred because the teacher deals with immortal souls. The teacher deals with individuals, therefore he sows the Word by hand. The great responsibility of this manner of sowing. Teachers should magnify their office, not their accomplishments or themselves.

Afternoon Session

Teaching the children the missionary spirit.

Every Sunday school should be decidedly missionary. Because life decisions are made early and the future church depends on the coming generation, the Sunday school has a great opportunity. Mrs. Angus Weber.

Supply the children with good missionary literature. Teach them to be cheerful givers. Train a child to be a good Christian, and he'll be ready for any work the Church sees best to give him. Mrs. Menno Nahrgang.

The Bible.

How did we get it? Most wonderful literature in existence. Many writers down through the ages. God's preserving care only explanation for the manner in which all its books were gathered and kept until the present time. Mabel Groh.

What has it done for humanity? An illustration of a woman of India seeking the truth and not finding it until she found it in the Bible. Chester Buschert.

The worker's equipment. A. M. Eash.

As men need training in secular callings, so men need training in the Lord's work. Each worker needs equipment for preparation, as well as for actual work. Good books and teachers' meetings very helpful for preparatory work. Plenty of room, classes not too large, blackboards and work books very essential for actual work.

Evening Session

Is enthusiasm an evidence of spirituality? Curtis Cressman.

Enthusiasm is necessary for the accomplishment of a work. Sometimes it is misdirected or adulterated, and sometimes it is only manifested for convenience sake.

This session was closed with an evangelistic sermon by Bro. Eash.

Each afternoon a children's conference was held in the basement of the church in charge of Mrs. S. M. Kanagy. All meetings were well attended, and the Holy Spirit was manifest in power. We hope and pray that the Sunday school work of this Province will become a still greater power for the spread of the gospel message.

Oscar Burkholder, Secy.

Married

Larrew—Falkner.—On Thursday, Oct. 4, 1917, at the home of the bride's mother near Birch Tree, Mo., Bro. Joseph Larrew to Sister Ethel Falkner, both of Birch Tree, Mo., Bro. C. B. Driver officiating. May God make them a blessing in home and church.

Weidman—Stoner.—On Thursday evening, Oct. 4, 1917, Bro. Frank G. Weidman and Sister Ella H. Stoner were united in the holy bonds of matrimony. The ceremony was performed by Bro. Peter R. Nissley at his home near Mount Joy, Pa. May Heaven's choicest blessings attend their way.

Driver—Raber.—On Thursday, Oct. 4, 1917, at the home of the bride's parents near Versailles, Mo., Bro. Oliver Driver to Sister Clara Raber, Bro. Henry Harder officiating. The Lord bless them through life.

Slagell—Yordy.—On Wednesday, Sept. 26, 1917, at the home of the bride's parents, Bro. and Sister Jacob Yordy, occurred the marriage of their daughter, Sister Minnie Yordy to Bro. Ray Slagell, Bro. A. H. Leaman officiating. May they have a long life of happiness and usefulness in the Church.

Gaines—Yoder.—On Oct. 7, 1917, at the home of the bride's parents, Bro. Herman and Sister Mary Yoder, near Windom, Kans., Bro. Welden Gaines and Sister Fanny Yoder were united in marriage, Bro. Charles D. Yoder officiating. May the Lord richly bless them in their new relation.

Obituary

Tressler.—Benjamin Franklin Tressler, son of Bro. Irwin Tressler and wife, was born June 12, 1917; died Oct. 5, 1917; aged 3 m. 23 d. Funeral at Springs, Pa., Mennonite Church conducted by P. S. Davis and N. E. Miller.

Tressler.—Ruth Rosella Tressler, daughter of Bro. Irwin Tressler and wife, was born June 23, 1915; died Sept. 23, 1917; aged 2 y. 3 m. Funeral at Springs, Pa., Mennonite Church conducted by P. S. Davis of the Church of the Brethren, and N. E. Miller.

Folk.—Mary Folk, wife of Bro. John Folk, was born May 12, 1863; died at her home at Springs, Pa., of dropsy on Sept. 16, 1917, at the age of 54 y. 4 m. 4 d. She is survived by her husband, 1 daughter, and 3 sons. She was a member of the Brethren Church. Her funeral was one of the largest ever held at Springs. Services in the Mennonite Church in charge of E. D. Burnworth of the Brethren Church and N. E. Miller.

Tregilgus.—Mervin Lloyd, son of John and Luella Tregilgus, was born near Kenmare, N. D., Dec. 31, 1916; died at Minot, N. D., Oct. 1, 1917; aged 9 m. 1 d. He leaves to mourn, his parents, 3 brothers, 4 sisters, and many relatives and friends. We believe God has taken him home to see two brothers who have gone before. Services were conducted by Bro. Dan B. Kauffman and Bro. Levi S. Glick at the meeting house near Baden, N. D.

Stevanus.—Jonas Stevanus was born Jan. 27, 1853; died Sept. 20, 1917; aged 64 y. 7 m. 23 d. He suffered for some time from an affection of the stomach, probably of a cancerous nature, and was removed to the hospital where he was operated on, but the surgeon did not think it wise to remove the growth. He was brought to his home, where he died about a month later. In his younger days he was a member of the Mennonite Church but for 20 years he was living in gross sin. A few day before his death he was visited by two of the ministers of the congregation of which he was formerly a member. He expressed penitence and a complete surrender to the Word and the Church. He was again admitted to church fellowship. Funeral services at the Springs, Pa., Mennonite Church, conducted by G. D. Miller and N. E. Miller. Text, "And what will ye do in the end thereof."

Lohr.—Daniel Milton Lohr was born in Garrett Co., Md., Feb. 3, 1887; was instantly killed in an automobile accident near his place of business in Georgia on Oct. 1, 1917; his age being 30 y. 7 m. 28 d. His body was brought to Springs, Pa., where services were held in the Mennonite Church conducted by F. F. Oney of the Lutheran Church and N. E. Miller. Text, "He shall no more return to his house, neither shall his place know him any more."

Gerber.—Christian M. Gerber was born in Wayne Co., O., Sept. 9, 1839; died Sept. 28, 1917; of pneumonia; aged 78 y. 19 d. At the age of 16 years he joined the Swiss Mennonite Church and remained a faithful member to the end.

On Sept. 27, 1860, he was married to Mary Ann Gerber, and lived in peace for 57 years. He leaves his aged companion, 1 son, 3 daughters, 10 grandchildren, 5 great-grandchildren, 2 brothers, 1 sister, and a host of relatives and friends to mourn his departure. Funeral services were held Sept. 30 by C. N. Amstutz, assisted by J. S. Moser and also by D. C. Amstutz of the Old People's Home.

Harnish.—J. Norman, infant son of Bro. John H. and Sister Bertha S. (Kreider) Harnish, was born Jan. 6, 1916; died Sept. 30, 1917; aged 1 y. 8 m. 24 d. Little Norman was sick 4 weeks and was very patient for so young a child. His sickness was catarrh of the bowels, but he died very suddenly of convulsions.

Funeral services were held Wednesday morning, Oct. 3, at the home, conducted by Bro. H. E. Longenecker, and at the East Petersburg Church by Bro. Peter R. Nissley and Bro. Christ Lefever. Text, II Kings 4:26.

"God needed one more angel child
Amidst His shining band;
And so He bent with loving smile,
To clasp dear Norman's hand."

Summer.—Ralph Summer, infant son of Ed. and Zetta Summer (deceased), was born Oct. 14, 1916, and died Oct. 3, 1917; aged 11 m. 19 d. He was preceded by his mother to the spirit world 7 months and 26 days. Ralph was their only child. He never was strong and was afflicted with stomach trouble which caused his death. Little Ralph leaves a father, a grandfather, a grand mother, and a number of uncles, aunts and cousins to mourn his early departure. His brief stay among us reminds us again of the shortness of life and importance of being prepared for eternity. Beckoning hands are calling us to a home beyond. Let us prepare to meet them.

Funeral services at the grave conducted by J. R. Shank. Text, Matt. 18:4. Buried in the Wilson graveyard near Carver, Mo.

Risser.—Mary Ann (Horst) Risser was born in Lancaster Co., Pa., April 21, 1884; died near Peabody, Kans., Aug. 24, 1917; aged 33 y. 4 m. 3 d. She was married to Ephraim Risser Nov. 24, 1910. To this union were born 5 daughters, one having preceded her to the spirit world. She leaves to mourn, a sorrowing husband, 4 children (Ella, Ethel, Beulah, and Margaret), besides her parents, 6 brothers, and 3 sisters.

Deceased was a consistent Christian, a devoted mother, and loving wife. We very keenly feel our loss. But our loss is her eternal gain; we mourn not as those who have no hope. We shall again be united never to part.

Funeral was held at the Pennsylvania Mennonite Church, Aug. 26, by D. D. Zook and C. Reiff. Text, Luke 10:42, Eph. 1:4. Interment in the adjoining cemetery.

Leaman.—Reuben B. Leaman was born in Strasburg Tp., Lancaster Co., Pa., Nov. 23, 1863; died in East Lampeter Tp. Sept. 28, 1917, being in his 54th year. He was a member of the Mennonite Church about thirty years. He was a farmer by occupation, and was of a kind and cheerful disposition. His illness was diabetes which he bore very patiently for about 18 months, realizing that his end was near, he remarked to his family, that he was going home, and hoped they would all meet him there. He passed quietly away next morning at 7:45 o'clock. He left to mourn his departure a kind and affectionate wife and 4 children as follows: Mrs. Rohrer Leaman of East Lampeter Tp., and Anna, Mrs. Amos Mellinger, and Harry at home. Two brothers and two sisters also survive. Funeral services by Sanford Landis at the home, and Frank M. Herr at the Strasburg Mennonite Church. By a brother.

Kauffman.—Bro. Christian Kauffman was born near Martinsburg, Pa., Apr. 21, 1837; died Sept. 19, 1917; aged 80 y. 4 m. 28 d. He lived in the vicinity of and in Martinsburg during his entire life. He was a respected citizen in the community in which he lived and had many friends, but the most needful part was delayed until about two weeks before his death, when he confessed Jesus Christ as his Savior, and found peace to his soul thru the atoning merits of His precious blood, and by his request was baptized and received into Christian fellowship in the Mennonite Church. He passed away with a realization of the hope in the life to come.

He is survived by one son and one daughter, and one brother, the only remaining member of a family of 8 children, and a number of relatives to mourn his departure.

Funeral on the 22 conducted by J. N. Durr and Abram Metzler. Interment in Fairview Cemetery, of the Church of the Brethren.

Detweiler.—Samuel D. Detweiler was born in Bucks Co., Pa., in the year 1841; died Oct. 3, 1917; aged 76 y. 5 m. 25 d. He was married in 1866 to Annie H. Freed. This union was blessed with 4 children. He leaves to mourn his departure his dear life companion, 3 sons, 1 daughter, 1 stepsister, 14 grandchildren, 6 great-grandchildren, with many relatives and friends. The deceased had been mentally and physically affected by a stroke some years ago and his death was due to paralysis of the brain. After a few days of serious illness he calmly fell asleep in Jesus. The church keenly feels the loss of a quiet, faithful shepherd who earnestly warned his flock, prayerfully and with many tears. Let us remember his early and regular attendance, while yet able, his humble, quiet and devoted service in the Lord's vineyard, having served as minister for 36 years; as bishop 17 years. Funeral at Rockhill Meeting House on Oct. 8, 1917. Services by Bishops Jonas Mininger and Abraham G. Clemens. Text, Matt. 25:21.

Quarry.—On Sept. 14, 1917, at her home near Curry, Pa., Sister Susannah Zook Quarry, wife of Bro. Reuben Quarry, quietly fell asleep in Jesus; aged 42 y. 5 m. 19 d. Sister Quarry left, to mourn her departure a husband, 2 daughters, 2 sons, and many relatives and friends who deeply mourn her death. She was of a kind and loving disposition, had a deep interest in the spiritual welfare of her family and the Church. She is missed in the family. Mother has gone and has joined that part of God's heavenly family gone before. Our loss is her gain. May the mourning ones be comforted in the hope of meeting over there. Sister Quarry had been a consistent member of the Mennonite Church for a number of years. The Church keenly feels the loss of her being called away, yet we submit all to Him who doeth all thing well. The funeral, which was largely attended, was held on the 19th at the Pleasant Grove Mennonite Church, the writer and J. N. Durr, assisted by Preacher Miller of the Church of the Brethren, conducted the services. Text, Jno. 14:1-3.

Abram Metzler.

Lefever.—Benjamin E. Lefever was born May 1, 1870; died Sept. 28, 1917, after a lingering illness from a complication of diseases, aged 47 y. 4 m. 27 d. He resided in West Lampeter Tp., Lancaster Co., Pa., and was a farmer by occupation. He united with the Mennonite Church in early years and remained faithful until death. Bro. Benjamin will be missed very much, not only in the home, but also in the neighborhood, where he was always ready to lend a helping hand. He was a very patient sufferer and often said he was satisfied just as the Lord made it. We have all reasons to believe that our loss is his eternal gain. Besides his wife, who before marriage was Ella Harnish, he is survived by seven children, also five brothers, and three sisters. Three children preceded him to the spirit world. Funeral services were held at the New Danville Mennonite Church Sept. 30, conducted by Bros. Aaron Harnish and Jacob Thomas. Text, Rev. 2:10. Interment in the adjoining cemetery.

"The golden gates were open wide,
A gentle voice said Come;
And angels from the other side,
Welcomed our brother home."

A Sister.

Albrecht.—Mary Stecker Albrecht, daughter of Nicholas and Magdalene Stecker, was born near Tremont, Ill., Aug. 26, 1861; died at her home near Tiskilwa, Ill., Aug. 25, 1917, her age being 55 y. 11 m. 30 d. She was united in marriage with Henry V. Albrecht of Tiskilwa, Mar. 4, 1883. This union was blessed with 5 daughters and 2 sons. She leaves to mourn her departure, her husband, 3 daughters, 2 sons, 2 grandchildren, 3 brothers and 3 sisters besides a host of relatives and friends. Two daughters and 2 sisters have preceded her to their eternal home.

At the age of sixteen she united with the Mennonite Church, of which she remained a faithful member until death. In her passing the husband was bereft of a true helpmate, the children a loving mother, the community a kind neighbor, and the Church an earnest worker. Though her life was not one of public prominence, she was untiring in her labors for the welfare of the Church, the unfortunate and needy, and the encouragement of "His little ones." Though the last six months of her life were filled with much pain and suffering yet she bore it patiently until her course was finished. The funeral services were conducted at the home and at the church by Bro. C. A. Hartzler.

Ringenberg.—Jacob Ringenberg was born at Englestatt, Germany, Oct. 21, 1848; died at his home near Tiskilwa, Ill., Sept. 28, 1917; aged 68 y. 11 m. 7 d.

When 10 years of age he united with the Amish Mennonite Church. In 1888 he was ordained to the ministry, which place he faithfully filled as long as health permitted.

In 1875 he was united in marriage with Catharine Albrecht who died in 1877, leaving one daughter. He again united in

marriage to Phoebe Sutter in 1882. This union was blessed with 6 sons and 6 daughters. One daughter preceded him in death in 1907. He leaves to mourn, his companions, 6 sons, 5 daughters, 9 grandchildren, 2 sisters, a host of relatives and friends, besides a sorrowing congregation whose love and esteem he had won and merited. It was his joy and privilege to be permitted to see all his children accept Jesus as their Savior and unite with the Mennonite Church. His great concern was that the Church might remain pure and steadfast and that his loved ones might be faithful to the last. To this end he prayed, admonished and exhorted. Now he has peacefully fallen asleep and his voice is hushed but may his messages never be forgotten.

Funeral services were conducted at the home and at the Willow Springs Church by Bros. C. A. Hartzler and A. C. Good. He was laid away in the adjoining cemetery.

BOOK REVIEW

Stories from India

By Jacob Andrews Ressler.

This is the title of a book just published by the Mennonite Publishing House. It contains 217 pages of interesting reading matter, bringing to the reader twenty-five live stories portraying actual life in India. Bro. Ressler's experience as a missionary, coupled with his happy style of bringing things before the minds of the public, qualifies him to write a book of this kind. The book is valuable in bringing facts before the mind of the reader and awakening an interest in the work of bringing the story of the Gospel to a heathen land that is open to mission work.

Price, 50c.

Address all orders to

Mennonite Publishing House,
Scottdale, Pa.

LANCASTER CONFERENCE

The board of bishops of the Lancaster Conference met in their preliminary meeting at the Mellinger meeting house on Thursday, Oct. 4, 1917.

Present: Bishops Benj. F. Zimmerman, David Westenberger, Abram B. Herr, Benjamin Weaver, Noah L. Landis, John G. Ebersole, Wm. W. Graybill, Christian M. Brackbill, and Peter R. Nissley.

The meeting was presided over by bishop Benj. F. Zimmerman. After devotions, the minutes of previous meetings, regular and special, were read and approved.

Questions pertaining to the work of the ministry were taken up and discussed, and those incident to present war conditions and the Selective Draft law were also considered.

It was decided to appoint a committee of two ministers to visit at regular intervals our brethren who are detained at any of the mobilization camps.

The inclination of members to worldliness in the way of dress, places of amusement and entertainment, and gatherings with amusement features were discussed and protested against.

The body of ministers and deacons met with the bishops on Friday, Oct. 5, and each bishop made an address, admonishing to loyalty to the fundamental, Gospel principles of our Confession of Faith, and the Rules and Discipline of the Church, and each minister and deacon renewed his pledge to be governed thereby, "The Lord giving grace."

Peter R. Nissley, Secy.

ITEMS AND COMMENTS

In Pennsylvania the ratio between autos and people is 1 to 27. The traffic with heavy trucks is so great that the great highways are breaking down under it in many places. The total receipts for auto licenses during 1917 up to Sept. 30 was $3,204,606.

A taste of winter was experienced last week when an unusually severe snowstorm for October swept over the northern states. As one of the "silver linings" of that cloud it is expected that the cold weather put a check upon infantile paralysis and other diseases which flourish most in warm seasons.

Cardinal Gibbons, most prominent among American Catholics, is out in a statement urging loyal support of President Wilson in this present world war. The attitude sets at rest the fears of some that Catholic sentiment in America would side with the Pope in case of decided differences between Pope and President in their peace plans.

What promises to be a most remarkable advance in dentistry has recently been made public by the Mellon Institute of Pittsburg. The new product has the color of the teeth and can not be detected except by the use of a microscope. If the durability tests came up to what is expected the material will largely replace gold and other permanent fillings now used.

A test case to decide whether the "bone dry" law which forbids shipment of intoxicating liquors into prohibition territory applies to fermented wine for sacramental purposes has been brought before one of the courts in Oklahoma. The churches might easily make that test case unnecessary by deciding that since unfermented wine is "fruit of the vine" it fills every requirement for sacramental purposes.

An executive order of far reaching influence was issued recently by the President. It provides for a Board to control the trade with foreign countries and even to regulate the trade of "alien enemies" within the nations. The purpose is to prevent effectively the supplying of provisions of any kind to nations with which the U. S. is at war. Similar caution is highly essential in the Christian warfare. Satan is ever ready to use any advantage he can lay hold of and he should be kept from using our best intentions against our cause.

CHRISTIAN MONITOR

The Christian Monitor is again offered to new subscribers for one half the regular subscription price. Fifty cents will bring you this periodical each month for the rest of this and all of next year, including several back numbers while they last. Subscribe now. Send for free sample copy.

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MINISTERIAL MEETING

A meeting of the ministerial body of the Kansas-Nebraska Conference will be held at Hesston, Kans., Dec. 26-28, 1917. Subjects of vital interest to the Church as well as important Biblical doctrines will be considered. Ministers and deacons of other conferences are invited to meet with us. The time is such that those desiring to do so can remain and take the short Bible term at the Hesston Academy and Bible School.

L. O. King,
Secretary.

MENNONITE BOARD OF MISSIONS AND CHARITIES

C. Z. Yoder, Pres., Wooster, Ohio.
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S. E. Allgyer, Field Worker, West Liberty, Ohio
E. G. Reist, E. Treas., Mt. Joy, Pa.
M. C. Cressman, Can. Treas., Berlin, Ont.

OUR MISSIONS

Foreign

India. — (*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—Home Mission (*1893), 1957 Canalport Ave., A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission (*1907), 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Eli W. Weaver, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, J. S. Lehman, Acting Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, P. R. Lantz, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

*Date of organization.

I perceive that Christ suffered only His wounds to be touched after He had risen from the dead, as though He would teach us that henceforth we can be united to Him only through His sufferings.—Paschal.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, OCT. 25, 1917 (Gospel Witness Established 1905) No. 30

EDITORIAL

"**Blessed are** the peacemakers; for they shall be called the children of God."

From a number of army camps there come reports that some of the young brethren in the draft are not in the detention camps and that their present location is hard to get. We would like to renew the suggestion that parents and others interested in our young brethren write at once giving the names and exact addresses of all who have been called to military service. You may address any member of our General Conference Committee: Aaron Loucks, Scottdale, Pa.; D. D. Miller, Middlebury, Ind.; S. G. Shetler, Johnstown, Pa.

A Lesson for Us.—The diligence with which the government advertizes the "liberty loan" is a lesson for every Christian worker. There is hardly a letter that reaches our office but that bears the government stamp advising an investment in the liberty loan, and we suppose that letters coming from the House bear the same government stamp before they leave the post office. The liberty loan is held up as of surpassing importance, and the attention of all men called to it.

Why not a similar effort to impress upon all men the greater importance of salvation? "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" As salvation is by far the most important thing in the world, why not give it the prominence which its importance deserves? As workers for God we need to be about our Master's business.

Think while you work. If your work is of a nature that it requires all your attention, it will be done all the better if you do it thoughtfully. If your work is largely mechanical, you may add to your usefulness by spending the leisure time in Bible study, in holy meditation, and planning for Christian work. Some of the brightest and best sermons ever delivered have been thought out and prayed out while the preacher was following the plow-handle.

Is he Converted?—The "minimum Christian" has been defined as a church member who makes the least possible sacrifice and does the least possible work and manifests the least possible piety and humility so as to retain his connection in the Church and his hope that he will go to heaven when he dies. The question is, Is he converted? If so, From what, to what, is he converted? If not, Why call him "Christian," even though a "Minimum" one?

Worse than Dormant.—We often hear of talent "lying dormant." For illustration: here is a congregation of probably two or three hundred members. It includes intelligent business men, high school students, teachers, and men and women of prominence along several other lines. But when it comes to actual Christian work there is very little done outside of a few formal meetings each week and perhaps a series of meetings once a year—little Bible study, little prayer, little sacrifice, little burden for souls. In one hearty chorus we exclaim, "Here is much talent lying dormant!"

Dearly beloved, have you ever thought that there may be a condition here that is worse than dormant talent? In fact, it is very seldom that there is any such thing as talent lying dormant. As a rule it is either (like Moses in Midian) talent in preparation, or (like Demas when he deserted Paul) talent which is professedly at the command of the Lord but really prostituted to the command of this present evil world. Whenever we see people (who might do valiant service in the cause of Christ and the Church) throwing their lives away in some form of worldliness we are impressed with the fact that here is talent that is **worse than dormant**—because it is tried and used by the forces of ungodliness and detruction.

Keep Thyself Pure.—All people acknowledge the excellence of this advice, but not all people are alive to the necessity of heeding it. The secret of your purity or impurity rests with the question of what you harbor in your mind. Secret vice undermines and corrupts any character, no matter how blameless the outward life may appear. Almost every community knows of a story like this: Some one who is highly esteemed and looked upon as a model character surprises the community by being discovered in some form of vice. Investigation proves that secretly this had been a habit with him for a long time. It was simply a case of the inner rottenness gaining such a headway that it finally broke out on the outside. But this rottenness would never have found lodgment in his character had he kept his mind on things that are pure and noble. Nothing can be kept in the mind very long without finding its way into the affections. Things which we love will soon find their way into our charcters. To be ideal, the character must be fed on things that are ideal. The mind is the storehouse from which the character gets its nourishment. If you would have pure characters and lead pure lives, let your mind rest continually upon things that are pure and uplifting. Your associations, your reading matter, your conversation, your meditations, should all be of the purest kind. Keep thyself pure.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.- John 14:15.

THE HIGHER CRITICISM AND THE NEW THEOLOGY

By J. Horsch.

(Continued)

Christless Christianity.

The New Theology denies the pre-existence of Christ which means His existence before His coming into the world. Jesus was divine, so the modern theologians assert, only in the sense in which other men are divine. Not only this, but even His post-existence which means His existence after His death—His present existence — is declared to be non-essential. George Cross, Professor of Systematic Theology in the Rochester Theological Seminary, Rochester, N. Y., in an article in the *American Journal of Theology*. (1915, p. 43) says, the New Theology which he represents is to develop a new doctrine of salvation in which "questions of Christ's pre-existence and post-existence will be laid aside as unpractical and unprofitable." As a matter of fact the post-existence of Christ could not be made an essential point, because of the modern liberalistic views on the point of immortality alone, if for no other reason. The New Theology questions the immortality of the soul and since it asserts that Jesus never came forth from the grave and His body was mingled with the dust of Palestine, it is clear that His body turned to dust may be all that remains of Jesus of Nazareth. Professor Cross, by the way, although he considers Jesus' pre-existence and post-existence unessential, has the heart to speak of His eternal presence.

Another modern theologian, Professor Ezra Albert Cook, of the Congregational College of Canada, Montreal, in his book on *Christian Faith for Men of To-day*, published by the University of Chicago Press, not only considers both the pre-existence and post-existence of Christ immaterial, but asserts that even the historicity of Christ is quite unessential. If Jesus of Nazareth never lived, he holds, we can nevertheless adhere to the Christian faith without serious loss. And Professor Cook stands by no means alone with his opinion; he only voices the sentiment of leading representatives of the New Theology in general.

The Professor of Systematic Theology in Yale University, Douglas Clyde Macintosh, in an article in *The American Journal of Theology* (1914, pp. 554. seq.) admits frankly that "the old Christianity was positive and vital" while the message of religious liberalism, he says, "has been predominantly negative." "But mere negation," he maintains, further, "is not enough;" denial alone will not suffice. The sermons of our modernized preachers, our author observes, "lack the enthusiasm and abandon of the old evangelism." Very true and very natural.

Professor Macintosh defends the view that a positive message must be found for the New Christianity to insure its future success; its greatest need, he asserts, is a new, essentially Christian theology." Obviously he considers the theology for which religious liberalism now stands as inadequate, lacking in the essential points.

So far, so good. Remarkably enough, however, our author demands that the desired New Theology whose coming he anticipates, must be of such character that the question whether Jesus of Nazareth ever lived, or whether He is a mere myth, will not affect it; the historicity of Jesus must be considered entirely unessential. In other words, our author stands for a Christianity with Christ left out. He demands that this newest theology must be founded on science alone.

Professor Macintosh asks the impossible. Science is silent on the great questions of the whence, wherefore, and whither of human existence. Either God has answered these questions through the supernatural revelation of His word, or they will always remain unanswered. Modern science cannot answer them for us. Therefore a theology rejecting the supernatural divine revelation can not have a vital, positive message. Intelligent men know that a supposed religious message which claims to be founded on science alone and maintains that science answers the deep religious questions, is not worthy of serious attention. A Christian theology which rejects God's Word must of necessity be of a negative character. A Christianity with Christ left out is non-vital and unscientific.

The character of the New Theology is such that it is not affected in its essentials if both the pre-existence and post-existence as well as the historicity of Jesus were all fable and fraud. Only by intellectual trickery can such a theology be represented as based on Christ and His teachings.

A Theology With God Left Out.

It has been shown above that the New Theology rejects all dogmas, even the Christian dogma of God, His existence, His nature, His relation to man, etc. It has no established religious truth to offer, not even on the most fundamental point of the existence of God. Though it assumes that God exists we are left in the dark concerning the meaning which the term is supposed to convey.

The New Theology in general endeavors to speak of God in Christian terms and phrases. On other points of teaching some modern theologians have expressed themselves in a way which throws light on their conception of God. On the subject of prayer, for example, many New Theologians have asserted that prayer to God will not be answered in any real sense. They defend prayer only in so far as it has a subjective, psychological effect. If good results come from prayer, we are told, it must be ascribed to man's exercising himself, and not to God's answering man's petitions. For if everything that comes to pass is upposed to be caused by natural law alone, and the supernatural is denied, how could there be be answer to prayer? If the nature of God is such as Professor Smith asserts, if the God who is to be worshipped may be other than the Almighty Creator of heaven and earth—how could such a god answer prayer?

Now in so far as the New Theology denies that God answers prayer and that the fatherhood of God in relation to His children is real and not a mere figure of speech, we say in so far as these Fundamentals are denied, there can be no religion which may rightfully claim the Christian name. Quite true, one may deny these fundamental teachings, one may even question the existence of a personal Almighty God,

and yet adhere to some sort of religion. This fact that there may be religion without belief in a personal God, is made prominent in the radical New Theology.

The New Theology admits freely that it has not the scriptural view of the transcendence of God. Transcendence in theology means that God and the world are two different things, and that the divine Being must not be identified with the world but is transcendent to it and is to be distinguished from it as its Creator. The modern theology, on the contrary, maintains God's immanence in the world which, in its more radical conceptions, means that God has no real being aside from the world. Professor Gerald Birney Smith, after asserting God's immanence, hastens to assure us, as we have seen, that "religiously this immanence does not mean mere essential pantheism," though he admits that, philosophically considered, it may have this meaning. We perceive however, to say the least, that even religiously it closely approaches pantheism.

We have fallen upon days when confession of belief in God does not necessarily have a definite meaning. It may mean any one of a score or more, of things. It may mean anything between the doctrine of God as presented in Scripture and the assumption that God is a mere force inherent in matter. Of the various modern conceptions of God, one of the latest is that God "is the common will of all living creatures," or, "our own deeper and more permanent life" taken collectively. Other New Theology men have defined God as the sum of all living souls —the world-soul. A modern theologian and minister of the Gospel, writing in *The Biblical World,* defines God as follows: "The What-We-Want-to-Be, the eternal and perfect Self, is God. So far as the best life becomes a reality in our experience, so does God. Whenever the spirit of the best life awakens in us, we have found God within ourselves." A recent distinguished writer in the *London Contemporary Review* expresses himself to the effect that humanity is the God that should be worshiped. He is of the opinion that the only thing essential are the great principles of morality embodied in Christianity, and notes with satisfaction that the modernized church "is developing a worship of humanity."

Professor Ralph Barton Perry, of Harvard University, in the *American Journal of Theology* (1915, p. 5), says: "The real objects of religion are the ultimate cosmic forces. — I take it that the term 'God' signifies an agency with whom man may enter into social relations." This author thinks, since "the ultimate cosmic forces" (or God) are supposed to be of such a nature that man "may enter into social relations" with them, "personality" in this vague sense may be ascribed to God; he says expressly, however, that even this limited idea of personality "may be regarded as [unwarranted by fact and] added by the religious imagination." Professor Kirsopp Lake, of the Divinity School, Harvard University, in an article published in *The New Republic* of June 9, 1917, defines religion as "the conscious wish and effort of man to be right in his relation [not to God in any real sense but] to 'ultimates.'" "The ultimate thing which appeals most to this generation," he explains further, "is the purposefulness' of life." In other words, purposefulness is the definition for both God and religion. You worship and serve God if you live a purposeful life. If it is your purpose to be efficient and successful in your profession or business, you are a religious person, even if you are a Freethinker who does not desire to be religious, for religion must be redefined in its essence. This means that the hunger of the human soul for God is not worthy of attention; that sin is nothing more than inefficiency and its effects; that Christian theology, in so far as it treats of God in an unmodern sense, is either an appalling mistake or a deception. It means further, that if the new conception of God be acceptable, there is no excuse for the existence of theological schools, nor of "chairs" of theology, and that such schools are out of date and should be replaced by schools of purposefulness and efficiency.

Professor Smith defines God as "the spiritual life with which man may have personal communion" (p. 514), "the spiritual forces of the world in which we live," (p. 537), *"the unseen forces of the universe,"* (p. 511, Italics mine). He says further: "Modern religious thinking is learning to draw its inspiration [not from God and His Word but] from the world in which we live." (P. 570). "For modern men God is to be discovered in the relations of the aspiring soul to immediate environment." (p. 569). "Even if one has not yet found an adequate conception of God [the New Theology has no such conception to offer], one may feel the enrichment of life which comes from living and thinking and aspiring *in relation to the worshipful aspects of environment."* (P. 518, Italics mine).

This means that worship is the principal thing, while the object of worship, the god to whom prayer is made, is considered a matter of secondary importance. Clearly our author stands for a religion in which the doctrine of God is held to be unessential. The New Theology men differ widely in their conceptions and definitions of God; various gods are given the right of existence and are worshipped. Professor Smith says rightly: "The history of religion shows that the gods of religious faith are not necessarily identical with the cosmic ultimate," that is to say with the God who is the Creator, Preserver and Governor of the world. (The larger work mentioned above, p. 514). In other words, there have been in ages past and are now men who are religious but do not worship the Almighty Creator of the universe. While this is true, is it surprising that Professor Smith makes this fact the basis for a defense of the modern religion in which the worship of the Almighty God is not absolutely required, but other conceptions of God may be accepted, that is to say, other gods may be worshiped, such, for example, as correspond to Professor Smith's descriptions, as quoted above. In various instances he speaks of God impersonally, referring to Him as "forces" or a "power".

It is readily seen that one may accept any of the modern conceptions of God, one may adhere to one of the liberalistic denials of God as Creator, Preserver and Ruler of the World, one may worship "the unseen forces of the universe," or even a fetish, as God, and yet be religious. But the great point which Professor Smith ignores in his argument is this, that the worship of a God who is not "the cosmic ultimate," not the Creator of heaven and earth, is unreasonable and idolatrous. In our enlightened land, it is superfluous to say, there is no excuse for idolatry be the god a fetish, or humanity, or the common will of all mankind, or the world-soul, or purposefulness, or the unseen forces of the universe. Deny the

(Continued on page 557)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Columbia, Pa.

(274 S. 4th St.)

Dear Brethren and Sisters, Greeting in the Name of Jesus:—Sunday, Oct. 14, we were encouraged by the brethren and sisters who attended services here. Bro. Harry Longenecker of Middletown, Pa., preached from II Tim. 4:2. "Preach the word" were the words of his text. If the brethren with their autos would only use them more in this way! There are those who use theirs for the cottage meetings here. Our prayer is, "The Lord bless them," for their faithful service and labor of love. Amen. Ira and Elsie Shertzer.

Oct. 17, 1917.

Chicago, Ill.

(1957 Canal Port Ave.)

We were favored by a visit of several days from Bro. J. N. Kaufman's. Bro. K. spoke for us on Sunday morning, Oct. 14. and gave us some very vivid world pictures of life and conditions as they exist in India. On Sunday afternoon our entire Sunday school gathered in the Mission Hall on Canal Port Ave. to listen to talks by both Bro. and Sister Kaufman. These talks proved very interesting to us all. Sister K. spoke touchingly of the time when she was a little girl in our Sunday school, and of what God has done for her since she gave her life to Him. Perhaps the most interested listener in the entire audience was her mother who has been making her home in the city the last year. Besides her mother and the mission workers, Sister Kaufman enjoyed meeting other relatives and many old time friends. On Monday and Tuesday, Bro. Kaufmans were busy shopping and completing arrangements for their long voyage to India, and Tuesday evening we again enjoyed their presence in our cottage prayer meeting, and were again favored with an address by Bro. Kaufman, after which they hurried to catch the train for Hubbard, Oreg. Many friends here will long remember this visit and will pray God's blessings upon their lives and work.

In response to a long distance telephone message from Bro. Henry Gertman, Bro. Leaman, accompanied by Bro. Amos Neff, made another trip to Camp Grant, at Rockford, Ill., today. During his stay at camp Bro. Gertman has not been treated according to instructions given by Sec. Baker. Their visit proved helpful and resulted in the matter being brought before the authorities whro promised to relieve him from all military duty.

This is another victory for the faith we have in the principle of nonresistance.

Yours in the Master's service,
Oct. 20, 1917. Amanda Leaman.

FROM RIO DE JANEIRO TO SANTOS

By Mae E. Hershey.

For the Gospel Herald.

Not having set foot on land for three weeks, it was a moment long to be remembered when the gangplank was hoisted and placed in position to accommodate the passengers to pass into the city of Rio de Janeiro. This was the third stop since we left New York, but the first stop that the ship went into dock. The other two places were reached by motor launch or row boats. At Barbados, the men of our number went ashore; at Bahia, the stop was on Sunday and for several hours only, consequently none of us went ashore. The days pass rapidly on ship and yet the time has seemed long since we left U. S. A. It may be because we do not have the daily postman at our door. Not a word by letter, post card, or paper of any kind. Our voyage so far has been very pleasant. The heavenly Father has watched over us so kindly, and no harm or danger has overtaken us in these perilous times.

Rio de Janeiro, the capital of Brazil, is the second largest and most important city in South America. The bay, extending northward for about fifteen miles and from two to seven miles in width, is flanked by mountains and dotted with many pretty islands. The huge Sugar Loaf mountain, 1200 feet high, majestically guards the western entrance to the bay. A range of granite topped peaks seem to serve as a background to the wonder and beauty of the city with its stately palms and fruit trees abounding. As one views the beauties of nature, the mind is drawn to the Great Designer, and the heart is filled with praise as it utters, "O Lord, how great and wondrous are thy works."

One striking feature of Rio de Janeiro is its cleanliness of person, street, and buildings. It is said to be the cleanest city in the world. The main avenues are wide, brightly lighted by electricity, and lined with majestic buildings. These buldings are all plastered on the exterior and tinted a soft shade which is very restful to the eye. The residential district is not lacking in the least. In addition to the exterior plaster and paint, there are designs on the front of the house—designs of flowers, and scenery something like on wall paper. Each house is enclosed by a tall iron fence painted white or light grey; gates are not standing ajar or hanging on one hinge, but kept neatly closed. The lawns are not grass-covered with here and there a flower-bed as in our own American homes, but a wealth of flower-beds with here and there a grass plot and cement walks encircling each.

There are electric street car lines, automobiles and cabs, but no horses are used. Mules may be seen drawing cabs, carts, and wagons. These are smaller than the average American mule, more like the burro type.

Garden trucking was in evidence both in growing and being marketed. Many of the gardens were terraced along the mountain side. Banana trees were growing in house-yard, along roadside and mountain steeps: They are smaller in size than the bananas we are accusomed to see in U. S. A. Mango and orange trees must not be forgotten with their sweet-scented blossoms casting the fragrance to the passerby "who catches the odor of the flowers and blesses the grateful perfume there."

An unusual scene to the American was the pedestrian earricrs. Some swung a pole across the shoulder having baskets filled with vegetables suspended from each end of the pole, while others carried several layers of boxes or baskets on the head. The carriers were the only ones who seemed in a hurry, they trotted along with their peddling load. As one stopped to rearrange his baskets, he was heard whistling in spite of his burden.

The climate in Rio de Janeiro is very mild, neither extreme of cold or heat is experienced. The language is Portuguese, although Spanish is fairly well understood. Pleasantly remembering Rio, we resumed our journey reaching Santos the next afternoon, Sept. 6, at 5:00 P. M.

Santos is a beautiful seaport and was founded 1545. It is a very busy port, exporting annually about $100,000,000 of coffee. The coffee season extends from August to January. 1700 sacks were loaded on our ship to be taken to Buenos Aires. It was interesting to watch the men carry sack after sack on their heads.

After having done justice to a chicken supper, we took a delightful evening walk through the streets of Santos. Within five or six blocks of the wharf we passed through three "Plazas." Two of these were about a block in size, with flowers, grass, and driveways. The hedge, shrubbery, and rose trees were trimmed in a very artistical manner. The third one, with its running water, bamboo, palm, and other tropical trees, was

larger and more rustic and natural in beauty. Seats are placed throughout the plaza, where some gather for a social chat and enjoy the evening. The stores had the usual window display, but when closing for the night the lights are turned out and corrugated sheeting drawn over both windows and doors, thus perhaps, removing temptation from a would-be burglar. Purchasing a few post cards, we returned to our abode in the ship.

At Santos we parted with a family who boarded the ship at New York. The father, a Japanese, the mother, a high class Spanish lady, five children, and a Mexican maid constitute the family. He is sent as Consul from Mexico (where he served as ambassador from Japan) to Sao Paulo, Brazil, three hours ride by railway from Santos. We could converse quite freely with the father in English, the others spoke the Spanish language. Mr. Arai, which was his name, was a living example of some one's obedience to the Great Commission, "Go ye into all the world and preach the gospel." He was brought up in a Christian home and has been a Christian for twenty-five years. Mr. Arai is very anxious to place his children in a Christian school. He was directed to a Presbyterian school in the city to which he was going. The Presbyterians started work in Sao Paulo as early as 1869.

Meeting this family was an incentive to take up our new work with zeal and earnestness. Pray for the work and workers in South America.

2861 Convencion, Flores, Buenos Aires, Argentina.

THE END OF OUR JOURNEY

By J. W. Shank.

For the Gospel Herald.

I will now give the last chapter of "Our trip to South America." The other writers have described our progress from New York to Santos, Brazil. The last chapter begins with this part of the journey and closes with our stop at Paseo de Julio 431, Buenos Aires.

Very soon after leaving Santos we began to notice a change in the weather. It became cold and damp, so foggy, in fact, that one could not see farther than a half mile from the steamer. Many of us had been in the habit of spending most of our time on deck because the air generally feels more fresh and clean here than at any other place. After the fog and cold weather came, we found it uncomfortable on deck, but found another difficulty when going into the sitting room. At Santos an Opera troupe, consisting of about fifty men and several women, came on board. Immediately they seemed to take possession of every available nook and corner of the boat, always smoking, gambling, dancing, singing, clapping, and making a general display. Their smoke in the sitting room was beyond endurance for persons who do not smoke. Several of us petitioned one of the officials to require them to use the men's smoking parlor for this. After considerable activity on the part of some of the stewards, most of them did their smoking outside of the ladies' parlor. Such experiences are not of the pleasant kind for travelers. Of course we had to endure these men for the rest of the journey.

In addition to the cold and damp weather we experienced a mere hint of a storm one afternoon. The wind came up very suddenly and lashed the waves into white-caps. One could see the movement of the storm. Only the extreme edge touched our ship. Immediately all of the stewards hastened to the windows and port holes closing them up tightly. The deck hands took down all of the canvass awnings, and the passengers waited to see what would happen. We thought other storms in the distance would catch us but they were too far away to do more than create a strong cold wind which died away very quickly. Within a half hour a few gleams of sunlight reached us. While on the voyage between Santos, Brazil, and Montevideo, Uruguay, all passengers began to put on winter clothing. Overcoats and heavy sweaters were now worn instead of panama suits and canvass shoes. Those who sought the shady places earlier now took their steamer chairs to some sunny nook away from the wind. But as our voyage continued the weather seemed to moderate slightly and we arrived at Montevideo on a typical sunny March day (September weather South of the equator corresponds to March weather in the U. S.)

At Montevideo we could walk ashore from the dock very conveniently. I had the address of Rev. Browning and family—people whom I met in Chile almost six years ago and whom I saw a year later at Wooster, Ohio, while they were home on furlough. They were not at home in the morning while myself and family were there, but in the afternoon when Bro Hershey and I called we found all at home but Mr. Browning, who is now visiting in Brazil. Mrs. Browning and the two girls are teaching in the English girls' school in Montevideo during the forenoons. Outside of this visit and a few walks through some of the streets and plazas, we made no further rambles, because of the shortness of time.

Montevideo, from general appearances, seems older than Rio de Janeiro and Santos. The older streets are narrow and the buildings look old. There are, however, some very beautiful sections of this city. The money system of Uruguay is better than that of the countries surrounding it. In times of peace their dollar is worth several cents more than the American dollar. Now it is worth seven cents more.

The trip from Montevideo to Buenos Aires was very brief, requiring only about eleven hours time. When the sun arose on the morning of Sept. 11 we could see the shore line of Argentina in the distance and by the color of the water we knew that we had left the ocean and were sailing through the one-hundred-twenty-mile-wide mouth of the Plata river. We passed some of the suburban towns of Buenos Aires, saw the Armour's meat packing plants and other factories along the river front. At about half past nine we saw the greatest city of South America lying just ahead of us. Some of the buildings are actually tall enough to give a faint suggestion of the sky scrapers of New York. From the appearance of some of the new buildings now under construction, we may prophesy that before the passing of many years Buenos Aires will also have sky scrapers.

When our ship pulled into dock at ten o'clock we began looking for Rev. Paul Penzotti who, in a letter which we received at Montevideo, promised to meet us at the docks. (This plan was made by Mr. Bauman to whom I had written regarding our sailing before leaving the States.) He promised to wear a small American flag in the button hole of his coat. We looked in vain for the flag among persons on the dock, and we went through the custom house to the closed gates where many people were waiting but did not find our man. After more than an hour in our search we decided to go to a hotel and then call Mr. Penzotti by phone later. We did this and at three o'clock Mr. Penzotti met us at the hotel. Even now I do not know why we did not see him for he says he waited at the gates from seven in the morning until nearly eleven o'clock.

During the afternoon Mr. Penzotti went with Bro. Hershey and me to look for some cheaper rooms for our use until we find a home. After considerable search we found a place in the home of Mrs. Ford, a Christian lady from the United States. This is where we are today.

This morning Bro. Hershey and I went to the custom house and brought all of our baggage through. A young man from the Spanish Methodist Church went with us as interpreter. We were very fortunate in getting everything through without the slightest trouble. No duties were charged on our goods. Tomorrow we aim to go in search of a house where

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Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

OUR HELPER

Though troubles pile up mountains high,
Why murmur or complain?
Our source of help is ever nigh,
We cannot call in vain.

His children's cry He ever hears,
And hastens to their side
His grace sufficient for their needs
Is unto them supplied.

Oh, worthy of our trust is He,
Our faithful Friend and Guide;
Our sole support, our all in all,
In Him we will abide.

—R. H. Washburne.

THE CHRISTIAN FAMILY

By Oliver H. Zook.

For the Gospel Herald.

VIII. Table Talk

We have often wondered if most people ever stop to think of the great importance and far reaching results of the family conversation very often carried on at the table when the family is gathered together for the twenty minutes or half hour that is required to eat the meal. What do **you** talk about, friends, at meal time? Is it your work? Is it your neighbors? Is it the evil report you heard about some brother or sister? Do you ever scold or jangle? Is your conversation about dead animals, deaths or funerals? Is it neighborhood gossip? Is it about your "hard luck," your failures or troubles?

From the way some people eat and talk at meal time it would seem that they think they can just gulp down their meals any way and under any circumstances and the stomach will do the rest. This, however, is not quite true. There are a number of things that should be taken into consideration when we go to the table. 1st. The family should be taught to quietly and orderly gather around the table and sit with folded hands and bowed heads until some one has asked the Father's blessing. 2nd. The fact that we "eat to live" should be kept in mind. 3rd. Plenty of time should be taken to eat the food which time should be well divided between eating, talking, laughing, and helping each other. 4th. Fright, sorrow, surprise, scolding, insults, etc., greatly retard digestion. Therefore conversation resulting from or leading to these things should be carefully avoided. They cause that "all gone" feeling in the stomach which often results in indigestion, constipation, or similar diseases. 5th. Happiness, pleasure, a good laugh, pleasant association, kindness, joy, good will, etc., aid digestion. This would suggest a fair basis for your talk.

In most homes there are children. These children should be taken into the conversation at meal time possibly more than at any other times.

Never speak evil of any one in the presence of children, and especially not at the table. The impression on their minds at that time is very deep and you may have cause to regret it some time with shame. If you have been wronged by any one, don't mention the matter at the table. Let your conversation be such as will interest both old and young alike. It may be of birds, flowers, growing crops, fruits, gardens, the Sunday school lessons, last Sunday's sermon, missions, successes (not failures), blessings (not high cost of living or bad weather). Remember healthy children are full of life and vigor. Let them laugh freely at pleasant things but teach them the wrong in laughing at failures or mistakes of others.

The old saying that children are "to be seen, not heard" is a serious mistake. They are our greatest earthly blessings, created in the very image of God. It is our duty to "bring them up in the nurture and admonition of the Lord." Let them join freely in our conversation at the table. If parents have "secrets" don't refer to them at the table. Let the conversation always be such that every one seated around the table, whether member of the family, hired help, or stranger, can freely join. Let the meal time conversation help, not hinder; brighten, not sadden our lives. If it is sad and gloomy in the morning, it will go a long way toward keeping each member of the family so till noon. If you get **started right** at the breakfast table, you will find it easier to **continue right** throughout the day. Paul's advice is, "Let your speech be alway with grace, seasoned with salt" (Col. 4:6). Avoid frivolous, foolish talking. Rather let it be holy and godly. II Pet. 3:11. "Sound speech that cannot be condemned" (Tit. 2:8). Remember your conversation always has an influence on others. Let us make it helpful and uplifting to each other's good and the glory of God.

Next week, **"Standard of piety in the home."**

Belleville, Pa.

Whenever there is an honest soul seeking salvation God will either send him a running man or a flying angel to bring him a message.—G. R. B.

GOD'S CARE FOR HIS OWN

By John D. Brenneman.

For the Gospel Herald.

During these trying times through which we are passing what a blessed thing it is to trust in God's promises, just to take Him at His Word, and implicitly trust Him: "Casting all your care upon him, for he careth for you" (I Pet. 5:7). This verse applies especially to us as young brethren of a nonresistant church, who are called by the authorities to appear for military examination and who are called to pass through many trials which we have never before known. Through all these trials and troubles, above all things let us be faithful, let us never compromise with anything that may be contrary to our conscience and the Word of God.

During such times as at present what a glorious opportunity we have to prove God's Word, like Daniel and others did in their day.

What a comprehensive verse in Jno. 15:7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Do we believe it? I think we could all answer, yes. But what a world of difference when it comes to stake everything in simple faith on a promise like this.

Now as never before can we show to the world what practical demonstration of nonresistance is and means, and how God can keep all those who trust in Him from all harm. Jesus says in Jno. 14:1: "Let not your heart be troubled. Ye believe in God, believe also in me." How many times we are, perhaps, troubled and worried about so many things, when right here Jesus Himself tells us not to be troubled.

I believe God has given His children the many promises in His Word for their joy and comfort, and God is pleased with us when we trust in them. I believe God wants us to prove His grace and power. In Mark 11:24 we find: "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." and also in Matt. 21:22: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

With these beautiful promises for our encouragement and simple faith to lead us on, is there anything to harm us? Is there anything to keep us from receiving what we ask for? No, nothing. Whatever we can believe we can receive. It all depends upon our capacity in believing, upon our faith; for "with God all things are possible," and it pleases Him to have us trust Him for His blessings. God loves us. He tells us so, and He will care for His own, "For he shall give his angels charge over thee, to keep thee in all thy ways."

New Danville, Pa.

Sunday School

For the Gospel Herald.

Lesson for Nov. 4 ,1917.—I Kings 20: 10-21

DEFEAT THROUGH DRUNKENNESS

Golden Text.—Let him that girdeth on his harness not boast himself as he that putteth it off.—I Kings 20:11.

The Lesson Story.—A great conflict was going on and two wicked kings were pitted against each other. But the cup of iniquity on the part of one was more nearly full than that of the other, so the Lord used one, the weaker one, to punish the other one. Ordinarily we would call this an uneven match. Indeed, so great was the power of Benhadad over that of Ahab that he looked upon Israel with contempt. He sent his challenge to Ahab saying, "The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me." Ahab replied in kind, and the conflict was on. The prophet of the Lord sent word to Ahab assuring him of victory. The secret of Benhadad's defeat was the dissolute life on the part of himself and his officials. So confident was he of victory that he ordered his men to capture the men of Samaria alive, no matter whether they came for peace or war. But he failed to consider that the Lord was against him and his armies went down in defeat.

Lessons for Us.—1. God often uses wicked men to carry out His plans. In this case He made use of the wicked Ahab to mete out punishment to the over-confident and dissolute Benhadad. Nebuchadnezzar, Cyrus, Pilate, Judas Iscariot, and many others equally wicked have been used of the Lord to carry out His work. The fact that God makes use of us for any special work is no evidence that we are the children of God. Such distinction is enjoyed by those only who have been "born again."

2. When our cup of iniquity is full, God calls us to account. Because God leaves us alone in our iniquity is no reason for thinking that He overlooks our iniquity. Canaan was a wicked place long before God delivered the Canaanites into the hands of Israel. Sodom was a very wicked city long before it was destroyed in the rain of fire and brimstone. Israel kept on sinning for centuries before the final captivity. But when the cup of iniquity was full these people felt the full penalties for their sins. Because the nations of today are enjoying apparent blessings at the hands of the Almighty is no reason for thinking that this will always last. The day of retribution is surely coming.

3. Beware of over-confidence. Benhadad was so sure of his superiority over Ahab that he made no serious efforts to prepare to meet his antagonist. Instead, he gave himself over to vile affections, and drowned his better senses in strong drink. Many a man has fallen because he over-estimated his strength. "Let him that thinketh he standeth take heed lest he fall."

4. Beware of the intoxicating cup. Some of the brightest intellects have been ruined in its deadly grasp. Some of the happiest homes have been made desolate because of its admission into those homes. It dulls the conscience, maddens the brain, undermines the health, wrecks the character, inflames the passions, damns the soul. The entrance into the path of the drunkard is the first drink. Lock your cider barrel until it becomes vinegar, and pour your fermented wine into the gutter. It has well been said that the worst reptile that has ever been known to bite man is "the worm of the still."

5. Beware of a self-centered life. Benhadad's chief concern seems to have been the gratification of the lusts of the flesh. His lust for power brought him into conflict with surrounding nations. His lust for strong drink caused him to lead a dissolute life. Result: defeat and ruin. Too many people today have no other ambition than that of living to the glory of self. They seek for wealth, ease, pleasure, glory, honor, power, and they scruple not at the ways and means of attaining their ends. Some of them succeed for a time, but the end of their career is disappointment and destruction. "He that saveth his life shall lose it." There is but one way to real glory and honor, and that is by way of the cross. There is but one way of coming to our own and that is by the way of a life "hid with Christ in God."

Conclusions.—1. "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

2. "And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—K.

We need to give our young people an example of practical piety—not the Sunday piety too often manifested, nor the kind of piety put on when the preacher comes around, but an example of real, every day piety.

The reason why the needs of the Gospel field are not supplied as they ought to be is because there are too few people who are willing to endure the hardships connected with real Christian service.—I. S. M.

Our Young People

CONSECRATION OF HOME LIFE

Eph. 5:22-6:9

Topic for November 4

MOTTO

"Let them learn first to show piety at home."

THE STUDY HOUR

I. **The Home Consecrated.**—When the home is entirely open for the fullest measure of service for the Lord, it may be said to be consecrated. When each individual is yielded to be used in his or her place in the home in harmony with the plan of God that individual is consecrated in the home life.

There are various angles from which to view the home life because of the various situations and circumstances in which the different individuals are in the home. The first consecrated angle to think about is the time of establishing the home. It is impossible for one to take his own way in associates and choosing companionship for life and have a heart consecrated to the Lord. There is danger that the spectacle so often seen will come to pass. The home will either be unequally yoked or be ungodly altogether. It stands to reason that true consecration in these matters will join together those who can with one heart and mind work in the same church and in a way that will make both more serviceable to the kingdom than if they were not together. When the home is already established before conversion, it often happens that it becomes divided in its relation to God when one or the other is converted to God. This condition calls for earnest consecration on the part of the believer as far as he or she has influence to make the home what it should be, and if possible to win the unconverted also. Consecrated parenthood will be of a mind to glorify God in the gift of children. It will seek in every way to make the home the Lord's nursery of childhood that can grow to a healthy Christian manhood and womanhood. Such parents are well pleased to give their children into the Master's service in any place where the Lord and His Church will call them, whether at home or in the dark and dangerous places of the earth. Home from the angle of the child can be consecrated by filling our place as a son or daughter so as to make that home better than if we had not been in it. Our brothers and sisters ought to be better off for our influence and example. Our parents ought to be happier and better for our life and they ought to be able to do more for the cause of Christ because we were born in the home.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Child**, or **Children**.
2. How to Make My Home Happier.

For Young People—

1. Our Childhood Home and Its Blessings.
2. Consecrated in My Home Relations —How?
3. Helps to Make the Home a Glory to God.
3. Foundations for Godly Homes.

For Older People—

1. How Promote Piety as the Foundation of Home Life.
2. Careless Home Building and Its Results.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, OCTOBER 25, 1917

Field Notes

Sister Ellen Landis of Lititz, Pa., spent a few days at Scottdale, Pa., the guest of Bro. H. F. Reist and family.

Bro. M. C. Lapp, missionary on furlough from India, who is spending a few months in California, left Los Angeles, Oct. 17 for a brief stay in Oregon, where he expected to meet Bro. J. N. Kaufman prior to the latter's sailing for India.

Bro. George J. Lapp, missionary on furlough from India, is spending some time visiting with his father and other relatives at South English, Ia. After a short stay at this place he expects to go on to Goshen, Ind., which will be his address for the year. He has accepted a place as Bible teacher in Goshen College.

Bro. Aaron Loucks of this office left last Saturday morning for Lancaster, Pa., where he expected to spend a few days.

Bro. D. D. Miller of Middlebury, Ind., spent a few hours at Scottdale last Saturday. He was on his way to Lancaster Co.

Bro. E. D. Hess of Masontown, Pa., is spending a few weeks at Oak Grove Church near Grantsville, Md., preaching the Word of life.

An enjoyable communion service was held at Masontown, Pa., last Sunday with Bros. Ressler and Hess in charge of the services.

Bro. H. F. Reist of this office spent the greater part of last week in the neighborhood of Johnstown, Pa., in the interests of the Altoona Mission.

This week is Bible conference week in the Lower Deer Creek Church near Wellman, Iowa. Brethren Simon Gingerich and S. C. Yoder are the instructors.

Communion services are announced for Scottdale Mennonite Church, to be held on Sunday, Oct. 28. Visiting brethren and sisters are invited to be with us on that occasion.

Bro. Amos Gingerich of Versailles, Mo., spent a few days last week among the brotherhood in Johnson and Henry counties, Iowa. He returned to his home Oct. 17, expecting to take up the work with the Pea Ridge congregation near Palmyra, Mo., a few weeks later.

In company with Bro. S. C. Yoder of Kalona, Iowa, the writer spent three days last week in a very enjoyable Bible conference near Wayland, Iowa. The brotherhood at Wayland took hold of the work in a wholehearted way, manifesting a live interest in the work of the Lord.

Quarterly Mission Meeting. — A program of the 88th quarterly meeting of the Mennonite Sunday School Mission of Lancaster Co., Pa., to be held at Paradise Mennonite Church Oct. 31, is before us. The meeting begins with a sermon by Bro. C. M. Brackbill and ends with a discussion of "Historical Review of the Sunday School Mission" by Bro. Henry Hershey and others. It is expected that this meeting will be of more than usual interest.

An Auto Wreck.—After the recent conference at Alpha, Minn., a number of brethren and sisters were going from Alpha to Manson, Iowa, when an accident occurred which came nearly costing the lives of a few of the brethren. As one of the autos was going down grade a calf suddenly jumped in front of the machine and caused it to upset. A number of the passengers were severely hurt. They were taken back to Welcome, Minn., and cared for in a hospital. Fortunately none of the brethren were dangerously hurt, and after a few hours most of them were able to resume their journey. Bros. Perry Blosser of South English, Iowa, and Amos Gingerich remained in Welcome until after midnight, when they took a train for southern Iowa. Bro. Blosser was more seriously injured than any of the rest, and it will probably be weeks before he will be able to go about his work. Latest reports tell of satisfactory improvement.

Correspondence

Salunga, Pa.

The Landisville and Salunga Sunday school workers' meeting is to be held at the Landisville Mennonite Church on Wednesday evening, Oct. 31, 1917, at 7 o'clock. Program as follows:

Lesson for Nov. 4, Bro. Hiram Kauffman; Nov. 11, Bro. Amos H. Shaub; Nov. 18, Bro. John Mosemann; Nov. 25, Bro. Abram N. Eshleman.

Sec.

Oct. 10, 1917.

Elizabethtown, Pa.

Dear Herald Readers:—Following is the program of the Elizabethtown Mennonite Sunday school workers' meeting to be held Oct. 25:

Lesson for Oct. 28, Ezra's Return from Babylon, Bro. Levi Miller.

Lesson for Nov. 4, Defeat Through Drunkenness, Bro. Samuel Krabill.

Lesson for Nov. 11, Nehemiah's Prayer, Bro. Amos Eby.

Lesson for Nov. 18, Nehemiah's Prayer Answered, Bro. Frank Pierce.

Lesson for Nov. 25, A Psalm of Thanksgiving, Bro. Stoner Kready.

Oct. 10, 1917. Committee.

Alpha, Minn.

To all Gospel Herald Readers Greeting:—We are in the midst of a most interesting conference session. We call this the "Missouri-Iowa Conference" although this year the conference is held in neither Missouri nor Iowa. This makes the second time in the history of the conference in which the regular session of the Conference was held outside the states whose names are borne in the conference title. The attendance is not so large as it is sometimes, being considerably away from center of conference population, but nearly all of our congregations are represented, the interest is good, and the spirit of love and unity prevails.

Conference was organized this morning with Brethren Joe C. Driver and J. S. Shoemaker as moderators. Brethren J. S. Hartzler and J. C. Gingerich were appointed to assist the secretary, Bro. J. R. Shank, and to serve as a committee on resolutions. A number of important questions are before us for consideration. People are here from eight different states while Bro. and Sister C. D. Esch have brought their message from India. We expect to close our work tomorrow afternoon.

If the spirit of loyalty, good will, and will to work, that is manifest here will be carried back to our home fields and maintained during the year, we expect great things for God.

Yours for the Kingdom,
Oct. 11, 1917. Daniel Kauffman.

Freeport, Ill.

The Freeport congregation was very much surprised when on Sept. 30 Bro. J. N. Kaufman appeared in the pulpit. He had come unexpected to most of us, but we were indeed glad for his presence and the helpful sermons which were given to us both morning and evening. Our prayers accompany him and his family as they sail to their field of labor.

We also appreciated the two helpful sermons which Bro. Daniel Kauffman gave to us on Oct. 7. He stopped with us on his way to the Missouri and Iowa Conference, Bro. Shoemaker accompanied him to the conference, where the latter will remain until the following week.

Communion services will be held on Oct. 21.

Sister Emma Meck of Lancaster, Pa., who had been visiting among us during the summer, is leaving for her home in the near future.

Bro. and Sister Aaron Snooks of this place are moving to Pennsylvania this week, where they will make their future home. The congregation shall feel the loss of our members who are leaving us; but we pray God may bless them as they work elsewhere.

Oct. 11 1917. Cor.

Alto, Mich.

Bro. D. A. Yoder, our bishop, of Elkhart, Ind., came to Elmdale Saturday morning, Oct. 6, and held counsel meeting at the Bowne Church Saturday forenoon and held preparatory meeting Saturday evening. Bro. Yoder left for home after the evening services on account of a funeral at the Yellow Creek Church Sunday. The following Sunday morning there was communion at the Bowne Church. Bro. Yoder gave the work over to our home ministers, Bros. Weaver and Brackbill, thus another communion is past. How thankful we should be that we are permitted to attend these meetings from time to time.

Oct. 12, 1917. S. J. S.

Dale Enterprise, Va.

The Virginia Conference has convened at Weaver's Church near this place on Friday and Saturday, Oct. 12 and 13, with good attendance of members from the various counties of this state in which our congregations are located, and also from West Virginia and Ohio.

Among the important measures that have come up for consideration before this conference is the appointment of Bro. A. D. Wenger to visit our drafted brethren who are now at Camp Lee, near Petersburg, Va., and administer to their temporal and spiritual needs so long as they are detained there and also that this Conference places itself on record to be subject to the advice and direction of the Committee appointed by General Conference to confer with the authorities at Washington, D. C., as to what our brethren now in camp shall do in the matter of accepting service and receiving pay for same.

Bro. Jacob B. Smith and family arrived here from Elida, Ohio, on the afternoon of the 9th inst., and are now domiciled at Assembly Park pending the permanent opening of the school at that place on the 15th. Excepting the preliminary proceedings of forming acquaintance between students and teachers and the first steps in organization of classes, all further work was suspended for the first week so that all might have a part in the deliberations of the Conference.

Believing that the Lord will bless the action of the Conference in its fostering care for the school now being established in our midst, and that the coming of Bro. Smith will result in great good for its growth and advancement for the future, we are humbly and sincerely,

Oct. 13, 1917. L. J. Heatwole.

Manson, Iowa

To the Herald Readers, Greeting:—We feel to praise God for the many blessings we are permitted to enjoy. On Sept. 30 a number of brethren were with us, having attended conference at this place. On Friday evening, Oct. 12, Bro. Daniel Kauffman of Scottdale, Pa., was with us. On Sunday, Oct. 14, Bro. J. S. Hartzler of Goshen, Ind., was with us. The brethren preached impressive and edifying sermons. We feel to press on in the Master's service. Four precious souls have come out on the Lord's side. We pray that they may become a shining light to the world.

Oct. 17, 1917. Cor.

Foosland, Ill.

Dear Herald Readers, Greetings in Jesus' Name:—We have many reasons to be thankful for the blessings we are receiving at all times. The Bible conference at the East Bend Church was held Oct. 9-12, by Bro. S. G. Shetler, who would perhaps have been accompanied by Bro. Frey had his son not been called to camp. The meetings started Tuesday evening.

Many people brought their dinners to the church house Friday noon and ate them there. At the noon hour Sister Yordy, aided by Sister Lydia Smith, gave the sisters a talk on sewing circle and about the mission, which was interesting to hear.

Bro. Shetler gave us very interesting talks on such subjects as, **War, Enemies of God,** and many other things which were a great help to us.

Thursday evening he gave the children a meeting which was interesting to hear and then he told us about his visit to Secretary Baker which we were all glad to hear. At times the weather was rather unfavorable but the church house was nearly always filled.

Five souls confessed Christ through the meetings and one more came out on His side later on.

May the Lord help each and every one to labor faithfully in His name, until we are called home to glory.

With love, Leah L. Naffziger.

Oct. 17, 1917.

Rantoul, Ill.

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, Oct. 17, seven precious young souls were added to the Church by water baptism, Bro. Peter Zehr officiating. May God bless them that they may stand fast to a blessed and faithful end.

On Oct. 9 our Bible conference started, Bro. S. G. Shetler being alone for instructor, as Bro. E. L. Frey was not able to be with us. Eight more young people confessed their Christ. Let us pray for them that they may be true to their conscience.

Oct. 17, 1917. Cor.

Palmyra, Mo.
(Pearidge congregation)

The series of meetings will begin at Pearidge Oct. 30 instead of Oct. 27, conducted by Bro. Amos Gingerich of Versailles, Mo. We crave an interest in your prayers in behalf of these meetings.

Sister Esther Buckwalter of the Kansas City Mission, paid us a short visit at this place. May God bless her in her work.

Bro. Isaac Gibbons was buried yesterday. He spent the last month of his life in Kansas City with his son Robert Gibbons at whose home he died.

We had a much needed rain last night for which we are very thankful.

Bro. Andrew Shenk of Oronogo, Mo., is holding a series of meetings at the Palmyra Church. He preached

(Continued on page 560)

Miscellaneous

THE CHRIST OF GALILEE

Oh, who like Thee, so calm, so bright,
Thou Son of Man, Thou Light of light!
Oh, who like Thee did ever go
So patient through a world of woe!

Oh, who like Thee so humbly bore
The scorn, the scoffs of men before;
So meek, forgiving, godlike, high,
So glorious in humility!

And all Thy life's unchanging years,
A man of sorrows and of tears,
The cross, where all our sins were laid,
Upon Thy bending shoulders weighed;

And death, which sets the prisoner free,
Was pang, and scoff, and scorn to Thee;
Yet love through all Thy torture glowed,
And mercy with Thy life-blood flowed.

Oh, in Thy light be mine to go,
Illuming all this way of woe;
And give me ever on the road
To trace Thy footsteps, Son of God.

—Bishop A. Cleveland Coxe

WHAT IS MAN?

Heb. 2:6

By I. R. Detweiler.

For the Gospel Herald.

The context of this verse exalts man and announces the humiliation of Jesus Christ. We notice in the teaching of the New Testament that these two ideas are usually parallel. The purpose of Christ's humiliation was for the exaltation of man. And with Christ's return to His exalted state, He has given to man the true position which his religious life demands. This life with Christ is for all Christians' irrespective of the honorable part played in life's activities. But, we have not always understood the true relation which exists between the ordinary affairs of life and the higher and spiritual life. Dr. Robert A. Hume once said, "There is more religion to the square yard on the banks of the Suez Canal than on any other equal area in the world." What be meant was that men in the commercial world and the political world who traveled from the west to the east had left their religion on the banks of the canal until they returned home. This same experience may often be true in our own country, and no doubt is responsible for the present world conflict.

What is man? The answer to this question is determined by our view of life. And our view of life is dependent upon the sympathetic interests which we have in the various activities in the world. We might even say more; that the measure of a man is limited by the sympathetic interests of his own life's activities. That is, any one who answers this question, necessarily emphasizes the things which seem to him most important and in which he spends most of his time.

The one who is most interested in the physical part of man would answer this question in terms common to a physician, and he would see the anatomy holding the largest place in the being of the individual. We can even see this difference of emphasis in a comparison between the writer of the Gospel of Luke who was a physician and the Gospel of John, the author of which was the beloved disciple. But any one who would limit his answer to the physical part of man would come far short of his complete description.

What is said of the physical interests may also be said of the man who is interested in knowledge. The teacher would naturally put much emphasis upon the intellectual attainments of man. In fact, we all do respect the man who knows. But he who is especially interested in imparting knowledge naturally emphasizes the intellectual attainments as very important. Some have even gone so far as to think that the only persons with whom it is worth while living, are those who can speak fluently of the mysteries of life or the philosophies of the ancients and the theologies of the present age; as tho the only interests worth while are those attained through intellectual development. Others again speak of man in terms of commercial values. Money measures everything. The man who has the largest bank account, or controls the largest acreage, or manages the most successful business is considered the most important in his community. We may all be guilty of respecting the rich man more highly than the poor man because he has accumulated more wealth. But, when we measure individuals by commercial values we have put man on the same level with the stock we raise on the farm, and have limited man to the animal life.

Again, there are those who are especially interested in their social standing in their circle and would pay any price rather than give up honors which come from the society in which they move. Any fad of the day, however ridiculous, must receive its peculiar emphasis and interest. The ideas or standards emphasized and practiced by their circle will receive double emphasis. To them truth and even common sense are not considered as important as the position of honor which they hold in their circle. The reputation which that individual holds is the measure of man.

Now these are all essentials to a successful life. They are like the dark black clod of earth, though cold and frozen hard, yet its purpose is for life. The frozen earth in midwinter is useless until the returning sun of spring-time imparts of its heat, and life comes from the once cold material. So is the purpose of all these elements. First, is the natural and then the higher or spiritual. If a man will meausre his life by physical limitations he is small indeed: if he will measure his life by his mental attainments, he has limited himself to a small circle; if he has measured the life of man in terms of commercial value he is not much better than the stock he raises.

What then is man? Jesus seems to take the answer to this question for granted as he does many things concerning His Father. As Jesus came into the world to save man from sin and bring a new and higher order of life, He calls upon man to follow Him. He must know that there are certain elements in man that will make it possible for him to be even like Himself. He says, "I am the light of the world" and He also says, "Ye are the light of the world, the salt of the earth." That is, the fundamental characteristics of man are those which are found also in God. In fact, Jesus quotes from the Old Testament, "Ye are God's;" the life and character of God in human flesh and again we hear Him say, "Follow me." These characteristics are not limited to certain individuals. He expected all to follow Him. We find a beautiful illustration of the relation between the common things of life and that which is higher as found in the life of Dorcas. She had died; was prepared for burial, and the widows stood about her showing the coats she had made. So far as we can know she did not have a great knowledge, nor a bank account and even her physical strength had failed her, but her life was as large as her sympathetic interests had extended. When it is written, "For God so loved the world" the measure of God encircled the earth. The sympathetic interest of God was not limited to those of physical strength nor extended knowledge nor of commercial values nor even of social standing. The only limitations which are found in him are set by the human race; the world itself.

Think of what a world like this would be if every man and woman were filling their present vocation with such a motive; a sympathetic interest which would extend to the whole world. The railroads carrying people on errands of mercy, in deeds of service, the telegraph lines flashing messages of comfort, the commercial world serving humanity.

The measure of man then, when in the power of God and moved by the Spirit of God is as large as his sympathetic interests and as strong as God's Spirit. And through the daily events of his life, heaven is shining

increasingly brighter. Perhaps the more vital consideration is whether I and you personally have extended an interest as far as Jesus has; whether we are as large as He would have us be?

Goshen, Ind.

DOES NONRESISTANCE MEAN FEEBLE HELPLESSNESS?

By Silvanus Yoder.

For the Gospel Herald.

People of the twentieth century civilization seem not to know anything of the power of the teaching of Jesus Christ as given to us in the Sermon on the Mount. The prevalent idea today is that nonresistance as a doctrine is a piece of feeble helplessness even by people professing Godliness. People say nonresistance as taught by Christ applies only to individuals. That it may have sufficed in times past but according to present day conditions it is entirely impracticable. We must not impose upon the rights of others and yet at the same time stand for and protect our own rights. They have either forgotten or never known that "The meek shall inherit the earth," and that those who overcome evil with good have greater wealth and possession than any who resort to resistance of any kind.

The Holy Book contains many narrations and illustrations of nonresistance, but to the world they lie unnoticed. Even people professing godliness have forgotten the deliverances of God's people under diverse circumstances. Samaria's deliverance at the hand of Elisha was so well accomplished that the enemy came no more into the land of Israel. The power that overcame was Elisha's way of dealing out good for evil by feeding the enemy.

The Mighty Power that has ever kept the Church at all times of fierce persecution at the hands of the strongest and best equipped government for that purpose was the Omnipotent sway of the hand of the Almighty. When we remember that all the power of Rome, who could subdue nations and rule the world from her seven hills upon which she sat, was brought to bear upon the nonresistant followers of Jesus Christ without success, we stand with admiration and reverence at the power of the Most High. No other instance can be given which assures the follower of Christ that he is in favor with God when he is at one with His people and a part of the body of Christ.

Have you ever read the account given by Josephus of the mighty deliverance of the Jews at the time that they were repopulating Judea after the captivity? The Sacred Writings tell us how they were permitted to return to their native land and rebuild the waste places of their fathers in subjection to the kingdom of Persia. Josephus says they had given the king of Persia an oath not to bear arms against him. It was during this time that Alexander of Macedonia made his famous expedition against the Persians and the Jews living in the farthermost extremity toward the Macedonians were in a critical condition. To resist the power of Alexander meant sure destruction for the feeble remnant of God's people. To break the oath with the king of Persia meant no less. What was the High Priest to do in this trying time with no salvation in sight and destruction staring them in the face but to seek and implore the help of God. When Alexander was on his way in haste to eke out vengeance upon those who refused to assist him God interfered. The High Priest in company with the other priests were to meet Alexander in their priestly attire. The high priest having the breastplate with the inscription, "To the Most High." This meeting had its desired effect. No military force could so successfully have overcome Alexander and so completely have spared the Jews. I have seen soldiers take off their caps to the stars and stripes as they were borne. Officers have stood bare headed in honor of their country's flag but Alexander stood in holy reverence and admiration to the Most High whose inscription was borne on the breastplate of the minister of God.

Coming down the course of time we have the beautiful story of William Penn how in his simple honest and straightforward manner he won the hearts of the American savages. History tells of the quiet peaceful life of the inhabitants of the city of Brotherly Love when the other colonies were every where engaged in Indian wars and often assumed the plain attire of the Quakers in order to escape the Indian tomahawk. History says the only treaty that was never broken with the Indians was the one that was made wtihout an oath by the Quakers of Pennsylvania.

In the face of these plain facts why is it we have so little faith in the teachings of our Lord and Master who sought our welfare and taught us the way of peace and safety. It is not because our enemy is educated and civilized that we must resort to arms for Alexander was the pupil of Aristotle and was taught the culture and refinement of Greece. The doctrine of nonresistance is as powerful with the educated and cultured as with the savages and cannibals. It is not an untried theory for it has borne the tests under all circumstances and has proven itself the most powerful defence of God's people than any device ever invented by man.

Middlebury, Ind.

THE TOBACCO HABIT

God's pure air poisoned, and that by man, who was made in the image of God and who will often sing, "I want to be an angel, and with the angels stand."

What beautiful angels they would make, with an ounce (more or less) of the weed in one cheek and an old blackened pipe or cigar in the other corner of the mouth, with the red juice running from either corner of the mouth, down over their otherwise white robe, making it as spotted as their shirt fronts often are here, where they poison and curse the air for others to breathe.

Here in this beautiful southland, nearly all the natives, from the aged sire to the boy of ten, use this invention of Satan, intended by him to degrade and ruin man, and also women, many of whom use it, also preachers, so-called pastors of churches (God pity the churches), and have mercy on the pastors, who are leading to certain ruin the boys of their congregations, in whose pocket we detect the can of the deadly weed, together with the cigaret paper, to light immediately after the closing of service.

How long, oh Lord, how long?—Wm. Coryell in Herald of Gospel Liberty.

PROPER AND IMPROPER ASSEMBLAGES

"Neglect not the assembling of yourselves together," is an admonition given by Paul to the Hebrew believers. The Holy Spirit intended it for all believers in all ages. It should be understood by all Christians that the assemblies of which they are to be a part are not those of a worldly nature, such as social functions, entertainments, political meetings, and other worldly gatherings, because assemblies of such a nature are generally detrimental to the development of true Christian life and character.

As Christians we should be diligent to attend only such gatherings or assemblages as tend "to provoke unto love and to good works." We should praise God for the privileges we have in assembling ourselves together for purposes so high, and good, and noble as to build one another up in **love** and **good works**.—J. S. S.

Through faith we understand that the worlds were framed (Heb. 11:3). What worlds of love and happiness we could bring into existence by the exercise of that precious fruit of the Spirit—faith!—R. R. J.

MILITARY SERVICE ACT

(The following is the official document of the Mennonite Church in Canada. It will be used with quite as much interest by the brotherhood in the United States as those in Canada. Our prayers continue to ascend that full exemption may be officially recognized in both countries.—Ed.

An Appeal to the Government of Canada in Council

We, the Mennonites of the Ontario Conference, representing also congregations of like faith in the Alberta-Saskatchewan Conference, and having official representation in the Mennonite General Conference recently assembled at the Yellow Creek Church, near Goshen, Ind., do hereby humbly petition your Government in respect to the faith which we hold dear.

We give due recognition to the grave problems which confront the nation in the present world conflict and realize that as a result complicated and trying situations have been brought about which we can not fully comprehend. We, as a people, seek to adjust ourselves to the new state of affairs, willingly submitting to the wishes o the Government in so far as we can do so without violating a law or principle of Christ Whom we recognize as Lord of lords and King of kings, and Whose law we consider the supreme guide of our lives.

As a people we stand united in expressing our gratitude to the Government and to all those who are in authority for the recognition that has been given to those of our faith in the matter of conscription for military service, and further submit this petition that full recognition be given at all times to our position on the doctrine of nonresistance which has been one of the fundamental tenets of our faith and one for which our forefathers suffered exile and death in the old world. This same principle has been cherished and kept alive in the bosom of those of them who made the land of our present abode their home, under the protection of a Government which permitted them to enjoy liberty of conscience and the free exercise of their faith in full assurance that those who were in authority would verify every pledge and promise given them when they settled here.

Our people retain a deep sense of appreciation for the generous spirit of the British Government in granting William Penn and the members of his colony, among whom were many of our forefathers, the privilege of liberty of conscience in religion and especially immunity from military service. These privileges were not annulled by the Government that followed later, and were not revoked by the Government of Canada when, out of respect for the British crown, many of our people left the United States and made their home here. We deeply appreciate the fact that, with the exception of a few isolated cases of impressed service during the war of 1812, no military service of any kind has been required of our people at any time during the more than one hundred years of their residence under the Canadian Government, and recall with gratitude the number of instances when this Government renewed its pledges of religious liberty to others of nonresistant faith who sought the hospitality of this land. Younger generations of our people have from time to time inquired of the Government whether these liberties are still in force and have been informed at all times that those who have conscientious objections to engaging in military service have exemption from such service guaranteed to them by the British Government.

In times of peace we were thankful for the assurance of religious liberty and the contemplation of undisturbed privileges in following the example and teaching of the Prince of Peace. Under the stress of the hour we seek through this petition to define our position with regard to military service. We recognize the same principle which the Government recognizes in the justice of law, that he who aids or abets another in wrong doing is also a transgressor. With this principle in mind we have always maintained that any form of military service is opposed to the spirit and practice of peace and good will to men, and hence our desire to follow only such activities and pursuits in civil life as are in keeping with the doctrines which we believe to be the laws of God and of Christ.

We recognize the good will of the Government in inserting in the Military Service Act a clause granting exemption to all adherents of religious denominations whose articles of faith forbid combatant service, and hereby express our thanks for this gracious consideration while we also humbly petition that the exemption clause cited may be always so construed as to meet with the requirements of the faith and practice of those whom the Government has thus graciously favored in continuing to them those principles of liberty which have been the occasion of many thanksgivings to God and the constant joy of many humble citizens.

As a people we recognize the supremacy of the Kingdom of Jesus Christ, which "Is not of this world." For this reason many of our people in all countries, especially the leaders of congregations, have refrained from the use of their suffrage franchise, both for the sake of peace and harmony in the congregation and for the sake of a more complete separation from the entangling affairs of the world, although none are prohibited the exercise of these privileges. Since the passing of the 'war-time Elections Act" we humbly seek to know the position of the Government regarding all our members relative to this act, so that we may conduct ourselves accordingly, realizing that in matters of war we can not conscientiously give our voice, and in respect to government we are to be submissive to its laws, excepting only the higher laws of the Gospel in all righteousness.

With a deep sense of humility before God and prayer that the authorities before whom this may come may be guided in their decisions and their arduous duties by the Divine will, and that we may continue to dwell in godliness and follow the pursuits of peace, we respectfully submit this petition and shall humbly pray.

Committe,

L. J. Burkholder,
Moderator Ontario Conf.
D. Bergey,
Secretary Ontario Conf.
S. F. Coffman.
Anson Groh.

Deputation representing Amish Mennonites:
Christian Gascho,
Jacob R. Bender,
Jacob S. Bender,
Samuel Bender.

Recommendations from the Prime Minister and Secretary of State, Ottawa, Oct. 11, 1917

1. All our members who are in the age limit liable for military service, when called must apply for exemption according to Government regulations.

2. Physical examination before a Medical Board is not required of those who apply for exemption for conscientious reasons.

3. None of our members are expected to vote under the present Elections Act. Those who do so forfeit their right of exemption.

4. The question of non-combatant service will be dealt with later if circumstances should require it.

The above recommendations are only made from notes of the conversation with the Government and have not been approved by the Government.

Committee.

There are men who are very active in conversation when it comes to cattle or hog raising, about the war situation, and other things, but when it comes to talking to lost souls their tongue is tied.—J. W. H.

The older I get the more thankful I am that I had a praying mother.—J. C. G.

REPORT
Of Mo.-Ia. Sunday School and Mission Confrence, Held at Alpha, Minn., Oct. 9-12, 1917

For the Gospel Herald.

Devotional, J. S. Shoemaker.

Organization: Mod., Harry A. Diener; Secys., Anna Diller, Allan Good; Chor., J. H. Hershey.

Prayer. J. C. Gingerich.

Necessity of prayer. Examples of prayer: Daniel, Jesus, Paul, James. The prayer of faith shall save the sick. Results of prayer. Promises fulfilled. "My word shall not return unto thee void." "Faith and prayer are golden wings, by which we mount to higher and nobler things."

Heb. 10:25. Harry Buckwalter.

"As ye see the day approaching." Need of giving heed to the Word of God in the latter days. The power of public assembly and exhortation. The coming of the Lord calls for greater effort.

Relation of the Home to the Sunday school. J. B. Yoder, Amos Gingerich.

The need of the home and the Sunday school to be closely connected; that both might lead the young mind to God. The home is an institution of God. The Sunday school is a help to the home. The family altar in the home and regular attendance at Sunday school bring about a close relation between the two.

Rightly dividing and applying the Word. Harry A. Diener.

The Word comes from God. Eternal and everlasting. We are responsible for its dividing, expounding, and simplifying, that souls might be won for Christ. The need of studying the Word. Paul an example. Be studious. Study ourselves, the Sunday school, the Church and the Word, that we might be approved workmen of God. Be Spirit led.

Personal work. J. W. Hess.

A saving knowledge. Filled with the Spirit. An important work. Much neglected. Its advantages. A work all can do anywhere, at any time.

The power of the Holy Spirit in Christian work. I. S. Mast.

We must be willing to let the Holy Spirit get hold of us to do efficient work for Christ. He is our guide; is ever abiding and reigning in our hearts. Blending our life with that of God, then God's interest is our interest.

Lessons for us from the present world war. J. R. Shank, J. E. Hartzler.

Submission to the Word, and separation from the world and its politics. The world holds the power of the sword. The Church holds the sword of the Spirit. The present conflict a testimony to the principles upheld by our forefathers. God's people a peculiar people. Teaches economy. Teaches the depravity of the human heart. Not to compromise. Teaches the advantages of non-resistant principles.

Our young people. Their problems.

1. Allan Good. The greatest problems not social, educational or commercial, but rather their relation to the Word of God. (1) A right beginning. Deut. 6:6; Matt. 6: 33. (2) Getting established, early in life. Examples: Josuha, II Chron. 34:3; Daniel. (3) Standing. Eph. 6:11-19. (4) Solution. Eph. 1:15-19. Two-fold prayer. Eph. 3: 13-19. Five fold prayer.

2. Anna Diller. Girl's Problems. (Printed elsewhere.)

3. What we owe them. P. J. Blosser. As a heritage of the Lord, parents should realize their great responsibility, for their spiritual instruction and habits of industry. The parents ought to be examples of proper influence, practical piety and moderation.

4. What we expect of them. Daniel Kauffman. What we may expect, depends largely upon what we give them. Our expectations should be based upon our contributions to them. Our contributions having been instructions in the Word, submissiin to Higher Powers, church, etc., which brings multiplied power, may be expected of them. We expect them to occupy responsible positions in the church.

Mission Conference

Opening service, C. B. Driver. Col. 3.

Report of officers of Board.

Report of President, J. H. Hershey.

Surplus in treasury an encouraging feature. A great field for laborers. Suggests the use of offering sheets. Encourages regular offerings. There should be unity between congregation and mission workers. Mission Board should attend Conference.

Report of Sec.-Treas. H. J. Harder. Given by Amos Gingerich.

Necessity of being consecrated and zealous in work. Pleased with offerings. Encourages use of offering sheets.

Report of Field Worker. J. M. Kreider.

Visited congregations. Held communion services. Meetings at several places; also baptismal services. "A field white to harvest."

Talk by Member of General Board. J. S. Hartzler.

Workers must live a pure, consecrated life. When Gospel calls "go," obey. If not obeyed, sin is committed. Fervent, earnest, prayer needed. Congregations must pray. Give as "the Lord hath prospered." All belongs to God. Pray that missionaries may be sent.

Talk on India. C. D. Esch.

Much in regard to work in India made clear by use of map. A great work has been done—a great work is yet to be done. About 65,000 people in mission territory. About 1,700 villages. 8,000 patients treated last year. Christians number about 600. Native Christians help to teach the Gospel. More workers needed.

MISSIONS

(Continued from page 549)

we can begin housekeeping. We will go to some of the smaller towns outside of Buenos Aires where rent will not be so expensive.

As we look back over the last few months thinking of the distance we have come and the various circumstances through which we have passed without danger or serious sickness, we are made to rejoice in the goodness of God. We are here for a purpose and we pray that God's plan for us may be carried out. In our own strength we feel weak in the face of the problem; but in His strength we believe that much is possible. Already, since our brief stay here, we have been made to see the wickedness which is around us. The sight of this brings us nearer to our God, for we know that only thru Him can we help to heal the open sores of sin which fester here. When this letter reaches the readers of the Herald we will likely have found a temporary home and be at work on the language. Yours for the service of our Master. J. W. S.

2861 Convencion, Flores, Buenos Aires, Argentina.

(Continued from page 547)

existence of a personal Almighty God, and there can be only a idolatrous religion; degrading in its effects an unworthy of intelligent men.

One of the weakest points, then, in the modern religious liberalism is its position on the doctrine of God and His existence. The New Theology men, it is true, confess the existence of God, but they do not give us a reliable statement of what they mean by it; they will not and cannot give a definition of God that is acceptable to themselves in general Not only is there a striking absence of a consensus of opinion in their teaching concerning God, but none of their conceptions of God is considered vital to the New Theology any more than the definition of any other doctrinal point. Professor Smith defends the worship of "the unseen forces of the universe",—a god who, as he expressly admits, is not necessarily the Almighty Creator. God is in many instances conceived of as a mere evolutionary energy bound up with natural law, a force which finds itself at the mercy of circumstances and could never answer our prayer and save us. On the ground that idolatry and religiousness have often gone hand in hand in religious history, we are asked to accept the new conceptions of God. The existence of a personal Almighty God is either regarded as unessential, or is denied. Therefore, the New Theology is a mighty force making toward the denial of God — atheism. It is a theology with God left out, except as something non-essential—an ornament.

The most striking example, perhaps, of the incomparable contrast between the old and new conceptions of God, and in fact between the real character of the old and new faith, is found in New Theology hymns. Compare, if you will, the first stanza of the well known: "Holy, holy, holy, Lord, God Almighty," with the following modernized restatement offered by Professor Simon N. Patten of the University of Pennsylvania and printed under the title "The Holy Trinity" in his book *Advent Songs* (hailing the coming of the New Christianity), and you have a striking illustration of the real meaning of the New Theology as compared with the old. We quote the verse, asking the reader's forbearance for giving room to this sacrilegious utterance of the new faith.

Holy, holy, holy, Creative Energy!
Earth and sky and heaven show forth Thy will and honor Thee.
Holy, holy, holy, wonderful in beauty,
All else surpassing are humanity.

How hollow and empty and meaningless — except in so far as it means the denial of God—is the New Theology worship, the modern religion which comes to us with such great claims of superiority over the old faith. How idolatrous and degrading is the religious adoration of creative energy. It is not different in essence from the worship of the sun, for example, as practiced by some of the nations of antiquity. God pity the congregations singing such hymns.

(To be continued)

REPORT
Of the Holmes County Mennonite Sunday School Conference Held at Martin's Creek Church, Sept. 29, 1917

For the Gospel Herald.

Organization: Mod., Lester Hostetler; Secys., Daniel Hostetler, Mervyn Hostetler; Chors., H. N. Troyer, Nellie Yoder.

Devotional exercises, J. S. Gerig.

What I am to accomplish as a Sunday school superitendent.

To have a more perfect organization. (1) An organized primary department. (2) Separate class rooms. Highest aim: The winning of souls. Wm. Shutt.

To secure the co-operation of the teachers and pupils. To make the Sunday school an efficient machine for gathering souls into the Church and to Christ. D. W. Miller.

What I am to accomplish as a Sunday school teacher.

To inform the pupils how to worship intelligently by showing them the standards of life, as given in the Bible. To make pupils familiar with Christian duties. Nellie Yoder.

To educate and inform the pupils to know God. To tell pupils not only what to do but how to do. To present the lesson in such a way as to bring about activity. Fred Snell.

Recruiting and retaining Sunday school scholars. Walter Oswald.

The Sunday school is the natural means of bringing men and women into the Church and to Christ; therfore every church member should be zealously and actively engaged in Sunday school work.

Afternoon Session

Children's Meeting, conducted by Mrs. Mabel Miller.

Child teaching. Mary Hostetler.

Train up a child in the way he should go. (Prov. 22:6). Children should be given small duties to perform. Love for worship and reverence for God's house should be taught early. Each teacher should secure training so that he, or she, "may be a workman that needeth not to be ashamed."

Characteristics and needs of adolescents.

During the great physical and intellectual changes of the adolescent, decisions are made upon which eternal happiness or doom depends. Parents and teachers should know the conditions of the age and provide the comforts and warmth of the home, supply the proper information, and direct the social and religious life. Wm. R. Mast.

The adolescent needs the sympathy of some broad-minded, whole-souled person. He should be provided with literature on great Christian characters. Vernon J. Smucker.

Teaching of missions in the Sunday school.

Missions should be taught to children early, by teaching them how to give and how to pray. They can be taught to adults through missionary literature and mission study classes. Amelia Wengard.

Children should be taught to intercede to God for the workers and the work. They should also be taught to give. Things we can do in Sunday school: Read missionary scriptures and sing missionary songs. Introduce five minute missionary meetings. Lester Hostetler.

Responsibility of the Sunday school school teacher.

The teacher is a God-ordained man. I Cor. 12:28. He should be an exampie of righteousness. He is responsible for the delivering the of message. D. M. Friedt.

The Sunday school teacher's responsibility is great because he deals with God's eternal Word and with never-dying souls. The teacher must have character and temperament to make a success of his work. The teacher should observe the blessings of the work rather than the sacrifices. Milton Hostetler.

Evening Session

Song service.

Devotional exercises by Martin Miller.

Queries.

Round table. Conducted by the moderator.

The importance of the young people's meeting as a work of the Church. Andrew Beechy.

It provides for the development of the social instinct. It provides for greater religious activities among the young people.

Sermon. S. H. Miller. Text, Acts 16:9.

We should be obedient to visions and calls to missionary work. There is a duty —preparing for the work—imposed on him who receives the vision and call of God.

Secretaries.

REPORT
Of Annual Mennonite Church Conference of Washington Co., Md., and Franklin Co., Pa., District Held at the Paradise Church, Washington Co., Md., Oct. 12, 1917

For the Gospel Herald.

Devotion by Bishop J. S. Burkholder.

Minutes of last conference read and approved.

Conference addresses by Bishops Geo. S. Keener and J. S. Burkholder.

Thoughts expressed:

Jesus says (Jno. 5:17) "My Father worketh hitherto, and I work." Also (Jno. 20: 21), "As the Father hath sent me, even so send I you." And (Matt. 16:18), "Upon this rock, I will build my church: and the gates of hell shall not prevail against it."

From this we learn that Jesus has commissioned the Church to carry on His work until He comes again. Also, that all the forces of evil that Satan can muster, cannot overthrow the work of the Church. May we then keep high courage and labor faithfully on in His work.

Members of conference present: Bishops, Geo. S. Keener and J. S. Burkholder. No. of ministers present, 12—absent, 1. No. of deacons present, 8—absent, 1.

Questions passed upon:

I. Bro. Harvey E. Shank, laymember and mission worker appointed for work at Pond Bank, asked what his duties should be in a regular church service there, in case no minister is present.

Ans. He may read a scripture lesson, pray with them, and offer a short exhortation.

II. What is the attitude of this Conference toward the holding of office under the civil government?

Ans. Jesus says (Jno. 18:36), "My kingdom is not of this world." Also refer to II Cor. 6:14-18. Hence we advise our brethren to take no part in the affairs of civil government. And further we advise as to the danger of entering into business associations which sue at law, and in any other way transgress Gospel principles.

The church at Marion, Franklin Co., Pa., was granted the privilege of ordaining a minister during the coming year, at the option of the bishops.

Resolution passed.

It is the desire of this Conference to record itself as being in perfect harmony with the attitude taken by the General Conference. and with the work of the Advisory Committee appointed by the General Conference in regard to the present war, and our relation to it and to express our gratitude for the help given.

After the reading of the Rules and Discipline of Conference by Bishop Keener, all members of Conference and all laymembers present expressed themselves in harmony and willing to live by same as much as God gives grace.

Reports of the Secretary and Treasurer of the local Mission Board read by the Secretary and adopted by Conference.

Bro. C. R. Strite was elected as the Conference member on the Local Mission Board.

Bro. B. E. Stauffer was appointed as the second member of the Local Mission Board to represent this district on the General Board.

Bro. W. W. Hege was appointed to represent this Conference district on the Publication Board.

After prayer Conference adjourned, to meet if the Lord will, on the second Friday in October, 1918, at the Chambersburg Mennonite Church 1 mile north of Chambersburg, Franklin Co., Pa.

Jos. E. Lehman, Secy.

REPORT
Of the Fourth Quarterly Sunday School Meeting Held at the Salem Mennonite Church, near Tofield, Alta., Sept. 30, 1917

For the Gospel Herald.

Officers: Mod., J. E. Kauffman; Secy., J. B. Stauffer.

Devotional exercises conducted by Simon Stalter.

The wicked kings and the result of their influence upon the nation. Joe Burkholder, J. C. Stauffer; essay by Ida Stauffer.

The wicked kings trusted in their own strength and thus their influence went out for evil. The inclination of the heart is evil from its youth and the wicked kings needed only to introduce wickedness and it would take right hold of the people even to the next generation.

The faithful kings and the result of their influence upon the nation. W. S. Stutzman, M. M. Burkholder; essay, Mary Lauber.

The faithful kings put their trust in God and His temple was cleansed and repaired and their influence showed that those who are faithful to the Lord are faithful to His commandments. Thru a

few being faithful a great revival was brought about.

Children's exercises, conducted by N. E. Roth.

Present day idolatry as compared with Idol worship of Israel. J. L. Yoder, A. D. Birky; essay by Lydia M. Stauffer.

Present day idolatry far exceeds idol worship of Israel because they worshiped for fear of some punishment. Now when people fall away from God they worship gold, pleasure, fashion, etc., and this worship is not for fear of some punishment but to please self.

Lessons to be learned from Daniel and his companions. J. R. Stauffer; essay by Sarah E. Burkholder.

Daniel purposed in his heart to not defile himself. We should have a determination as he and his companions had that whatsoever we do to do it all to the honor and glory of God. There are lessons for young and old in the character of Daniel as his youth and age were alike devoted to God. Secy.

REPORT
Of Bible Meeting Held at Elizabethtown, Pa., Sept. 25-27, 1917

For the Gospel Herald.

The following subjects were discussed by the following brethren:

Sincerity. S. G. Shetler.
Sermon. Jno. 17:3. Abram Metzler.
Sermon. Jno. 5:24-29. John Ebersole.
Two-fold citizenship. S. G. Shetler.
Our attitude toward the world-betterment movement. Abram Metzler.
Restrictions. S. G. Shetler.
Gateways to Power. Abram Metzler.
Covetousness. Abram Metzler.
Sermon. Rom. 8. (the nine if's). S. G. Shetler.
Our Old People. S. G. Shetler.
Our young people. Abram Metzler.
Qualifications of a Sunday school teacher. S. G. Shetler.
Nonconformity in social and business relations. Abram Metzler.
Worldly gatherings. S. G. Shetler.
Sermon. II Tim. 2:15. Abram Metzler.

A few of the many good thoughts presented were:

The necessity of repentance brought about through the transgression of our first parents.

We owe obedience to the government when it does not conflict with the Bible.

We should glorify God in the exaltation of His Son Jesus Christ.

Restrictions are necessary for life, blessing, and for the sake of other people.

In order to have power we must have none of self—all of Christ.

The standard ought never to be lower that the Bible, but the people are always lower.

To be a successful Sunday school teacher he must be prompt, studious, consistent, of a teachable nature, serious, prayerful, tactful, a good questioner.

The study of the Bible as an answer to every problem coming into every life.

Five great evils of worldly gatherings, are: eating, drinking, pleasure-seeking, lusting, making money.

Moderator, Banks Winey; Chor., Milton Swarr; Secy., B Lehman Kraybill.

When the Panama Canal was built we thought we would do well if we paid for it in fifty years; but since this war has started we are spending enough money to build two Panama Canals a week.—J. E. H.

Married

Friedt—Brown.—On Sept. 15, 1917, at the home of the officiating minister, Bro. I. W. Royer, in Orrville, O., Bro. Carl C. Friedt to Sister Hettie Brown. May their walk together through life be such that the Father's approving smile, and showers of blessings be upon them.

Obituary

Snyder.—Vera Viola, daughter of Bro. Jacob B. and Angelina Snyder of near Kitchener, Ont., was born on Jan. 19, 1916, and departed this life on Sept. 27, 1917; aged 1 y. 8 m. 8 d. She leaves to mourn mamma and papa, 4 sisters, and 1 brother; one sister and 1 brother having gone before. Funeral on Sept. 30, at the First Mennonite Church, Kitchener, conducted by Bro. U. K. Weber. Text, Psa. 23:4. Gone so soon.

Searls.—William Grant Searls was born in Richland Co., Wis., June 21, 1869; died Oct. 10, 1917 aged 48 y. 3 m. 19 d. He is survived by a wife, 3 sons, Clement, Kenneth, Lyle, and 1 daughter, Alice, and 3 brothers and 3 sisters. He came to the Mennonite Sanitarium last June on account of failing health. Several months ago he was baptized and received into the Mennonite Church. He had a bright Christian experience and died trusting in Jesus as his own personal Savior. Funeral services were conducted at the Mennonite Church, in La Junta, by Bro. Allen H. Erb. Interment in the Fairview Cemetery.

Byler.—Amanda J. Byler, daughter of Jonathan and Lydia Byler of Volant, Pa., was called into the great beyond Tuesday, Oct. 9, 1917; aged 24 y. 10 m. 1 d. She had been confined to her bed for over 5 months with tuberculosis, but bore her sickness with great patience. She accepted her Savior in early life and was a faithful and obedient member of the A. M. Church. Amanda had many friends who came to visit her during her sickness and they were always greeted with a smile. She will be greatly missed in the home and by the many friends of the family who have the sympathy of the entire community. She leaves to mourn her departure, father and mother and 3 sisters, Mary the wife of Jonathan L. Byler, Lizzie Ann, and Lena at home. Funeral services were held on Thursday morning at the home conducted by Jonas Byler. Interment at the Amish Cemetery.

"Sister thou art sweetly resting,
Here thy toils and cares are o'er,
Pain and sickness, death and sorrow,
Never can distress thee more."

Kauffman.—Dorothy, daughter of Bro. Abram and Sister Minerva Kauffman, of Neshannock Falls, Pa., was born Dec. 6, 1910; died Sept. 5, 1917 aged 6 y. 8 m. 29 d. She suffered from infantile paralysis about one week. She received the best of care that human hands could give her but all to no avail. God knew best. We do not understand but his ways are not our ways. Dorothy was a very bright little girl and loved by all. She would often talk of Jesus and heaven when playing. But while we mourn her early departure, we console ourselves with the words of Jesus, "Suffer little children to come unto me and forbid them not: for of such is the kingdom of heaven." She is survived by father, mother, 3 brothers, Clarence, Charles, Kenneth, and 1 sister Edith. The funeral was private on account of the disease. Burial at the Amish Cemetery.

"God needed one more angel child,
Amidst His shining band;
And so He bent with loving smile
To clasp Dorothy's hand."

Geil.—Jacob Geil was born near New Market on the borders of Rockingham and Shenandoah counties, in Virginia, Aug. 31, 1828; died at his home at Edom, Rockingham Co., Va., of the infirmities of age, on Sept. 2, 1917; aged 89 y. 2 d.

He was a faithful member of the Mennonite Church from early life and a deacon in that denomination for more than 57 years, having been ordained to that office with his home congregation at Brenneman's Church July 24, 1860. Up to the time of his death he was the oldest surviving member of the Virginia Conference by a margin of 17 years over all other members of that body. He was a staunch advocate of all the principles of doctrine held by the Church of his choice and in his modest and inobtrusive manner of life and gentle disposition, he had long become a model to those who are younger than himself. May the Lord comfort all those who most keenly feel the vacancy caused by his death in the Church, and the home in which he so long filled the place of husband, father, and grandfather. L. J. H.

Woolner.—Pre. Jacob Woolner was born on Sept. 25, 1826; died Oct. 6, 1917; aged 91 y. 11 d. He was born in St. Andrew's parish, Suffolk County, England, and emigrated to Canada with his parents in the year 1832, arriving in Waterloo Co., on June 28, where his mother soon died of the cholera. On May 14, 1848, he was baptized and received into the fellowship of the Mennonite Church. On May 30, 1867, he was called to the ministry in which capacity he served the Church as long as health permitted her to do so and was an earnest laborer to help spread the Gospel to all until his end came.

He was the oldest minister in the Ontario Conference, being ordained over 50 years ago. On the 30th of May, 1849, he was married with Hannah Shiedel. To this union were born 6 sons and 4 daughters, 2 of whom died in infancy. His first wife died in March, 1897, and in May, 1899, he was united in marriage with Nancy Kramp (whose maiden name was Reist). She died on Apr. 23, 1913. There remain to mourn his loss 5 sons, 46 grandchildren, 43 great-grandchildren, 2 brothers, 2 sisters, and many other relatives and friends.

The funeral was held on Oct. 9. Services at the house conducted by Bro. Noah Stauffer and at the Cressman Mennonite Church at Breslau by the Brethren Jonas Snider and U. K. Weber using the following texts which had been selected by the departed brother, Job 5:26 and II Tim. 4:7, 8. Burial in the adjoining cemetery. Peace to his ashes.

If our government sees fit to prohibit the manufacture of intoxicants and put a high tariff on tobacco, in the interests of economy to prosecute the war, why should not we as God's people, for the sake of advancing the cause of Christ and the Church, have learned these lessons of economy long ago?—J. R. S.

ITEMS AND COMMENTS

And now they report a threatened candy famine because of the scarcity in sugar—a problem which the American people ought to be able to solve without much injury to themselves.

"Putting Religion into Politics," was a recent topic for discussion in some of the world's young people's societies. Our observation has been that it has been a great deal easier to get politics into some people's religion than to get the right kind of religion into politics.

The serious aspect of the coal mine strike seems to be about over. For a time it looked as though there might be a general walkout on the part of the miners and a determined fight-to-the-finish strike. But wiser counsels seem to prevail and at the time of this writing it looks as though the striking miners would resume work.

The first American transport to be sunk by a German U boat since the United States entered the war was the Antilles, which was torpedoed Oct. 17 while on the return home after service abroad. There were 237 abroad and of these 70 are reported to have lost their lives. This is the heaviest toll exacted in a similar way since the sinking of the Lusitania.

A new enterprise for Negroes is reported from Mississippi, where a banking union has been organized. The terms of the organization are to the effect that each person belonging to the union must have at least one dollar to his credit each week. The interesting feature of this organization is the fact that it shows an effort on the part of colored people to make advancement along material lines. Considering the chances he has had the American Negro has done remarkably well.

The past week has shown decided advances of the Teuton armies in the direction of Petrograd, Russia. The notable successes of German arms in the Riga-sector, on sea and land, has caused the Russian government to decide to change the capital from Petrograd to Moscow. In the meantime the allies are continuing their advance but thus far gaining no decisive victory. Peace still seems a long way off, the principal indication for approaching peace being the fact that the belligerent nations are laying their plans for peace and submitting the terms that they would be willing to consider when once the time for peace negotiations arrives. It indicates a desperate anxiety for peace, if they only knew how to reach it without discredit to themselves. Let the prayers for peace continue.

There are four chapters in the book of Philippians:

The first is Christ the believer's life.

The second is Christ the believer's pattern.

The third is Christ the believer's object.

The fourth is Christ the believer's strength. —A. G.

The world says, 'In times of peace prepare for war." The fact is, when men prepare to fight they will fight when the opportunity comes.—J. E. H.

MINISTERIAL MEETING

A meeting of the ministerial body of the Kansas-Nebraska Conference will be held at Hesston, Kans., Dec. 26-28, 1917. Subjects of vital interest to the Church as well as important Biblical doctrines will be considered. Ministers and deacons of other conferences are invited to meet with us. The time is such that those desiring to do so can remain and take the short Bible term at the Hesston Academy and Bible School. L. O. King,
Secretary.

CORRESPONDENCE

(Continued from page 555)

an edifying sermon for us on Sunday morning.

Yours in His glad service,
Oct. 18, 1917. J. W. Hess.

Johnstown, Pa.

Dear Brethren and Sisters, Greeting:—On Oct. 13, a goodly number of brethren and sisters gathered in the Kaufman M. H. near Davidsville in the capacity of a preparatory service. Bro. L. A. Blough took for his text Luke 3:4, basing his remarks mostly on the word "prepare," and his words seemed to come from the throne of God. Bro. James Saylor followed with an effective talk on plainness in dress. The same evening Bro. H. F. Reist of Scottdale preached from II Cor. 8:9. In the morning of the 14th Bro. Reist spoke to a large audience of attentive brethren and sisters from the words found in I Cor. 11:26, after which no less than five hundred members partook of the sacred emblems of the body of Christ. Thus another communion is a thing of the past. For some one it has been the last one. In the evening Bro. Reist spoke to the Sunday school concerning the 18th of November being Mission Day. He advocated a mission sermon in the morning and one in the evening, to which we ought to add a regular mission program for our young people to make use of in the afternoon. May the Lord richly bless the work that Bro. Reist is engaged in while with us, and may his heaven-sent sermons take an effect on all who have heard them.

May the Lord abundantly bless our dear young brethren taken away, so that they may soon be privileged to partake of communion services, and may we call them brethren instead of boys. Paul looked at the word brethren no doubt as a sweet word. Let us do likewise. The world says, our boys have left. Let us say, Our dear brethren have been taken away. God bless them and keep them should be our daily prayer. Levi Blauch.
Oct, 19, 1917.

It is important that we recognize the "IF'S" of God's Word.—H. R. B.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India. — (*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—Home Mission (*1893), 1957 Canalport Ave., A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission (*1907), 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Eli W. Weaver, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, J. S. Lehman, Acting Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St. N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, F. R. Lantz, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

*Date of organization.

Many prayers are hindered because the petitioners do not live according to knowledge.—A. G.

There is one gate which nobody can close, and that is the gate between you and heaven.—J. E. H.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 1, 1917 (Gospel Witness Established 1905) No. 31

EDITORIAL

"Wherewithal shall a young man cleanse his way? By taking heed thereto according unto thy word."

Our Book Catalog for 1917-18 is now in print and will be sent out over the Gospel Herald mailing list shortly. We offer the suggestion that you submit your orders early, in order to avoid the later rush.

Among the provisions of the War-time Franchise Bill introduced into the Canadian Parliament is one providing that those who have conscientious scruples against military service be not permitted to vote at the pending elections. The reason advanced is that since these people can not see their way clear to have any part in the war they ought not to have any part in saying how the war is to be conducted. The point is well taken. But this provision, to be fair, should carry with it the agreement that "conscientious objectors" be entirely exempt from the support of war in any form.

Read Bro. Derstine's article on the simplicity and power of the Gospel. It brings to us an inspiring message, timely and practical, exalting Jesus Christ. The latter part of the message needs to be kept in mind to keep the body of the message straight. As a message to draw and to hold the hearts of men, there is nothing that can equal the Word of God. One of the reasons why it has so little hold on the hearts of men is that the little that is done in the way of bringing before the world too much of it is **about** the Bible and not enough Bible itself. To every minister of the Gospel there comes this important and imperative message: "Search the Scriptures. . . . . Preach the WORD."

Last week we published the death notice of two aged pillars of faith: Bro. Jacob Geil, aged 89, and Jacob Woolner, aged 91. The former had been a deacon in the Virginia Church for over half a century, while the latter had served as a minister in Ontario for a similar period. Both were men of sterling Christian character, stanch defenders of the faith, beloved by their fellow workers. The burdens which they have borne so faithfully and long must now rest upon other shoulders. Others of our coworkers are whitening for the harvest and waiting to be gathered in. Shall we, who are following on and on whom the burden will become heavier as older ones are called away, prove equally faithful to our tasks?

SOME LIVE QUESTIONS

1. Should Noncombatants Accept Pay for Their Time in Camp?

By request we undertake a discussion of this problem. And while we are on the question we desire to announce that there are a number of other live questions in which many of our readers are vitally interested which we mean, from time to time, to consider in a similar way.

The question before us is one of the new problems which have arisen since the war came across the ocean and transferred the realms of war from the theoretic to the practical side. We shall consider it, in the light of Scripture, in question and answer form, discussing it in connection with kindred questions.

1. What is Bible nonresistance?

It is the peace doctrine promulgated by Jesus Christ the Prince of Peace, who taught us to "resist not evil," to love our enemies, to do good to them that hate us, to pray for our persecutors; that "all they that take the sword shall perish with the sword;" that His kingdom is not of this world and therefore His servants do not fight.

2. What should be the attitude of Christian people towards war?

Because of these teachings by our Savior, which are heartily endorsed in the apostolic writings, Christian people should have no part in carnal strife, whether in wars between individuals, business corporations, churches, or nations.

3. What about noncombatant service?

If it is wrong to fight it is wrong to help to fight. The business of war is to kill a sufficient number of the enemy, or to overawe them with a sufficient display of the instruments of violence and destruction, to compel the remnant to submit. To accomplish this requires not only fighters but men to serve in noncombatant lines—such as cooks, nurses, ambulance men, etc.—all of whom share in the responsibility for the work of the army, the slaying of the enemy, and the results of war. The only consistent attitude of nonresistant people is that of total abstinence from all departments of war.

4. What if our government compels us to serve?

We are glad that so far our government is inclined to respect our convictions, even though the treatment in some places is not at all times what we desire. But so far as compulsion is concerned, we can not be compelled to do any more than we give our consent to do. Men may persecute, afflict the body, imprison, and even kill us; but we should never hesitate to refuse to do that which is wrong, even though this refusal means persecution.

Right here we would like to impress upon all people of the nonresistant faith the importance of standing firmly by our convictions. Not only is it right and scriptural that we should, but it will bring the desired results much quicker and much more effectually than any other attitude would bring. Weakness is at the foundation of all defeats.

5. Where did the idea that nonresistant boys should receive no pay for time in camp originate?

Some good brethren, meditating upon the issues at stake, reasoned after this fashion: We are opposed to military service in any form and say that we can not do anything under the military arm of the government. Since we render no service we can not rightfully accept pay for service we did not render. If we accept the pay we consent to the idea that we have rendered military service. To accept it under such circumstances would seriously interfere with the chances of our young brethren gaining complete exemption as it would show that they gave their consent to such service and would put a club into the hands of those who have been contending that Mennonites ought to be forced to do military service since they do not refuse to accept money or otherwise profit from the fortunes and misfortunes of war. For these reasons the advice was given that our brethren in camp accept no pay. Our General Conference Committee was impressed with the idea and heartily joined in giving the same advice. Most of our bishops and other workers who have prayerfully considered the question from every side have come to the same conclusion and are giving the same advice. From a number of camps there comes the report that our brethren there manifest a commendable willingness to do anything the Church advises, the consciences of many brethren in the selective draft coinciding with the idea of refusing to accept pay.

6. Has the Church made any ruling against our brethren in camp accepting pay when it is offered them?

Not to our knowledge. But that they should not accept it is evident from the above reasons.

7. Many of the boys in camp can ill afford to lose the time they spend there. They are held there against their will. Refusing to wear the uniform, they must bear the expense of providing their own clothing. Is it not asking too much of them to request that they accept no pay?

To put it in that form, yes. But there are other things to be borne in mind. The position of our brethren in the draft is not of their choosing nor of the choosing of the Church. The government has acted, and we have submitted. The government has proposed something which we can not conscientionsly do. If it is the understanding of the government that this money is to be given to "conscientious objectors" as remuneration for their time while they are lying idle awaiting the government decision as to what shall be done with them, then it is perfectly right that they should take it. But if it is the idea of the government that this is remuneration for noncombatant service under the military establishment, they ought not to take it under any circumstances, for that would mean an acceptance of the idea that they are performing such service. It is not a question of convenience or hardship but a question of right or wrong; not a question of what our brethren in trial ought to do under existing circumstances.

8. Does not the Church, in advising our young brethren not to accept pay, make itself responsible to make good the financial losses sustained by not taking it?

No; not unless the Church should make an arbitrary ruling in the matter, and it would be scripturally right to accept this pay but for the ruling of the Church. If the acceptance of the pay would mean an acceptance of the idea that the one receiving it consents to military service it is not the privilege of nonresistant people to take it, even though the Church were silent in the matter. The Church advises against improper money-getting in various forms. It is not only the privilege but the duty of the Church to do so. The idea that the Church makes itself liable for all losses sustained in listening to this advice would soon result in a bankrupt and disrupted Church. We have taken a stand against our members working in munitions factories, dealing on the Board of Trade, and many other things which we believe is not the privilege of the Christian man to engage in. Does this mean that we are responsible to pay over all the money that might have been made along these disapproved lines if the Church would not have spoken? There is hardly an active worker of prominence in the Church who might not have made several times as much money in commercial pursuits as he is now making by giving his time to the work of the Lord and the Church. Is the Church obligated to make good the losses? No; the Church does not obligate itself to make good possible financial losses when it gives scriptural advice. If it did, Christ made a big mistake when He, who had not a penny to His name, gave the command which led the disciples to forsake all and follow Him.

9. Is the Church therefore without obligation, financially, to our young brethren in camp?

No. There is a principle in Christianity that decrees that when one member suffers all the other members suffer with it. "Bear ye one another's burdens, and so fulfill the law of Christ." We owe our brethren in camp our sympathy and our prayers, and such other forms of help as they are in need of and we are in position to give. Whatever may be the details of our support, in substance it should be this: Brethren, stand firm; in whatever way we can be of service to you we will gladly render it. We will see to it that you will suffer for want of nothing that we are able to supply. Our brethren in camp will need clothing. Some of them have financial obligations that need to be met. Others have dependents at home that need looking after. Others have financial interests that will suffer unless some one makes it his business to see after it. We owe it as a duty to our brethren detained in camp to see that all these things are seen after and obligations met. Whatever the details of support, the principle should not be neglected.

10. What can we as individual members outside the camp do to hasten the end of uncertainties in regard to these questions?

We can pray—but we can not pray as we ought until we open our eyes to the real seriousness of the situation before us and feel the burden which should rest upon every Christian heart. Then we'll pray, and not till then, as we ought.

We can give our young brethren the sympathy, advice, and support that they need, and ought to have. This has been fully covered in this and other articles. We simply mention it here because it belongs to the answer to this question. By all means, encourage them to stand firm.

We can act in conformity with our own advice. That is, if ye say, "Be firm, be consistent, don't compromise," let us show by consistent life how that is done. They are paying enormous prices for labor in munition factories and in building army cantonments. These high prices ought not to tempt the man who believes that war is wrong and un-Christian. One of the best ways to prove our sincerity in this matter is not to take advantage of war prices to increase our wealth. The practical thing to do is to take market prices for what we have to sell—and after having received the money, to use it in meeting necessary expenses and lay the rest aside for use in helping others bear their burdens and relieving the wants of the needy. It is inconceivable that any one in whose heart there throbs the love of God, especially a believer in non-resistance, should give his consent to grow rich at the expense of the blood of fellow men.

We can help along by proving ourselves conscientious along other lines besides nonresistance. To be inconsistent otherwise, though we may be ever so sincere in our opposition to war, leaves the impression that we are conscientious on this question only for effect. Let us be consistent all around, do all to the glory of God for conscience's sake, and our prayers and service will ascend to God as a sweet smelling savor, bringing the blessings of heaven as a benediction upon our lives and labors.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE HIGHER CRITICISM AND THE NEW THEOLOGY

By J. Horsch.

(Continued)

Is the Church a Christian Institution?

Every one knows that in all ages there have been those who have denied the truth of the Gospel. The radical New Theology differs from the old unbelief (as well as from modern Free Thought) not so much in its attitude to the Christian faith, as in its position on the question of the Church as such. The New New Theology agrees with the Freethinkers in denying the Fundamentals of the Christian faith and also in the opinion that Jesus of Nazareth never founded a church nor instituted any ordinances or sacraments. To quote Professor Case again: "The last meal which Jesus had eaten with his disciples now [after his death] came to be viewed as the deliberate establishment of a Christian rite which He had designed to be perpetuated in His memory. — These matters all belong to the history of the expanding movement subsequent to Jesus' death and Jesus cannot be regarded as the immediate founder of the church. The said author further asserts that Jesus is not the author of Christian doctrine, as held by the early Church. (p. 268). Although the New Theologians deny that Jesus founded the Christian Church, they desire nevertheless the maintenance of the church. On this point they differ with the Free Thinkers who are outspoken opponents of the church

The question is pertinent, If the church was not founded by Jesus and hence could not be considered essential to Christianity even if its message were acceptable; if its teachings are, on the contrary, quite erroneous and the essence of its message must be re-defined, as the Higher Critics assert, why are they then such great friends of the church and earnestly desire its continued existence? Agreeing with the Freethinkers, as they do in reducing Christianity to mere morality, why do they consider those whose attitude to the church is the same a that of the Freethinkers as having made "shipwreck of faith", as we shall see? The answer is clear. But for the Christian Church the representatives of the New Theology would not find, as they do now, hundreds of young men willing to sit at their feet to be instructed in the unbelief that comes under the guise of Christian Theology. Were it not for schools which were founded for the perpetuation of the Christian faith and in which the leading Critics hold the position of teachers, they would be far less successful in the dissemination of the modern religious liberalism They have succeeded in turning Christian institutions into hotbeds of unbelief.

Theological Schools of Unbelief.

When a few years ago Professsor G. B. Foster, of the University of Chicago, published a book, boldly denying all the fundamentals of Christianity, it was asserted that the other professors of the same institution did not agree with him and did not approve of his radical position. But any one who has read the publications of the University of Chicago must inevitably come to the conclusion that this institution stands for Fosterism. Of this there can be no possible doubt. And the same is true of the Union Theological Seminary of New York, of the theological department of Yale University, and other theological institutions which could be mentioned.

On the occasion of the publication of Professor Foster's principal work, a Chicago daily newspaper made the following editorial comment on the situation in the University of Chicago:

"We are struck, also, with the *hypocrisy* and *treachery* of these attacks on Christianity. This is a free country and a free age, and men can say what they choose about religion, but this is not what we arraign these divinity professors for. They are to be criticized on other grounds.

"Is there no place in which to assail Christianity but a divinity school? Is there no one to write infidel books except the professors of Christian theology? Is a theological seminary an appropriate place for a general massacre of Christian doctrine? Mr. Mangasarian delivers infidel lectures every Sunday in Orchestra Hall and no one is shocked, *but when professional defenders of Christianity jump on it and assassinate it, the public—even the agnostic public—cannot but despise them.* .

"If the expression of these infidel sentiments by Christian teachers makes a marked and saddening impression on mature minds, how must it affect the young people in attendance at the university? These young people are not contaminated by the teachers of Spiritualism, Theosophy and free thought who abound in Chicago, but when the very men whom they regard as pillars of the faith bend under them like a broken reed it is inevitable that they will leave the university *confirmed infidels* Even so. we are not championing either Christianity or infidelity, but only *condemning infidels masquerading as men of God and Christian teachers.*"

(To be continued)

JOHN 3:16

(From an exchange we copy the following outlines which we trust may be of interest to many readers.—Ed.)

Great Things Found in John 3:16

God—the Great Providence.
So loved—The Great Passion.
The world—The Great Populace.
That He gave—The Great Proof.
His only begotten Son—The Great Possession.
That whosoever—The Great Possibility.
Believeth on Him—The Great Provision.
Should not Perish—The Great Pardon.
But have Everlasting Life—The Great Promise.
And all for you.

—C. L. Everts.

A Great Text

The Herald of Gospel Liberty has arranged John 3: 16 thus:
"God"—the greatest lover—
"so loved"—the greatest degree—
"the world"—the greatest company—
"that he gave"—the greatest act—
"his only begotten Son"—the greatest gift—
"that whosoever"—the greatest opportunity—
"believeth"—the greatest attraction—
"should not perish"—the greatest promise—
"but"—the greatest difference—
"have"—the greatest certainty—
"everlasting life"—the greatest possession.

Many are interested in how they may get hold of the Holy Spirit; but too few are willing to comply with the conditions whereby the Holy Spirit may get hold of them.—I. S. M.

Preachers' Page

ECCL. 4:12

By J. F. Bressler.

For the Gospel Herald.

A threefold cord is not quickly broken. For tensile strength and ease of handling the three stranded rope is unexcelled and almost universally used. This trinity of strands reminds us as well as the wise man of the divine Trinities—Father, Son, and Spirit; spirit, water, and blood, etc.

But as there is a heavenly Trinity working harmoniously in solving the problems of eternity so there must needs be an earthly trinity solving the problems of the Church and world evangelization. They are the Spirit, the pastor, and the congregation. These united make a strong life line in rescuing lost souls sinking in the ocean of sin.

But the strands must be united—"bound in the bundle of life with the Lord." The Master has made no plans to save the world alone. He asks help. The preacher comes to His aid, but the cord has only two strands and lacks full strength. The congregation forms the third strand and united the cords are irresistible.

Ministers, work with your congregation; members, uphold your pastors; and pastors and people, do not be satisfied short of constant full union with your Lord. One broken strand weakens the whole cord and if preacher or congregation fail in doing their part (the Lord always does His) or oppose each other, the church soon ceases to be a life-saving power and is in grave danger of being destroyed on the rocks.

Another truth—the several strands get used to each other and do better work after having been used awhile. A minister's most effective work in any congregation is not in the first years of faithful shepherding. Don't be always moving from one field of labor to another. Stick to the flock of which the Holy Spirit has made you the overseer, feed and nourish them in the Word and sound doctrine; and don't look for another flock to shepherd until you have done your full duty to your present charge. Have you lost your grip on the congregation? Regain it. There has been a serious lack on your part and to move to another field of labor will not remedy it. You will also lose out there as soon as you are known. Don't move. Find the lack on your part and correct it, even if it requires humiliating to the dust. Don't break the cord that unites you and your congregation. Stay together and work as one with the Lord and the threefold cord will stand the strain of any labor or trial that may be placed upon it. I Cor. 15:58.

Richfield, Pa.

"SPEAKING THE TRUTH IN LOVE"

By Ed. Miller.

For the Gospel Herald.

The minister of the Gospel needs to exercise much love in speaking the truth. Especially is this true when the truth rebukes some one in the congregation. It requires a stronger love to oppose others, and do it in the proper way than to speak only pleasant things. The minister who fails to speak the truth because it rebukes some one, fails not only to perform his duty but also shows a lack of that true love that will "do good to all men." A message that is given in love will bring far better results than a harsh rebuke. Love will show itself in your countenance and in the tone of your speech, and it is here where the individuals of the congregation are able to read between the lines and unmistakably understand your motive. If you would win the hearts of others, do not fail to love them.

Elk Lick, Pa.

THINGS THAT HAVE HELPED ME MOST IN MY MINISTERIAL EXPERIENCE

Many are the things that have helped me in my ministerial work. The following are some of the factors that have helped me most:

1. The strong conviction which I had in my youthful years, that some time I would be called and ordained to the Gospel ministry.
2. Being chosen for ordination by the unanimous voice of the congregation, and thus was assured of the confidence of the brotherhood.
3. The prayers offered in my behalf, and the attention and interest manifested on the part of the congregation.
4. The encouragement of the members of our own family all coming into the Church, and standing by us in the Lord's work.
5. Having committed to memory many passages of Scripture in my boyhood days.
6. Having had a number of years' experience in active work in the Sunday school.
7. The realization of our feeble efforts and unworthy service being blessed of the Lord to the extension of His cause.
8. Knowing that the Lord hath said, "My Word . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."
9. The assuring promise given by my Lord, when He said through His servant Paul, "I will never leave thee nor forsake thee."

J. S. S.

There are some things which are helpful, but others are more helpful. I have found regular hours, regard for the laws of health, and careful study very helpful, but all of these without the Holy Spirit would avail nothing.

Reading good books, hearing good lectures and sermons, having good associates all tend toward refinement but they can never take the place of proper meditation.

Public applause or editorial comment may be encouraging but they sink into insignificance when compared with a clasp of the hand and a hearty "God bless you."

A flow of oratory, an earnest argument, or becoming gestures may hold an audience spell bound for hours but "a little talk with Jesus" is more effective than either.

All these things are good in their place, and if rightly used may be made effective for good, but from the above it is very clear that prayer, godly encouragement, and careful meditation in the direction of the Holy Spirit are some of the things which have been most helpful.

Two of the above being clearly my own part, one being God's, who never fails to accomplish His part if man puts himself into the proper attitude, and the fourth being largely the result of the other three, it is quite evident that if I do not have these four helpful means it is largely my own fault.

J. S. H.

There are four things which have been especially helpful to me in my ministerial experiences: (1) being brought to a consciousness of an utter inability to preach of myself, (2) entire consecration to and dependence upon God, (3) baptism of the Holy Ghost, (4) faith in God's promises through the Holy Spirit.

1. When I was ordained to the ministry I was anxious that I might become an able minister and set to prepare myself to that end. I selected my text, got the connections, and then went to deliver my message. But when the time had about arrived for me to try to give out my message, all of a sudden it was all gone and I had nothing left. This helped me to see my utter helplessness, my utter inability to do or even think anything as of myself. Jno. 15:5; I Cor. 3:5.
2. This helped me to the second thing, that of putting myself entirely in God's hands and depend upon Him to direct me in my preaching.
3. These helped me greatly, but I

still did not have a full understanding of the plan of salvation, neither the full liberty in my preaching, until I was brought into the third thing that helped me: the baptism of the Holy Ghost. Then, oh how the Scriptures opened up to me, so that I needed not any more be a minister of the New Testament according to the letter but according to the Spirit, even with the Holy Ghost sent down from above.

4. Then by faith laying hold of God to the end that He would fulfill His promises through the Holy Spirit I was equipped and greatly helped in the ministry.

The above are some of the things that have helped me in my ministerial experiences. The first two helped me much, but the last two helped me more. A. S.

It is rather difficult to name all the things that are or have been most helpful in one's calling in life, as life is made up of so many little things that it is possible to overlook the most important and pass them by as unimportant. However we may probably mention a few things that have been helpful in the hopes of encouraging others along life's rugged pathway.

First of all we can say a dear loving mother and a godly father, in our childhood days, by their wise counsel and example, directed our minds into channels that created even in a very early period in life, a love for the blessed **Word of Truth.** Thy Word have I found. I hid same in mine heart.

While many of same age were reading things worse than useless, my "delight was in the law of the Lord."

At an early age we cast our lot with the Church of Jesus Christ, and a number of years of active work in the Sunday school proves now to be a very great help in this high calling—the ministry of the Word. Oh how thankful I feel today for the privilege of having those experiences in the days of my youth. Let all the young people avail themselves of the means of grace in developing their talents for future usefulness.

House to house visits, getting into personal touch with as many families as possible, has been a source of great help. This I consider **absolutely indispensable** to one's greatest success as a minister.

Visiting other congregations gives one a broader vision, and helps us to see the needs of the field. It creates a friendship and strengthens the bonds of Christian fellowship, gives one great inspiration to press on. I would advise the young minister to go with some older ones into other districts and launch out into the great ocean of God's love.

Visiting the sick and afflicted has its effects upon us. It has a tendency to make one more sympathetic, and more like Jesus, full of compassion. It mellows our hard hearts when we stand by the suffering and sorrowing ones of the fold. It awakens tender cords of love and affection, all of which have proven to be very helpful.

One of the greatest helps, from the human side, the writer has found is to get into personal touch with men of experience, who are sound in faith and whose judgments are balanced. "Ye younger submit yourselves to the older," is very important and timely counsel in these days.

Last and most important is to be **often alone with God,** especially before entering the pulpit to perform such a solemn duty as delivering a message unto a dying people. All our study, all our preparation, all our former experiences, valuable as they all are in their place, are not sufficient unless there is also the coal of fire from the altar of the Lord. Oh, neglect not this very important privilege—**to be alone with God.** J. W. W.

HE IS RISEN

Tell it, all ye hosts of light,
Christ has risen!
Seraph choirs, attest His might—
Christ has risen!
Send aloft a joyful cry,
Bid the echoes make reply,
Tell it, holy ones on high,
Christ has risen!

Tell, it star that told His birth,
Christ has risen!
Tell it to the waiting earth,
Christ has risen!
Tell it morning sun that shone
On a grave whose power was gone,
Speed the glorious message on,
Christ has risen!

Tell it, winds that He commands,
Christ has risen!
Tell it, creatures of His hands,
Christ has risen!
Tell it, oceans as you roll,
Tell to earth's remotest soul,
Christ, who can the seas control—
Christ has risen!

Tell beneath the Western star,
Christ has risen!
Tell in Orient lands afar,
Christ has risen!
Where the North lies wraped in snow,
Where the tropic breezes blow,
Tell it, all ye hosts below,
Christ has risen!

Tell it, children of His love,
Christ has risen!
He is risen and lives above,
Christ has risen!
Humbly bend to His dear will,
And His gracious Word fulfill,
Jesus lived, is living still,
Christ has risen!

In the heart where self has reigned,
Christ has risen!
In the life which sin has stained,
Christ has risen!
He will make His throne within,
He will cleanse thy life from sin,
Bid Him now His reign begin,
Christ has risen!

Crown the Victor, watching angels,
Who have longed His reign to see;
Worthy is the King that ruleth
In eternal majesty.
Crown the Victor, saints and martyrs,
He hath Satan's power o'er thrown!
Worthy is the King forever!
Worthy is the Christ alone!

—Selected.

SANITARIUM NEWS

For the Gospel Herald.

Sister Stella Erb was called to the home of her parents to keep house for her father. Her mother was called to Virginia on account of the serious illness of her brother, Bro. Geo. R. Brunk.

Five patients have been admitted to the Sanitarium this week. Our number had dropped down to twelve. Some are compelled to ask for charity. If you were sick and had no friends or money what would you want others to do for you? Remember the golden rule.

Bro. Winey with his helpers is busy getting in the crops. Labor is very scarce, retarding harvest to some extent. Today they will begin thrashing 39 acres of cucumbers. One of our eastern brethren said he has heard it jokingly said that people will thrash pumpkins but here they almost actually do it.

Weather continues still to be bright and pleasant but some colder. Winter is stealing upon us.

We solicit your continued support.
Allen H. Erb.

ORPHANS' HOME LETTER

For the Gospel Herald.

The Champaign Co. Sewing Circle met at the Home one day last week and helped mend and patch the children's clothes and also left a donation of $17.00. Thanks.

Bro. John Blosser held communion services at Bethel last Sunday and in the afternoon a number of brethren and sisters came to the Home where a short service was held for Bro. Metzler who also partook of the sacred emblems of the broken body and shed blood of Jesus. We can still see some improvement in Bro. Metzler except his power of speech is about as it has been for several weeks.

Through the kindness of Sister Anna Hartzler some 40 of the boys and girls, including several workers, enjoyed an auto truck ride last Saturday.

Bro. I. W. Royer of Orrville, O., was a visitor at the Home this evening, Oct. 27. F. I. Smucker.

"God so loved the world." If you want to take a little word for study that you will never get thru with, take the little word "so." There is a world of meaning in it.—A. G.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

AN EVENING MEDITATION

In the quiet of the evening,
Ere the twilight shadows fall,
Then God's glory floods the heavens,
All our senses to enthrall.

As we gaze upon the splendor
Thus so lavishly outpoured,
Shades of crimson, gold and violet,
Calling to us to adore.

Why such beauty to us mortals
Should a great God thus bring near?
He has set His love upon us,
Saying thus,—if we but hear—

"I am He who dwells above you,
Longing thus with men to share
All the wealth of love and beauty
Of my heavenly treasures rare."

So He woos us through the splendor
Of the sunset's dying hour;
And He still is gently wooing
As the twilight shadows lower.

Quietly He waits upon us,
For our love, so long delayed,
Love whose glory would transform us,
Fill with splendor all our days.

So we worship in the twilight,
As the heavenly splendor fades;
And we pledge anew our service
To the Keeper of our days.

—Bertha G. Dutcher, in Gospel Messenger.

THE CHRISTIAN FAMILY

By Oliver H. Zook.

For the Gospel Herald.

IX. Sympathy Vs. Humoring

Some one has said, "The world is dying for a little bit of love."

Judging from present conditions in the world, when people are maddened with greed, covetousness, selfishness, etc., I suppose the above statement is pretty nearly correct. And this condition is not only a world problem. The children of God are after all world-born, and if one is not extremely careful, he is easily overtaken with this spirit of the age and the first thing he knows, the conditions of the world become the conditions of his home.

There are a number of things which we need to exercise toward each other besides love. One of them is sympathy. In reality one must love or he cannot sympathize. Parents, for the most part at least, love their children. But many parents fail in this one particular: their love for their own children is so blind tha they mistake duty for sympathy.

Children need training. They make mistakes. They learn to be truthful and honest by the training they get in the home.

Children get the habit of crying for the things they want because they have learned that if they cry long enough or loud enough they win, even when the fond parent has said several times they could not have it. Then again, some parents have formed the habit of humoring their children when the rod administered with love would bring much better results.

There is a difference between sympathy and humoring. Sympathy is deep-rooted. Its very foundation is love. In reality it is a "fellow-feeling." It is the quality of being affected by the pain or suffering of another. When the Word says, "weep with them that weep," it is only another way of saying, sympathize with one another. Sympathy is simply being deeply touched by another's pain.

But with humoring it is different. Its very purpose is different. It can be administered without a particle of love. There is not necessarily any feeling connected with it. In most cases it is a mere bluff.

Children are sometimes humored when they ought to be shown the folly of always crying for every little thing that happens. They should be taught to think for themselves, to respect the feelings of others, to give up their own will for the will of others. They need to be shown the beauty of an unselfish spirit and be taught the Christian graces of love and respect.

Should they never be humored? It might not always be wrong, but if the parent has the highest welfare of the child at heart, surely nothing that might be detrimental to the child's future good would be resorted to. It is the parents' duty to **train up the child.** No parent has a right to do anything that might make it harder for the child to fill his place in the world for the glory of God. No parent should want to. No Christian parent will.

Therefore time should be taken to teach the child whenever opportunity presents itself the true spirit of suffering wrong rather than inflicting it upon others. When the child suffers for any cause, it should arouse our sympathy, and our sympathy should be manifested in our actions. But remember it is wrong to pet and coax and baby the child by saying a lot of nice things about it and a lot of ugly things about some one else. It is wrong to speak reproachfully about any one, no difference if what we say is true. The child needs to be taught that "two wrongs will not make one right." It should be taught that it is far better to **suffer** wrong than **do** wrong.

Sympathy is always right, because it harmonizes with the Word of God. Humoring may be right at times but there is great danger of leaving a wrong impression on the tender mind of the child and your original purpose be frustrated. Better keep on the safe side with your child's training and teach self-reliance, love, forbearance, and kindred virtues. This is safe and you will have no cause to regret it.

Next week, "Helping Mother."

Belleville, Pa.

MY GREATEST OPPORTUNITY

By J. M. H.

For the Gospel Herald.

Since I am a father and have children in my care, it seems to me the greatest opportunity of my life is to bring them up in the nurture and admonition of the Lord; to teach them that God is love; and to show them by precept and example that to obey is better than sacrifice, so that they may become men and women for His service.

Think for a moment upon the words in Deut. 6:6-9: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates."

Now read the lives of such men as Moses and Samuel and Daniel and David and see if their lives were possibly shaped by this teaching. Verily they were, and if every Christian father and mother would do the same today what would be the effect upon the Christian Church. It is really alarming how little Bible teaching is being done in the homes of Christian parents today. May we as parents be aroused to this our greatest opportunity and do what we can so that our children may be real men and women in living out the Christ life.

Belleville, Pa.

Sometimes we are more concerned about going to dinner on Sunday than we are about following up an impressive work done during the hour of worship.—J. W. H.

One of the lessons from the present world war is that it teaches us, as never before, the necessity of complete separation from the world.—J. R. S.

Sunday School

For the Gospel Herald

Lesson for Nov. 11, 1917—Neh. 1:1-11

NEHEMIAH'S PRAYER

Golden Text.—Whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight.—I Jno. 3:22.

Lesson Story.—Nehemiah was the king's cupbearer. One day when he was in Shushan the palace Hanani and other men of Judah came to where he was and he inquired about the Jews in captivity and in Jerusalem. The news they brought from Jerusalem were anything but encouraging. The Jews there were in great distress. The walls were broken down and the gates burned. Nehemiah took this message to heart and from that time on the burden of his heart was the welfare of Jerusalem. He sought the Lord in prayer, confessed the sins of himself and his people, and plead for the prosperity of Jerusalem. He reminded God of His promises, and plead for mercy. His plea was for those who desired to fear the name of Jehovah. It was a touching appeal, and the faithfulness and sincerity of his prayer reveal the secret of the success of his undertaking. Henceforth we hear of Nehemiah only in connection with the people of God.

Lessons for Us.—1. The way to get people interested in any cause is to tell them about it. Nehemiah got intensely interested in the welfare of Jerusalem because his brethren told him of actual conditions there. From that time on his life was wrapped up in the welfare of his people. Had he never heard of the great need of help there he might never have interested himself in the welfare of the people of Jerusalem to a sufficient extent to go there and see for himself. If you would have people interested in the matter of bringing the Gospel to the whole world, tell them of the condition of a lost and sinful world. The more you know about a people the more you are interested in them.

2. No sacrifice should be too great for any one to make in behalf of souls in need. Though Nehemiah was the king's cupbearer, was surrounded by ease and honor, he hesitated not to give up his place when once he realized that his people needed him in a place where the work was hard and the trials hard to endure. No position in life should be considered so inviting that we are not willing and ready to give it up when duty calls us elsewhere.

3. Our brethren in need is a call sufficient to enlist our sympathy and aid. Nehemiah had only to learn that his people were suffering when he was ready to go to their relief. We need only know that a lost world is dying without Christ in order to dedicate our life to the cause of salvation. Present the need, and the worker for the Lord is ready to do his part in supplying it.

4. The way to success leads by way of the Throne. No sooner was Nehemiah impressed that his people needed help than he sought the Lord in sincere and fervent prayer. There he stayed until he got the answer. If more people would flee to the Throne every time they were burdened for the success of any cause, more great things would be accomplished in the Master's cause.

5. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Hear the prayer of Nehemiah: "Both I and my Father's house have sinned. We have dealt very corruptly," etc. There was no disposition to offer up an appeal for the sins of other people while ignoring his own. The way to get rid of our own sins is to repent of them. To repent of them means to confess them. Nehemiah set us a worthy example. Unconfessed sin means an unforgiven soul.

6. Before offering ourselves for any cause we should not forget to offer ourselves to God first. Nehemiah became fit to perform the work to which he had dedicated his life by confessing the sins of himself and his people. Many a man has attempted to dedicate himself to the service of the Lord without getting rid of the sins wherewith he was afflicted. God uses only pure vessels as vessels of honor. The greatest monstrosity in the Christian religion is an unsanctified sanctification.

7. We should always approach God with great confidence. He has promised to hear and answer the prayer of faith, and we should never hesitate in our petitions or doubt the sincerity of His promises. The outlook at Jerusalem was anything but encouraging, yet this did not keep Nehemiah from approaching God in faith. Though the outlook for us and the cause to which we have dedicated our lives may seem ever so dark, let us not fail to approach God in faith. He has manifeted His power on so many occasions that we may know that we need not hesitate to trust Him for anything that we may undertake in the name of the Lord and in accordance with His Word. "We know that if we pray according to his word he heareth us." Look up, move forward with hope, and God will reward you with success.—K.

When you have all the good, and good, and good that man can accumulate, you have nothing but that which is good-for-nothing.—Allan Good.

Our Young People

BOYS AND GIRLS OF INDIA.—Mark 10:13-16

Topic for November 11

(Outlined by Mrs. Mary Burkhard.)

MOTTO

To worship God in spirit and in truth.

THE STUDY HOUR

The Scripture Text above shows how God cares for and claims the children of all nations as His own. Our study will be about the Hindu boys and girls of India rather than any other. The life of Christian boys and girls, or Mohammedan boys and girls, or low caste and chamar boys and girls would all be different. Hindu boys and girls have parents who follow the Hindu religion. Our study will include letters from a Hindu lad in Calcutta named Gholab, to a lady in England who had visited in India. The boy had evidently attended English school for he writes in broken English. I am sure you will be interested in his singular expressions. You can imagine how the missionaries talk when they learn the Hindi or other Indian language, but do not think the Indian boys and girls laugh at the missionary's mistakes—no, they are far too polite for that. I suppose they do laugh and talk about it when the missionaries do not hear it for I am sure it must be very funny sometimes.

EXTRACTS FROM LETTERS

I. "Dear Mrs. Miln. The book has come thru the postal service and I make you my profound salaam (bow and thanks.) The pictures give much pleasure.

"You do remember me that I have two sisters. Now I have one more. She is one week today old. My father bid me I say to you all about it, for he recalls always how you interest you alway in the customs of our country. And he laugh and he say that I must repeat to you that he not give it the curse that it be not a boy, and he say you do you not think, madam, he is a very good Hindu man that he be not angry that he have three girls?"

II. Naming the baby. "Our little one is not yet named. My grandmother is angry that my father would give her a name that is beautiful from one of our poets. She wish that the name be that of one of our goddesses; as is our people's custom, for it brings luck to speak the name of a deity, and, if the child have the name of a god, the parents and friends must often speak its name, and so get much blessing."

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Why do the Hindus Name Their Children after Gods?
2. Name a Goddess and Describe Her Worship.
3. Custom of Purdah.

For Young People.—

1. Compare what Hindu Boys and Girls Do and what We should Do In—
   (a) Honoring and Obeying Parents.—Matt. 15:4; Col. 3:20.
   (b) Eating and Drinking to the Glory of God.—I Cor. 10:31.
   (c) Offering of Sacrifices.—Rom. 12:1; Heb. 13:15.
2. Their Failure.—Psa. 14:1-3; 53:1-3.
3. Our Great God.—Jno. 3:16.

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M. C. Cressman, Berlin, Ont
I. R. Shank, Purvis, Mo

OUR MOTTO

The whole Gospel as our rule in faith and life

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church

THURSDAY, NOVEMBER 1, 1917

Field Notes

On Sunday, Oct. 21, Bro. Enos F. Hartzler of Marshallville, O., preached a very impressive sermon at the Bethel Church, Medina Co., Ohio.—N.

We enjoyed a brief visit at the Publishing House from Bro. J. E. Hartzler of Goshen, Ind., one day last week. He was on his way home from Lancaster Co., Pa., and expected to spend a day at Sugar Creek, Ohio.

Change of Address.—Bro. Peter Zehr, from Albany, Oreg., to Woodriver, Nebr. Those desiring to write him will please note the change.

Communion services have been announced for the East Chestnut Street Mennonite Church, Lancaster, Pa., Nov. 4. All requested to be present.—L. S. K.

The Bible meeting at Blooming Glen, Pa., opened last Saturday afternoon with good attendance and good interest. Brethren S. G. Shetler and Daniel Kauffman are the instructors. —R.

Arrangements have been made for a series of meetings at East Petersburg Mennonite Church, beginning Oct. 28, with Bro. John W. Weaver in charge of the meetings.

Bro. John J. Johns of Hydro, Okla., preached at the Forks Church on Oct. 14. He and his wife were called there to attend the funeral of his sister. They left the following Wednesday for Iowa.—M.

Our supply of copies of the Gospel Herald of the issues of Oct. 14 and Oct. 11, 1917, is entirely exhausted. Our readers will kindly take notice that extra copies of these numbers can no longer be furnished.

Two series of meetings in Lancaster Co., Pa., are arranged for to begin Dec. 9. One is to be held at Risser's Church conducted by Bro. Noah Bowman of Bowmansville, Pa., and the other at Mt. Joy Church in charge of Bro. W. F. Charlton of Newville, Pa.

Mission Board Meeting.—We are in possession of a program of the annual meeting of the Mission Board of the Southwestern Pennsylvania Conference District to be held Nov. 9. Besides the transaction of regular business there is to be a discussion of a number of live and important topics, in which the public is interested. A general invitation is extended to all.

Bible Conferences.—Bro. J. E. Zimmerman, Wood River, Nebr., sends us the following dates of Bible conferences to be held in the several churches in Nebraska and Colorado:

Oneil, Nebr., Nov. 20-22.
Beemer, Nebr., Nov. 23-25.
Wood River, Nebr., No. 27, 28.
Chappell, Nebr., Nov. 30-Dec. 3.
Thurman, Colo., Dec. 5-7.
Roseland, Nebr., Dec. 10-12.
Schickley, Nebr., Dec. 13-15.
Beaver Crossing, Nebr., Dec. 17-19.
Milford, Nebr., Dec. 20-22.

Instructors: Jacob Gerig, Smithville, Ohio; Jacob A. Heatwole, La Junta, Colo.

Bro. S. G. Shetler closed a series of meetings at Sterling, Ill., on Sunday evening, Oct. 14, with two public confessions as one of the visible results. A communion service was held there on Sunday with the bishops, John Nice and S. G. Shetler in charge of the service.

Upon request any of our periodicals will be sent to camps in which our brethren are detained. Where there are a number of brethren in the same barracks it will be more convenient to have the papers sent to one person and have him distribute to the others. Where brethren are in different companies they may have the papers sent to them direct. A fund has been started for the purpose of defraying the expense of providing this literature.

Ordinations.—A number of ministers were ordained recently in the Franconia Conference District:

On Tuesday, Oct. 23, an ordination service was held at the Towamencin Church, at which time Bro. Warren Moyer was ordained.

On Thursday, Oct. 25, an ordination service was held at Bally Church, at which time Bro. John Krebel was ordained.

Another ordination service is announced for Thursday, Nov. 1, at the Plain Church, when a deacon is to be ordained.

May God's choicest blessings rest upon these brethren who are called to added responsibilities in the Church.

Correspondence

Perkasie, Pa.

A very interesting program has been arranged for a Bible instruction meeting to be held at Blooming Glen Mennonite Church on Oct. 27-31 inclusive. Bro. Daniel Kauffman and Bro. S. G. Shetler are the instructors. Pray for the work in this part of God's vineyard. We are having very interesting young people's meetings at Perkasie every four weeks, which is a great encouragement to our young people. We were also very much surprised to see Bro. Aaron Loucks in Perkasie one Sunday evening very unexpectedly where he preached an interesting sermon. Cor.

Baden, Ont.

Dear Herald Readers, Greeting in Jesus' Name:—We can again rejoice after a good spiritual feast. On Sunday, Oct. 7, Bro. A. H. Shantz preached to us. His text was Psa. 16:6. We were again reminded how thankful we should be, especially for the gift of salvation. Surely we can say the lines are fallen unto us in pleasant places. Now, since the disciples brought the

Gospel not eastward but westward, what are we really doing for the heathen? Let us take into consideration each day the condition of the heathen, always keeping in mind, Am I doing my duty towards them? Something has to be done soon or else they will say, salvation is not what we want. Pray for more earnest workers.

A Sister.

Scottdale, Pa.

Preparatory services were held at this place Saturday evening, Oct. 27. Communion services the following day. The preparatory sermon was preached by Bro. J. A. Ressler and the communion sermon by Bro. J. A. Brilhart, assisted by Bro. Aaron Loucks.

Bro. Daniel Kauffman is laboring with the Blooming Glen congregation in Bible conference work.

Bro. J. A. Ressler filled appointments at Masontown, Gates, and Huston school house Sunday, Oct. 28, since Bro. E. D. Hess is holding a series of meetings at the Oak Grove Church, near Grantsville, Md.

Bro. H. F. Reiser filled an appointment at the Hoffman Lutheran Church near Smithton, Pa., Oct. 28. Regular services are being held at that place every two weeks.

Bro. F. W. Bender and son Walter and Bro. Earl Yoder of Springs, Pa., worshiped with the congregation at this place Sunday.

Sister Elva Stoltzfus and son of Gap, Pa., are guests of Bro. and Sister J. A. Ressler.

We are looking forward to a spiritual feast of good things in the all-day meeting of the Southwestern Pennsylvania District Mission Board, which is to be held at this place Friday, Nov. 9.

Cor.

Tofield, Alta.

Dear Herald Readers, Greetings in Jesus' Name:—On Sept. 30 our fourth quarterly meeting was held, with good attendance. On Sunday, Oct. 7, communion services were held. Nearly all the members partook of the sacred emblems. Health is fair in general.

Farmers are busy threshing. May we never forget to give God the praise for all our blessings. We beg an interest in the prayers of all Herald readers.

A sister.

Oct. 11, 1917.

Mazeppa, Alta.

(Mount View congregation)

Dear Herald Readers, Greeting in Jesus' Name:—Just a few lines from this place might be of interest to some. First, we have many reasons to thank a kind Father for His blessings to us.

On Sept. 23 we had our communion services. Bro. N. B. Stauffer preached from I Cor. 10:21. About all members were present and partook of the sacred emblems. This was encouraging. In the evening of the same day we had William Shantz with us who was on his way to China again, gave us an interesting talk of the work being done there, also of the needs of that field. May the Lord bless their labors as they return to their field of labor, that many more be brought to Christ. We are glad to have returned missionaries stop off here, as we do not enjoy these privileges very often. It reminds us of our duties towards the needs of those heathen countries. We also are glad to have with us, sometimes, Bro. Addison Erb and wife of Waterloo, now in Calgary.

Oct. 10 we organized our first sewing circle, 17 in number. Sister Malinda Stauffer was chosen president. We hope many will be blessed by this work, and that we may help those who are in need, both soul and body.

Weather is nice and mild. People are busy getting their threshing done. We are blessed with a good harvest again. May we put forth as much effort in gathering in the spiritual harvest, for the lost souls around us.

Pray for the work at this place.

Oct. 12, 1917. E. Wideman.

Metamora, Ill.

Bro. J. N. Kaufman and family, who have been visiting with us and waiting for their passport and getting ready to sail for India, left by way of Chicago, spending a few days at Chicago Missions, leaving for Portland, Oreg., expecting to meet Bro. M. C. Lapp and family and then leave for Vancouver, expecting to leave Vancouver, Oct. 15. We were sorry to have them leave us. Bro. Kaufman was busy while with us, preaching and soliciting for a new mission station in India, receiving nearly the amount needed for a new building. We had a missionary meeting, Sunday evening, Sept. 30, with Bro. and Sister Kaufman present. Had a good meeting. We believe their stay with us created a deeper interest for the lost of India. May the Lord richly bless and keep them on their long journey. They expect to arrive in India about Christmas. We realize they need the prayers of the Church, especially at this time.

We were also favored by a visit from Jonathan K. Kurtz, preaching at Harmony Church, Monday evening, Oct. 8, from Luke 8:44. We were glad for the visit. We also had a business meeting at Metamora Church, Oct. 11, and at Harmony Church Oct. 11, and at Harmony Church Oct. 15. May we be deeply interested in lost souls.

S. E. Smith.

Oct. 15, 1917.

Nappanee, Ind.

Dear Herald Readers, Greeting:—On Sept. 30 Bro. Clayton F. Derstine came into our midst to hold revival meeting. The meetings continued for two weeks, closing Oct. 14. The visible results of these meetings were nineteen public confessions. Four of these were married men, one was a grandfather 66 years old, and one was the mother of quite a number of children, one of her sons being among the converts. The rest were young people. Our prayer is that they may be faithful. There were still others that were under conviction. May we pray that they may not find rest until they find rest in Jesus.

While here Bro. Derstine gave six lectures on Revelation, which were very instructive. He also held special meetings for men, mothers, and for young men and young women. The meetings were well attended, the church not holding all that came. The Word was preached with power. He was not afraid to declare the whole Gospel, and many were drawn close to God. May the Lord bless him wherever he goes. In His name,

Oct. 16, 1917. S. J. Smucker.

Denbigh, Va.

Dear Herald Readers:—A rather unusual service, and one that we trust will be productive of much good to the cause of Christ, was held at this place on Saturday, Oct. 20, when Bro. S. H. Brunk was ordained to the ministry to serve the little congregation at Wolf Trap, which has for a number of years been without a resident minister, and when eleven precious young souls were received into the Church by water baptism. We hope and pray that our young brother may become a "good minister of Jesus Christ," and that his labors in that field will bear much fruit. Likewise do we pray that every one of these young disciples may hold out faithful to the end and bless the world with their labors.

Bro. A. P. Heatwole of Augusta Co., this state, officiated at this service and also at our communion services the day following, Sunday the 21st. In the afternoon of the same day Bro. and Sister Heatwole left for Fentress where Bro. H. was scheduled to hold baptismal and communion services in the evening for the church at that place. Doubtless by the time Bro. Heatwole was through with all these important services he felt the blessing and satisfaction of a busy day in the Master's service.

Because Bro. Geo. R. Brunk was unable to attend these services the communion was served in his home in the morning during the Sunday school hour. We trust that all who are intested in the cause of Christ will continue to lift their hearts to the Throne in behalf of his recovery.

Oct. 22, 1917. Johanan.

If I miss a blessing I'll miss it forever.—J. W. H.

Miscellaneous

"MY GRACE IS SUFFICIENT FOR THEE"

By Lizzie B. Hess.

For the Gospel Herald.

When on the journey of life,
And many your trials be;
Remember the Savior has promised,
"My grace is sufficient for thee."

No night is so dark and dreary
That you cannot to Him flee;
To the Savior who has promised,
"My grace is sufficient for thee."

If at times you become discouraged
Like Elijah under the tree,
Then think of the Savior's promise,
"My grace is sufficient for thee."

When the way is dark before you,
And the path you can not see;
Have faith in His beautiful promise,
"My grace is sufficient for thee."

And if for His cause you will suffer
In this world of mirth and glee;
Then too, the Savior has promised,
"My grace is sufficient for thee."

Then let us rely on His promise
That's given to you and to me;
If we but love and obey Him,
His grace will sufficient be.

And let us walk, dear brethren,
In a way that the world may see,
That there's strength in the promise,
"My grace is sufficient for thee."

When we reach the "City Celestial,"
And from trouble and pain are free,
Thanks be for the beautiful promise,
"My grace is sufficient for thee."

THE SIMPLICITY OF CHRIST AND THE GOSPEL

By Clayton F. Derstine.

For the Gospel Herald.

But I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be CORRUPTED from the **simplicity** that is in Christ.—II Cor. 11:3.

This possible corruption of the simplicity of the Gospel is a grave present day danger, much loss has already been caused by it, and Paul's admonition is timely.

Butler's Bible work is source of the following statements:

"The Greeks seek after wisdom. Full of System and of Science, of the all-sufficiency of reason, the dignity of human nature, they must needs regard with contempt an unsystematic and unscientific religion, promulgated in an unpolished and unlettered corner of the world, by the son of a carpenter, who never studied at Athens or Rome; preached afterward by illiterate fishermen and mechanics, and received with eagerness by the same calibre of a populace. Yet what to the Greeks was foolishness, Paul preached as the only way of salvation."

"That which remained concealed from philosophers and sages, in the most brilliant periods of the human intellect, twelve poor fishermen, from the lakes of Judea, quitted their nets to announce to the world. They silenced the wisdom of sages, emptied the school of philosophers, closed the gates of every temple, extinguished the fire of every other altar. They exhibited to the world their **Crucified Master,** and the world recognized in Him that which their cravings had sought for 3,000 years in vain."

There is danger today of so much polish that it takes the vitality and power out of the Gospel. There is a possibility by man's wisdom and philosophy to cover up **God's salvation.** One of the outstanding factors in the Word is the simplicity of Jesus Christ and His Gospel.

As a Church we have not as yet suffered seriously through this menace that is threatening the Christian Church, but our admonition is to speak out of season. We are not immune, however, and show effects already of being tainted by this corruption.

The following account gives the experience of one church in Boston that has come back again to the simplicity of Christ. Many never recover and our empty churches in this country can largely be traced to this cause.

"There is an old church in Boston with a varied history, which has just passed through a wonderful spiritual experience. This church has been reborn of late. It has cast out strange doctrines, intellectual fads, speculative cults and man-made creeds, and has gone back to Christ and Calvary.

"On its calendar for this year there is this explanation of its regeneration. If you ask us what our authority is, we reply, 'Jesus.' If you ask what is our creed, the answer is 'Jesus.' If you ask what is our hope for this world and the next, our confident assurance is 'Jesus.'

"These tell the story. And the congregation, which has greatly multiplied, heartily agrees with the assertions in the calendar. There is no non-attendance problem in this quaint old church. Its members are devout, simple, sincere, right-living, practical Christians. They follow Jesus, and they forget not the assembling in God's house."

Let us briefly notice with what simplicity the Lord deals with humanity's varied needs. How true the words of Jesus when He looked to heaven and thanked His Father that these things "were hid from the wise and prudent and revealed unto babes."

Man has **LOST** himself, and Jesus Christ is revealed as the **SEEKER** and **SAVIOR** of that which was lost.

Man is in **DARKNESS,** and how hope beams in the sinner's pathway when Jesus speaks, "I am the **LIGHT** of the world."

Man is a **SLAVE** of slaves, his needs are a Liberator, hark, "If the Son make you **FREE,** you shall be free indeed."

Man is **GUILTY,** and he knows it, what a message to cheer, "our God will abundantly **PARDON."** Sweet Word of Pardon.

Man is a **SHEEP** gone astray and liable to go again, and His voice they can hear, "my sheep hear my voice."

Man has no **PEACE,** how true, we all experienced that, "no peace to the wicked," but what unfathomable peace, when we know the chastisement of our peace was laid upon **HIM.**

Man is minus a **FATHER.** Oh, the millions that have been moved, by the prodigal's father's reception of his wayward boy, the fatted calf, the kiss, and they began to be **MERRY**—both Father and Son.

Man has a Soul **HUNGER** of more desperate cravings than the physical appetite. Then how satisfying to sit down and eat BREAD that whosoever eateth of this Bread shall live **FOREVER.**

Man is in **IGNORANCE.** He knows not, more than that Satan has brought him to such a state that he destroys himsef unknowingly, how simple, "I am the Way, the **TRUTH,** and the Life."

Man is **POLLUTED** by nature. How practical and even that it is possible to being instantaneously purified, but how is the query, "Your hearts were purified by Faith."

Man must **DIE.** Oh the monster!—Millions underground already, millions tramping hourly toward the marble city; yet there is hope—"He that believeth in Me shall **NEVER DIE.** Believest thou this?"

Man needs provision **HEREAFTER,** and that may be soon for any. Oh, the many that have fallen asleep in peace on Jno. 14: "In my Father's house are **MANY MANSIONS."**

It is a fact that needs no proof that the world has suffered and grown sick at heart through theology, interpretation, and creeds. But they are ready to hear the simple Gospel and plain Bible teaching. Recently at a certain town in Indiana where some hard cases were reached, it was definitely seen that the **Plain fact of Calvary** broke their strong hearts.

Charles Spurgeon refuted the idea of studying, and throwing away time while the heathen are perishing, by studying philosophy, heathen religion and mythology. He said we have no time to argue. We are ambassadors from heaven. Preach it as **facts.** I spoke with a prospective missionary on the same question. He wondered whether to preach Calavry as a fact were not only a formula of salvation. I told him it was a mighty one, it saved. The Cross is the **POWER OF GOD** unto **SLAVATION.** Notice again, it is the power of God that saves a man, and you do not need the culture of the Cross.

In a certain town there lived a sceptic who had conquered all the theologians, and others of his town. He was at last brought to the man that ended his career as an antagonist to the Bible. He was afterward asked how it happened since the man was

only a young man from a Bible school. He remarked, "That man knows the whole Bible and no one can argue with God Almighty." Surely; His Word is a hammer that can break the rocks in pieces.

Even W. J. Bryan recognizes the power of the Scripture in its simplicity, which is shown by a remark he makes. Whenever he gets in opposition to others in politics, and wants to quote some authority that can stand on his own feet, he quotes the plain Scripture.

Satan has availed himself of the power of the written Word, even quoting it fluently, even staking his hopes of destroying Christ Himself through quoting Scripture.

All the sermons in my life that left lasting impressions upon me, many by unlettered men, were those where the Jesus and Calvary doctrine were preached. In my own experience few men were reached by argument, though many were brought to silence. Recently, at Wolp Trap, Va., we were taken to a place where many preachers had tried their logic, but to no avail, and I was foolish enough for a short time to try mine; but we left him and gave this advice to others. Deal only with him by direct Bible quotations, such as, "He that believeth not, is condemned already," Jno. 1:29, 3:16, 36, 5:24, etc.

In a certain Mennonite church a minister of recent ordination was asked what he believed about the devotional covering. He remarked, he had not **THOUGHT** it through. What if he had thought it through; would that change it? God does not invite our puny intellects to be a tribunal of rejection or acceptance of His plain Word. Such a man needed feeding in milk before ordination, or something at least.

Notice this commendable contrast that Bro. Shetler relates of a sister who was not adept at explaining scripture: A lady resented the ordinance of feetwashing, and she quoted, "If ye know these things happy are ye if ye do them." But she said, not all are lost who do not believe in feetwashing. Again she quoted, "If ye know these things happy are ye if ye do them." This lady again and again brought up fresh arguments, but this simple-minded believing sister quoted her same scripture until this lady accepted it also.

Recently Joe Weatherly of Scranton, Supt. of the Mel Trotter Rescue Mission told me they had only one message. It was the Jesus Doctrine, and then to hear him give it, one concluded it was enough to move any. The Scranton churches depend very much on the converts at that mission and its spiritual influence. He also said' We have one text, **'Ye must be born again.'** " I asked what attitude they take with reference to war. "When this Jesus Doctrine gets hold of a man it takes all the fight out of him." I said, "Amen."

Notice again the contrast of a certain church where we labored and the members told me they were nearly starved on hearing about air-ships, science, and other modern pulpit topics.

D. L. Moody once gave George Smith, a Bible critic, and betimes a destructive critic, very practical advice: "Smith, why spend so much time investigating whether there are one or two Isaiahs, as long as the majority in the world do not know that there is one?"

Bro. C. Z. Yoder, traveling by train, was accosted by an unreasonable sceptic. Bro. Yoder noticing that facts only brought more ridicule, remarked, "He that believeth not, is condemned already," to which he hung his head and did some thinking.

Moffat, the African missionary, was slated to give a lecture on the heroic of his African experience. On the way to the hall the Spirit of God spoke, **"Moffat, preach Christ."** After much struggle, he made out to disappoint the people and preach Christ. The result was 16 persons gave their lives to mission work. God has only promised to bless one message, that is Christ and Him crucified—it's God's dynamic of salvation.

Bro. C. D. Esch, our missionary in India at present on furlough, made a strong and effective appeal at Manson, Iowa, "What India expects of America." What seemed to me the power of the message was its practicality, simplicity, strict adherence to the Word and the person of Jesus.

The fact of the simplicity of the Scripture does not prove it to be a shallow book, for there in is one of its proofs of inspiration, because it can also be studied by the most profound scholar. Though he arrive at the age of Methuselah, he will only be able to skim the surface.

Some one may say, Does not the Bible invite serious investigation, as to source and inspiration and contents? A hearty Yes. To the honest student it will soon show God as its source. After that dismiss your doubts and unbelief, and teach it if not able to know all its whys and wherefores. If the world we live in shows God as its Creator so plainly that only "a fool can say there is no God," what specimen of a being must it be who can after investigation question the Bible being from God.

This article is not to be a pillow for unstudious, negligent, slothful Christian workers. We have suffered much from them, and are not done yet. Neither is it a thrust at the student of Scripture, for that we have divine command. Nor is it a scourge at the honest student of the various branches of secular learning, but a testimony to the sublime fact of the simplicity of Scripture and its power, revealed even to babes and wayfaring men though fools, need not err therein, who have honest hearts.

Also we believe this simple faith to be the secret of an **ENRICHED SPIRITUAL EXPERIENCE**, Power in Christian **SERVICE**, and an essential in well attended services and **TRUE WORSHIP.**

We repeat, "Preach the Word," no a thousand and one other things. Lift up Christ, lest we forget, and "him crucified."

"And if I, even I be lifted up shall **DRAW, DRAW, DRAW,** all, all, all men unto **MYSELF.**"

"Hold fast the FORM OF **SOUND WORDS** (not words and expressions that can be twisted to suit), which thou hast heard of me (not the 20th Century) in faith and love that is in me."

Read the text again, then **once** a week. **II Cor. 11:3.**

Eureka, Ill.

A VISIT TO CAMP GRANT

By S. G. Shetler.

For the Gospel Herald.

On October 19, in company with three brethren, I was privileged to visit Camp Grant, Rockford, Ill., where only one Mennonite is in camp. It was reported before that this brother was not being courteously treated. Upon investigation, I found that his head was shaved, his body scrubbed with ice-cold water, he was thrown about in the room, and other punishments inflicted when he refused to wear the uniform. I at once saw an official, who directed me to the office of Adjutant General Hiestand. I was very kindly and courteously received. After stating my mission, he immediately dictated a letter to the proper officer, asking him to report at once why Baker's orders in the telegram were violated. The Adjutant said, "I know your people well. They are a quiet, industrious, peace-loving people. Rest assured that Secretary Baker's orders will be carried out." He said that he wants us to feel and know that there is not the slightest intention on their part to disregard the orders of Sec. Baker in our behalf.

I should probably have stated that nearly the whole uniform had been put on the brother by giving him a piece at a time—first a pair of shoes, later an overcoat, then trousers and so on, until finally they had him carry a musket in drill. All this was under his protest.

To be assured by the higher official that this would be immediately looked after and a change made surely lifted from us a heavy burden and brought to our brother a source of

joy. One entire night he had spent in prayer.

Again we see that some of our brethren must suffer, but that it is not the intention of the higher powers to have it so.

It is highly necessary that no one visiting the camps or writing to the brethren in the camps should encourage or submit to the wearing of the uniform or doing service of any kind. It is to be regretted that some either do not fully understand the interview with Sec. Baker or are too weak-kneed to encourage our young brethren in the camps to stand firmly on no kind of service.

Shall we compromise in the trying hour? God help us to be faithful and firm, because compromise will mean defeat.

We still have no reasons to doubt the carrying out of the promises made by Secretary Baker.

Johnstown, Pa.

A VISIT TO CAMP LEE, VA.

By Daniel Shenk and A. D. Wenger.

For the Gospel Herald.

Having been appointed by the Virginia Conference to visit our brethren who are at Camp Lee, we arranged to make a visit Oct. 15, on our way home from the Conference just held at the Weaver Church near Harrisonburg. The side trip from Richmond of some thirty miles required more time than we had anticipated.

There are eight brethren at Camp Lee and perhaps more. We searched from noon till night and could find but three of them. A fourth, whose address we had, had been transferred and could not be located. A Dunker brother told one of our brethren that there are a few Mennonites in his regiment but we failed to find them. Might these be from Pennsylvania? for there is at least one regiment there from that state. We should have their full and latest camp address, and should know the county and state they are from and the date of their going to camp. The officers were kind and obliging in giving us information in our search.

The place seems like a considerable city, about seven miles long, just sprung up and still rapidly building and is literally alive with many thousands of soldiers. Others are arriving daily. They appear to be well fed, well clothed and comfortably quartered. The latest arrivals and the "conscientious objectors" are in civilian clothes. We saw a young man with a "plain" coat, evidently a Dunker, who had just arrived, but we did not have opportunity to speak with him. When they first arrive they are straightened up and marched around for a few days before taking a physical examination.

Some of the Dunkers and Quakers have not availed themselves of the privileges given by the heads of our government. It is to be hoped that no member of our beloved Church will violate his professed faith in the Bible and the creed of the Church by accepting military training. Oh how thankful we ought to be for the liberty of conscience granted us by the authorities of our land! We should now be deeply convicted with our duty to pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:1, 2). Orders have come from Washington to the officers at the various camps not to be severe with those whose faith and church creed forbid them to participate in war in any form. Let us hope and pray that our brethren may be sent home to lead quiet and peaceable lives while laboring to produce food to supply a universal demand, instead of being detained in camps only to be a needless expense to the nation, as there is nothing they can consistently do in these camps.

Including German Baptists and Quakers there may be quite a number of nonresistant young men in Camp Lee. They are widely scattered and have but little knowledge of each other. It is to be hoped that all such will be put together in separate quarters as they have been in Camp Meade. They could then be a means of comfort and strength to one another and make it convenient for divine service. As we have been appointed to minister to the spiritual needs of these brethren we hope to have the hearty co-operation of the brotherhood in locating those already there as well as others who may follow.

They need the prayers of the Church, not knowing what is before them; also encouragement to steadfastness by letter from friends at home. Those we met were minded to be true to their profession and we were much impressed with their apparent firmness.

Fentress, Va.

A SAD ACCIDENT

By J. H. Byler.

For the Gospel Herald.

On Sunday evening, Sept. 30, as Gideon Peachey, of this community, with his wife and four small children, were returning home from church services in their automobile, a blast of wind blew off Bro. Peachey's hat, and in the act of looking around to locate his hat he lost control or accidentally turned the car quickly to the right against a telephone pole. Sister Peachey was so severely injured that she was taken from the car in an unconscious condition and remained so until the day of her death, which took place on the 10th.

The place of the accident occurred near the home of her mother, to which place she was taken, and where all that was possible to do was done to relieve her suffering. Every one hoped and prayed that her injuries might not prove fatal, but all to no avail; for on the night of the 10th she departed this life to be with those gone before.

Belleville, Pa.

Married

Good—Berry.—On Oct. 14, 1917, at the Mission Home, Lima, Ohio, Bro. John Good to Sister Ruth Berry, both of Elida, Ohio. Bro. B. B. Stoltzfus officiating. May the Lord richly bless this union.

Grieser—Eicher.—On Sept. 18, 1917, at the home of the officiating bishop, Bro. Elias L. Frey, near Wauseon, Ohio, Bro. Samuel Grieser and Sister Eva Eicher were united in marriage.

Schrock—Schertz.—Will Schrock and Sadie Schertz were united in matrimony at the home of the bride's mother near Cazenovia, Ill., Oct. 10, Bro. A. A. Schrock officiating. May the Lord richly bless them through life's journey.

Hossler—Ebersole.—Witmer W. Hossler of Mount Joy, Pa., and Sister Esther May Ebersole of Bainbridge, Pa., were united in holy matrimony at the home of the officiating bishop, Bro. John G. Ebersole, Lawn, Pa. May the goodness of God attend them.

Gibble—Greiner.—On Oct. 11, 1917, at the home of the officiating bishop, Bro. John G. Ebersole, Enos S. Gibble of Milton Grove, Pa., and Sister Minnie E. Greiner of Rheems, Pa., were united in matrimony. May they walk in the path of the Lord and all shall be well.

Hershey—Burkhart.—On Oct. 23, 1917, at the home of the officiating bishop, Bro. Benj. F. Zimmerman, near Shiremanstown, Pa., Bro. John K. Hershey and Sister Anna Ruth Burkhart, both of York Co., Pa., were united in matrimony. May God's rich blessing rest upon them.

Roth—Roth.—On Oct. 14, 1917, at the home of Bro. John C. and Sister Mary Roth, near Noble, Iowa, occurred the marriage of their daughter, Emma, to Bro. Alvin H. Roth of Beaver Crossing, Nebr., Bro. S. Gingerich officiating. May God bless them in their new relation.

Ebersole—Risser.—On Oct. 11, 1917, Bro. Jonas W. Ebersole of near Elizabethtown and Sister Lillian H. Risser of near Bainbridge were united in holy matrimony at the bride's home by Bro. John G. Ebersole. May the many kind wishes and beautiful gifts presented remind them of the unspeakable gift which cometh from the Father above for the remission of our sins.

The Bible was written by men who were moved by the Holy Ghost. And the Holy Ghost will interpret the message of the Bible to every one who puts himself into a position in which the Spirit can enlighten him.—C. D. E.

MISSOURI-IOWA CONFERENCE

Report of the Annual Meeting of the Missouri-Iowa Conference, Held near Alpha, Minn., Oct. 11 and 12, 1917

For the Gospel Herald.

The meeting was called together by the moderator, Bro. J. C. Driver. After an appropriate song service, Bro. Andrew Shenk read the fifteenth chapter of Acts and led in prayer. The following were then chosen as officers to assist during the conference: J. S. Shoemaker, Asst. Moderator; J. S. Hartzler, and J. C. Gingerich, to assist the secretary and help frame resolutions; C. D. Esch, Chorister. Daniel Kauffman was later added to the resolutions committee. J. E. Hartzler was chosen Query Manager.

Brother Daniel Kauffman delivered the Conference sermon, using the text I Tim. 4:16. Following are some of the thoughts presented:

This is a message primarily for preachers, but it is also a Christian worker's text and can be applied personally to every individual. It contains five points; namely; (1) Take heed unto thyself. (2) Take heed unto the doctrine. (3) Continue in them. (4) Thou shalt save thyself. (5) Thou shalt save them that hear thee.

1. **"Take heed unto thyself."** Taking heed to self does not mean that self is the center of our aims in life but that we aim to keep self in a condition to bring glory to God. Pray for self that we may be instrumental in blessing others instead of being exalted in their eyes. Pray for self that we may be clear in life before God. We should be open to be taught and willing to take reproof from our brethren.

There should not be one standard for the ministry and another for the laity; neither one for the brethren and another for the sisters; but it is proper that the Christian worker should be an example of the true standard for those whom he is responsible to teach. We should live and teach the same thing wherever we are, whether in the home conference or congregation or in any place we go. We may be a model in appearance and still have a great deal wrong with us. Our life should be complete all around, within and without. If we are not diligent in self improvement we may be in a worse condition than we realize. We should get a look at our self as God sees us by taking a look into the "Gospel mirror"—God's Word.

2. **Take heed unto the doctrine.**—Doctrine is a word that includes all Bible teaching from Genesis to Revelation. We look into the doctrine that we may be right before God and that we may learn to rightly divide the Word. We should look upon the Gospel as a free Gospel. The ministry is not to be muzzled by anything that would keep the Gospel from being taught in its fulness and without price. The Word of God has first place in our life even above our necessary labors for the sustenance of the body. Make the Lord's work first and foremost, not the hammer or the plow handle. Many of the rural districts are neglected through the salaried system of preaching. This brings a greater obligation than ever before upon us as a church, who have stood for a whole Gospel to bring the message to those who are neglected. The doctrine should be taught without compromise. The condition of our families or relatives or the congregation should not cause us to modify the truth. We should not shun to declare the whole counsel of God. Take heed that the sermon is fitted to supply the food that the congregation needs, and not so that it misses everybody.

3. **"Continue in them."**—The real tests of Christian manhood are the subtle and sly temptations, and not large, open issues. Elijah stood more gloriously on Mount Carmel than he did under the juniper tree. We may stand quite well the trials of the mlitary situation and let such sly deceptions come in and overthrow us—like the fairs, chautauquas, the uniform of the world's apparel, temptations to be a little crooked in business, etc. We need to continue in **all** the doctrine in **all** its applications to **every** phase of life.

4. **"Save thyself, and them that hear thee."**—One of the results of faithful continuance is the safety of yourself. If we take care of the first three points of this text God will take care of the results. The other result is that we will save our congregations. Some leaders have failed to take heed and their congregations have gone down. But the promise is ours if we are faithful. There will be results. "Thou shalt both save thyself and them that hear thee." But in all of this we cannot do the work alone. God must lead in the work.

Response.—There were five bishops, sixteen ministers, and two deacons present who gave testimony to the sermon and added words of encouragement and exhortation. The brethren and sisters assembled, also responded to the truth of the message by a rising vote of approval.

Miscellaneous Business

1. The brethren, H. A. Diener, P. E. Blosser, and D. B. Kauffman, were appointed as a nominating committee to name brethren for the offices to be filled for the district in the coming year. The result of the election of officers is as follows:

Moderator, Daniel Kauffman, Scottdale, Penna.
Secretary (for five years), J. R. Shank, Purvis, Mo.
Member of Publication Board, J. R. Shank, Purvis, Mo.
Member of Board of Education, J. M. Kreider, Palmyra, Mo.
President of Mission Board, J. H. Hershey, Palmyra, Mo.
Member of Mennonite Board of Missions and Charity, J. M. Kreider, Palmyra, Mo.
Secretary-Treasurer of Mission Board, H. J. Harder, Tipton, Mo.
Trustees of Kansas City Mission, J. B. Yoder, Garden City, Mo., P. J. Shenk, Oronogo, Mo.
Children's Welfare Board, Abe Wenger, Versailles, Mo., A. H. Weaver, South English, Iowa.

2. Motion to appoint a committee to revise the Discipline of this Conference district and look into the advisability of drawing up a constitution for conference. Carried; and the following committee was appointed: Daniel Kauffman, J. R. Shank, J. M. Kreider, P. J. Shenk, I. S. Mast.

3. It was decided to hold next conference session with the brotherhood at Palmyra, Mo.

4. The nominating committee in co-operation with the executive committee of the Mission Board appointed J. M. Kreider as District Evangelist for the coming conference year.

5. Moved that we encourage the Permanent Location Committee of the Children's Welfare Board to proceed with their work, and ask them to give a report at our next conference. Motion adopted. Moved. that we authorize the members of our Mission board to be the representatives of the Children's Welfare Work in each Congregation. Carried.

6. Moved that the suggestions of the Mission Board concerning the purchase of a type writer for the use of the Secretary-Treasurer and the plan to distribute the surplus money among the Rural fields as needed be adopted. Motion was carried.

7. Report of Mission Board.

Total offerings for all purposes during the year,	$1842.70
Surplus in District Mission Board Fund,	213.35
Amount in expense fund on hand,	1.13

Report was accepted.

8. Brother Allen Good gave a talk on the work of the Children's Welfare work.

9. The brethren, J. R. Shank and Harry Diener gave some suggestions of the need of consecrated workers in the Osage River District.

10. The nominating Committee was instructed to name five brethren to serve as a committee to carry out the resolution concerning the military situation confronting us, the chairman to co-operate with the General Conference committee. The brethren named were, I. S. Mast, Minot, N. Dak.; P. J. Blosser, So. English, Iowa; J. C. Driver, Garden City, Mo.; P. J. Shenk, Oronogo, Mo.; J. M. Kreider, Palmyra, Mo.

Questions and Resolutions

1. What has conference to suggest with reference to strengthening and extending the work in our district?

We refer to the conference of 1915* and add;—Our Mission Board is hereby instructed to support financially needy places so far as there is money on hand for that purpose.

We further suggest that a district evangelist be appointed who shall keep in touch with the workers already on the field, and call into service workers qualified to care for the field.

2. What methods of raising money are conducive to the most healthful development of our church work?

We recognize the spirit of giving as a grace that needs to be in every Christian life (II Cor. 8:1-7). But we also recognize that there are methods of raising money that are not conducive to the development of the true spirit of giving. We should encourage the methods of raising money mentioned in the Scripture and teach those who give what the objects and motives of giving are.

We disapprove of such methods of raising money as the modern ways of appealing to the appetites, pleasures, pride, or emulations, by means of box socials, pie suppers, giving contests, public dinners and such like. (Matt. 6:1-4; Mal. 1:8-10).

We approve methods of raising money which foster the spirit taught in the Scripture in the way of purposeful and cheerful giving (II Cor. 9:7), sacrificial giving (Mark 12:41-44), unpretentious giving (Rom. 12:8), out of a heart moved by the spirit of love for the cause of Christ and the welfare of fellowmen (I Cor. 13:3), such as; giving information concerning needs, encouraging and commending those who give in a good cause, suggesting plans and systems like tithing, offering sheets, supporting individuals or institutions engaged in the Lord's work, and such like. We reaffirm our former suggestions and recommendations for monthly offerings.

3. Who is responsible for the subjects and arranging the program of our Sunday School and Mission Conference?

We recommend that the Secretary of Conference be considered the chairman of the program committee, as provided for in our conference resolution of 1913, and that this committee assume full charge and responsibility for arranging the program at least six weeks before conference.

4. What principles affecting the Church are involved in the Woman's Suffrage movement?

God has given the woman a place in the home and Church which can only properly be filled by her. The woman suffrage movement takes the woman out of the God-given sphere as "a help meet for man" (Gen. 2:18), and puts her in the sphere of government which is primarily given to man as the head of the home, Church, or nation (Gen. 3:16; I Cor. 11:3; I Tim. 2:12). It cripples the bringing up of the children in the nurture and admonition of the Lord (Titus 2:3-5), brings confusion into the government of the Church (I Cor. 14:34, 35), and makes her a part of the world in politics, which does not belong to those who are a separate people (II Cor. 6:14-18; Jno. 18:36).

5. What advice has this conference to give, and what may we do, in the way of putting into effect the advice and instruction of General Conference with reference to the present military situation?

We recommend:—

1. That the military situation, as it now confronts us be presented intelligently before all our congregations.

2. That a committee of five brethren be appointed whose duty it shall be to speak and act officially for this Conference on all questions connected with the military situation which may arise between conferences, and to co-operate with our General Conference committee to look after the interests of our young brethren involved in the selective draft.

3. That our congregations take immediate steps to provide relief and support to our young brethren now in the detention camps or who may hereafter be drafted for military service.

5. That our Mission Board in co-operation with our committee as herein before described, come to the support of such of our weaker congregations as are unable to bear the burden imposed upon them by war conditions, as shown in recommendation 3 of this resolution.

5. That there be faithful teaching on the inconsistency of nonresistant people taking part in partisan politics.

6. That the recommendations of General Conference as embodied in the address entitled, "Mennonites on Military Service," be carefully studied, and its precepts put into practice as God gives us grace.

A few minutes were given for closing remarks and words of exhortation and encouragement. Several brethren responded, after which conference was brought to a close by prayer, song and a benediction. All felt refreshed and realized the presence of God in the sessions and deliberations. Praise be to His name.

Joe C. Driver
J. S. Shoemaker
Moderators.
J. R. Shank,
Secretary.

List of the Ministry Present

Bishops.—J. S. Shoemaker, Freeport, Ill.; Joe. C. Driver, Garden City, Mo.; Daniel Kauffman, Scottdale, Penna.; Andrew Shenk, Oronogo, Mo.; I. S. Mast, Minot, N. Dak.; J. M. Kreider, Palmyra, Mo.

Ministers.—L. S. Glick, Minot, N. Dak.; J. S. Hartzler, Goshen, Ind.; D. B. Kauffman, Kenmare, N. Dak.; P. J. Blosser, So. English, Ia.; C. D. Esch, Dhamtari, India; J. W. Hess, Palmyra, Mo.; C. B. Driver, Birch Tree, Mo.; J. E. Hartzler, Goshen, Ind.; George Bissey, Cherry Box, Mo.; Harry Buckwalter, Palmyra, Mo.; Amos Gingerich, Versailles, Mo.; Harry Diener, Proctor, Mo.; C. J. Garber, Alpha, Minn.; J. C. Gingerich, Mylo, N. Dak.; Allen Good, 3105 Strong Ave., Argentine, Kans.; J. R. Shank, Purvis, Mo.

Deacons.—J. H. Hershey, Palmyra, Mo.; Jno. B. Yoder, Garden City, Mo.

Reports

Reports from the various congregations revealed the following: Congregations, 18; preaching points, 12; ministers, 28; deacons, 8; received by baptism, 49; from other denominations, 15; reclaimed, 7; died, 18; withdrew, 5; excommunicated, 5; ordinations, 3; **Total Membership, 811.** There was evidence of increased activity among many and spiritual growth. There was also a feeling that there is much need of increased spirituality among many.

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*We reaffirm our former resolution of 1911: "Resolved that it is the sense of this Conference that the greatest needs of our field are: consecrated men well balanced and fundamentally indoctrinated, to give their service in the cause of Christ in the salvation of souls. Also we need young men and women to live the principles of the Gospel of Christ. Those needs can be met by earnest prayer, by the Church calling out sufficient workers and placing them in needy fields and by supporting such workers as are in need (I Cor. 7:14). We recommend that our District Mission Board consider the needs of our weaker congregations, especially Shannon County, Missouri, and secure the needed workers if possible.

Obituary

Kulp.—John H. Kulp was born Oct. 28, 1840; died Sept. 23, 1917; aged 76 y. 10 m. 25 d. Bro. Kulp was a member of the Blooming Glen, Pa., Mennonite Church. His wife preceded him in death just about 9 months. He is survived by 3 sons all of whom are married. How nice it is for man and wife to live together, then die together within a year's time and be together, we hope throughout a never-ending eternity.

Blough.—Rachel Keim Blough died Oct. 20, 1917; aged 88 y. 2 m. Her husband, John S. Blough, preceded her to the eternal world 18 years ago. One of her sons drowned in the Johnstown flood of 1889. She is survived by 1 son and 1 daughter, 6 grandchildren and 6 great-grandchildren. Funeral services were held at the Weaver Mennonite Church near Johnstown, Pa., conducted by Hiram Wingard, D. S. Yoder, and W. C. Hershberger. Text, Gen. 25:8.

Bachman.—Magdalena Bachman was born Mar. 2, 1858; died at her brother Samuel's home near Cazenovia, Ill., Aug. 16, 1917; aged 59 y. 5 m. 14 d. She leaves to mourn one sister, three brothers, Emma Studor, Jacob, Samuel, and John. Her father, mother, and one sister preceded her. She united with the Metamora A. M. Church in her youth and remained a member until death. Funeral services by A. Schrock. (Text, I Chron. 29:15), and Peter Garber from James 5:14.

Rohr.—Katie S. Rohr was born Jan. 14, 1845; died Sept. 12, 1917; aged 72 y. 7 m. 2 d. Sister Rohr was a faithful member of the Blooming Glen, Pa., Mennonite Church. She had a very pleasant disposition, this making people to love her, which was shown by the large assembly at her funeral. She is survived by her husband, sons, daughters, 29 grandchildren, and 6 great-grandchildren. She is greatly missed by her husband who feels the loss more than anyone else.

McCann.—James Herbert McCann died Oct. 10, 1917; aged 1 y. 1 m. 12 d. About five months ago the Lord entered the home and took away the husband and father. He leaves his mother, 3 brothers, and 1 sister to mourn the loss of one they loved.

Let us all prepare to meet them in that happy home above, where there will be no cares nor sorrows, but joy and happiness for ever more.

Funeral services were held at the Masontown, Pa., Mennonite Church on Oct. 12, conducted by Bro. E. D. Hess.

Peachey.—On the evening of Sept. 10, Sadie Peachey (nee Spicher), aged 29 y. 4 m. 26 d. Her funeral took place on Saturday, where an unusually large concourse of friends and relatives assembled to pay the last respects to one they learned to love. Sadie had many friends for she always showed herself friendly. She united with the church when quite young and remained faithful to the end. She leaves a deeply bereaved husband and 4 small children to mourn her early departure. May God comfort the sorrowing.

"Dearest mother thou hast left us,
We our loss here deeply feel,
But 'tis God that hath bereft us
He can all our sorrows heal."

Friedt.—Jacob B. Friedt was born in Montgomery Co., Pa., Nov. 6, 1831; died of the infirmities of old age at his home near Wadsworth, O., Oct. 14, 1917; aged 85 y. 11 m. 8 d.

In 1856 he was married to Elizabeth Yoder. To this union were born 5 daughters and 1 son who together with his aged wife, 30 grandchildren, 46 great-grandchildren, 1 brother, 1 sister, besides a host of other relatives and friends are left to mourn his departure.

He united with the Mennonite Church in Guilford Tp. at an early age and was a consistent, faithful member until death.

Funeral services were held at the Bethel Church near Wadsworth on the 17th, conducted by N. A. Lind assisted by Moses Horst. Text, Gen. 27:2.

Myers.—Wm. F. Myers was born Jan. 1, 1844; died Sept. 29, 1917; aged 73 y. 8 m. 28 d. Bro. Myers came home from visiting his son who lives at Fountainville, Pa., went to bed in good health and opened his eyes in eternity. How necessary then to get on our knees and make everything right before we retire, and in the morning to thank Him for watching over us during the night. Bro. Myers was greatly interested in all kinds of religious meetings, and always liked to talk of the Word of God. He was married twice. His first wife passed away very suddenly, then after remaining single for a number of years was married to Katie Derstine, who also died about three years ago. One son and two daughters survive. He was a faithful member of the Blooming Glen, Pa., Mennonite Church.

Nofziger.—Magdalena Nofziger (nee Yoder) was born in France Aug. 15, 1835; died Sept. 15, 1917; aged 82 y. 1 m. When but a few years old she with her parents moved to Basel, Switzerland. When she was 22 years old she with 1 brother and 2 sisters came to this country. She was one of a family of 11 children, of which only one brother survives her. On Aug. 8, 1861, she was married to Christian Nafziger, a widower with 3 children, and to this union were born 9 children, of whom 7 are living. She leaves to mourn, 10 children, 68 grandchildren, 33 great-grandchildren, 1 brother, and many relatives and friends. In her younger years she united with the Amish Mennonites and was a faithful member until the end.

On Mar. 1, 1912, Mother Nafziger had a fall and broke her hip and from that time could not walk and was confined to her bed most of the time. But we are glad to say she bore her afflictions patiently.

"Dearest mother thou hast left us,
And our loss we deeply mourn,
But we trust that thou art resting
Safely on Jesus' arm."

Hartranft.—David L., oldest son of Aaron and Catharine (Lesher) Hartranft, died at the home of his father in Maugansville, Md., Sept. 22, 1917; aged 45 y. 6 m. 10 d. He and his wife had attended the sale of his uncle, Joseph Horst (deceased) of same village. While preparing to leave for their home from his father's house, he was suddenly stricken down with acute indigestion. He was carried into the house and loving hands did all they could, but human help was powerless. He died before his physician arrived. He had been sick in bed for five weeks during harvest, with a complication, but was getting stronger and apparently was fast recovering. It was a great shock to the family and surrounding community.

He leaves to mourn a sorrowing wife, 2 little boys, an aged father, a step-mother, 1 sister and 1 brother, many relatives and a host of friends.

David was ever of a cheerful disposition and always sympathizing with the poor or laboring class of people. Children were especially interesting to him. While his little boys are too young to realize their loss, they greatly miss their cheerful papa. He was ever kind and considerate of the wife whom he so much loved, and his sudden departure makes it so sad for her. He was a regular attendant of the Mennonite Church, but like many many others, failed to accept Jesus Christ as his Savior. He was spoken to many times regarding his soul, but he seemed to pass it by. This sad fact makes the sorrow doubly sad for his aged father in Israel, his sister and brother. May this loud call arouse and stir the souls of his unsaved friends.

Funeral was held at his home near Clearfoss, Md. Services at the Reiff's Mennonite Church by Bros. George S. Keener and C. R. Strite. Text, Gen. 18: 25 (latter clause) and Josh. 23:14 (first clause). Burial in the adjoining graveyard.

SUNDAY SCHOOL MEETING

Following is a report of the 19th annual Sunday school meeting held at the Midway Mennonite Church, Sunday, Oct. 14, 1917:

Organization: Mods., C. K. Brenneman, Henry Detweiler; Chor., William McCormick; Secys., Howard Lehman, Walter M. Shank.

Subjects discussed:

Sunday school lesson survey. Jacob Zeigler.

The Sunday school at work: (a) **Superintendent**, by the superintendents; (b) **Teacher**, I. J. Lehman; (c) **Pupil**, Louis Stouffer.

Children's Hour. Martha Steiner.

Pre-eminence of Christ: In Church. C. K. Hostetler; **In Sunday school.** Ruth Clark; **In home.** Margaret Johns; **In public life.** George Mumaw.

Young people, their opportunities and responsibilities. Vertie Lehman, J. L. Yoder.

The Christian's faith and present problems. C. K. Brenneman.

Thoughts given:

Historical relations should be given first in Sunday school lesson survey.

The Sunday school is a soul winning institution and nursery of the Church.

The field of the Sunday school is the world.

The love of God should be the impelling force of every teacher.

If the nature of Christ was never taught or heard of, what kind of a Church, nation, and homes would we have?

Youth is the seed time of life for a harvest later.

Older people may make the plans but they look to the young people to carry them through.

Efforts are in vain without Christ.

Teach God's Word but study it yourself.

How much you pray is a test of Christ's pre-eminence.

Money and pleasure also demonstrate how much we hold CHRIST in pre-eminence.

Our conversation in public life is very closely watched.

The silent are often the most effective.

Every day brings greater opportunities.

Young people must be kept busy for an idle mind is the devil's workshop.

The meeting was well attended and many good thoughts given, may we have many more such spiritual feasts and to God be all the praise.

Secretaries.

ITEMS AND COMMENTS

On Nov. 1 we go back to 3 cent postage for letters. It will cost 2 cents to send a post or postal card. It will not be necessary to worry because you have failed to lay in a supply of 2 cent stamps before the price was raised.

An exchange has aptly said that it is "a rare thing to find a real Bible Christian today, though statistics tell us there are hundreds of milions of them." The difference in numbers may be accounted for in the fact that the word "Christian" is known today in two senses: political and Holy Ghost. The world today knows millions of the former kind but far too few real Holy Ghost Christians.

According to latest reliable estimates there are now 39,000,000 soldiers enlisted in the present world war. Of these about 27,500,000 are on the side of the allies and 10,600,000 on the side of the Teutons. The losses in life are so variously estimated that figures seem mere guess work, but the figures are appalling. The worst phase of the whole affair is that it is carried on by nations calling themselves "Christian."

The latest returns from the "battle of Europe" report a sweeping victory of the Austro-Germans over the Italians. Gorizia has fallen into Teutonic hands and Berlin claims to have captured 100,000 Italians. On the west front the advantage still seems to be on the side of the Allies. American troops are now engaged in actual trench work and it is expected that they will soon be given independent charge of a section of the battle line. In Russia matters are still in much doubt.

A rather unusual issue was presented in the recent prohibition amendment election in Iowa. The state has been under statutory prohibition for a number of years and it was proposed to write the state law into the state Constitution. On this issue the amendment, on the face of returns, is lost by a small majority. However, the state still remains prohibition, and will likely remain so. The "wets" are bunched largely in a number of cities in the eastern part of the state and it is not likely that they will be able to elect enough "wet" members of the state legislature to repeal th present prohibition law.

The coming convention of the Anti-Saloon League to be held at Washington, D. C., Dec. 10-13, is being advertised as the greatest yet held by that organization. Coming, as it does, at a time when the nation sadly needs all the grains worse that wasted by being converted into strong drink and when the proposed constitutional amendment passed by the Senate will be before the House, the work of this meeting will be watched with unusual interest. Some of the most noted men and most eloquent of speakers of the present time are scheduled to speak during the convention.

I do not believe that I have any right to ask God to do anything for me that I am not willing to work just as hard to bring this about as I am asking God to do for me.—J. E. H.

When Paul speaks of "rightly dividing the word of truth," he does not mean dissecting or amputating or butchering the Word.—J. S. S.

MINISTERIAL MEETING

A meeting of the ministerial body of the Kansas-Nebraska Conference will be held at Hesston, Kans., Dec. 26-28, 1917. Subjects of vital interest to the Church as well as important Biblical doctrines will be considered. Ministers and deacons of other conferences are invited to meet with us. The time is such that those desiring to do so can remain and take the short Bible term at the Hesston Academy and Bible School.

L. O. King,
Secretary.

EASTERN MENNONITE SCHOOL

In addition to the regular courses already announced the Eastern Mennonite School offers a course of eighteen weeks especially adapted to ministers and Christian workers. The time and duration of the course has been so arranged as to accommodate such as are employed in agricultural pursuits. It will open Nov. 15th and close Mar. 28th. The following studies will be offered.

Old Testament History
Biblical Introduction
Book Study
Homiletics
Bible Doctrines.

Electives:
Religious Pedagogy
Biblical Literature
New Testament Greek.

A. G. Heishman.

THE FAMILY ALMANAC
for 1918 is now ready

The usual features, such as Chronicle Cycles and Changeable Festivals, The Four Seasons or Cardinal Points, Eclipses, Moon's Phases and Signs, Almanac Calculations, Weather Forecasts, etc., appear again in this issue. Besides the usual data given by our Almanac Calculator, L. J. Heatwole, he has given us a special article on "Why does the Almanac Indicate Times for Planting and Sowing, or Suggest Zodiacal Influences for the Human Body" which will be read with interest both by those who have made this subject a matter of study and those who have not.

Other interesting original articles have contributed for it among which you will find a valuable writeup concerning Health Preservation from a physicians' point of view, also a large variety of selected articles have been used. One tells how Radium is found, another about special uses of Bible, another about rules of conduct, etc., etc.

We will be glad to have all our former agents send in their orders as early as possible and if there are any communities where there is no one looking after the distribution of this helpful annual, we will be glad to have some one take up the work at once. No special instructions are necessary, simply make it your business to solicit your friends and neighbors and community and send for the quantity that you can dispose of, at the special quantity price. No further discount is allowed unless in orders for 1000 or more.

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COMING EVENTS

Important Meetings to be Held during the Remainder of this Year

Conferences

Meeting	Place	Time
Franconia		Oct. 4
Lancaster	Lancaster, Pa. (Mellinger's Ch.)	Oct. 5
Washington Co., Md. & Franklin Co., Pa.	Maugansville, Md. (Reiff's Ch.)	Oct. 12
Virginia	Harrisonburg, Va. (Weaver Ch.)	**Aug. 31**
Missouri-Iowa	Alpha, Minn.	Oct. 9
Kansas-Nebraska	Protection, Kans.	Sept. 7
Pacific Coast		Oct. 25
Western A. M.	Manson, Ia.	Sept. 27

Other Meetings

Sunday School Conference	Kitchener, Ont.	**Sept. 3, 4**
Bible Conference	Wayland, Iowa	**Oct. 16-18**

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"If our heart condemn us not, then have we confidence toward God."

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

Many have quieted conscience by putting nickels, dimes, or even dollars into the missionary collection when the Lord said, "I want not yours but you." The amount put into the collection may be one way of gauging the mission spirit, but it is a very uncertain one.

It is claimed that all Hindu sects are agreed on two points: viz., the sancitity of the cow and the depravity of woman. Notice one of their proverbs: "What is cruel? The heart of a viper. What is more cruel? The heart of a woman. What is most cruel of all? The heart of a soulless, penniless widow." Such ideas must be corrected before the nation can rise very high.

Dean Murray, speaking of a former student of Princeton, on learning of his death, said: "Thruout his college career, he walked with God and left behind him when he went from us, the blessed memory of a good and Christian name. His Christian conduct hung on no perilous edge of doubtful practices." This is a good record, but no better than every young man and every young woman must have if they are ever to accomplish the greatest good for themselves, their fellowman, or their Lord and Master. Do this or decide to be forgotten very soon. Egypt's Pharaoh's, Assyria's Sennacherib, Samaria's Sanballat, in fact all great men of history who lived godless lives, would have been forgotten long ago but for the fact that they were connected with the history of godly men like Moses, Zachariah, Nehemiah and others. But far more important is the fact that their names are remembered in heaven and recorded in the Lamb's Book of Life.

Home Missions are a national force. This is shown in the far-reaching results of the work of Roger Williams, Jeremiah Potter, and a score of other men who were pioneers in implanting the Gospel in America. They are a reclaiming force; hear the words of Arastus Kent, a Congregational Missionary at Galena, Ill.: "When I came to Galena (1829) there was not a church nor a clergyman within two hundred miles, and I used to say that my parish extended from Rock River to Wisconsin. Now (1844) I can count within these bounds twenty-five churches and fifteen ministers." Such influence will be felt as long as time shall last. Home Missions are an educative force; the output of Tuskeegee and Old Hampton Institutes, negro schools, as well as hundreds of other mission schools are a sufficient proof of this. The State Normal School and State University of Kansas, Harvard, Princeton, and several other Eastern universities are the outgrowths of mission schools. They are a healing force as well; so much so that one writer has said, "Thus we find that religion, not medicine, gave birth to hospitals." These hospitals are but stepping stones. Thru them people are healed from physical ills, are shown how to have spiritual ills removed as well as to give both patient and native nurses and assistants a much larger view of life and its possibilities. Last but not least, home missions are a source of power; they touch the vital chord of the Church in all countries and for all time. The Church that is dead on the subject of missions may be alive as yet but has but two alternatives; get interested to the extent that she will spend time and money for this cause, or die. "The transforming of a continent from a wilderness to a land of homes and highly organized industry in the brief space of three centuries; the marvelous and rapid development of the vast material resources of our land; the hastening here of eager recruits from other lands, passionately seeking and needing material betterment, have magnified in this country the feverish acquisition of material wealth and accentuated the hard, calculating spirit; has seemed to place undue value on material success, and, we may well add, has made us lose sight of the influence that home missions has had on our country.

It may mean to be buried away from friends in some lonely place wearing your life away in hard and thankless service, unknown, unheeded, and even persecuted; but your life spent for others will mould character, tho it may be slow, the influence of which will be like the ocean wave that rolls on and on until it reaches the great eternal shores of the world beyond. There is no better place for the investment of a life.

J. H. Converse once said, "When Christian business men devote the same skill and energy to Christian work which they now give to their private business concerns the proposition to evangelize the world in this generation will be no longer a dream." A well known general once said, "Know your geography and fight your men." He meant that to know the country over which the fighting was to be done and the exact location of the enemy were absolutely as necessary to success in battle as to know how to get the most out of the men under your charge. In fact, both of the above quotations carry more with them than first thought might suggest. Keeping in mind what has been said about devoting skill and energy to Christian work as is done to secular affairs, let us notice the thought of the latter quotation as applied to missions. To know the geography of a country means to know the nationality, race, and nature of the people; the productions, the hills, valleys, streams, cities, and towns; the relation of the country to other countries, its proximity to the sea, its exports and imports, the countries with which such commerce is carried on, etc. If these things are necessary to the winning of a battle they are even more

necessary to the spreading of the Gospel. To know the geography and all that is implied in that saying in connection with missions requires careful and prayerful study. It will be the principal work of our new missionaries to South America for the next two years. It is even now one of the leading tasks of our missionaries in India after eighteen years of active service.

But is this the work of the missionaries only? You notice that it was the general who was to know the geography. That is very clear from the latter part of the sentences. It does not imply that the general was to let his men fight, each according to his own understanding of the geography, but that the general was to know it and direct his men accordingly, whether the men knew or not. The general would be suggestive of the Mission Board and especially of the committees of such Board.

But does the Executive or the Mission Committee make a special study of the geography of the mission field? Is it not a fact that our chief concern is to get workers and money, and being successful there, are generally satisfied? While we are thinking that if we could get these that the mission problem would be solved, many young men and women are looking on and are saying in substance, "These people are not sufficiently studying the problem, and tho we feel that we should go into mission work, we seriously question the advisability of going into a work which we feel lacks the careful planning that is necessary for real success. The Board and the different committees do not know their geography well enough."

But this is only one part of the general's quotation. The other is "fighting the men." That means carefully planned work, a harmonious action from all parts of the field; it means working in such a way as to accomplish the very most.

Several things are suggested in this expression: First, the general must know his geography in order to fight his men. He must know in order to direct his men to take strategic points —points which inconvenience the enemy and give decided advantage to him, his men and especially his country. Second, it suggests that the general has the confidence of his men because they know that he has surveyed the ground, knows exactly the height of every hill, the distance between every mountain and stream, the swiftness of every current, the number of available boats, etc., and they believe that he will make no mistake in giving orders. Third, it implies that the general loves his men, and is willing to die with his men if need be for the welfare of his country and the support of his king, that he is considerate in all the demands because of the great love which he has for his men.

THE HOME MISSIONARY PASTOR

It was a crisp day in early autumn when the visitor from the Women's Board stepped from the train at a small station in Northwestern Minnesota and was met by the home missionary pastor. . . . It was one of the crude frontier towns of the Northwest.

Several Old World kingdoms had contributed to the population. There were Norwegians, Swedes, Hollanders, a few Poles, and some Americans of the sort who perennially move on, hoping for better conditions. The lives of the people were filled with heaviest toil, for they were conquering a new country.

There was no reminder of the things of God in the town save a Catholic chapel. To many of the people this faith was most repugnant. There was no Sabbath, tho for some the day's toil was not quite so arduous. The saloon with its warmth and brightness lured the tired men with the promise of sociability at all times. Among them, however, was a man who had been an elder in a Protestant church across the sea, and he realized what the godlessness of the little place would mean to them all, and especially its effects upon the lives of their little children. He sought the help of a home missionary whose duties covered a district of hundreds of miles, and to whom was entrusted the establishing of new fields.

When his work called him to that part of Minnesota he visited this little town of M———, holding several services in the little district school building, visiting in the homes and doing what he could in a brief stay to rouse and help them spiritually. As he was able, he returned to them several times during the year. How gladly did those welcome him who in the old homes had followed after the things of God!

In the summer he arranged to have a student missionary commissioned to the field. The student spent four months of his seminary vacation among them. He was an indefatigable worker. Soon the little school house was crowded with those who were drawn by the singing and the bright GO to the meetings. Services were then held out of doors, the congregation seated on improvised benches of boards laid across tree trunks.

The student organized and superintended a Sunday school, gathered the young people into an endeavor society, and formed a singing class. . . . So close did he bring religion to these people, so desirable did he make it, that they became eager for a permanent church. A very little help was given by the Board toward the purchase of the land and the people attended to the building. Men quarried and hauled the stone foundation; they secured and dressed the timber, and with the labor of their own hands the little church was built before the student returned. Then came the energetic devoted home missionary to live the Gospel, day by day, as well as preach it; to incorporate Christian ideals into the daily controlling motives; to make them understand that the Gospel means honesty in business, cleanness of heart and body, health and enlightenment, and whatever makes life worthy here and now and fits it for the future beyond.

Thousands of such homely frontier missions are moulding the citizenship which makes the very life of the Republic. All honor to the men and women of character and ability who, as home missionaries, are devoting their lives to such fields—the most difficult in the world—where no picturesqueness of the scenes or people relieves the strain—where sordid sin, monotony, crudity, and newness prevail, but where the returns in character-building contribute to the lives of a nation whose mission is the world. —From Edith H. Allen, in Home Missions in Action.

The call is for more men. You are one of the few to whom it can come. Are you ready to go where Christ wants you? When you hear that whispered voice saying, "Follow thou me," will you not press on, obedient to the vision? Sometimes you must even go in the very teeth of Providence. Yet this may be only the testing of your purpose. There may be at this very time some who are inclined to the mission field, yet hold back from the fear that they may not be accepted. Do not be deterred by these preliminary obstacles. Pray until your inclination grows to a purpose and an enthusiasm. Commune with God until light and strength come, then offer yourself to your Board. If the door is closed you have done no more than your duty, and the opportunity of quenchless enthusiasm has opened heavier doors than any closed before you.—Edward A. Lawrence.

INDIA, THE CHRISTIAN'S OPPORTUNITY

By Crissie Y. Shank.

For the Gospel Herald.

India is a field so large that it would more than cover that region of the United States east of the Rocky Mountains. Moreover it is a field presenting such varied peculiarities that one who has not labored long in the country and traveled extensively cannot give direct information of either India or its opportunity. A small volume, "India and Christian Opportunity," by Harlan P. Beach, has been written with the help of experienced workers from different sections of the land, and altho it is primarily for mission study classes it is valuable for all who desire to know of this great empire and its golden opportunities.

That very small part of India which is the field worked by the mission organization of our own Church is not small. If a line were drawn half way between Dhamtari, the original home of the American Mennonite Mission, and the nearest surrounding mission stations, within the circle would be enclosed a territory larger than the state of Connecticut, with a population of about the same as that state.

What are the opportunities of this field? It is difficult to conceive of any tasks or opportunities which cannot be found here. To determine definitely would be rather a complex problem and no arithmetical statement could be considered as final and authoritative, but a comparison of the forces at work here with the forces at home at least has the virtue of stating concretely some of the facts.

Looking at the situation in the United States we find that there are nearly two church members for every one person over ten years of age who is not a member of any church. There are 594 people to each Protestant minister. There are more than 120,000 doctors in the country or one to about every 600 of the population, and there is not enough real sickness and disease among that number of people to maintain a doctor. There are 450,000 teachers in the land and every time that an attractive opening is presented there are scores of applicants.

In our field in India, for every Christian there are over 2000 sinning, Christless men and women. There is one missionary for about every 85,000 of the population. There are one doctor and two Christian Indian nurses, besides three Indian civil surgeons, for the whole population of over 1,000,000. There are no teachers to apply for the scores of openings. There are not enough doctors, teachers, ministers, Christian men and women workers of all sorts, at any place in this field. One million men and women, suffering, gasping, dying, without Jesus Christ, and only a mere litle handful of men and women giving the Gospel to them.

Certainly no Christian can face this comparison and then set up any claim that there is not an opportunity for him personally in India. Toward the evangelization of the people in the district for which our own Church is responsible, there are now twelve missionaries. It is the conviction of those studying mission fields that the smallest force of missionaries which can make possible the giving to every person an adequate opportunity to know and receive Jesus Christ in this generation is one for every 25,000. On this basis our twelve missionaries can reach 300,000 people in this generation, leaving almost three-fourths of the whole number, and requiring to send out and maintain thirty-six additional missionaries, making forty-eight in all. This number might fill the immediate need and yet not the numberless opportunities to live a Christian life and win others to that life, much greater is the opportunity here. Simply because the land is India puts no limitation in the way—nay, that very fact multiplies the tasks and people waiting.

"They are waiting in the wild,
Sick and weary and defiled,
And the Savior's healing word
They have never, never heard.
Left without the Living Bread—
Waiting! Waiting!

"For the happy beam of day
That shall chase their night away,
For the news so glad and blest
That shall set their hearts at rest,
For the peace we know and prize,
For the hope beyond the skies—
Waiting! Waiting!

"Yet, not voiceless nor alone,
For their cry to heaven hath flown,
And the answer waiteth, too,
While the Master calls for YOU."

As far as the financial problem is concerned, there is no business so large, there is no enterprise which offers such returns as giving for the redemption of souls. When reduced to actual figures the average yearly offering for India per church member at home is really small. Money must be expended and there is always the opportunity of giving, of enlarged giving, of giving for some specified, definite, object: the support of a missionary, providing materials, bearing some expense of our evangelistic, educational, medical, or industrial work, etc., etc.

"Give, give, be always giving,
Who gives not is not living,
The more you give
The more you live.
Give strength, give thought, give cash,
give self,
Give love, give gold, and give thyself,
Give, give, be always giving.
Who gives not is not living.
The more you give, the more you live."

Finally, our little part of India is our Church's supreme opportunity for prayer. The tasks waiting to be done can be accomplished only thru prayer. There is some opposition, there is peril and difficulty and trial and loneliness which must be met with prayer. The Holy Spirit works in answer to prayer and we must have the Spirit to convict these people of sin and lead them to the Savior. Our Indian Christians need prayer for they are tempted so sorely on all sides, and they have only lately been lifted from sin and superstition and ignorance, and from them must come the greater part of the laborers to evangelize India. The importance of native Christian workers can scarcely be too highly estimated. They can travel and sit and eat and sleep as do the people among whom they go, whereas the missionary goes with inconvenience and expense and frequently with risk of health, and even then he cannot wholly overcome the differences which exist between himself and his hearers. He cannot have a complete knowledge of their language and he cannot know fully their exact difficulties and doubts and temptations. But to train these Indian Christian workers and to supervise and direct their work prayer, unending prayer, is needed. To every Christian comes this sovereign opportunity to wield the force of prayer. If every Christian at home should support by real intercessory prayer some missionary or Indian worker or particular work I believe the efficiency of the present force could be doubled. By prayer now I do not mean simply a few hurried sentences at night, nor a few fragments of time given to saying words, but that believing prayer which is a part of daily life itself; that kind of prayer which devotes energy and power to bring things to pass. This means real service and hard service; for it includes study, lifting up the eyes and beholding the harvest. A man cannot pray for India as he should without knowing something about it, and the more he knows the better he can pray. Prayer is India's need.

You at home have sent us forth to this land. We count it a privilege to spend our lives here. For the sake of the million for whom Christ died, sieze the opportunities open to you, strengthen our hands, and enable us to press on towards the goal of our great calling, when the kingdom of the world shall become the kingdom of our Lord and of His Christ.

Dhamtari, India.

Among Americans education is not only a discipline, a training; it is a symbol. It means an ampler life in a larger world.—Hamilton Mabie.

THE FOREIGNER AT OUR GATES

By C. K. Hostetler.

For the Gospel Herald.

He is inside. All about the mission in Youngstown is a foreign population. It might call for more religious missionary sentiment if he were farther away and we were planning to send somebody after him. As it is the work with and for him is a reality stripped of sentiment. His name puzzles us. We can not pronounce it. If you think you could, try a few of these we picked up at random. It would be safe to offer a big prize to anyone who would pronounce all these correctly. Try a few of them: Marsasazwski, Skejoc, Yakobchinski, Yoswiak, Wysklke, Zatvarnitchke, Zwifoski, Pavachich, Nassucci, Nachecka, Kopoche, Tzizek, Veskeovicz, Szymczyk.

What's in a name?

Youngstown, Ohio.

AN EXPRESSION OF APPRECIATION

For the Gospel Herald.

Dear Herald Readers:—We feel to praise our heavenly Father that He has permitted us to return in safety to our home here in Hesston. We left this place in July and have visited in seven states. We attended Sunday School Conference in Indiana, General Conference, also in Indiana; Church and Sunday School Conference at Manson, Iowa, and also at Alpha, Minn. At times the strain was hard and we became very tired in body but we were all kept in health and now that we are home we forget all the hard things and remember only the rich spiritual feasts we were permitted to enjoy and the kindness of every one with whom we came in contact and in whose homes we had the privilege to be guests. We were made to think so often of the wonderful promise given to those who will forsake all and follow where Jesus leads. We surely felt that we had homes, fathers, mothers, brothers and sisters wherever we went. We feel that a furlough is an absolute necessity for every missionary. We are working for God through the Church and we must know the people of that Church if we are to do our best service, and we also understand a little better why they say a missionary is not at his or her best till he or she has had a furlough for we feel that this one trip among the churches will help us in many ways as we return to the field. We can not tell you what it meant to us when a brother or sister would come and with a clasp of the hand would say, "I want to meet you; I often read your pieces and think of you way over there and want you to know that we are praying for you." Dear brother, sister, when we return home to India, if the Lord so permits, that handclasp and those words will help us over many a hard place or lonely hour. We think of many who said, "Now let us hear from you sometimes," and knowing that we can not have time to write to each separately we take this way of writing to all. We want to again thank all in every place where we have visited for the kind hospitality you have shown us, and most of all for the deep interest many have shown for the work in India. Do not cease to pray for the work there and especially at this time for the workers, for only by God's mercy and your intecression for them will they be able to stand the burden and the heat of the day, owing to health conditions and being so few in number. "Remember God had an only Son and He was a missionary." So surely we as a Church do not want to be anything but a "missionary church."

We now expect to be at home here for at least a few months. If any one wishes to correspond with us relative to the work in any way we shall be glad to do all and any thing that we can for you along that line. Address us at Hesston, Kans.

Yours in His service,
C. D. and Mina Esch.

Twenty years after the landing at Plymouth, the Massachusetts colony ordained by law that every child should be taught to read and write and understand the principles of religion and the capital laws of the country. A little later in the same section, every township, when it numbered fifty householders, was required to support a teacher, and towns numbering a hundred householders, to establish a school to teach Latin. These were rude pioneer experiments, for the conditions which surrounded them were rude; their importance lay in the fact that they gave education a first place in public interest and accustomed people to think of education as a function of the community.—American Ideals.

Education was not considered a luxury but an essential to good citizenship. Since religion was one of the leading subjects taught such education tended greatly to give religion more prestige in the land. It should do that now, and will do it—if the school and the instructors are what they should be. This position held by the early settlers of this country may well be termed the beginning of our free schools.—H.

"Mind not high things, but condescend to men of low estate."

EXPERIENCES

For the Gospel Herald.

By A. H. Leaman.

One of the joys of the missionary in his work is the answer of prayer in the presence of those with whom he is working. Some time ago a broken-hearted mother came into the meeting and requested prayer for her boy who had been away from home for a number of years. His life was such that it was enough to break his mother's heart. After request was given prayer was offered and we sang, "Where is my wandering boy tonight," and to the surprise of us all in about half an hour in came the boy. The mother had gone to her home and had just locked her door when he appeared. There was rejoicing, to be sure, not only in the house but among all who were interested. Experiences like these bring us closer to God and the result has lasting effect on the people who hear us tell of God's love. We need more of that simple trust in the Master who has bid us come.

Chicago, Ill.

By Martha Buckwalter.

One Sunday evening at the close of the afternoon service, a sister suggested that some of the mission workers should call on her sick neighbor. The intermissions between services on a hot July Sunday are very valuable to the worker to be in good condition for the next service. Tomorrow we would call on the sick man. But the Spirit said, "Go now." So Bro. Mininger with a few of the brethren went. Little could be done when they got there. The man was very ill and relatives were reluctant to allow strangers in to see him. They started to leave without having had any satisfaction. But God makes no mistakes, and how marvelous are His ways. They were summoned back and were permitted to see the sick man. He rallied from the unconscious condition in which he lay long enough to review his past life, acknowledge his guilt before God, and pray for mercy. It was a great joy to direct him to Christ. A few days later he died. His wife who has also lived in a backslidden condition for 19 years, realizes this to be a call to her to retrace her steps, and get back to God.

During a revival meeting two women from the same community attended our services. The Spirit of God worked upon their hearts and both confessed Christ and were received into the Church. One came regularly with her children, took an active part in the service, and was seemingly a very earnest Christian. Soon we missed her from her usual place in the services. She was visited but with no apparent results. Later we

learned that she had procured a divorce from her husband, married again, and was back in the old sinful life. The other woman absented herself a few times, not coming as regularly as we thought, and we questioned her sincerity. Upon investigation she told us how ashamed she was to come back to the services with the old sins clinging to her, and she and the Lord were having a "house cleaning," getting her heart ready for His abode. I need not tell you the Lord blesses this sister, and whenever she is able to be with us her testimony is of answered prayer, and what God has done for her.

Kansas City, Kans.

PRAYER AND MISSIONS

By D. N. Lehman.

For the Gospel Herald.

Prayer.—Communion with God in devotion, worship and supplication.

Mission.—A station of missionaries sent to propagate the Gospel.

As prayer and missions are used in a wide range of thought and application, both temporal and spiritual, it may help us to grasp their significance to a greater extent by first looking on the temporal side. Prayer then would be bringing a plea or petition to some person, as a judge or magistrate or somebody, as the legislature or congress. We would be very particular to learn how and when to petition at the opportune time to receive favorable consideration. The more weighty and important the matter the greater the preparation and anxiety for its results. It is possible that great loss or gain or even life itself were hanging in the balance. Then think of the earnestness with which we would present our plea. A person so going or sent would be a missionary on a mission. If it were your property and life, or mine, how desirous we would be that the person so sent would use all his tact, all his skill, all his persuasive powers, that he were a man of influence, of zeal, and of devotion—and why? For temporal gain. "Lay not up for yourselves treasures on earth . . . . but lay up for yourselves in heaven" (Matt. 6:19, 20). "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance" (Isa. 40:15). "All nations before him are as nothing, and are counted to him less than nothing and vanity" (Isa. 40:17). "For God so loved the world, that he gave his only begotten Son—" (Jno. 3:16). "I am come that they might have life, and that they might have it more abundantly" (Jno. 10:10). "But God, who is rich in mercy, for the great love—" (Eph. 2:4). "That in the ages to come he might shew the exceeding riches of his grace—" (Eph. 2:7).

With these few scriptures (which could be multiplied many times) we wish to show the great difference between the temporal and spiritual, and the great value God places on things spiritual or eternal.

In the great commission, the command is given, "Go ye therefore and teach all nations . . . . teaching them to observe all things whatsoever I have commanded you." Our Savior tells us, "Without me ye can do nothing." Here we have the great work to do, and our own inability; but Paul says, "I can do all things through Christ which strengtheneth me." The work is given by the Lord and the strength and ability are given by Him as well, for the asking. First the call, then the prayer and consecration, and then power to perform. The world kingdoms as kingdoms are to Him as the small dust of the balance are as nothing and less than nothing, but the souls of men are precious in His sight; yea, so precious that there is nothing that can be given in exchange for a soul. This He would have all men everywhere to know and, knowing, to repent; because all men have sinned and come short of the glory of God, and without repentance there is no forgiveness. "Without the shedding of blood, there is no remission of sin." Therefore God in His wonderful plan of salvation and redemption gave His only Son to shed His blood and die for us.

His plan is that men shall teach and preach to their fellowmen and "through the foolishness of preaching to save them that believe." To this end missions have been established which we in our limitation have designated as "Home" and "Foreign," but with God who is omnipotent there is no foreign mission. For these missions men and women are selected and trained and sent who are believed to have those qualifications of love for God, love for souls, a willingness to be used where God and the Church would send them, a consecration which will not shrink at hardships or difficulties, an adaptability which will accommodate itself to the slums of the city, the isolation of a sparse population of the mountains, the regions of cold, the severity of heat, and above all that faith in God which brings victory even out of seeming defeat, being filled with power.

Prayer is the golden gate through which these God-given graces are attained.

Our Savior, the chiefest of missionaries, spent much time in prayer. Through prayer the prison chains fell off, the door opened and Peter was free. Through prayer Paul and Silas were delivered. Through prayer that worthy of old received the answer, "Thou are greatly beloved," "O Daniel, a man greatly beloved," "A man greatly beloved, fear not; peace be unto thee, be strong, yea, be strong" (Dan. 9:23; 10:11, 19).

Lancaster, Pa.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." That is an attitude and an altitude of mind so far above our ordinary range of thought that we can only talk about it as something seen dimly and from afar, or as something which we feel in those moments of exceptional fervor when we get up to some spiritual height, some mount of transfiguration, and the earthly clouds dissolve "and we see Jesus only." I may not dwell upon that—I am not worthy, indeed to dwell upon it; my own life falls too far below that height. It is an ideal to which the Apostle points and after which he bids us strive, and I leave it there. I wish to lead you on another line of thought, which we may follow with perhaps less hesitation and which, though exalted enough, is more within the sphere of our sympathetic appreciation. I mean the estimate of the cross which is given to us here. Paul makes the cross the measure of all things. He brings the world and all the glories of the world to the cross and weighs them there as in a balance and finds them wanting. They seem to him hardly worth thinking about or talking about in view of that lively and divine fact. Now let us try to understand what he means by the cross, and not put too narrow a limitation upon it. He was not using the word in any vulgar sense. It was not the piece of wood, or the physical suffering of the Divine Victim, or the painful, shameful death of the crucifixion scene—not exclusively at least. He meant by the cross all that was included in the incarnation mystery—the manifestation of God in the flesh, the spotless and holy manhood, the life of sympathy and healing, the heavenly wisdom of the teachings, the great condescension, the great love, the great sacrifice, and the great redemption; they are all summed up in the one word "the cross."—From The Cross in Modern Life, by Gueenough.

Two Bavarian missionaries were chatting one day with a group of converts in Central Australia when the conversation turned upon the moral character of their lives before their conversion, and it was asked if any of them had ever committed murder. Out of the nine converts who were present only one had never killed a man. But Christianity had wrought a mighty change in each case and given the strength of a renewed nature.—Christian Missions and Social Progress, by James S. Dennis.

BEING NEIGHBORS TO KATINA

It was visitors' day at the hospital. All afternoon Katina, lying in bed strapped to a board, had been watching the line of visitors who passed in and out of the children's ward. If she had remained in sunny Italy, the land of her birth, friends might have been coming to see her also; but here she was, an orphan in a foreign land, with no one who cared enough even to bring her a flower.

Her great dark eyes looked longingly at the other girls as they eagerly greeted their friends and unwrapped all the lovely, mysterious packages which were laid on the white counterpanes. Polly, in the next bed, laughed happily as she spread out row after row of paper-dolls and tried on their wonderful dresses and coats, each with a hat to match. "Oh, what fun it must be!" thought Katina.

A gentleman passing through the room glanced at her, and noting her wistful face, took five cents from his pocket. "Here, little girl. It is a great fortune; don't spend it all at once," he remarked, laughing.

Katina smiled her thanks and clasped the money tight in her hot palm. "Don't spend it all at once," the man had said. Katina hoped he didn't mean it, for she wanted to spend all of it that very minute.

One of the nurses was coming toward her.

"Oh, please, Miss Lovejoy," called Katina.

"Yes, dear; what can I do for you?"

"You know the pop-corn man, nurse. He stay outside the gate. I gotta five cent. Please, you getta me fritters."

Miss Lovejoy hesitated. The superintendent of the hospital objected to the pop-corn man and did not like to have any one buy his wares. Still, here was a girl who had so few pleasures that Miss Lovejoy, young and sympathetic, found it hard to refuse.

"Give me your money, dear," she whispered, and hastened off to find some one who could leave the ward long enough to go down to the pop-corn man.

Marcus, one of the older boys, being now quite strong, offered to go on the errand. In a few minutes Miss Lovejoy returned with the delicious, golden fritters and handed them to Katina. "Don't make yourself sick," she warned her, and then went about her work.

An hour later, passing Katina's cot again, she saw the fritters unopened, lying on the pillow.

"Why Katina, you haven't eaten your pop-corn! What's the reason?"

"Oh, please, nurse, I didn't buy them to eat. You know all the other children have people come and bringa the presents. No one ever comes to me. I pretend my mother come today and bringa the pop-corn."

Miss Lovejoy's eyes filled with tears. "Katina, do you care so much?" she asked, as she stroked the jet-black hair.

"Yes, verra much," answered Katina, her thin fingers reaching out to touch the nurse's hand.

After the visitors had all gone, Katina called Miss Lovejoy again.

"I had good time," she said with a smile. "Now break the pop-corn in pieces and give to every girl some."

"I will," promised the nurse. To herself she added, "and I will find some one to visit Katina."

The next Sunday Miss Lovejoy had a chance to go to Sunday school, which seldom happened in her busy life. To the superintendent she said, "Won't you let me teach a class today?"

"Indeed I will," replied the superintendent. Much pleased to think that any one should ask for something to do, he led her to a class of girls.

This was just what Miss Lovejoy had hoped for, and as she looked around the circle of faces, she said to herself, "Now I must do my best for Katina."

First she told them about the Good Samaritan, then followed with the story of Katina. "Who, I wonder, is Katina's neighbor?" she asked.

There was a moment's silence, then Susanne spoke up. "I would like to be her neighbor, Miss Lovejoy, if you will tell me how."

"And I—and I," responded one girl after another.

"Well, then, suppose you organize yourselves into clubs of two or three members, take turns in visiting Katina, and perhaps occasionally bring her some little gift, if not more than a flower or a Sunday school paper," suggested Miss Lovejoy.

"Indeed, we will, won't we, girls?" promised Susanne for the class.

Next Sunday afternoon at the visiting hour two girls entered the hospital ward. Each one carried a package wrapped in tissue-paper and tied with ribbons.

"Oh," thought Katina, "they are the best yet. I am going to pretend they stop to see me."

Down the long room they walked, Katina following them with her eyes; and then—oh, could it be true?—they stopped at her bedside, and Miss Lovejoy's voice was saying, "Katina, here are two of your friends."

That was only the beginning of happy times for the lonely girl who never again had to pretend that some one came to see her. As for Susanne and the other girls—

"How do you like being a neighbor?" Miss Lovejoy asked of Susanne.

"I never had a better time," Susanne confessed.—Gertrude Lee Crouch in "Every Land."

THE CLERICAL COXCOMB

Sel. by G. R. B.

In man or woman, but far most in man,
And most of all in man that ministers
And serves the altar, in my soul I loathe
All affectation. 'Tis my perfect scorn;
Object of my implacable disgust.
What!—will a man play tricks—will he indulge
A silly fond conceit of his fair form?
And just proportion, fashionable mein,
And pretty face, in presence of his God?
Or will he seek to dazzle me with tropes,
As with a diamond on his lily hand,
And play his brilliant parts before my eyes,
When I am hungry for the bread of life?
He mocks his Maker, prostitutes and shames
His noble office, and instead of truth,
Displaying his own beauty, starves his flock.
Therefore avaunt all attitude and stare,
And start theatric, practiced at the glass!
I seek divine simplicity in him
Who handles things divine; and all besides
Though learn'd with labor, and though much admired
By curious eyes and judgments ill informed,
To me is odious as the nasal twang
Heard at conventicle where worthy men,
Misled by custom, strain celestial themes,
Through the pressed nostrils, spectacle bestride
Some, decent indemeanor while they preach,
That task performed, relapse into themselves;
And having spoken wisely, at the close
Grow wanton, and give proof to every eye,
Whoe'er was edified, themselves were not!
Forth comes the pocket mirror. First we stroke
An eyebrow; next compose a straggling lock
Then with an air most gracefully performed
Fall back into our seat, extend an arm
And lay it at its ease with gentle care.
With handkerchief in hand depending low;
The better hand more busy gives the nose
Its bergamot, or aids the indebted eye
With opera glass, to watch the moving scene,
And recognize the slow retiring fair—
Now this is fulsome's and offends me more
Than in a churchman slovenly neglect
And rustic coarseness would. A heavenly mind
May be indifferent to her house of clay,
And slight the hovel as beneath her care;
But how a body so fantastic trim,
And quaint, in its deportment and attire,
Can lodge a heavenly mind—demands a doubt.

—Cowper.

There is one difference between Christianity and the best of other religions. They come to men as they are, and tell them that they must make themselves good. But Christianity comes to them and changes them from what they were, brings them a new birth, touches them with a divine life and power in their hearts, and so enables them to begin to be better. The religion of Jesus is a new commandment, **with power to obey it.** —Henry Van Dyke.

JOHN BUNYAN

By J. S. Hartzler.

For the Gospel Herald.

The subject of this sketch was born at Elstow, near Bedford, England, in 1628. Writers are not agreed as to his moral standing as a young man, some claiming that he was a profligate while others think that he was of the Puritan type, and that this accounts for his self-accusations which he labored under so long. It is evident that he made his living in the very humble trade of a tinker, and later entered the army. After completing his term of service there he was married and very soon after passed through terrible sieges of doubt and compunctions of conscience. Peace came at last, he became a member of the Baptist Church and soon began to preach. Persecution soon set in and it became evident that he must recant or at least quit his preaching or go to prison or possibly even to something worse.

This was a trial indeed. This is best shown in his own words: "Shall I run or stay? Methinks my Elizabeth has some claim to be thought on; and if I go to prison what will become of my poor blind Mary? Poor little lamb, they will neglect thee; scorn thee; perhaps beat thee! O, I can not bear it that thou shouldest suffer. Yet I am bidden to go upon the forlorn hope of liberty; and what dismay will it cause among the servants of truth if I fail? After speaking stoutly and bidding them preach, in spite of king or priest, it were foul dishonor should I now yield to a threat. If I desert at the shaking of a piece of paper (for the justices' warrant is no more) others, when they are in real straits, will deny the Lord that bought them. Nay, by God's grace, though it mean the tearing of my flesh from my bones, I will do my duty, whatever may come to me and mine; Lord, defend my wife and be a father to my poor, helpless, blind child."

This temptation was made the greater when a friend of his came to warn him that the authorities had sent servants to arrest him if he preached at the place appointed. This friend said, "Why shouldst thou risk thy life? for it may come to that. Be ruled, good man Bunyan, I pray thee. Thy rich cousins will have none of thee, thy father can not (and would not if he could) care for thy little ones. Why shouldst thou leave them to the cruelty of them that will do them wrong for thy sake?"

Suffice it to say that he was placed into the Bedford jail and was kept there for twelve years. Here he helped in the support of his family by making tagged laces. His wife moved from Elstow to Bedford. She came to see him and in relating his arrest and trial to her, he said, "When we had entered the room there was that Mr. Foster who owed us the money he would not pay. . . . With soft words and honeyed speech he asked for my health and why I was there, and with many gentle phrases he made me think of a cat patting the mouse she will presently devour. He bade me not call the people any more, but just follow my calling in which he knew none more skillful, and I should have his favor and go home speedily. But when I could not refuse to preach wherever any might desire to hear me, he called me Papist and I saw the hook glitter under the painted flies." Mr. Foster said, "We love thee, Brother Bunyan, the kings love thee, and so do I; and we must send thee to goal to teach thee that thou must not preach about the country." Bunyan said to his wife, "I am content that, if my lying here will serve the cause of God, I will lie here till the moss grows on my eyebrows, and the flesh falls from my bones. Let it be as God wills."

His wife was brave under the trial and said, "Yield not, John, for we will beg from door to door before thou shalt yield for our sakes to do what ye feel to be wrong in the sight of God. I pray much that we may see thee again at our firesides . . . . but I pray more that thou mightest stand fast like David against the giant, that thou shalt one day too conquer. Think not of us but be firm."

From these experiences it is not hard to see where he got some of the characters which he portrays in Pilgrim's Progress, nor the actions which he ascribes to them. Many of them are his own experiences and show some dark waters crossed before he passed into the world beyond.

Pilgrim's Progress has been read by many thousands of people, and has been a great help to some. The part applying to "Christian" was written when in Bedford jail, the part applying to "Christian's wife" was written later, and shows decidedly that he could do better while under a severe test than when he was free.

John Bunyan may well be called a home missionary because of the earnest work which he did among his own people, but possibly the greatest lesson he has taught humanity is that persecution may prove to be blessings in disguise, and many times God will accomplish the most with us when we feel that we are handicapped the most. Remember the words of his wife, "Yield not, John, ... I look through the stone lattice often longing to see thy brave face through the pane; but I pray more that thou mightest stand fast."

Goshen, Ind.

PERSONALS

Bro. J. S. Hartzler preached at both missions in Chicago, Oct. 21.

Sister A. M. Eash's mother was buried Oct. 20. Sister Eash has the sympathy of the Church in her loss.

Sister Mabel Kauffman of West Liberty, Ohio, has been added to the working force of the Lima Mission.

Bro. J. N. Kaufman and wife, missionaries to India, visited the Missions in Chicago, and gave helpful assistance, Oct. 24.

Bro. B. B. King of Ft. Wayne, Ind., Mission, recently returned from the west where he had been engaged in evangelistic work.

Bro. Amos Oyer, former missionary to Africa, gave a missionary address at the Young People's Meeting at Gospel Mission, Chicago, Oct. 7.

Bro. I. R. Detweiler was with the "boys in camp," at Camp Taylor near Louisville, Ky., and by a sermon and personal work gave the boys much appreciated help.

Bro. J. K. Bixler, secretary of the Indiana-Michigan District Mission Board, has been obliged to recall some of his appointments on account of the illness of his wife.

Brethren, J. H. McCulloh, G. L. Bender, William and Irvin Long, the last two accompanied by their wives, gave good service at the 26th St. Mission in Chicago on Sunday, Sept. 28.

Mission study classes are assisting wonderfully among young people. Missionary surveys of local churches and districts would be invaluable. Clear statements from mission points of actual conditions, from city workers, brought to the attention of every church would be a good thing. Much attention must be given to the development of potential forces which many churches in many districts of the brotherhood possess, and which are in the possession of many members of the church in even our congregations which are most alive.—Missionary Visitor.

A noted missionary among the Zulus of Africa, said, "After forty years of service the contrast between the time when I entered and left the field was very wonderful. Witchcraft had ceased, the cruelties practiced by spirt-doctors were ended, superstitions had lost their stronghold, and a knowledge of Gospel truth was widely diffused."—Mission World.

NOTES FROM THE STATIONS

For the Gospel Herald.

Our Missions in Chicago

The work at both missions is progressing very nicely. The Sunday school at the Home Mission has developed so that there is no available hall in that locality large enough for it. The result is that they have rented two halls some distance apart and have divided both halls so that they conduct the school in four departments. They greatly need a new building. It is to be hoped that this will be built next summer. The preaching services in the morning, Sunday, Oct. 21, were quite well attended.

One encouraging feature at this place is that the workers here have been here for a long time. Experience is a great help and aids in making the work effective.

The work at the Gospel Mission is also quite encouraging. Bro. Eash has his work well tabulated and organized. A men's chorus is started which is doing good work, not simply in learning good Christian songs, but in giving the young men some work which tends to keep them off the streets.

Several bids were obtained as to the cost of having some needed interior painting done. Most of them ranged around the two hundred dollar mark. The congregation took up a subscription to buy the paint and the workers did the painting. Thus they have nicely painted rooms with no cost to the Board. Aside from raising some thirty dollars for this work, the congregation gave seventy-five dollars to Bro. and Sister J. N. Kaufman for the purchase of a typewriter and a rug for their home in India. "Well done, good and faithful servants."

Bro. Brenneman of the Gospel Mission left for his home, Wellman, Ia., where he expects to help husk corn for several weeks.

Both missions have much of the church and Sunday school work in the hands of committees, thus relieving the superintendents of many responsibilities. This is a step in the right direction. Moody once said, "I would rather put ten men to work than do the work of ten men."

J. S. Hartzler.

Columbia, Pa.

(274 S. 4th St.)

We have much for which to be thankful, though new experiences are occurring. The promise, "I will never leave thee nor forsake thee," is daily realized. Your prayers and personal attendance are needed. Oh that more would heed the Macedonian call.

Oct. 13, 1917. The Workers.

Lima, Ohio

(825 N. Jefferson St.)

Dear Herald Readers:—We have great reason to rejoice because God has been so good to us. "The Lord hath done great things for us, whereof we are glad."

Yesterday, quite unexpectedly, Bro. E. E. Zuercher of near Dayton, O., came into our midst and gave an inspiring sermon in the morning.

We have prayed the Lord of the harvest that He might send us a worker at this place and we praise Him for answering our prayers. Sister Mabel Kauffman, of West Liberty, Ohio, has been added to our force of workers. With added help we hope to accomplish more for Him than before.

We are grateful to the congregations around us for so bountifully supplying our temporal needs. The Salem congregation last week sent in a collection to be used for fruit for canning. May the Lord richly bless those that are helping the cause in this way.

We are also grateful for a number of boxes of clothing which have been sent in by the different sewing circles for distribution among the needy.

Will the readers continue to pray for the work here that the cause of the Lord may prosper and souls be saved. In His service,

Oct. 22, 1917. The Workers.

Lima, Ohio

(825 N. Jefferson St.)

Yesterday, Sept. 23rd, Bro. Christ Brenneman of Elida preached for us. In the evening Bro. John Blosser preached and communion services were held. We had a real feast from heaven. May the readers remember this place in prayer. Workers.

Sept. 24, 1917.

Mennonite Children's Home

(Millersville, Pa.)

Our family is steadily on the increase and with the present high cost of living, problems present themselves, but we are glad to say that the Lord has answered them thus far. The brotherhood of the Stony Brook and Paradise congregations have brought large donations of provisions and cash. Last spring we sent empty fruit jars to the Stony Brook congregation and through the kindness of Bro. Strickler and son these were returned free of charge, filled with fruit. Bro. Henry Hertzler, Elverson, Pa., was busy gathering apples and shipped a number of barrels, prepaid. We want to say "THANK YOU" to all who have remembered us so kindly.

Death has come into our family and claimed two bright boys, brothers, aged six and eight years. David McCullough was placed into the home of Bro. and Sister N. G. Good and Lawrence with Bro. and Sister J. M. Weber near Bowmansville, Pa. David was stricken with infantile paralysis and died Oct. 14, and Lawrence died Oct. 23. We bow in humble submission to God's will and look forward to the time of meeting our loved ones gone before.

A family of five girls are awaiting admission and may come in the near future. Others are applying but we can not accommodate all that apply. A mother who had her child here for nearly three months and refused to pay boarding issued court proceedings for the child and the judge granted her request. A twelve year old boy who was incorrigible was sent to a reform school by the same court. Every day brings new experiences. Pray for us.

Yours for the needy,

Levi Sauder.

The Mennonite Sanitarium

(La Junta, Colo.)

Dear Herald Readers: Greetings of love in Jesus' Name:—We are at present enjoying the most beautiful weather. We have had but a very light frost so that vegetation is nice and green yet. Farmers are busy harvesting sugar beets and seed crops.

Last Monday morning Sister Alice Golden of Lima, Ohio, left for her home. She was much improved in health after a stay of almost 6 months.

Last Wednesday morning W. G. Searls passed away. See obituary. We rejoice to have been able to have befriended him in the last few months of his life. Through this we were afforded the privilege of leading him to Jesus. He was so grateful for all that was done for him.

Sister Martha Wenger, who has rendered much appreciated service in the kitchen through the summer, will leave soon for Kansas. Her place will be taken by Sister Anna Ebersole.

Do you remember to pray for us out here? One of the sources of greatest encouragement for the Christian worker is the prayers of God's people. One of the burdens peculiar to the workers at this place is Sunday work which deprives some of the privilege of attending congregational worship. The sick must be cared for on Sunday. We are trying to eliminate all unnecessary work but there are necessarily some things which must be done. In prayer you can help share that burden. "The effectual fervent prayer of a righteous man availeth much."

Allen H. Erb,

Oct. 15, 1917. Supt.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"Blessed are the meek; for they shall inherit the earth."

On another page we print "An Open Letter" which explains itself. The letter strikes the key-note when it emphasizes the need for supplying our brethren in camp with solid literature. The young people of Goshen, Ind., are showing a commendable zeal in doing their part of the work. In each place where such an organization is formed it would be well to co-operate with the brethren appointed to look after the interests of our brethren in camp.

The recent successes of German arms in Italy will probably mean a prolonged struggle and more intense bitterness in the present world's war. That will also mean a severer test for people of the nonresistant faith. As the conflict grows in fierceness and the blood upon the fields of battle will flow more freely it will become more than ever evident that it would be very inconsistent for nonresistant people to keep up even the noncombatant end of this bloody struggle. Total abstinence is our only consistent course.

The Work at Blooming Glen.—It was the writer's privilege, together with Bro. S. G. Shetler, to labor for a few days with the brotherhood at Blooming Glen, Pa., in the capacity of a Bible instruction meeting. We found a body of active workers whose souls were aglow with the love of God and whose interest in the truths of God's Word was manifested by the distance which many of them came for the meeting. When a crowded house and an orderly meeting go together it means a live and wholesome interest in the cause of Christ. May the richest of God's grace attend the labors of the brethren of the Franconia Conference district.

Bishop Andrew Mack.—One of the best loved and widely known bishops in the Mennonite Church passed away when Bro. A. S. Mack of Bally, Pa., answered the heavenly summons and passed to his eternal reward on Monday evening, Oct. 29. His voice had been heard in almost every state where there is a Mennonite Church and his counsels in conferences and congregations were much sought for and appreciated. For more than fifty years he labored faithfully in the ministry of the Word, and in a ripe old age he passed to the bright beyond while the influence of a well spent life remains as an heritage for those who remain. This is a time when Franconia Conference is feeling the weight of affliction as it has been only a few weeks since another pillar of faith in that district, Bishop Samuel Detweiler, was called from time to eternity and at this writing Bro. Christian Allebach, a faithful minister and worker for the Lord, is lying very low in the Old People's Home at Souderton, Pa. But we thank God for the privilege of looking heavenward and knowing that "all things work together for good to them that love God." May God comfort the bereaved.

Gal. 6:2.—Here is a sample request which might be duplicated many times over: "Start the ball to rolling for some action by the churches to take care of the boys who need money and don't take pay from the U. S."

This ball has been started to roll, but evidently it has not rolled fast enough to reach all in need. In every district there should be some kind of organization to reach every individual in need. All brethren who have been to the camps and know the needs there should make known to the congregations what are the actual needs. There are some things, of course, which only the brethren in the camps can bear; but there are other things in which we can help them bear, and these are the things which we should be prompt in supplying.

We learn from one another. We would be pleased to publish reports of what is being done in the various districts along this line. The methods adopted in your district may be a help in suggesting similar methods in other districts. There is more than one way of giving support, and what would work in one district might not be so good in other places. Still, in comparing notes we suggest things that will be a help to others. Let us hear from you.

The Martyr Spirit.—Now and then there comes to our ears a story of real persecution and real heroism on the part of our brethren in camp. The "silver lining" to this cloud is the fact that while the brethren suffered, this suffering invariably resulted in the authorities recognizing their conscientious convictions and ordering better treatment. They have the martyr spirit. They believe that they ought not in any way to aid or abet war, even if it is keeping up the noncombatant end of the military machine, and rather than have any part in the work of destroying men's lives they will suffer persecution, even death, before they will give their consent to do any military service, even in such small matters as cooking for soldiers, etc., etc. This is a good time to read the story of how many of our fathers went to the stake rather than compromise their faith.

And not only this, but all people should get away from the idea that we are standing firm on the war question simply to get our boys out of trouble.

Many are ready to stand with us provided our program can be carried through. In fact, they prefer it this way, as the idea of military service is not pleasant to them. But in case we fail to carry our point they will be just as ready to accept noncombatant service. Such hypocrisy is doing the nonresistant cause great harm. If we are willing to keep up the noncombatant end of this great war, let us say so at once and be done with it. That much has already been granted by the government, and we should not seem to oppose it when at heart we are willing to do such service. But if we are conscientious on this matter, if at heart we believe that the man who helps keep the army in shape for fighting shares in the responsibility for taking human life and doing other acts of violence, let us make it clear, both by words and actions, that it is conscience, not expediency, that prompts us to take our position against any form of military service.

Conscience may be based on faith and fact, or it may be based on sentimentalism. That much-advertised man who murdered another man to get at his dinner bucket and then refused to eat the meat because it happened to be Friday may have been conscientious in his way but none of us would give much for the foundation to his conscience. So with the war question. Many believe themselves to be conscientiously opposed to war when if they would but examine themselves they would find more sentimentality and expediency than real conviction about their attitude. You can trust a man's sincerity in his profession of conscientious scruples on any question when he proves himself true to his convictions on all questions of right and wrong. Brother, how is it with your conscience on other things besides war? How about your business methods, your church loyalty, your attitude on worldly amusements, your prayer life, your devotion to all the truths and commandments of the Bible, your love for souls and efforts to win them for God, your social life, your conversation, your separation from the world, and many other things which belong to a really consecrated life? Is there any doubt in our minds that if every one professing nonresistance would manifest by an upright, consecrated, pious, humble, holy life that he has positive convictions of right and wrong and is true to his convictions the government would grant without question all our claims to exemption from military service?

"It is not a loss of time when we spend it in making the most thorough preparation for life's work. We glorify God and ourselves when we do our best."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

HIDE THOU ME

In Thy cleft, O Rock of Ages,
Hide Thou me;
When the fitful tempest rages,
Hide Thou me;
Where no mortal arm can sever
From my heart Thy love forever,
Hide me, O Thou Rock of Ages,
Safe in Thee.

From the snare of sinful pleasure,
Hide Thou me;
Thou, my soul's eternal treasure,
Hide Thou me;
When the world its power is wielding,
And my heart is almost yielding,
Hide me, O Thou Rock of Ages,
Safe in Thee.

In the lonely night of sorrow,
Hide Thou me;
Till in glory dawns the morrow,
Hide Thou me;
In the sight of Jordan's billow,
Let Thy bosom be my pillow;
Hide me, O Thou Rock of Ages,
Safe in Thee.

—Fanny Crosby.

THE HIGHER CRITICISM AND THE NEW THEOLOGY

By J. Horsch.

(Continued)

Who are the Traitors?

"Traitors" is the name here applied to representatives of the New Theology in the theological seminaries. A misnomer. To become a traitor to the Christian faith, one must be a believer, just as only an American citizen can become a traitor to the cause of our country. No, these men are not traitors. It is vain to expect a modern liberalist to stand for the fundamentals of the Christian faith. It is asked too much of the representatives of the New Theology to teach scriptural orthodoxy. For existing conditions in the seminaries these men are not so much to blame as are the believers who permit them to hold the responsible positions in the Christian church which they occupy.

The New Theologians consider it the solemn duty of the church to grant them the right of the unhindered dissemination of their teachings. It would be contrary to Christian love, they say, to take them to account for their redefinition of the essence of Christianity, or to ask them to resign their position. When some years ago a minister named Crapsey in a prominent denomination gave offense by defending the New Theology from the pulpit, the opinion was publicly expressed that he should not be asked to resign, for the reason that it would be difficult for him to find a paying position except as a minister—as if the foremost function of the church were to furnish paying positions to ministers and theological professors.

From motives of Christian love we are asked to close our eyes to the fact that within the Christian church the saving truth of God's Word is openly rejected and trampled under foot. We are expected to harden our conscience and deny the truth by silent consent to its rejection. We are asked to witness in silence the advocates of natural religion cultivating the thorns, burdock and milkweed which spring up in the vineyard, claiming them to be grapevines and indeed an improvement on the old kind. It is asked of us that we do not root out the weeds, but permit them to take possession of the vineyard, choking out the vines which yield to us the precious fruit by which the soul lives. Lest certain theological professors lose their lucrative positions, we are expected to ignore the fact that there are essential differences between grapevines and briars, the supernatural and the natural, faith and unbelief, the Almighty Creator of the universe and other gods, the kingdom of Christ and the kingdom of Belial. Unless we overlook the differences, the religious liberalists will raise the cry of narrowness and persecution.

Now narrowness, in the view of the "spirit of the times", is a most despisable thing. "Rather be out of the world than out of fashion," is the slogan of the modern girl. Just so "rather be dead than considered narrow" seems to be the maxim of some theologians in our day The old Bible faith is considered narrow. Hence to take your stand with Peter and James and John and Paul, yea, with our Lord Himself, you must be willing to suffer reproach from the world

The modern church is ready to do a great many things; to take a stand which will bring the reproach of the world, however, is becoming unpopular. Obviously not a few modern church leaders desire broadness und popularity

at any price. Rather than be considered narrow and be despised of the world, they will, by silent recognition of the New Theology, deny the faith. They seem to overlook the fact that the modern religious broad-mindedness is based on the supposition that the devil and his host exist only in the imagination of "old fogies." Clearly, if the New Theology recognized the existence of Satan, it could not advocate an all-inclusive broadness. This means that if the Scripture teaching concerning the existence of Satan is true, the modern broad-mindedness is far too broad and inclusive.

On the other hand, if the church has not the truth, but is only searching for it, the modern attitude of broadness might be justifiable. But if the church has the truth, as we verily believe, she can not take an attitude that is broader than the truth. Truth is always narrow. Science, in so far as it is true science, is exceedingly narrow. Secret lodges exclude members who violate their principles, whether right or wrong, and no one raises the cry of persecution. The insinuation that it is persecution when the church excludes those who deny the truth that is entrusted to her is as absurd as would be the demand that a New Theology circle which doctrinally does not stand for anything should exclude those who reject certain doctrines. From a New Theology point of view exclusion on account of doctrinal teaching would be inconsistent and unreasonable. It would not be persecution, however.

Clearly the advance of the modern liberalism in the church is due to treason The church is surrendering the faith. The enemy is taking possession of the citadel, while the attitude of the church is one of comparative indifference. It is useless to blame the enemy for taking advantage of his opportunities. The traitors are to be looked for in the ranks of the believing church. The church is betraying her Lord by extending the right hand of fellowship to modern Theology. The blame for existing conditions falls upon those who personally stand for the old faith and nevertheless recognize the religious liberalists as fellow-workers within the bounds of the church. To permit men who deny the Christian fundamentals to use an office of the church for the dissemination of unbelief, to permit them to instill the poison of their teaching into the minds of the coming ministers and pastors, is nothing less than treason.

The repeatedly mentioned Professor Smith says: "Intelligent people know that 'criticism' [such as our author represents] is very generally taught in our seminaries, and that our churches are admitting ministers who stand for the 'new' views." (*Changing Theology,* p. 182). Through the influence of the theological seminaries the Higher Criticism has made inroads into the churches and Sunday schools. In a pamphlet issued from the University of Chicago Press it is claimed that thousands of churches are now using the graded Chicago University Sunday School Textbooks which are written from the viewpoint and in defense of the New Theology. A great deal of Bible teaching in our day is of the kind that represents the Scriptures as untrustworthy and unauthoritative, discrediting the Christian faith. Religious education is largely taking the place of Christian education.

Attitude to the New Theology Institutions.

A timely article recently published in various religious periodicals describes the Sunday schools organized in New York by Freethinkers to win the young children from infidelity. No one would say that the church could let the parents send their children to such schools. Now some of the theological seminaries stand for practically the same teachings as the said Sunday schools of the Freethinkers. Can the Church in so far as she stands for the old faith, permit her young people to attend such schools?

In the face of the assertion frequently heard, that those who are established in the faith need not shun such institutions. it may be worth while to note the opinion of one who speaks from experience and whose testimony on the point in question is doubtless unbiased. Professor George Burman Foster, in the work which we have repeatedly mentioned, says: "Moreover, many a theological student feels as if the critical work in the classroom of a scientific theologian was a deadly assault upon his faith. — But while some divinity students make shipwreck of faith—a possible price to be paid to the right of science—the usual outcome is a destruction, not of faith, but of the inherited form of faith." (P. 749). What Professor Foster speaks of as "shipwreck of the faith" is clearly the acceptance of the denial of the Christian fundamentals coupled with the conviction that it is not worth while to preach a religion which has neither dogma nor certitutes of any kind back of it. The editor of *The Evangelical* gives the following testimony of a noted minister concerning a theological seminary: "It is materialistic and spiritless and the ministers who graduate from that seminary go into the ministry practical unbelievers, and all this," said he, "in my own beloved church from which we should expect better fruit."

The consistent course for the church on the point in question does not admit of any doubt. If it be true that some have attended such schools without noticeable harm, it is nevertheless clear that the churches who have fallen under the influence of these schools have to that extent been liberalized and modernized in theology. The churches that have as yet steered free of the maelstrom of modern liberalism will not fare better if they permit the continued attendance at such institutions. No one is more fully convinced that such will be the result, than the representatives of the New Theology themselves. Unbelief is in the air; to recognize it as rightfully existing in he church is to sound faith's death knell. The grapevine has no chance to succeed where thorns and burdock have the first right. The power of poison to destroy life is far greater than that of the best remedy to prevent death.

To frequent such schools is clearly wrong in principle. Why should a young man desiring to study theology choose for teachers those who deny the fundamentals of the Christian faith? There are, besides the Bible Schools of the type of the Moody Bible Institute in Chicago, some theological schools in the North and more in the South which, we are glad to say, are free from the modern religious liberalism. Even if there were no theological schools that are sound on the Fundamentals, there would be no excuse for sitting at the feet of representatives of the New Theology, much less is there such an excuse while there are schools that are orthodox on the points in question. It is worthy of notice that to take a consistent position on this question would not make those who have formerly attended such schools transgressors, for the simple reason that the churches have not yet taken a strict attitude, forbidding attendance at any one of these institutions; hence there has been no transgression of a ruling of the church.

(To be continued)

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSION NOTES

For the Gospel Herald.

There was a meeting of the Executive and Mission Committees of the Mennonite Board of Missions and Charities at the Administration Building, Elkhart, Ind., Nov. 1, at which important business pertaining to mission work was transacted.

The following message was written at the Canton, Ohio, Mission, Oct. 31: "We are engaged in a series of revival meetings with Bro. B. B. Stoltzfus in charge. The Lord is graciously visiting us with His Spirit, which is especially manifest among the believers. Pray for the work." May many be brought to righteousness, is our prayer.

Communion at Altoona Mission.—The following announcement is sent from the Mennonite Mission at Altoona, Pa.: "We expect, the Lord willing, to have communion services Sunday, 10:30 A. M., Nov. 11. We expect Bro. J. E. Kauffman to be with us, and Bro. C. Z. Yoder to begin a series of meetings in the evening." The prayers of the brotherhood in behalf of the meetings are desired.

The following message from Bro. J. N. Kaufman will be read with interest by many:

On Board S. S. Empress of Asia,
October 25th, 1917.

Dear Herald Readers, Greeting in the name of Jesus. We are now started on our way to India having left Vancouver a little after three o'clock this afternoon. It is now six o'clock and the boat will reach Victoria shortly. We take the oportunity to mail this note at Victoria to tell you how we are getting started. We appreciate the many letters we have received at Vancouver and on the boat and especially the kind telegram from the Goshen prayer meeting. May God bless you all. Yours for India,

J. N. Kaufman and family.

ORPHANS' HOME LETTER

By F. I. Smucker.

For the Gospel Herald.

The Logan County Sewing Society met at the Home last Thursday and assisted in making things for the children. A number of sewing societies in this and adjoining states have been very helpful to us in making and sending us clothing or cash donations which are much appreciated. The brethren in Wayne Co. have sent us 74 bushels of nice potatoes, in sacks and freight prepaid, while the brethren around here are also doing their "bit" in helping furnish the "spuds" needed at the Home. Many thanks.

We would ask all those who have received blanks from the Home to please fill out and return to us as soon as possible so we can make our report to the Board of State Charities, quite a number have already responded, but the reports are not all in yet.

Two-year-old "Donald" has found a "papa" and "mamma." He has gone to Orrville, Ohio, to make his home with Bro. and Sister D. P. King.

Sister Amanda Detweiler, who has been a faithful worker at this place for five years, took two children—a boy and his sister, aged 10 and 7 years—to Shickley, Nebr., where they were placed in the home of Bro. John Kennel. She was also accompanied part way by an eleven-year-old boy who will make his home near Elkhart, Ind., and another boy who has gone to Kansas. Sister D. will visit with "home folks" in Missouri before coming back to us.

The five-month-old baby boy, of whom mention was made several weeks ago, is still at the Home and is doing nicely.

West Liberty, Ohio.

MENNONITE CHILDREN'S HOME

By Levi Sauder.

For the Gospel Herald.

Our family now numbers thirty-five and all are enjoying good health. We recently admitted five girls from Baltimore, Md., between the ages of one and twelve years. We have a number of boys and girls who ought to be in private families and we are sure would appreciate what kind hands could do for them. Infantile paralysis claimed two or our boys who were admitted several years ago from Bellefonte, Pa. We just received word that the mother of these boys died of typhoid fever on Sept. 28. We are sure that these boys brought sunshine to the homes of Bro. and Sister N. G. Good, Denver, Pa., and Bro. and Sister J. M. Weber, Terre Hill, Pa., but since God has thus dealt with us we humbly submit to His will, believing that He has lessons that He would have us learn. Pray for us and the work.

Millersville, Pa.

"You will never get an edge on your ax if you wait till somebody offers to turn the grindstone for you."

NOVEMBER 18—MISSION DAY

For the Gospel Herald.

The General Sunday School Committee of the Mennonite Church has designated the third Sunday in November as a Mission Day in the Sunday schools of our Church for the purpose of holding up the missionary interests of the Church and encouraging the teaching of missions and the giving for missions.

The superintendents of the Sunday schools should seek the cooperation of their pastors and ministers and Young People's Meeting workers to make the day a blessing in inspiration, instruction and devotion to the cause of missions.

There should be a missionary sermon full of Gospel truth and missionary facts that will reach the boys and girls. The superintendents should plan their devotional exercises, songs and reviews according to the ability and needs of their schools, and emphasize that phase of missions which needs to be encouraged and proves most helpful in their respective Sunday schools. Each teacher should have something to bring to his class to stir up missionary zeal and to give missionary intelligence.

In some Sunday schools the day may be observed by having a missionary program consisting of songs, recitations and the relating of incidents from the lives and experiences of missionaries—Home and Foreign.

Everybody should bring a gift—missionary offering. All the children who invested money for mission purposes, either thru the "Quarter Fund" as promoted by the Treasurer of the Mennonite Board of Missions and Charities, or otherwise, encouraged perhaps by parents or Sunday school teachers, should bring their earnings. This should not be an occasion to laud those who earned much and have a large gift and forget to encourage those who may have had but a small amount. Recognize the effort and praise the spirit of the giver in faithful work.

The Young People's Meeting can make a large contribution by a carefully arranged program, selecting subjects that are vitally related to the mission work of the Church. The Gospel Herald and Christian Monitor have much material that can be used in a program of this kind.

May the Mission Day, November 18, prove a real blessing to the Church in uniting her ranks to move forward—making Christ known to the world.

H. Frank Reist, Chairman,
I. W. Royer, General Secretary.

"The better some men know themselves the more suspicious they are of others."

SAFE IN THE HOMELAND

By Geo. J. Lapp.

For the Gospel Herald.

It is with deep gratitude to our heavenly Father that we have again been able to safely land on the homeland shore after a long, tiresome journey of two months by land and sea.

As we, thus far, have wended our way westward visiting with loved ones, we note the absence of those who have been taken from us by death. The absence of our own dear ones from our own little broken family adds to the sense of indescribable sorrow and loneliness which comes over us at times. But our loss is not more than many of you have had and we can only mingle our tears and share our common grief and look up to Him with thankful hearts that those whom we so dearly loved and lost are safe home with their and our Redeemer.

After Nov. 1 we will be at home in Goshen, Ind., where we hope by care, proper exercise, and treatment to regain strength and receive help for my impaired eyesight. We trust that the brotherhood will not feel that we are shirking duty, should we be compelled to refuse some invitations for service in meetings, Bible conferences, or appointments. We pray God to enable us to be of all the service to the Church in every way possible and as much as possible but for some months we are compelled to exercise due caution in order to again return to India for service there.

Tho the sacrifices for the cause have touched our own family and life yet for that very reason we love India all the more and want very much to return. Pray for us that we may be of service here during our stay in the homeland and of service in India, in God's own time.

Goshen, Ind.

MENNONITES AND THE WAR

We are living in an atmosphere of war. War has become a virtue and he who is not in sympathy with it is under suspicion of a lack of patriotism.

Kansas newspapers are beginning to criticise our citizens of the Mennonite faith and are inclined to ridicule the objection of the members of that denomination, and even attribute it to cowardice. The organization of the Mennonite Church dates back some 400 years. The first society was organized in Switzerland during the early part of the sixteenth century. Non-combativeness and nonresistance is an essential tenet of the faith. It has been adhered to tenaciously during this long period, and it has been the cause of much wandering about of large communities from one country to another, no matter at what sacrifice. The exodus of the Mennonites from Russia and Prussia to Kansas and other western American states during the seventies and eighties of the last century, is the most recent demonstration of their earnestness and deep conviction.

Although not a Mennonite myself I look upon my connection with that great movement as the most interesting and fruitful period of my long life. It brought me in personal touch with a type of men and women of strong character, who have stood up for their religious convictions, their peace doctrine, as inculcated by Christ Himself, unwaveringly, through centuries of bloody strife among the nations. Their early history has been written in blood, because of their abhorrence of strife and bloodshed. Their steadfastness and their very single-mindedness has produced among them thousands of martyrs, heroes, infinitely more heroic than the greatest soldiers of history. In Europe it had been their lot to live constantly in an atmosphere of war, and to be out of sympathy with war meant to become victims of it. It was natural therefore, that the first opportunity that was presented to them by William Penn and his agents to establish new homes and communities in a new country, that promised peace and the free exercise of their religion of peace, was readily embraced and thus, in the year 1683, Germantown, in Pennsylvania became the cradle from which the Religion of Peace spread over the North American continent from the Atlantic to the Pacific coast, stimulated by laws of exemption from military service, such as was enacted by the Kansas legislature in 1875.

If the young Mennonites, who are drafted into military service, claim exemption it is not from a motive of cowardice or even of "conscientious scruples" but because of an essential tenet of their faith.—C. B. Schmidt, In Evening Kansas-Republican.

REPORT

Of the Western Branch Meeting of Sisters' Sewing Circle and Mission Work Which was Held in the Cedar Creek Church at Manson, Iowa, Sept. 23, 1917

For the Gospel Herald.

The sewing circle as one of "various avenues in which we can help missions" was a topic on the Sunday School Conference program. In the absence of Bro. Allan Good it was discussed by Bro. I. W. Royer who also encouraged a sisters' meeting in which they may discuss their work.

The meeting was led by Sister W. H. Miller, Wellman, Ia., and was opened by singing, "Use Me, O, My Precious Savior" and prayer by Sister C. J. Garber, Alpha, Mich.

The leader in her opening remarks spoke of woman's place in the work and how she can help the Mission Cause thru the sewing circles. She also read two letters from Chicago Mission workers as to how home missions are benefited by our work.

Reports from a number of sewing circles represented were then heard and were very encouraging.

Sister C. D. Esch gave a report of the general meeting of sisters which was held during the time of General Conference. She also gave a short talk on the work in India and their needs and made a plea for more workers and our duty to support.

The interest taken in the work was very encouraging. We believe there will be no lack of money next fall to send a missionary to India. Several circles have already taken steps to support the Woman's Home and Foreign Missionary Movement. One circle sent a collection of $30.00 to the fund. Others are considering.

Before we were ready our hour was up and we had to close. Sister Esch led in a closing prayer. Cor.

REPORT

Of Bible Meeting Held at the Garber Church, York Co., Pa.

For the Gospel Herald.

Mod., David B. Groff; Chor., Noah Burkhart.

The following program was carried out:

Address of welcome. Reuben Bair.

Book study—Jno. 17. A. W. Myers.

The Bible. E. E. Strickler.

Book study (continued). A. W. Myers.

Why we are Mennonites. John Mosemann.

Sunday school session.

Book study (Jude). A. W. Myers.

Woman's sphere in Church work. Jacob Habecker.

Persecution of righteous. Jesse Harbold.

Sunday evening session, **Sermon.** Jacob Habecker.

Following are a few of the many helpful thoughts presented:

It is the Lord's will that young people should serve the Lord.

Salvation first, then works, in order to be saved.

If we want to be of service we must start when young, when vitality is strong, then we can do something that is pleasing to God.

Your dress at home and away from home should be the same, so that we agree one with another.

"God resisteth the proud, but giveth grace to the humble." If we could stand together for the faith, how much we could aid the church.

Those that are carried about by every wind of religion are like clouds without water. A. W. Denlinger, Secretary.

"Seek to be useful. There are many little things that can be done which will bring great results. A long time ago a little Jewish captive maiden who, forgetting her wrongs and pitying her master, told how he he could find healing for a terrible disease. She had proven herself so earnest, sincere, and capable that the great man followed her suggestion and became sound in body and a believer in the true God."

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

ONE OF THE SWEET OLD CHAPTERS

One of the sweet old chapters
  After a day like this,
A day of toil and sorrow,
  And evening brings no kiss,
Bring out the family Bible
  That father used to read,
The one that mother loved so well
  In every time of need.

One of the sweet old chapters,
  That always will avail,
So full of heavenly comfort
  When earthly comforts fail.
A sweet and blessed message
  From God to His children dear,
So rich in precious promises,
  So full of love and cheer.

One of the sweet old chapters,
  This sad and lonely night,
When all things earthly fail us,
  And tears have dimmed our sight,
This only can relieve us,
  A message from above,
Then we can rest so sweetly,
  In faith and hope and love.

—E. P. Marvin.

THE CHRISTIAN FAMILY

By Oliver H. Zook.

For the Gospel Herald.

X. Helping Mother

If there is any one person in the home who needs and deserves our love, help, and sympathy more than any other, it surely is Mother.

Of course we love and sympathize with father, brothers, and sisters, but Mother—how our heart strings tug at the sound of Mother. And it seems to be a universal truth that home is not a real home without Mother.

One of the saddest things in this life is the fact that so many children do not seem to appreciate Mother as they should until the dear Lord takes her home and then, how they miss her! From the day a child is born until it breathes its last breath and is laid to rest in the cold and silent grave, the great heart of Mother yearns after and cares for it, no difference what the circumstances are in life.

Does Mother never fail? No, Mother's love knows no failure. When all the world forsakes you, you can still count on Mother's love. She toils and suffers, she watches over and cares for you when there is no other to help.

Did you ever think of how much Mother means to you? Do you realize how much she does for you every day of your life? How she labors and tugs and toils and works in order that you may have food and clothing and a good home? How she plans and manages everything for your comfort? Did you ever think that it is Mother who gives you the last thought in the evening and the first in the morning? Did you ever consider the fact that it is Mother who lies awake at nights, waiting your return home? that it's Mother's eyes that follow you till you are out of sight when you leave home? that somehow Mother figures in everything you are, everything you have?

Well, usually this is true. It is Mother who gets up in the morning, gets your breakfast and starts you to school or work. When you return at night, it's Mother who has a nice, warm supper ready for you and a good, warm, clean bed ready for you to sleep in.

In fact, where in the home life is it where Mother doesn't figure largely? Does she work beyond her strength for your sake? Does she ever get tired? Do you think Mother ever becomes weary of so much toil and care? Could you ever help her if you would try?

Oh, yes, there are many ways of helping Mother; of making her steps fewer, of lightening her burdens and cares. Every one of the family can help. Mother should never be allowed to carry the water, wood, or coal if children in the home are large enough to do it. Girls should never lie in bed in the morning till Mother has breakfast ready or leave the supper table in the evening to sit in the parlor and read while Mother washes the dishes. There are times, of course, when there may be a justifiable excuse for such actions, but it should never be the rule.

When young people call on each other, they should never think hard of it if the girls excuse themselves to finish the work so Mother will not need to do it. Remember this: Mother will not **always** be with you. And if your conduct toward her and your attitude toward the work of the home is such that you add to her burdens instead of lightening them, the time will come all too soon that you will weep bitter tears of shame and remorse for what you have done and a guilty conscience will be your unhappy portion long after Mother is laid to rest.

Improve your time by helping Mother **now.** And the best way of helping her is by gentle, cheerful, willing obedience. Talking back or scolding when Mother directs the work is only adding to her sorrows. You will only have **one** Mother **once.** Share her work, her joys, her sorrows, and heaven's blessings will be yours. Obedience is first commandment with promise. Eph. 6:1, 2. Help her all you can **now** and in all your after life, and long after Mother is gone you will have reason to be glad you did it.

Next week, **Making Father's Burden's Lighter.**

Belleville, Pa.

IF YOU ARE A MOTHER

Don't scold.
Don't be cross.
Don't fret or whine.
Don't be despondent.
Don't work too hard.
Don't be complaining.
Don't set bad examples.
Don't forget to be a lady.
Don't wear slipshod shoes.
Don't neglect the children.
Don't forget to be kind and sweet.
Don't wear uncomfortable clothing.
Don't allow yourself to be nervous.
Don't stand when you can sit down.
Don't try to do two days' work in one.
Don't forget to love and caress the children.
Don't go without a lunch when you are faint.
Don't forget that your husband is your old lover.
Don't hump the shoulders and become hunchbacked.
Don't forget that the home without mother is desolate.
Don't get out of the habit of walking with the spine erect.
Don't forget to inflate the lungs often with fresh, pure air.
Don't forget that no one can rob you of your true womanliness.—The Methodist (Austrian).

CHEERING SOME ONE ON

Don't you mind about the triumphs,
  Don't you worry after fame;
Don't you grieve about succeeding,
  Let the future guard your name.
All the best in life's the simplest,
  Love will last when wealth is gone;
Just be glad that you are living,
  And keep cheering some one on.

Let your neighbors have the blossoms,
  Let your comrades wear the crown,
Never mind the little setbacks
  Nor the blows that knock you down.
You'll be there when they're forgotten,
  You'll be glad with youth and dawn,
If you just forget your troubles,
  And keep cheering some one on.

There's a lot of sorrow round you,
  Lots of lonesomeness and tears;
Lots of heartaches and of worry
  Through the shadows of the years.
And the world needs more than triumphs;
  More than all the swords we've drawn,
It is hungering for the fellow
  Who keeps cheering others on.

—Baltimore Sun.

Sunday School

For the Gospel Herald.

Lesson for Nov. 18, 1917.—Neh. 2:1-11

NEHEMIAH'S PRAYER ANSWERED

Golden Text.—Ask, and it shall be given you.—Matt. 7:7.

Lesson Story.—God's Answer to Prayer, is the theme of this lesson. It is illustrated in the way in which God answered Nehemiah's prayer. When Nehemiah was in the presence of the king he noticed something about the countenance of Nehemiah that showed him that there was something unusual the matter. "Why is thy countenance sad?" said the king. Nehemiah had prayed that the Lord might lay this matter upon the heart of the king. Here now was his opportunity to make known unto the king what was upon his mind and heart. He related to King Artaxerxes what was the condition of his people in Jerusalem, and asked permission to return to Jerusalem to help build it up. "How long shall thy journey be? and when wilt thou return?" said the king. The queen also was sitting by when the request was made. We are not told the details of the conversation, but the result was that Artaxerxes granted Nehemiah permission to journey to Jerusalem and serve his people. Nehemiah's next request was that letters might be granted him to the governors between Shushan and Judea so that his journey be not hindered. The king granted the request and also gave him a letter to Asaph, keeper of the king's forest, directing that Nehemiah be allowed to use timbers needed for the work of repairing the walls of Jerusalem and of the palace. These letters were delivered to the governors, and in their delivery we are given the first hint of trouble with Sanballat and his coworkers. After a rest of three days Nehemiah was ready for work. This was the beginning of God's answer to the prayer of Nehemiah.

Lessons for Us.—1. God's answer to Nehemiah's prayer shows us that not only does God answer prayer but He sometimes gives us more than we ask. Nehemiah's request was that letters might be granted unto the governors. Not only did he get his request granted but another letter is spoken of which permitted him to use needed timbers for the repair of the walls and buildings. God is the most liberal Giver known to man. "Ask, and you shall receive."

2. It is remarkable how the Lord sometimes opens the hearts of non-Christian people to help along with the Lord's work. We have no intimation that Nehemiah asked anything else of Artaxerxes but permission to go and letters to the governors of provinces along the way. But when that request was granted the king also added a letter which meant much for Nehemiah in a material way. It was not necessary for him to beg for money. When the Lord saw that he needed it He opened some one's heart that it was supplied. In our day the Lord's cause is often helped along in a financial way by people who in their lives are in open rebellion against Him.

3. Nehemiah was subject to God's people; he was also subject to an earthly ruler. He could respect the rights of and be civil to the rulers of this world while being loyal to the heavenly King. So we also, loyal to Him whose kingdom is not of this world, ought to be submissive unto the higher powers. We should not get this confused, however, with the other fact that while in Nehemiah's day the people of God constituted a kingdom of this world, in the Gospel age the kingdom of God's people is "not of this world" (Jno. 18:36).

4. When one is really burdened for the welfare of the cause of Christ other people find it out. Nehemiah did not have to proclaim his burden from the housetop. Having it on his heart it was also upon his countenance. When one is really burdened for the welfare of Zion and the ingathering of the lost there is something about his bearing that both saint and sinner may know where his affections are.

5. We should have a ready testimony for God and godliness. No sooner had the king inquired about Nehemiah's trouble than he told him just what it was. Without making a show of our "voluntary humility" and "will worship" we should nevertheless be "ready always to give an answer to every man that asketh" a reason of the hope that is in us.

6. We see how much better it was for Nehemiah to get what he wanted by way of the Throne than by trying to get this through his own power or intelligence. Bring all your burdens to the Lord. He will either show you that you have loaded up a burden that is not pleasing in His sight or He will help you bear it according to His promise. "Cast thy burden upon the Lord, and he will sustain thee."

7. When people are in earnest in their work for the Lord they need not be surprised that some Sanballat will rise to oppose their work. Earnest work for God causes the devil to stir up his subjects in opposition.—K.

It simply can not be possible for man to have a clear conception of God's Word while living the kind of life that the masses of people are living.—A. S.

Our Young People

RURAL MISSIONS.—Luke 10:1-20

Topic for November 18

MOTTO

"Go your ways."

THE STUDY HOUR

I. **The Topic.**—The term "Rural Missions" is coming into use in the Church of today. We used to think of missions mostly as applying to the work done for those in foreign lands. As the time goes on we have seen that there are needy ones in the city who need the Gospel. These we have in a measure also been responding to by supplying means and workers. Then as we lift up our eyes to the truth of conditions, we begin to realize that vast regions in the rural fields are very needy for the bread of life, and we have begun to plan ways to help these. So the term "Rural Missions" has come into use that we might understand better what we are talking about. It is in reality not a different subject from other missions. It is only a name applied to the place where the work is done. Human souls are the subject in all places who call forth the sympathy of the Master and exercise His servants who carry His message to them. Carrying the message is the work which may properly be called mission work, no matter if that is taking it to the darkest of heathen in a foreign land, or to your neighbor in the city, or country, or even the one who sits at the same table with you, or works beside you in the same daily task. The missionary is the message bearer. He may be the minister of the Gospel who stands before the public and declares the Gospel in a discourse. He may be some worker who is sent out by a mission board and makes regular reports to it. He may be simply a member of the Church, who in the carrying out of his Christian duties, is never thought of as a missionary more than that he has helped some soul to get nearer to God. Yet all are missionaries.

PERSONAL THOUGHT

There is a work for each of us. Let us diligently labor in the place where we are that our eyes may be opened to see each new task as God assigns it and our heart may be prepared to enter the service.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, Go.
2. Learn the Tenth Psalm.

For Young People.—

1. Advantages of the Rural Field.
2. Soul Needs Alike Among the Lost Everywhere.
3. The Neglected Rural Field and Its Problems.
4. Qualifications of Workers for Rural Districts.

For Older People.—

1. The Place of Prayer in Meeting the Needs.
2. How May More Calls be Answered?
3. A Whole Gospel the Only Remedy for the Neglected Places.

Gospel Herald

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THURSDAY, NOVEMBER 8, 1917

Field Notes

Bro. E. D. Hess of Masontown, Pa., is conducting meetings at the Oak Grove Church near Grantsville, Md.

Last Sunday was the time appointed for baptismal services at Salford Mennonite Church, Montgomery, Co., Pa.

A series of meetings is held at the Blough Church near Holisopple, Pa., this week with Bro. S. G. Shetler in charge.

Sister Anna Nissley of Landisville, Pa., is spending a few weeks at Scottdale, the guest of J. O. Cutrell and family.

Change of Address.—Bro. E. M. Detweiler and family, from Calla, O., to Columbiana, Ohio, R. F. D. 2. The change in address is due to a change in mail routes.

Last Sunday was communion day at the Thomas Church near Johnstown, Pa. Bro. J. A. Ressler of this office left Saturday to be with the brethren there on that occasion.

Bible Meeting.—The fourth biennial Bible meeting to be held at Mummasburg, Pa., is announced for Nov. 2-25, with Brethren I. B. Good, A. Martin, and W. F. Charlton as instructors. A glance at the program impresses one that a spiritual feast is in store for all that will attend.

A number of correspondence items are held over for next week for want of space.

Four of the Scottdale preachers were out of town last Sunday. Bro. Loucks was at Camp Meade, Bro. Brilhart at York, Bro. Reist at Masontown, and Bro. Ressler at Johnstown.

Bible Conference.—Nov. 20-25 is the date set for a Bible conference at the Kaufman Church near Davidsville, Pa., with Brethren C. F. Derstine and S. G. Shetler in charge. All are invited to attend.

In the absence of Bro. E. D. Hess, who was conducting a series of meetings at Oak Grove Church near Grantsville, Md., his place at Masontown was filled last Sunday by Bro. H. F. Reist of Scottdale.

Bro. Ed. Miller and family of Springs, Pa., spent Sunday, Oct. 21, at Elizabeth, Pa., where they gave the communion to Sister Sarah Lint, who was formerly a resident of the Springs congregation. While the sister is failing in body she was rejoiced to have the privilege of partaking of the communion.

Bro. Clayton F. Derstine and family of Eureka, Ill., left for their former home at Souderton, Pa., after Bro. D. finished his work at Middlebury, Ind. Souderton will be their address for some time. Sister Derstine expects to remain there while Bro. Clayton is filling appointments in the Johnstown, Pa., district.

Sunday School Meeting.—An all day Sunday school meeting is to be held at the Stumptown, Pa., Mennonite Church, Nov. 11, beginning in the morning with an address by Bro. John W. Weaver and ending with a sermon by Bro. N. H. Mack in the evening. May this be a spiritual meeting. A general invitation to attend is extended.—S.

One glance at the book catalog which is being sent out over the Gospel Herald list this week will not be sufficient to give an idea of what it contains in the line of opportunities to get Bibles or Testaments at greatly reduced prices from the publishers' lists. A careful study of it will mean a real saving and time well spent. Our own publications ought to find a place in every home. Compare our list with what you have and you will possibly be surprised to know how many are yet missing on your shelves. Consult the Classified Index. It will help you find what you want along the line of other publications.

Correspondence

Kinzer, Pa.

(Hershey's congregation)

Dear Readers of the Herald, Greeting in Jesus' Name:—As it is some time since anything has been written from this place perhaps it will be of interest to some to know that the Lord's work is still being carried on in this part of His great harvest field. Sunday, Nov. 11, 1917, is the date set for the brotherhood to again commemorate the love, suffering, and death of our Lord and Savior Jesus Christ. Saturday morning will be preparatory and baptismal services when six souls will be added to the Church if the Lord will. The number of members on roll in Sunday school is 180.

We are made to feel glad to see Bro. Abram Martin's family, who were afflicted with infantile paralysis, with us again.

The counsel of the Church was taken to hold a series of meetings in the future. We have not yet heard who will be in charge but our prayer is that it will be some brother who is not ashamed of the Gospel of Christ and will be used of the Lord as an instrument proclaiming the Word of God in its simplicity. Will you pray with us that lost souls who are yet in darkness may walk in newness of life. Yours for the extension of God's kingdom on earth. In His name,

Susie Kurtz.

Springs, Pa.

On Sept. 23 communion services were held at the Glade Church near Bittinger, Md. Preparatory services Saturday afternoon previous. In the evening baptismal services were held, when seven dear souls were received into the Church. Bro. Ed. Miller conducted these services.

On Oct. 14 communion services were held at the Springs Church, when a large number of brothers and sisters partook of the sacred emblems. On Saturday evening previous three young souls were received by water baptism. May they be bright and shining lights for the Master. These services were conducted by the home ministers and were very impressive, and will be long remembered because of the solemnity of the occasion.

Cor.

Goshen, Ind.

(Yellow Creek congregation)

Dear Herald Readers:—Bro. J. K. Bixler was with us in the afternoon of Oct. 20 and held counsel meeting. We are glad for the peace expressed. Nothing preventing communion services will be held Nov. 14.

On Sunday, Oct. 21 our Sunday school was reorganized for the follow-

ing year. The following officers were elected: Supts., J. F. Buzzard, Elmer Christophel; Sec.-Treas., Mearl Buzzard; Chor., Enos Mumaw; Cor. Sec., Anna Hoover.

Yours in His service,
Cor.

Manheim, Pa.

(Erisman's congregation)

On Sunday morning, Oct. 21, communion services were held at this place. Bro. J. C. Clemmens of Plain, Montgomery Co., Pa., was with us and preached for us. He took for his text Ex. 12:14. He preached a very impressive sermon on communion. The Passover was the first time the feast was held, and when Christ was with His disciples it was the last time. And the manner in which they were to eat of it was peculiar. They were to have their loins girded, shoes on their feet, and staves in their hands, showing that they were pilgrims in this country, and were ready to travel any moment the Lord might call them. We should at all times be ready to cross the swelling tide. We should not have to hunt our shoes first or get a staff before we are ready but be ready at all times. They were to have their houses marked with the blood of the lamb showing a mark of separation from the rest of the people. Our very lives should be marked with deeds that will stand judgment and show that we are looking for something better.

Bro. Clemmens related an incident of the Civil War that explained the words, "he died for me." A young man took the place of a man who was sentenced to be shot, and had a family. The man went home but could not forget it. ("He died for me.")

And Christ, the very choice of heaven, left his home and coming into this world to die. He was innocent, pure, holy, yet in that tomb lay one who really died for me.

Bro. Peter Nissley followed Bro. Clemens, and closed the sermon, followed by the communion services and feet washing.

On Sunday evening, Nov. 11, a series of meetings is to be opened at this place, in charge of Bro. Noah Bowman of Bowmansville, Pa. May there be a rich harvest of souls that are longing for something better. Pray for the work at this place.

Oct. 5, 1917. H. W. S.

Minot, N. Dak.

Greeting to all the Herald Readers:—The Lord's Name be praised, for His mercy endureth forever.

The summer of 1917 is over and mother earth is covered with a mantle of pure white snow. Surely the poet must have looked on just such a dazzling white condition when he wrote, "Now wash me, and I shall be whiter than snow." But I hear some one saying, "pretty early for winter," and so it is, even here in the northwest, but since the world and things in the world are so changeable and in an uproar would it be any wonder if even the elements made sudden and unusual changes? (We are convinced, brother; that storm came on farther east.—Ed.) The summer just past was a dry one here and feed is a scarce article.

Bro. Charles Schantz and wife of Elkhart, Ind., made a stop over with us over Sunday, Oct. 14, on their way to Canada. We are always glad and welcome such of like faith to stop with us and give a word of encouragement.

The whooping cough is pretty well over. The children are going to school and attendance at church services and Sunday school is some better.

In His glad service,
Oct. 18, 1917. L. S. Glick.

Knoxville, Tenn.

Dear Editor:—Again please inform the Gospel Herald readers that we, formerly of the Columbia Mission, Pa., have changed our address from 610 Crooked Street, Knoxville, Tenn., to 1308 W. Fourth Ave., Knoxville, Tenn. We are making preparation to hold Sunday school and preaching services here. Visits here and help in any way will be much appreciated. To find the Mission take a Lonsdale car on Gay St., get off at corner of University St. and W. Fifth Ave., walk one square north on University St. to W. Fourth Ave., third door west.

Charles and Anna Byer.
Oct. 20, 1917.

Belleville, Pa.

Dear Herald Readers, Greetings:—On Sunday morning, Oct. 21, communion services were held here. We are glad for the spirit that prevailed. All the members present partook of the broken emblems of His body and shed blood. There was a good attendance. We were glad to have with us at communion Bro. Hiram Wingard and wife of Johnstown, Pa. Bro. Wingard preached the communion sermon. Text, I Cor. 11:24: "This do in remembrance of me." He gave very edifying thoughts for the occasion. In the evening Bro. Wingard preached in the Allensville Church. Bro. John E. Kauffman of Mattawana officiated at the communion services.

Oct. 21, 1917. Nannie M. Kanagy.

Calkins, Mont.

Dear Herald Readers, Greetings in Jesus' Name:—Sunday school has recently been organized at this place as follows: Supts., Bros. Frank Roth, Dan Good; Sec. Treas., Emma Birky. Attendance today, twenty-nine. Tho there are only a few of us here, we are thankful the Lord has given us such a privilege for He has promised, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

Bro. John Kaufman of Kenmare, N. Dak., is spending a few days here visiting friends. We are glad to have him with us.

We enjoy very much having visitors. The Lord bless God's people everywhere. We ask an interest in your prayers. Cor.

Oct. 21, 1917.

Hubbard, Oreg.

Dear Readers:—A few lines from this place might be of some interest to some of you. We were wonderfully blessed last Sunday, Oct. 21, when Bro. and Sister J. N. Kaufman and Bro. M. C. Lapp were with us at the Hopewell Mennonite Church. We had an all day meeting and they gave us good talks about India. We were surely all glad to see them and hear them. Monday morning J. M. Mishler took Bro. and Sister Kaufman with their family to Portland in the auto where they expected to take the train that morning for Vancouver where they intend to take ship for India. Bro. Lapp is still with us filling some appointments here and at Albany. From there he will go back to Los Angeles, Calif., where his wife is. We also had a good spiritual feast at the Hopewell Church Sunday, Oct. 14, when we held our communion. Nearly all of the members were present and took part in it and union prevailed. Oct. 9 Bro. J. K. Lehman and family left Hubbard, Oreg., for Mayton, Alta., Can. We indeed would have liked to see Bro. Lehman and family stay longer with us, but since he is needed there so much at that place we hope the Lord will use him for the good cause there. The church at Mayton was without a resident minister. We appreciate Bro. Lehman's help very much while he was with us. We are looking forward now to the time when our annual conference will be held.

Our conference will be Nov. 7-10, 1917. We trust the Lord will give us a good feast then. We surely rejoice over all these good meetings we have been having. While there have a few moved away others are coming in. On Oct. 7 we received a father and a mother into the Church from another church.

Dear readers, we ask an interest in all your prayers that the good work might go on. With love to all who may read this.

Your humble servant,
Oct. 23, 1917. J. D. Mishler.

Prayer is the climax of the sevenfold armor of God as unfolded to us in Ephesians.—A. G.

Miscellaneous

BE TRUE

Be true to the highest your mind can conceive:
Be true to the noblest and best;
Let your life be the witness of what you believe,
And then unto God leave the rest!

Never palter with right, nor toy with the wrong,
Do your utmost and ever aspire,
If you stumble, just hearten yourself with a song,
Take courage and ever aim higher!

For Right is still Right tho the world should frown,
And Truth is the highest we know;
And nobly to strive, tho often cast down,
Is to die with your face to the foe.

Stake all on the Right, tho the heavens should fall,
And thunder-clouds over you roll;
For he thus nobly adventures his all
Tho losing shall win his soul!

—Alex. Small.

AN OPEN LETTER

For the Gospel Herald.

In this time of stress and trial we have need to remind ourselves of God's great love and mercy whereby He cares for each one of His children. We believe that in the same way He watches over those of our young men who have been called to do service by their country. From every community over the country some have been taken, some hearts have been saddened, so that the reality of the present situation is intense to everyone of us.

We hear thru various means of the kind of life in the army camps into which our boys have been placed. We know of the evils which are prevalent, we know how strong and deadly are the temptations which surround at all times and by which many are led to a loss of their high ideals of Christian life. How constant and steadfast must be the character and faith to keep one true to his own best self and to his God. Many and various forms of vice are found everywhere. Gambling, profanity, disregard and scoffing at religion, taunting and abusing, together with many other things make life in many of the camps hard and burdensome. These temptations are all the greater and more dangerous because of the helpful and strengthening influences of father and mother, the home circle, the church, the community, all these are far away. They are no more a source of strength and a bulwark. Surely we want to help in every possible way these our young brethren in their times of need. As Paul said we will help "bear one another's burdens" in a spirit of sympthy and helpfulness.

If we can in any way supply the protecting and strengthening influences of which they have been deprived we are doing our part. It then remains with each man to stand firm that the test of his life and character may find him true. But here is where our part comes in. We need to assist in supplying good influences.

In a case like this, nothing is so valuable as good uplifting books and literature. Parents and friends will supply little necessary comforts along the line of clothes, food, etc., but what about the reading matter? One of our ministers from Goshen has visited Camp Taylor at Louisville, Ky., and reports that the boys have nothing to read. Most of the boys have Bibles but among the hundreds of Mennonite young men who have already been called or will go soon there may be some who do not have them. We ought first of all supply them with Bibles. Perhaps they may wish to give a Bible or Testament to someone of their fellow-soldiers they may meet. Who, but God, knows what little things might mean to a life? Perhaps, as some have suggested, it would be a fine thing if all the boys now in camps might be given a Bible or Testament which they might carry thru after life as a remembrance of their days in the army camp.

But there ought to be more than Bibles? There are many excellent and spiritually worth while books along the line of Bible study and devotional meditation which would be of great value for daily study and devotion. It would be a fine thing if classes could be organized to meet either every evening or once a week for study and discussion. Such meetings in groups are a source of great strength and real spiritual growth as many who have had the experience both in school and in the home churches can testify. It may be hard to organize in such a way but we believe it possible if strong leaders can be found. Other literature ought also be supplied along the lines of our church papers, the "Herald," the "Monitor," etc. Many excellent weekly and monthly magazines if chosen with discretion would be of great benefit. Mistakes are sometimes made of gathering up any and all kinds of periodicals to send to the men in camp but this could be easily avoided by proper choice.

In the comfort and security of our own homes and home churches where all influences are good and inspiring, we can hardly know what it means to the boys, away from home in the camps to have these privileges as have been mentioned. These things are often appreciated only when one is forced to give them up.

The young people of the church and school in Goshen, Ind., feel that we want to do what we can to help. In order to do something of this kind in the best possible way, an organization is necessary. Since we know of no organization in the church which is trying to do work of this sort, a committee was formed with the advice, support and endorsement of the ministers and bishops at this place. The matter has been taken up with Bishop D. D. Miller who is on the General Conference Committee for camp work. He in turn has brought it before other members on the committee and all are heartily in favor and encourage the work. We want to do all we can but we feel that the work is so large that we of ourselves will fall far short of doing all that we might and should be done. There are others who have been thinking about this work and who want to do their part of it. If any such wish to contribute either in books or funds we will gratefully accept and apply it in the best possible way. The committee has definite plans and is in touch with authorities and publishers so that the thing may be done right. In fact we are already sending books to one or two of the camps at this writing.

We feel that this is not our work but that it is the work of the whole Church, especially of the young people thru Y. P. B. M. or whatever meetings are held in the various churches over the land. Being in the Indiana-Michigan Conference we feel it perhaps best to work first in our own district. The General Conference Committee would encourage that some work such as this be done in every conference district. Ye shall be only too glad however to serve wherever the call comes from any churches or any conference district for we are at the service of the Church.

An organization in committee has been definitely formed and plans laid which we hope will fulfill in part at least the great need. Bro. G. L. Bender, Elkhart, Ind., Treasurer of the Mission Board, has very kindly agreed to accept and hold in trust all contributions that may be sent in. The committee will also be very glad for any suggestions and helpful criticisms in the work.

Yours for the boys in Camp that they may return to us as clean and strong in Christian manhood as they left us.

The Committee for Camp Service, organized by the Y. P. C. A., Goshen College, Goshen, Ind.

"Over-indulgence in even a good thing is likely to bring on such a reaction as will in the end do us injury rather than good. We may overload our stomachs with good food."

"The great end for which the Christian ministry is appointed, is to glorify God in the salvation of souls."

SEVEN I WILLS

By a Brother.

For the Gospel Herald.

I will bring you out from under the burdens of the Egyptians.
I will rid you out of their bondage.
I will redeem you with a stretched out arm.

Ex. 6:6-8.

I will take you to me for a people.
I will be to you a God.
I will bring you in unto the land of Canaan.
I will give it you for an heritage.

Again in Isa. 41:10: "Fear not thou; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Flanagan, Ill.

MUSICAL INSTRUMENTS

By A. P. Shenk.

For the Gospel Herald.

Sometime ago I was asked to give my reasons for being opposed to musical instruments. Below are some of them:

1. I am opposed to their use on the same grounds that we as a church are opposed to infant baptism; viz., it is unscriptural for the Christian Church. We read that Jesus and His disciples sang, and Paul recommends "singing and making melody in your hearts to the Lord," but nowhere in the New Testament do we find that musical instruments were used in worship, or sanctioned by the Church.

2. They were invented by the descendants of Cain who was of that wicked one, and they have always been and are still used and highly esteemed by the wicked and worldly. Job says, "The wicked rejoice at the sound of the organ."

3. They are offensive to a great many devout and humble Christians. Our ministers admonish and advise that when we can do so without violating any Gospel principle we should refrain from whatever is offensive to our brother or sister and again where there is a question as to a matter being right or wrong we should give God the benefit of the doubt and avoid it. The use of musical instruments is questionable at best. To me they seem like a snare in which many are caught, the phonograph being perhaps the most successful trap. Young people, and older ones too, instead of mingling their voices in hymns and songs of praise to God, will sit and listen to foolish and sometimes vulgar songs and irreverent speeches and by so doing are made a party to the evil. The writer confesses with shame to having been caught in one of these traps himself (and that in a Christian home) and so far carried away as to indulge in excessive laughter at the foolish rehearsal of some servant of the devil. May it never occur again.

5. The money that is spent for them should be put to better use. If all the money and time that is wasted on musical instruments were used to relieve the needy and distressed and to send the Gospel to the heathen, the result would be **real heavenly soul** music, pure and lasting, and "twice blessed." I once heard of a poor widow who was in distress because of a mortagage on her home which she was not able to lift. This widow had a well-to-do neighbor who had an only daughter, and to prove her he proposed to furnish her money to purchase a piano. She replied that if he had the money to spare for a piano she would just take it over and pay this poor widow's debt. With her father's consent she did so, and upon returning home exclaimed, "Oh, the joy of that poor widow at having the mortgage lifted from her home was worth more to me than all the pianos in the world."

People love ease and pleasure. Like children they want to be amused, and to this end many inventions have been sought out. "Woe unto them," says the prophet Amos, "that are at ease in Zion. . . . That lie upon beds of ivory, That chant to the sound of the viol; and invent to themselves instruments of music like David."

Denbigh, Va.

NON-RESISTANT DECLARATION MADE IN YEAR 1715

Was Presented to House of Assembly by Mennonites and German Baptists as Declarations of Views on the Bearing of Arms Against Enemies

(From the Lancaster New Era)

An odd document that is of particular interest during the present wartime period is in the possession of David H. Landis, of Windom, this county, and which was formerly in the possession of Mr. Landis' great-great-grandfather, Rev. Benjamin Landis. It is a declaration made by Mennonites and German Baptists to the Honorable House of Assembly, under date of November 7, 1775, explaining their position on the question of service in the Army. It shows that the same spirit of non-resistance pervaded the members of the faith in these days as at the present time. The New Era has been privileged to make a copy of the document, as follows:

A SHORT AND SINCERE DECLARATION

To Our Honorable Assembly, and all others in high or low Station of Administration, and to all Friends and Inhabitants of this Country, to whose Sight this may come, be they ENGLISH or GERMANS.

In the first place we acknowledge us indebted to the most high God, who created Heaven and Earth, the only Good Being, to thank Him for all His great goodness and manifold mercies and Love through our Savior Jesus Christ, who is to come to save the Souls of Men, having all power in Heaven and on Earth.

Further we find ourselves indebted to be thankful to our late worthy Assembly, for their giving so good an advice in these troublesome Times to All Ranks of People in Pennsylvania, particularly allowing them, who, by the Doctrine of Our Saviour, Jesus Christ, are persuaded, in their Consciences to love their enemies, and not to resist Evil, to enjoy the Liberty of their Conscience, for which, as also for all the good Things we enjoyed under their Care, we heartily thank that worthy Body of Assembly, and all high and low in Office, who have advised to such a peacefulll Measure, hoping and confiding that they, all others entrusted with Power in this hitherto blessed Province, may be moved by the same Spirit of Grace, which animated the first Founder of this Province, our late worthy Proprietor William Penn, to grant Liberty of Conscience to all its Inhabitants, that they may in the great and memorable Day of Judgment be put on the right Hand of the just Judge, who judgeth without respect of Person, and hear of him these blessed Words, "Come ye blessed of My Father, inherit the Kingdom prepared for you, etc. What ye have done unto one of the least of these my Brethren, ye have done unto me," among which number (i. e., the least of Christ's Brethren) we by His Grace hope to be ranked; and every Lenity and Favour shown to such tender conscienced, although weak followers of this our blessed Saviour, will not be forgotten by Him in that great Day.

The Advice to those who do not find Freedom of Conscience to take up Arms, that they ought to be helpful to those who are in need and Distressed Circumstances, we receive with Chearfulness towards all Men of what Station they may be—it being our Principle to feed the Hungry and give the Thirsty Drink; we have dedicated ourselves to serve all Men in every Thing that can be helpful to the Preservation of Men's Lives, but we find no Freedom in giving or doing or assisting in any Thing by which Men's Lives are destroyed or hurt—We beg the Patience of all those who believe we err in this Point.

We are always ready according to Christ's Command to Peter, to pay the Tribute, that we may offend no Man, and so we are willing to pay Taxes and to render unto Caesar

those things that are Caesar's and to God those Things that are God's, although we think ourselves very weak to give God his due Honour, he being a Spirit of Life, and we only Dust and Ashes.

We are also willing to be subject to the higher Powers and to give in the manner Paul directs us—: for he beareth the Sword not in vain, for he is a Minister of God, a Revenger to execute wrath upon him that doeth Evil.

This Testimony we lay down before our worthy Assembly and other Persons in Government. letting them know, that we are thankful as above mentioned, and that we are not at Liberty in Conscience to take up Arms to conquer our Enemies, but rather to pray to God, who has Power in Heaven and on Earth, for US and THEM.

We also crave the Patience of all the Inhabitants of this country—what they think to see clearer in the Doctrine of the blessed Jesus Christ, we will leave to them and God, finding ourselves very poor; for Faith is to proceed out of the Word of God, which is Life and Spirit, and a Power of God, and our Conscience is to be instructed by the same, therefore we beg for Patience.

Our small Gift, which we have given, we gave to those who have Power over us, that we may not offend them as Christ taught us by the Tribute Penny.

We heartily pray that God would govern all hearts of our Rulers, be they high or low, to mediate those good Things which will pertain to OUR and THEIR Happiness.

The above Declaration, signed by a number of the Elders and Teachers of the Society of Mennonites, and some of the German Baptists presented to the Honorable House of Assembly on the 7th Day of November, 1775, was most graciously received.

A RESULT OF THE WAR

By J. E. Hartzler.

For the Gospel Herald.

Perhaps I should not say absolutely "a result of the war" but unquestionably the war has hastened the condition. In no field will there come greater changes because of the war than in the field of education.

For some time there has been growing more or less a prejudice against the private denominational colleges. This is true from coast to coast in our land. It is particularly true in the states where schools of nonresistant faiths exist. Militarism seems to have conquered State Boards of Education. The demand comes from certain state officials to turn over all education to the state and to close up private and denominational schools. It is evident that this demand does not express the sentiment of the public as a large number of our leading church men, business men and others of note are graduates from these denominational schools.

Some of the smaller schools have already closed their doors because of the rulings of state officials. Some schools can not exist without the approval and accreditment of the state. But this is not true of Goshen College. Goshen College lost a few students this fall on account of these conditions but we are finding it to prove a real blessing to the institution.

But what I want to say is that the effort on the part of militaristic state officials over our land to kill private and denominational colleges will only hasten the day when the church school and the state will be more widely separated and the church school can be more free to live and work in and for the church which it represents. The happiest day for the church school will be the day when that school need not be continually embarrassed by "Mr. Inspector" appointed by the state coming and telling us what we shall or shall not do. The war is solving this problem for us.

The salvation of Goshen College lies in three things and the doors are open for the accomplishment of these three:

1. **Absolute dependence on God and the Church.** We exist for God and the Church and we depend on them for our needs. The principles of nonresistance as taught and practiced by Christ must and will be taught and upheld by the school. If this principle shall live it must be taught to the young men and women of the church who are in school. Very few churches uphold the principle any more and it is a special duty of our church to preserve this doctrine.

The same may be said of nonconformity to the world. The dividing line between the professor of Christianity and the world is too narrow. The world has gone completely astray. Our schools must champion the principle of separation from the world. The war is again teaching us lessons.

2. **We must maintain high standards of scholarship.** Our faculty must be the best available. The best trained are not too fully prepared. Our faculty at the present time can without embarrassment be placed side by side with the faculties of many of the large and most popular institutions. No student need leave Goshen College or go to a state institution seeking a stronger faculty.

We must require the highest standard of work from students in the class room and for graduates. Our men and women as they leave the school must go knowing the particular field of their life work.

3. **We must reach the $20,000 mark on endowment.** And this can easily be done in one year if we will. If each member of our Church who contributes to the Mennonite Board of Missions and Charities for one year will make a similar contribution to the Mennonite Board of Education for just one year the whole amount would be raised. There is no one thing that will relieve us from state inspection as will the raising of this endowment. It can be done in one year with no embarrassment or hardship to any one. The war has placed money in our banks. Corn, wheat, live stock have brought, and will bring for some time to come, enormous prices for the producer. Believe it or not, brethren, the time is ripe to place Goshen College where we all want to see it. The door is open. The war is breaking down the barriers. The future promises good things for us.

Goshen, Ind.

VIRGINIA CONFERENCE REPORT

For the Gospel Herald.

The seventh session of the Virginia Annual Mennonite Conference was held at the Weaver Church, Middle District, Rockingham Co., Va., on Friday and Saturday, Oct. 12 and 13, 1917. The morning session opened with song, the reading of Rom. 12 by Bishop A. P. Heatwole, and secret prayer. The Moderator, J. S. Martin, read the rules of Conference. A certificate was read by Bishop L. J. Heatwole from the Kansas-Nebraska Conference commending to our love and esteem Bro. J. B. Smith as a member and minister in good standing in said conference.

On motion the same is approved and Bro. Smith made a welcome member of this Conference.

Short addresses were made by the four bishops present, followed by testimonies from 29 ministers and deacons present; the themes being chiefly these: Christian Service, The Eldership of the Church, Submissiveness, Humility, Nonresistance, The Two Kingdoms, etc.

The introductory thought was: In looking over the audience we are impressed with the belief that we are still on the right way—a body of believers taking heed unto ourselves by watching and prayer; subject, however, to divers temptations. Our Savior was tempted but the comforting thought is that He overcame the temptation and is leading us the way. As elders and teachers we need to take special heed unto ourselves; as stewards over the flock, do our bidding readily and willingly, not desiring lordship but in humbleness of mind as unto the Lord. We are free agents, not compelled to be Christians, hence we are often pained to see the great indifference of humanity to the loving invitations of the Savior to part company with the world and try to win an imperishable crown. Our very natures rebel against being clothed with humility. Satan invites us the very opposite—tries to lead people away from the right paths, that is his business. Relative influences akin to godliness need to be wisely discriminated. There is not much real love in the world. Let us see that we have that love that characterized discipleship: "By this shall all men know that ye are my disciples, if ye have

love one for another." We need to guard carefully our church relation, whatever side issues may invite us away. Let us hold "The Doctrine."

One attaches more importance to one thing and another to something else. God's Word helps us over the rugged places. It will, by taking heed thereto, cleanse our way. God has given us the word of reconciliation. We must all give an account, from the least to the greatest, whether ministers, elders or the laity. The minister must not swerve from declaring the whole truth, not all are willing to do that.

Just now there is a world conflict being waged with carnal weapons; hence we need to emphasize the Bible doctrine of nonresistance. Let us see that we do not partake of other men's sins. The brethren spoke of the nature and character of the two kingdoms and how each is governed; the first fundamentally love to God, the second love to man.

We have never yet been required to strive unto blood, but we may yet. Who knows but that the present world war may be the beginning of the end. Mention was made of predestination and how minds have changed on certain points of Scripture. Do we not need to take the more earnest heed?

Bishop L. J. Heatwole gave a detailed account of the condition of the church and the standing of its members in his district, quoting Matt. 20:20: "I have kept back nothing," etc. It is the business of the shepherd to know his sheep and to know where they are. The brother said his district is divided into as many subdivisions as there are ministers so that each minister is assigned a certain territory over which he is supposed to have special oversight. He gave the number of congregations at home and in outlying districts—the number of brethren, 301; number of sisters, 450; net gain during the year, 69 (after deducting 24 who moved away, 4 that withdrew and 15 lost by the hand of death). He gave the number of members who fully conform in dress and the number who do not. 16 were caught in the military draft. Counsels showed the general standing about the average.

Afternoon session began by use of hymn No. 462 and silent prayer. The moderator asked for the bishops to appoint a committee on resolutions which was accordingly done as follows: J. B. Smith, A. D. Wenger, and F. A. Driver.

Bishop L. J. Heatwole asked permission to ordain one or two deacons in the Middle District. On motion, permission is granted.

Bishop L. J. Heatwole read a letter from Bishop Geo. R. Brunk, asking to have a bishop appointed to officiate in his district during his physical inability; and also that Bro. J. B. Smith be appointed in his stead on the Board of Education. On motion Bro. Smith is appointed; and Bishop David Garber is appointed to take Bishop Geo. R. Brunk's place during his inability to fill a bishop's duties.

Question 1. **Should our drafted brethren receive pay from the government for their time at military camps?**

Resolved: That we defer action on this question, until the committee, appointed by the General Conference to confer with the government, has reported on this question, and that we record ourselves in harmony with the forthcoming action of said committee.

Question 2. **Is it consistent for our members to accept employment that requires them to work seven nights in the week that includes any part of Sunday?**

Resolved: That in harmony with the Bible injunction, "Remember the Sabbath day, to keep it holy," and in the light of the present age of commercialism and greed, that we request our brethren to refrain from any occupation or employment in which they would be compelled to desecrate the Lord's Day.

Question 3. **What position does this Conference take in regard to brethren who persist in voluntarily working in government enterprises that directly support war?**

Resolved: That our brethren shall not accept employment in government enterprises that support war, and that all who persist in doing so fall under the censure of the Church.

An intervention hymn, No. 532, was sung.

Question 4. **Should this Conference appoint a brother, or committee of brethren, to visit army camps in this state, south of here, to help our brethren there?**

Resolved: That Bro. A. D. Wenger be appointed to that duty, and that this Conference bear his expenses.

On motion it is Resolved, That the Finance Committee of this Conference collect funds to defray Bro. Wenger's expenses in his visit to the camps.

Conference adjourned by the use of hymn No. 461 and the benediction.

Saturday Morning Session

Conference met Saturday morning at 8:30 o'clock and opened by singing hymns No. 312 and 305, and by the reading of Eph. 4:1-16 by Bishop David Garber and silent prayer.

The moderator declared Conference ready for business.

There having come to the attention of this Conference, a request from the Illinois Amish Mennonite Conference for co-operation of this Conference with a committee that it has appointed to investigate into matters affecting the standing of C. G. Garber while at Hayfield, Va., it was decided by the bishops, that this matter had been adjusted by a committee and by arbitration and therefore could not be re-opened. On motion it is resolved that this Conference accept the decision of the bishops.

The committee report of the Mennonite Aid Plan of Virginia was read by Bro. S. M. Burkholder, its secretary. On motion it is resolved that the same be accepted.

Question 5. **How may this Conference effect a fuller attendance at Conference of all its members?**

Resolved: That we urge all members of Conference to be present at each session, if possible, and we authorize the secretary of conference to notify the various congregations to hold collections before conference to be placed in the hands of the Conference Finance Committee for the purpose of helping to defray traveling expenses of worthy and needy brethren.

The report of the Benevolent Institutions of this Conference was given by the Brethren A. D. Wenger and Jos. W. Coffman. On motion it is resolved that the report be accepted as given and that the committee be retained.

Bro. S. M. Burkholder gave the report of the Home Mission Board. On motion the report is accepted.

Bro. J. E. Suter gave the report of the Evangelistic Committee. On motion the report is approved.

A report of the Eastern Mennonite School was read by Bro. A. G. Heishman, its secretary. On motion the report is accepted.

A report was made by Bro. Elias Brunk as to expenses, etc., incurred in the preparation of the tabernacle at Assembly Park for the General Conference. On motion it is decided that the Middle District bear one-half, and the Lower and Upper Districts each one-fourth, of the purchase price of the Assembly Park expenses incurred in repairing said tabernacle.

Question 6. **Shall another canvass be made for funds to pay remainder due on property, and who shall make the canvass?**

Resolved: That the canvass be continued by the same solicitor, Bro. P. S. Hartman.

A report was given on the Conference History Supplement by Bro. C. H. Brunk. On motion it is ordered that we accept the report.

On motion the resolution committee of this Conference is instructed to frame a suitable expression of regret of our bishop Bro. Geo. R. Brunk's inability to be present at this session of conference, our sympathies for him and our prayers for his recovery.

Resolved, That we sincerely regret that on account of bodily affliction our beloved bishop brother, Geo. R. Brunk, has been deprived from attending this Conference, that we express our heartfelt sympathy in his present affliction; that we commend him to the God of grace and comfort who is able to make all grace abound and to supply all our needs, and that we as a Conference body offer special prayer for his speedy and complete recovery.

Owing to the fact that the date of our Conference has been conflicting with that of the Washington Co., and Franklin Co Conference, on motion it is decided that we make the date of our next conference one week later than heretofore, changing it from the second Friday in October to the third Friday in October.

Bishop A. P. Heatwole announced that the next session of conference will fall to the Upper Creek District and that it will be held at the Springdale Church, Oct. 18th, and 19th, 1918.

The minutes of this present session of Conference were read and on motion the same were approved.

Conference closed by singing hymn No. 409: "Hail, sweetest, dearest tie that binds our glowing hearts in one," etc., and benedictory prayer by Bishop A. P. Heatwole.

C. H. Brunk, Secy.

The following is a list of members in attendance at this Conference:

Bishops

L. J. Heatwole, Dale Enterprise, Va.
A. P. Heatwole, Waynesboro, Va.
David Garber, Waynesboro, Va.
Lewis Shank, Broadway, Va.

Ministers

C. E. Shank, Waynesboro, Va.
Etter Heatwole, Waynesboro, Va.
Elam Horst, Waynesboro, Va.
Joseph H. Weaver, Waynesboro, Va.
Joseph W. Driver, Waynesboro, Va.
Perry E. Shank, Broadway, Va.
Joseph Shank, Broadway, Va.
Joseph W. Geil, Broadway, Va.
A. G. Heishman, Broadway, Va.
J. S. Martin, Dayton, Va.
Joseph W. Coffman, Dayton, Va.
Melvin J. Heatwole, Dayton, Va.
Amos D. Heatwole, Dayton, Va.
Samuel H. Rhodes, Harrisonburg, Va.
J. B. Smith, Harrisonburg, Va.
Henry B. Keener, Harrisonburg, Va.
J. E. Suter, Harrisonburg, Va.
Sem S. Weaver, Mt. Clinton, Va.
Daniel Shenk, Denbigh, Va.
Rhine W. Benner, Job, W. Va.
A. D. Wenger, Fentress, Va.

Deacons

Enos Heatwole, Dayton,
S. M. Burkholder, Harrisonburg, Va.
Clayton Bergey, Fentress, Va.
Amos Showalter, Waynesboro, Va.
J. J. Wenger, Harrisonburg, Va.
Elias Brunk, Harrisonbnurg, Va.
Timothy Showalter, Broadway, Va.
Fred Driver, Waynesboro, Va.

Married

Moyer—Goshow.—On Oct. 20, 1917, Bro. Harry B. Moyer and Sister Katie N. Goshow both of Franconia, Pa., were united in holy matrimony, Bro. A. G. Clemmer officiating. May God's blessing attend them.

Ropp—Lichty.—On Sept. 2, 1917, Bro. Jos. Ropp of Bay Port, Mich., and Sister Rachel Lichty of Poole, Ont., were united in marriage, Bro. Peter Boshart officiating. May God's richest blessings attend them as they journey through life.

Yoder—Hershberger.—Eli L. Yoder and Amanda Hershberger were united in the sacred bonds of matrimony on Thursday, Oct. 25, by Bishop Moses Beachy, in the Amish Mennonite meeting house, near Springs, Pa., in the presence of many well-wishing friends.

Vercoe—Ross.—On the evening of Oct. 25, 1917, Bro. Stephen S. Vercoe of La Junta, Colo., was married to Sister Lydia A. Ross of La Junta, at the home of the bride's parents, Bro. and Sister John Ross. Bro. Allen H. Erb officiating. God grant them peace and prosperity.

Andes—Dettra.—On Saturday, Oct. 27, Bro. Clayton F. Andes of the Towamencin Church and Sister Lizzie M. Dettra of the Souderton, Pa., Church were united in the holy bonds of matrimony. May God's rich blessings attend them in their journey through life.

Kulp—Swartley.—On Oct. 27, 1917, at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa., Bro. Henry D. Kulp and Sister Alverda H. Swartley, both of Souderton, Pa., were joined in holy matrimony. May the Holy Spirit be a special guide to them through life.

Watchman—Erb.—On Oct. 24, 1917, at the home of the bride's parents, Bro. and Sister Levi and Mary Erb, near Hubbard, Oreg., Bro. George Watchman, and Sister Hettie F. Erb, both of the Zion A. M. congregation, were united in marriage, Bro. A. P. Troyer officiating. May God's blessed sunshine of love illuminate their hearts through life's journey.

Witmer—Mowrer.—On Tuesday afternoon, Oct. 23, 1917, Bro. Elmer J. Witmer and Sister Catharine R. Mowrer, both of West Lampeter Tp., Lancaster Co., Pa., were united in holy matrimony by Bro. Frank M. Herr at his residence, Willow Street, Pa. May God's richest blessing go with them through this journey of life.

Obituary

Plank.—Hettie (Johns) Plank, was born near Shipshewana, Ind., April 24, 1894; died at Kalona, Iowa, Oct. 5, 1917; aged 23 y. 5 m. 11 d. At the age of 15 years she united with the Mennonite Church at the Forks where she was a faithful, active member. On Dec. 9, 1916, she was married to Eli Plank of Kalona, Iowa. In January, 1917, they started housekeeping at Kalona, Iowa, where she died. She leaves a husband, an infant daughter, a mother, 1 half-brother, 1 half-sister, and many friends to mourn her early departure.

Funeral at Forks Church Oct. 9, where a very large concourse of people met. Services by Y. C. Miller and D. D. Miller.

Wyble.—Leroy Harry, infant son of Bro. Harry and Sister Minnie Wyble of New Holland, Pa., was born Aug. 24, 1917; died Oct. 6, 1917; aged six weeks. He leaves to mourn father, mother, three brothers, and one sister. Funeral services were held Oct. 9 at the Groffdale Church, conducted by Noah H. Mack and John W. Weaver. Text, II Sam. 12:23. He was laid to rest in the adjoining cemetery.

Miller.—Isaac S. Miller was born near Charm, Ohio, May 16, 1830; died in the same Tp., near Beck's Mill, Oct. 19, 1917; aged 87 y. 5 m. 3 d. His sickness lasted but a few days of pneumonia and old age. He was married two times. He lived a widower nearly 32 years. He leaves to mourn his departure 4 sons, 4 daughters, and a host of relatives and friends. He was a life-long member of the Walnut Creek A. M. Church, and was buried there Oct. 21. Services opened by Corson Mast, reading Psa. 90 and S. H. Miller from Psa. 71:18. E. A. H.

Beery.—Sister Annie Beery, wife of Pre. Solomon Beery, died of paralysis near Dayton, Va., Sept. 26, 1917; aged 73 y. 1 m. 22 d. She had been a consistent member of the Mennonite Church for many years. She manifested great interest in the Church. Her seat was seldom vacant when health and opportunity permitted her to be present at the church service. She was the last member of the eight daughters of Samuel Wenger, long since dead. One sister died only a few months ago.

Funeral services were held at the Bank Church conducted by the brethren, Jos. W. Coffman and H. B. Keener, from Dan. 12:2. Her body was buried by the side of her husband in the cemetery nearby.

Lantz.—Lucy Ann Hochstetler was born in Marshall Co., Ind., April 13, 1852; died Sept. 20, 1917; aged 65 y. 5 m. 7 d. She united with the Amish Mennonite Church in June, 1876, remaining a consistent member until God in His own way called her to Himself. She was united in marriage to Jonas Lantz Mar. 30, 1879, Jonathan Smucker officiating. They lived in matrimony 38 y. 4 m. 9 d. The surviving members are husband, 4 brothers, and 2 sisters (Albert, Adranes, Annias, Martin, Sarah Hochstetler, and Elizabeth Templeton). Two adopted children survive (Almira Roth and Trella Holinsky).

The funeral was held at South Union, Ind., by D. J. Johns and J. H. McGowen. Interment in South Union Cemetery.

Leatherman.—Elmer J. Leatherman, son of Pre. Martin and Susannah Leatherman, was born in Wadsworth, Medina Co., Ohio, July 6, 1865! died Oct. 18, 1917, at his home near Wadsworth, after a sickness of four weeks of pneumonia; aged 52 y. 3 m. 12 d. He is survived by his wife and four children, two sons and two daughters, also three brothers and two sisters. These, together with a host of friends and neighbors, mourn his departure. In 1892 he united with the Mennonite Church, being a faithful member until death. He was fully resigned to the will of God, and admonished his family and brothers and sisters to live true Christian lives, so that we might all meet as an unbroken family in the world beyond. Funeral services were held from the Bethel Church Saturday afternoon, Oct. 20, conducted by Bro. I. J. Buckwalter. Burial was made in the Mennonite Cemetery.

Burkholder.—Sister Nancy Burkholder, wife of preacher A. B. Burkholder, died of Bright's disease at their home home near Harrisonburg, Va., Oct. 11, 1917; aged 64 y. 4 m. 6 d. In early life she united with the Mennonite Church and lived a consistent, devoted, and faithful life. In outward appearance she was an example of true humility which we believe was a manifestation of the life within. She was one on which the duties of life pressed heavily, being a minister's wife. Her husband was often away from home for weeks at a time, leaving the care of a large family resting on her. She was the devoted mother of six sons and four daughters, who with her husband have reasons to keep in grateful remembrance the life she spent to add to their happiness.

A memorial service was held at Weaver Church on the 14th, conducted by Bishop A. P. Heatwole and J. S. Martin in the presence of a very large audience of relatives, neighbors, and friends. The scripture used on the occasion was the twenty-third Psalm, a selection of her own, no doubt beautifully expressing the confidence, comfort and trust dwelling in her heart and mind. Her remains were laid to rest in the cemetery near the church.

Shenk.—Fanny, daughter of Abraham and Rebecca Good, was born in Rockingham Co., Va., Mar. 24, 1849; died near Elida, Ohio., Oct. 10, 1917; aged 68 y. 6 m. 16 d. On the 24th of December, 1868, she was united in marriage near Elida, Ohio, by Bishop John M. Brenneman to John M. Shenk. To this union were born 10 sons and 1 daughter, all living but the first-born, Henry, who died in infancy. The living are: Abram J., Simon G., Levi L., Rebecca S., Amos M., Reuben J., Moses B., John Lewis, Daniel F., Jacob B. There are 35 grandchildren living and 4 dead. A sorrowing husband, 3 brothers and 3 sisters and many relatives and friends remain to mourn their loss, which we rejoice to believe is through God's boundless grace her eternal gain. She took her bed last February where she spent most of her time to the end. In her sickness and affliction she manifested a calmness and patience which was remarkable and which we believe was in answer to the prayers of those of whom God says, "Him will I accept." It has been a wonderful consolation to the family to know that God does hear the prayers of His children in behalf of one another. Our prayer in her behalf for a long time was,

"Oh, Lord, we pray through Jesus' blood,
Make Thou her heavenly standing good."

A short time before her decease she said, "I have been thinking today of that chapter which tells us how Christ suffered till He sweat blood."

During a long period of her life her large print Testament was her constant companion which became so worn with use that a new one was purchased for her. As death approached she raised her hand and whispered, we could not understand, then dropped her hand upon her breast and gently sank away to rest.

Funeral services were held at the Pike Church by Geo. Ross and Andrew Brenneman. Text, I Cor. 15:57. Buried in the adjoining graveyard.

Brenneman.—Joseph, son of Bish. J. M. and Sophiah Brenneman, was born in Fairfield Co., Ohio, April 13, 1838; died in Allen Co., Ohio, Oct. 20, 1917; aged 79 y. 6 m. 7 d. In 1849 he moved with his parents to Franklin Co., and in 1855 to Allen Co., where he resided for 62 years. In 1860 he was united in marriage to Nancy Hilyard. To this union were born 3 sons

and 5 daughters; 1 son and 2 daughters preceded him in death. In 1877 his wife also died. In 1880 he married for his second wife Catharine Kreider (nee Musser). To this union were born 2 daughters. The oldest one also preceded him in death. His second wife died in 1900. In 1907 he married for his third wife, Sarah Peery (nee Landis). She also died about three years ago. Soon after his first marriage he with his wife united with the Mennonite Church and remained steadfast to the end. His seat at church was seldom vacant and although he was not gifted to take active part in church services yet we believe that his heart was in the work and he was willing to do what he could. He faithfully served as a trustee in the church for a number of years. During his whole life he was strong and robust and performed much hard labor. He was widely known, had many friends and was always willing to lend a helping hand wherever needed. It always seemed to be his delight to do someone a favor. His last reading that he did was in the New Testament just a few hours before he took sick. On Friday morning after eating a hearty breakfast he went to do some work around the barn. About 9 A. M. he came to the house and told his daughter with whom he had his home that he was sick and that she should call the doctor. When the doctor came he found him in a serious condition, having had a stroke of paralysis. He soon became unconscious and gradually grew weaker until Saturday afternoon he calmly and peacefully passed away and entered into that rest where death will not come. He leaves to mourn his sudden death 2 sons, 4 daughters, 40 grandchildren, 1 brother, 5 sisters and besides a large circle of relatives and friends whose hearts have been made sad and many tears have been shed. May we all prepare to meet him in that beautiful home prepared for God's children. Bro. Brenneman was the oldest of a family of six brothers and six sisters. Funeral services in the Salem Church near Elida, Ohio, by N. O. Blosser, assisted by P. E. Brunk, Gabe Brunk, Enos Zuercher, Amos Shenk and J. M. Shenk. The body was laid to rest in the adjoining cemetery.

N. O. B.

REPORT

Of the Sisters' Meeting Held During the Kans.-Nebr. Conference at Protection, Kans., Sept. 7, 1917

For the Gospel Herald.

This meeting in the interest of the sewing circles and missionary work was held in the morning after conference session opened and was led by Sister Emma King.

Sister Alta Eby Erb led the opening exercises. The hymn "Something to Do" was sung. This was followed by a season of volunteer prayer.

Sister Martha Buckwalter of Kansas City Mission and Sister Stella Erb from the Mennonite Sanitarium gave talks on the benefits of the sewing circles to the mission work.

We had a very interesting and profitable meeting. The reports of the different sewing circles were encouraging and the methods of carrying on the work and the suggestions were very helpful. The closing hour came all too soon and we believe all left with a desire to do more and better work.

Cor.

"One may sometimes guess how a young man will turn out by the time he turns in."

SPECIAL COURSE OF BIBLE STUDY

For Ministers and Christian Workers, from Nov. 12, 1917, to March 21, 1918, at the Eastern Mennonite Sshool, Harrisonburg, Va.

DESCRIPTION OF COURSES

Old Testament History

The proper place to begin the study of the Bible is where the Holy Spirit began His work in the body of revelation, viz., at Genesis 1:1. It is the purpose of this course to trace the facts of history in a chronological order, noticing the leading events, the principal persons, the sacred institutions, the historical development of truth and the gradual unfolding of the Divine purpose in recognition of the fact that history and especially sacred history is, in its final analysis, "His-story."

Synthetic Bible Study

This course very appropriately accompanies that of Old Testament History. It is the basis of sound scriptural interpretation. The unit of study is the individual book. The purpose is familiarity with its contents with a view to grasp its message as a whole. Many have testified to the fact that studying the Bible in this way, has made it a new book to them.

Biblical Introduction

In this course the formation, the canonicity and the preservation of the books of the Bible will receive due recognition, but especial attention will be paid to its plenary inspiration. Unless one is orthodox in his view of the inspiration of the Bible, he is unsafe as a spiritual guide, not to say in peril of spiritual ruin. We hold that the Bible is divinely inspired in all its parts and that this inspiration extends to the very words of Scripture.

Bible Doctrines

Just as the materials composing a science are scattered throughout the book of nature so the facts of religion are scattered through the book of revelation. To establish a science, the scientist first discovers the data, then he collects them and finally classifies them. Just so the student of Scripture that would understand the great doctrine of the Bible, must first discover the facts pertaining to a doctrine then bring them together and finally classify and systematize them.

Homiletics

This course has to do with the preparation and delivery of religious subject matter. Special attention will be paid to the different kinds of discussion—explanatory, observational and propositional—as also to the selection, the interpretation and the analysis of texts. While this course is especially intended for ministers, all Christian workers will find it both inspiring and helpful.

Religious Pedagogy

In this course we aim to explain the laws, principles and methods of successful teaching. Knowing what to teach is more important than knowing how to teach, nevertheless the efficient teacher will seek to avail himself of the best methods of presenting truth as well as adapting it to the persons whom he seeks to instruct. The Sunday school lessons for 1918 will form the basis for practical demonstration.

New Testament Greek

It is becoming more and more apparent that a knowledge of the original language of Scripture is a valuable asset to the Christian worker. The Greek often throws important light on a passage of Scripture and the progressive Christian worker is anxious to avail himself of this light. The essential principles of the Greek of the New Testament will be studied. A course of eighteen weeks will enable the student to derive considerable help from a Greek lexicon and concordance, while another course of similar length will cover the translation of the Book of John and other select portions.

Vocal Music

This course is especially arranged for the benefit of choristers, singing school teachers and leaders in song generally. Due attention will be given to the study and interpretation of hymns and thir use and place in religious work and worship.

Expenses

Tuition. There will be no charge for tuition for ministers or missionaries. Others will be charged $10.00 for the course, payable in advance.

Board. Per meal, 20 cents; per week in advance, $3.00; for full course, in advance, $50.00. On account of advance in price of foodstuffs, a slight advance in rpice may be necessary.

Rooms. Furnished rooms, including light and heat, per week, 75 cents; for full course in advance, $12.50.

Arrangements are being made for industrial work. Students desiring employment may thus materially reduce their expenses.

This course of eighteen weeks is offered in view of the fact that our people are largely engaged in agricultural pursuits and hence many can not conveniently absent themselves from home duties for the entire school year. We cordially invite the attendance of ministers and Christian workers in the hope and confidence that the course will prove both enjoyable and profitable. For further information address either of the undesigned.

J. B. Smith, Principal,
A. G. Heishman, Business Mgr.,
Harrisonburg, Va.

ANNOUNCEMENT

A meeting of the Sewing Circles of Indiana-Michigan will be held at the Mission Administration Building, Elkhart, Ind., on Wednesday, Nov. 14, beginning at 9:15 A. M. Everyone interested is invited to be present.

Committee.

THREE CENTS PLUS

We hear much now-a-days about the high cost of living. Some of us have to do some careful financing to make ends meet. Who is there who cannot afford to spend three cents plus a month for the nurture of the mind and soul? This is made possible by the remarkably low introductory offer for new subscriptions for the **Christian Monitor.** Fifty cents will bring to your home a 32-page monthly magazine full of clean and wholesome reading matter, just the kind you need in these times of stress and strain; and these 50 cents will bring you fourteen or more copies depending upon the promptness with which you send in your subscription. Fifty cents will entitle you to the remaining issue of this year, several back numbers while they last, and all the numbers to be issued next year. No Christian home can well afford to pass by this offer. We believe it to be one of the most profitable investments you can make. Sample copy free. Subscribe now while you think of it. Address

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ITEMS AND COMMENTS

Eighty-eight people, 30 of them children, were killed by automobiles in New York last month.

The impeachment of Mayor Smith of Philadelphia is recommended in a recent report of the grand jury.

The first conflict upon the battlefield between Americans and Germans resulted in the death of three Americans and capture of five others.

Nineteen men lost their lives in a fire in Salvation Army House at Patterson, N. J. The fire started in a store of magazines and papers in the rear of the building.

Since America entered the war there have been 500 labor strikes in the United States, according to report of the Department of Commerce at Washington, D. C. This is the highest number on record for a similar length of time, there being 114 heported for 1916.

For the first time in history Washington, D. C., is declared a "dry" city. According to the terms of a law passed by the last Congress the sale of intoxicating liquors is prohibited in Washington City after Oct. 31, 1917. This is the first of the capital cities of the world to banish saloons. Many are the prayers that the temperance wave may continue until every city and country on the globe will banish its saloons.

The past week has seen some great struggles connected with the European war. The first conflict between the Germans and Italians resulted in a sweeping victory for Germany, 180,000 Italians being captured. The Italian army retreated to a new line of defence where a great battle is going on at his writing. England and France are rushing reinforcements to Italy, and time must tell what will be the results of the present battle. Brazil has formally entered the war on the side of the allies. In the Flanders district the allies are continuing their successes.

SPECIAL BIBLE TERM

The special Bible Term of Hesston Academy and Bible School will begin on Jan. 2, and continue for six weeks. The following branches will be given: The Gospel of Mark, Bible Geography, Old and New Testament History, Elementary Theology, Biblical Introduction, Synthetic Bible Study, Church History, Vocal Music, and Agriculture. Besides these courses Bro. J. A. Ressler will give special instruction each day in Christian Doctrine and the Book of Acts, Bro. C. D. Esch will give a series of instructive lectures on Missions and Practical Hygiene, and Bro. J. D. Charles will give several important lectures on the Bible in Practical Life or Under the Scientist's Spade. Other interesting and helpful features are being arranged. Descriptive circulars are being sent out. If you are interested write the principal, D. H. Bender, Hesston, Kans.

THE FAMILY ALMANAC for 1918 is now ready

The usual features, such as Chronicle Cycles and Changeable Festivals, The Four Seasons or Cardinal Points, Eclipses, Moon's Phases and Signs, Almanac Calculations, Weather Forecasts, etc., appear again in this issue. Besides the usual data given by our Almanac Calculator, L. J. Heatwole, he has given us a special article on "Why does the Almanac Indicate Times for Planting and Sowing, or Suggest Zodiacal Influences for the Human Body" which will be read with interest both by those who have made this subject a matter of study and those who have not.

Other interesting original articles have contributed for it among which you will find a valuable writeup concerning Health Preservation from a physicians' point of view, also a large variety of selected articles have been used. One tells how Radium is found, another about special uses of Bible, another about rules of conduct, etc., etc.

We will be glad to have all our former agents send in their orders as early as possible and if there are any communities where there is no one looking after the distribution of this helpful annual, we will be glad to have some one take up the work at once. No special instructions are necessary, simply make it your business to solicit your friends and neighbors and community and send for the quantity that you can dispose of, at the special quantity price. No further discount is allowed unless in orders for 1000 or more.

May we have your hearty co-operation in the distribution of this publication. It is also published in the German language at the same rates as given herewith. Simply state whether the German or English are wanted or how many of each.

Prices: Single copies ..... $ .10
Per dozen copies, prepaid, ... .85
Per 100 copies, prepaid, ... 6.00
50 or more copies at the 100 rate.

Mennonite Publishing House,
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MINISTERIAL MEETING

A meeting of the ministerial body of the Kansas-Nebraska Conference will be held at Hesston, Kans., Dec. 26-28, 1917. Subjects of vital interest to the Church as well as important Biblical doctrines will be considered. Ministers and deacons of other conferences are invited to meet with us. The time is such that those desiring to do so can remain and take the short Bible term at the Hesston Academy and Bible School.

L. O. King,
Secretary.

FOR ABSENT FRIENDS

"Holy Father, in Thy mercy
Hear our anxious prayer,
Keep our loved ones now far absent
'Neath Thy care.

Jesus, Savior, let Thy presence
Be their light and guide,
Keep, O, keep them, in their weakness,
At Thy side.

When in sorrow, when in danger,
When in loneliness,
In Thy love look down and comfort
Their distress.

May the joy of Thy salvation
Be their strength and stay;
May they love and may they praise Thee
Day by day.

Holy Spirit, let Thy teaching
Sanctify their life,
Send Thy grace that they may conquer
In the strife,

Father, Son, and Holy Spirit,
God, the One in Three,
Bless them, guide them, save them, keep them
"Near to Thee."

—From the English Prayer Book.

MENNONITE BOARD OF MISSIONS AND CHARITIES

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OUR MISSIONS

Foreign

India. — (*1899) American Mennonite Mission, Dhamtari, C. P., India. M. C. Lapp, Supt.
Stations.—Sundergarj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—Home Mission (*1893), 1957 Canalport Ave., A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission (*1907), 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Eli W. Weaver, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, J. S. Lehman, Acting Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St. N., Nampa, Idaho, ——— ———, Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, P. R. Lantz, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

*Date of organization.

"Watchman, what of the night."

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 15, 1917 (Gospel Witness Established 1903) No. 33

EDITORIAL

"Great peace have they that love thy law."

The reason why so many reform movements fail may be found in the fact that "the reformer seldom begins on himself."

Here is the true ideal, and to this end let us dedicate our prayers and our lices: "Glory to God in the highest, and on earth peace, good will toward men."

If answer to prayer consists only in the moral and spiritual uplift of the petitioner, then why was not the prayer of the priests of Baal as definitely answered as was that of Elijah?

A brother was approached recently about the sale of "liberty bonds." He tried as best he could to give the nonresistant position with reference to the support of war. The solicitor wanted to know what he would do if he were forced to buy them. The brother replied that if the money were forced from him he would not resist; that in case the government saw fit to do this and afterwards offered to return the money he did not see any wrong in accepting the return of the money but thought it wrong to take any interest for money taken for such purposes. The brother had the true conception of the proper attitude of nonresistant people. Our prayers continue to ascend, however, that soon the powers that be may recognize our convictions with reference to war and acknowledge in full our liberty of conscience.

Good News from Canada.—As is well known to our readers, the brethren in Canada have been facing the same problem as that faced by the brethren in the United States with reference to military service. A committee was accordingly appointed to lay the matter before the Dominion Government. We rejoice and thank God that freedom of conscience is recognized by the Government, and full exemption from military service has been granted. Following is an extract of a letter written by E. L. Newcumbe of the Military Service Branch of the Department of Justice in response to a letter prepared by a committee of Canadian brethren to the Premier of Canada:

"In a former letter to an adherent of your sect, I suggested that any Mennonite might claim exemption on the ground of his being excluded by paragraph 7, with a view to relieving him of any annoyance which might be caused by prosecution after the 10th inst. for non-compliance with the Act, the production of the counterfoil being sufficient answer to an enquiry. Since expressing that opinion the matter has been thoroughly discussed by the Military Service Council and the opinion now is that if Mennonites should be prosecuted for non-compliance with the Act, the answer to the prosecution would be that they are Mennonites, and on proof of the fact, undoubtedly the prosecution would be dismissed."

This means that all Mennonites in good standing are exempt from military service. Bro. S. F. Coffman of Vineland, Ont., in sending us this information, adds: "Now since we are relieved of this burden we should make special offerings of praise, in ministering to the much suffering that is everywhere so keenly felt in the world and the most keenly, perhaps, in the war-devastated countries." Our brother looks at the matter from the correct viewpoint. It is not relief from hardship but freedom to refrain from doing that which we believe to be unscriptural for which we have been pleading. Now that this freedom is recognized by the powers that be in Canada, our Canadian brethren have a splendid opportunity of showing by an actual life of sacrifice that they are sincere in their claims. A similar obligation rests upon the brotherhood in the United States.

SOME LIVE QUESTIONS

II. Have we as a people reached the limit of Christian privileges in the matter of consecration?

In other words, if our Savior were here today in person, could He give us the same words of commendation that He gave the woman worshiping at His feet when He said, "She hath done what she could?"

We are now in a time of severe testing. Men are taking an inventory of themselves as they have not for years. While we are at it, we might as well make a thorough search. We ought not to be satisfied with ourselves unless we find upon investigation that we have made an entire consecration; that is, our whole being, our body with all its belongings, is upon the altar of the Lord.

When Christ preached His "bread of life" sermon (John 6) "many of his disciples went back, and walked no more with him." In a similar test today perhaps none of us would desert Him but it is evident that many of us would have to change our way of living. Let us therefore turn the searchlight of God's Word upon a few of the things belonging to our stewardship, with a prayer that God may help us rise in all things in which we may be found wanting.

1. Our Affections.—The Christian's proper attitude is correctly stated in the admonition, "Set your affections on things above." "Love not the world, neither the things that are in the world," is a statement of the same duty. And there is a fearful warning added in the words, "If any man love the world, the love of the Father is not in him." Our lives are inseparably linked together with our affections. This truth as it applies to our language and actions is forcefully given by our Savior when He says, "Of the abundance of the heart the mouth

speaketh . . . . Ye are my friends, if ye do whatsoever I command you."

Have we consecrated our affections to God? Are we so fully committed to Him that we love the fellowship of God and of saints more than any other kind of associations; that we prefer reading the Bible and scripturally sound books and papers more than any other kind of literature; that we hate evil to the extent that we naturally shrink from unrighteous or impure thoughts and ways in business and social circles; that our delight is in the law of the Lord and never in the foolishness or vanities or ungodliness of this world; that a religious meeting has a greater fascination for us than any place of worldly amusement or merriment? If we stand these and similar tests, then we can say of a surety that our affections, at any rate, are upon the altar of the Lord.

2. **Our Tongues.**—James calls the tongue an "unruly member." So it is, when not committed to the Lord. "The tongue can no man tame." But God can tame it. Give your heart to the Lord, and the tongue will go with it—save in the power of habit, which must likewise be consecrated to God. If at the close of each day all our speech during the day would be collected and printed in a book the reading matter would determine whether any more consecration of our tongues is needed.

3. **Our Children.**—What we have to say on this point is dedicated to parents, to older brothers and sisters, to teachers, and to all others having responsible relations toward children. They belong to us—and along with the rest of our stewardship should be upon the altar of the Lord as far as it lies within our power to place and to keep them there. "Bring them up in the nurture and admonition of the Lord," is a solemn obligation which no Christian worker should ignore. You look into the face of your innocent children and wonder what will become of them. You think of them occupying some responsible position in the future and wonder how they will fill it. What are you doing to train them up in the way they should go? How much time do you spend with your God in prayer, with your Bible in study and holy meditation, that you may have the wisdom to give them the training that they need? How careful are you to give them the proper instruction, to set for them the proper example, to assist them in forming the right kind of associations, to keep them supplied with the right kind of reading matter and help them use it to the best advantage? How careful are you to train them in forming habits of purity, honesty, piety, humility, and helpfulness to fellow men? To be negligent or disobedient along any of these lines is sin against God and a crime against the innocent children under our stewardship.

4. **Our Money.**—Have we risen to our highest privilege in the investment of the money entrusted to our care? Can we say of a truth that we have made an honest effort to so place every dollar that came into our hands that we can truthfully say that it was the best disposition that we could make of it? That money that you spent for tobacco, or for superfluities about your clothing, or for costly furniture, or for pleasure trips that you had better not have taken, or for high-priced clothing, fancy houses, attractive automobiles, and luxuries of various kinds—can you honestly say that you spent that to the glory of God and that it was spent for a better purpose than for the support of the needy and the spreading of the Gospel? We are not talking about the money you spent for needed shelter, clothing, food, etc., for yourself or those dependent upon you. All that was spent to the glory of God—if you were judicious in your purchases. We are talking about that which you spent for things you did not need, and simply because you thought you had it to spend. We are aware that we are making a speech which you have often heard before; but if we succeed in quickening the consciences of some to the point that they will henceforth seek to spend their money for such things only as they can conscientiously say are to the glory of God, we will feel ourselves repaid for the effort. We are not a rich church, as some people say that we are; but such as we have should be so used that we can look God in the face and feel that we have husbanded our resources and used them all in a way in which God was glorified, the needy were helped, and the Gospel of Christ brought to thousands who would never have heard it had we lived in luxury and ease as so many professed Christian people are doing.

5. **Our Service.**—This includes the application of our time, talents, money, and everything else belonging to our stewardship. Christ's testimony was, "I must be about my Father's business." That ought to be our testimony. If that is true of us, then it is also true that our rule in life has been to "seek first the kingdom of God and his righteousness." Our home life will be directed to the one end of glorifying God in all our home affairs. Our business affairs will be directed according to Gospel principles, with the one aim in view of helping fellow men and advancing the cause of Christ. Our social relations will be marked for their purity and fervent Christian piety. Our temporal affairs will not be allowed to interfere with our religious duties and the Church can depend upon us to do what we can in the way of loyal support of all church enterprises. Our place in church will never be vacant except for causes which will satisfy our Maker. No preacher will ever have to lie awake at nights wondering how to overcome the disastrous results of our inconsistent lives, for our devotion to the cause of Christ and the Church will keep us white hot for God, obedient to the whole Gospel, free from all kinds of worldliness, in holy life bearing the image of our Maker.

Such, in brief, are the marks of a thoroughly, truly consecrated life. Is the standard too high? Why should any one think so? Is it not Scriptural from beginning to end? And can we be true to our baptismal vow without making an honest, prayerful, loyal effort to attain it? Let the question as to how far we as a people have fallen below that standard be preceded by the more important question as to how far each of us as individuals have failed in reaching it. It is our privilege; it is God's will; our highest interests and happiness are dependent upon our faithfulness in living up to the full Gospel standard; and in the present stress of trying times much will be lost if we fail to rise to our opportunities and live to the glory of God. "Prove all things; hold fast that which is good."

A STARBEAM

Scientists tell us that it requires forty years for a beam of light to travel from the North Star to the Earth.

Quick fell the night across a Western plain,
As clouds went scurrying o'er the moonless sky;
Scant, beating raindrops told of coming storm,
And in the distance rose the coyote's cry.

Alone and lost a weary traveler stood;
No sign was near, nor light which shone afar;
But, gazing skyward, through a rifted cloud
He proved how constant is the Northern Star.

The pole star sent that kindly beam of light
While yet that wanderer knew an infant's need;
All wasted seemed its race through many years
As on it came, nor asked why it must speed.

Discouraged one, and dost thou shine in vain?
Has thy light guided none who chance to roam?
Still let it shine; perhaps in distant time,
Through dismal night 'twill guide some wanderer home.

—William Clague Hodgson.

"Loving a friend helps us to love the whole world better."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE HIGHER CRITICISM AND THE NEW THEOLOGY

By J. Horsch.

(Continued)

CONCLUSION.

The New Theology undertakes to redefine the essence of Christianity, that is to say, it holds Christianity to be radically different in its essence from what it was supposed to be, much as the jester of the story asserted, the king was not the king, as had been supposed, but the gooseherd; though, by the way, the jester did not say that the gooseherd ought to take the place of the king as his substitute. The New Theology rejects the supernatural revelation of God through His Word; hence it has no answer to the most fundamental questions of the whence, whither and wherefore of man. It frankly confesses that it has no established truth or doctrine; it does, in fact, not deal with truth, but claims to be merely in search for it. Or, as Professor Gerald Birney Smith says, it is "a reliable *method* of ascertaining the meaning of religion," namely, of natural — as contrasted with supernatural — religion. Its essence consists of a new method, and not of its content or of its doctrinal teaching. It has nothing vital or essential to offer; the principles of morality to which it has reduced the Christian faith are not peculiar to Christianity nor to religion; there are, besides Christianity, other systems, both religious and non-religious, standing for the great general principles of morality.

A theology which declares its own content or doctrine of secondary if any importance, which doctrinally stands for anything or nothing, offering merely a method of ascertaining the meaning of religion as it exists—such a theology can not be the basis for a religion which is worthy of the name. A supposed theology which does not deal with the truth, but is merely a search for it, is not a theology at all, but a philosophy. Only by sophistical theorizing can it be made to appear like a theology. To "the man in the street", and to any other man as well, a religion based on such a theology is of no real value. A religion having no other foundation than this can be acceptable only to those who somehow succeed in persuading themselves that, although the New Theology does not deal with the truth, it can be accepted as the truth and as the basis for a religion. Though it does not assert to be the truth and does not desire to be represented as such, we are expected by means of some sort of acrobatic trickery to found our religion on it.

We have here assumed that the representatives of the modern religious views, the New Theologians, consider their theology the basis of or the explanation for their religion. As a matter of fact, we are aware that this is often not the case. Professor Gerald Birney Smith, for example, defines religion as follows: "Religious life is the quest for the reinforcement of our highest ideals by the spiritual contribution from the environing universe." (*Social Idealism and the Changing Theology,* p. 239). Clearly this definition of religion is not Christian in essence. A religion of this sort does not require a Christian theology for a foundation. Not even the New Theology, as represented by Professor Smith, can be considered its real foundation. It is readily seen that our author who, as already said, is a professor of Systematic Theology, or Christian Doctrine, could retain his definition of religion, if he abandoned the particular theological views which he defends — a striking proof of the non-vital character of the New Theology. It is non-essential even for a religion such as the modern theological liberalism stands for. This means that the New Theology is an artificial fabrication consisting of non-essential material and serving a non-vital purpose. It is not needed for the support or the defense of the new religion. It is designed to give the modern religion a Christian appearance in order to win the church for the modern religious views.

The reader may wonder, in the face of the above definition of religion, how our author would define salvation. Professor Smith, in the above mentioned larger work has a paragraph headed "What do we mean by salvation?" He points out that the old Bible idea of a "plan of salvation" is, from his point of view, objectionable. It used to be supposed, he says, that Adam's fall (whose historicity Professor Smith denies) necessitated salvation, but modern anthropology excludes the acceptance of such opinions. The doctrine that "without the shedding of blood there is no remission of sin", as taught in Scripture and in the old theology, he also declares to be unacceptable. The old conceptions, he holds, are out of date. In the following paragraph, which is entitled, "The need of a broader conception of salvation" our author describes and defines the new meaning of salvation. Having assured us in various instances that the Bible faith causes mental difficulty in our advanced age, he says here in the outset: "Men need to be saved from mental perplexity and despair as truly as they need to be saved from sin." This means that a prominent feature of the modern idea of salvation is deliverance from the old Bible faith, the denial of the Christian fundamentals.

The question is here to the point. Is it to be wondered at that theological students, being deprived of the old faith through the influence of the seminaries, do not believe that they can afford to preach the modern religious views? They realize that, though the New Theology might have a right to existence, it would not be worth while to preach it. They are too honest to enter the ministry or, in other words, they have scruples of conscience against taking up what they believed to be their life work. Professor Foster says such young men have "made shipwreck of faith". The question is in order, Is it not as well shipwreck of faith to accept the religious views for which the institution that he represents, stands, namely, that the old faith is untenable, and the new is not founded on established truth. While these young men, from the point of view of the old Bible faith, deserve great pity for "making shipwreck of faith" (to use Professor Foster's own words) in church schools and through the influence of theological professors, they must be commended for refusing to preach the worship of "purposefulness" or some other of the modern gods. Their criticism by professors who have robbed them of their Christian faith, is quite uncalled for.

Under such circumstances, is it any wonder that Professor Foster finds himself compelled to speak, as he does, of *"our bewildered and discouraged religious life?"* Again (in the work mentioned repeatedly) he makes the following remarkable admission: "It is quite

the fashion in some modern circles to pride one's self of one's unbelief," [i. e. of the rejection of the New Theology as well as the old]. (P. 747). "Our time is indeed an age of doubt, more widespread and more basic than the premature prognosticators of an age of faith seem to be aware of." (P. 739). Our author forgets that he is one of the apostles of doubt. A large volume could be filled with excerpts from the writings of representatives of the New Theology in which doubt is lauded to the skies as one of the greatest assets to modern religious life; indeed it is considered one of the virtues of the new faith.

It will be remembered that some liberal theologians were willing to let the Higher Critics destroy the integrity of the Old Testament, but asked them to spare the New. Similarly now the New Theologians, while they sanction doubt in reference to any Christian doctrine, do not desire their adherents to doubt or question that there is an excuse for the existence of the church, of theological seminaries and theological professors. They undertake to re-define the essence of Christianity and hold that you are at liberty to doubt even the correctness of their new opinions; they say it is immaterial for what religious opinions and doctrines the church stands; in fact, they do not desire the church to stand for anything definite doctrinally; but when the students proceed to doubt consequently also of the need for a church and for seminaries (concluding obviously that a religious institution which advocates the right to stand for anything or nothing doctrinally and religiously has no excuse for existence), then Professor Foster complains that they have made shipwreck of faith. Doubtless there will be those who will heed his voice of warning against the particular phase of doubt which is not acceptable to him—for a time at least.

It is true that the old theology is established on an authority other than human reason. The truths of God's Word could not be reasoned out. The New Theology, on the other hand, is contrary to reason. This is not only clear from the study of the subject in question, but a number of testimonies to his effect could be cited from those whose doubt did not stop at the point where a halt was called by the New Theology.

The new faith, popularly known as the Higher Criticism, is a denial of the Christian faith. The proper attitude of the church is clearly set forth in 2 Cor. 6: 14—18. The "spirit of the times" demands either the rejection of all worship or the worship of "the unseen forces of the universe." The church must choose between bowing her knee to the new god, and enduring persecution by the modern high priests and scribes. Only in so far as the church is willing to suffer reproach and ignominy with her rejected Lord, in so far as she behaves as becometh the bride of Him who for her sake was crowned with thorns and nailed to the cros of shame, being reviled by those who did not believe in His deity, in so far as she maintains the Scriptural attitude of separation from unbelief, even if it comes under a Christian garb and is found within her own ranks, — only in so far has the church a right for existence. Far better no church than one that loves the world and betrays her Lord.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

MISSION NOTES

For the Gospel Herald.

Last Sunday was communion day at the Altoona, Pa., Mennonite Mission.

Sister Lizzie Summers of Kokomo, Ind., is spending a few weeks at the Ft. Wayne, Ind., Mission.

Revival meetings at Ft. Wayne, Ind., are being conducted by Bro. Abram Metzler of Martinsburg, Pa.

Sister Eva Kauffman of Topeka, Ind., is assisting in the work at Ft. Wayne during the revival meetings at the Mennonite Mission there.

On Sunday, Oct. 7, Bro. Jesse Smucker of Goshen, Ind., handed out the Bread of Life to the congregation at Ft. Wayne, Ind. His message was very much appreciated.

Bro. Arthur J. Bendle, formerly of Altoona, Pa., but more recently of Johnstown, Pa., is interested in the work of bringing the Gospel to the Jews. Those interested in this work would do well to correspond with him.

The Spirit of God is working in the revival meetings at Ft. Wayne in a marvelous way. The Lord's blessings are being poured upon the people. The workers ask the prayers of the brotherhood for the success of those meetings.

An inspiring mission meeting was held at Socttdale, Pa., on Friday, Nov. 9. It was the annual meeting of the district mission board of the Southwestern Pennsylvania Conference district.

Bro. C. Z. Yoder, president of the Mennonite Board of Missions and Charities, attended the district mission board meeting at Scottdale, Pa., last week. He was on his way to Altoona, where a series of meetings is being held this week.

The workers at the Mennonite Mission at Ft. Wayne, Ind., feel indebted and extend to the following individuals and sisters' sewing circles their heart-felt thanks for helping to furnish the new Mission Home: Bro. and Sister A. M. Garber, Nappanee, electric chandeliers; Sisters, Fulton Co., Ohio, furnishing bedroom; Sisters, Nappanee, Ind., window shades; Sisters, Olive, carpet; Sisters, Yellow Creek, furnishing for sitting room; Sisters, Salem, linoleum; Sisters, Holdeman, carpet; Sisters, Clinton Frame, furnishing bed room; Sisters, Topeka, linoleum; Sisters, Middlebury, wardrobe. We are also grateful for the many others who have assisted in various ways, including S. F. Bowser, who contributed a nice sum in the form of a check for the purchasing of various articles.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 8th Ave.)

Dear Herald Readers, Greeting in Jesus' Name:—"The coming of the Lord draweth nigh," is a message from the Word that should comfort the hearts of the Lord's people in these days of trial and testing such as they have not endured for many years. The unprecedented trials for individuals and perplexity among nations are signs of the approaching end of this age. May we continue to witness for Christ and resolve to be more faithful to Him day by day as He gives grace.

We expect, the Lord willing, to have Bro. C. Z. Yoder with us on the 11th of this month to begin a series of meetings. We are looking to the Lord to honor the presentation of His Word at that time and that some souls may be gathered in. We ask an interest in the prayers of the Lord' people.

Following we give the contributions for the month of October:

Elizabethtown brethren	$ 4.00
Mattawana A. M. S. S.	15.55
Conestoga Congregation	13.00
No. 309	2.00

No. 310	2.00
No. 311	5.00
Spriugs congregation	7.45
Rockton congregation	1.00

Yours in His service,
Nov. 3, 1917. John L. Stauffer.

OBSERVATIONS BY THE WAY
I

By J. N. Kaufman.

For the Gospel Herald.

By the request of the Editor of the Gospel Herald I start a series of short articles under the above title.

We wish first of all to express our sincere appreciation of the great kindness shown us by our many friends in the home land. Three and a half years ago when we landed in America we had considerable difficulty deciding whether or not we ought to stay for further preparation for the work of the Lord in India. We have never regretted our decision, though we felt very keenly the great shortage of workers in India and the financial problems involved in our sojourn here. We believe that the Lord has led all along the way, for He has through the kindness of our brethren provided all our needs. Many a time when our grocery bill was due and we had no money in the house a check in a day or two from some kind friend who seemed to know of our circumstances settled our credit for another month. We never can be thankful enough to the Lord and to the dear brethren in Pennsylvania, Ohio, Indiana, and Illinois who have, unsolicited, contributed to our needs. May God abudantly bless them.

We wish also to express our regret that we were unable to visit more of our congregations, especially those who had given us special invitations to come. During the time I spent in school it was not possible to travel much. Since June our time was well occupied in visiting friends and our former home congregations including special solicitation work in connection with the work in India, and making necessary preparation for our long journey visiting them.

We are now on our way to India waiting here at Vancouver, B. C., to take the steamer "Empress of Asia" which sails tomorrow at 1:30 P. M. We ask an interest in your prayers that we may be kept all along the way, that God may give us a safe voyage to India, and that we may be used to gather many souls out of heathenism to find Christ as their personal Savior.

October 24, 1917.

"My God shall supply all your needs." That is my bank account.—A. G.

Prayer and the reading of God's Word go hand in hand.—J. W. H.

ABOUT SENDING THINGS TO SOUTH AMERICA

By J. W. Shank.

For the Gospel Herald.

Dear friends at home:—It may seem strange to you that we should write on such a topic at this time. However, our newly found friends who live here and have had experience have kindly advised us that we should instruct the people at home about this very point—sending things.

For some cause the laws of Argentine require very heavy custom duties on almost everything that is imported. The duties are often so high that it exceeds the original cost of the article that is sent. For example, an American told us lately that his mother at one time wished to send him a present of a suit of clothes and a few other small articles for wearing. He said it cost him thirty-five dollars to get the package through the custom house. Therefore, it is wisest not to send presents in the form of anything that comes by parcel post or express. Small packages like single books may be sent by mail without going through the customs. Upon arrival each parcel post package must have stamps to the value of $1.69 placed upon it. After that it is ready to pass to the custom office where an additional heavy charge is made.

About the safest way out of these difficulties, we are told, is to have things brought from the states by other missionaries coming to the field or to have money sent direct by New York drafts.

Some people are not aware of the fact that all letters addressed to foreign countries should have five cents in stamps placed upon them. Otherwise we must pay double postage at this end. In order to get from the office a letter which has only two cents postage, we must pay fifteen cents more here. (This is equal to almost seven cents U. S. money.) We are always very glad to get letters and even at that price. We would not want them to stop coming, but it is easy to see that this extra expense can be avoided. Send your letters! We need your encouragement. We need the assurance of your interest and your prayers in behalf of us and our work.

The Workers,
Per J. W. S.
2861 Convencion, Flores, Buenos Aires, Argentina.

LETTER FROM JEBBA, WEST AFRICA

By S. S. Shantz.

For the Gospel Herald.

No doubt you will be interested in our work in our little sphere where God has placed us in this dark continent. All places are dark where the light of Jesus has not shone, but all places are light when the light of Jesus shines there. We are glad to say that although there is much darkness all around yet we can have the light of Jesus in our lives, which brings blessing and contentment no matter where we are.

Much mail is being lost at this time, and so it is very doubtful whether this report will reach you. We have had so much rain this year during the wet season. This is good for the natives and the missionaries as well, as food will be plentiful and cheap. The natives have not had a famine in this part of Africa for some years. This helps to take pressure off the missionaries, as it is very hard to witness famines in these countries. We cannot imagine the suffering there must be in the countries immediately affected by the war. Armenia must be a pitiful sight indeed.

In this climate we are subject to very sudden changes, and also in our experiences in the work we are subject to changes that are just as sudden. There is something very strange about this climate; it is so difficult to keep anything from corroding and molding. Everything must be carefully watched during the wet season. The climate in the Niger Valley and all low places is especially oppressive and unheathy for Europeans. The natives also see the difference, and there is much sickness among them, they are plagued with many kinds of sicknesses, the death-rate is very high among them, especially among the children. The ordeal that the infants must pass through is very hard, and it is a case of "the survival of the fittest."

The natives need a great deal of training in the Scriptures. Many of them have a very strange idea of God, as in the case of the Athenians. They think that God is like their idols, and it is very hard for them to understand anything about the holiness of God. Yet they are not infidels; they believe in a higher power.

The Yoruba people among whom we work are not hard to work among as far as preaching to them is concerned, as they listen quite readily. Many of them are far away from God, and it is hard to find real practical Christians among them, and so though many of them listen to the Gospel and say they want to serve Jesus, yet they are a long ways from practical religion, and for this reason we feel we must do more by way of teaching them the Word. There are now a great number of Mohammedans among the Yoruba tribe. This makes it difficult to reach that class. The Yoruba are a very large tribe. There are a number of societies working among this tribe. The Church Missionary Society have the largest work.

(Continued on page 612)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

PREPARE THY GOD TO MEET

By Lena Tetter.

For the Gospel Herald.

O friend, prepare thy God to meet;
Why will you longer hesitate?
To you the summons soon may come,
To give account of all you've done.

Why wander longer then in sin,
And risk eternal doom to share?
A life of joy, pray, now begin,
O sinner friend, beware, beware.

O do not longer be deceived
By Satan's charm of worldly ease.
He gives no hope of eternal bliss,
No lasting joys, and happjness.

The time is coming to one and all,
To answer the judgment morning call;
Oh will your mournful cry then be,
Rocks and mountains, on us fall.

To hide us from the view of Him
Who called us from this world of sin?
God gave us ample time to choose,
The way of life—or life to lose.

The day of grace is still at hand,
The Savior calls in loving tone;
"O wandering child, no longer roam
I'm waiting still, come home, come home."

Dalton, Ohio.

A DEPARTED MOTHER

By a Son.

For the Gospel Herald.

A newly made grave on a green Virginia hillside, hides the form of our beloved mother.

We reviewed her life, step by step; we found love, gentleness, meekness, kindness, patience and sacrifice. She lived for others; she was ever doing something for somebody.

Father, who understood her life so well, joined the children and unitedly we said that we know nothing but good of her. Father said "She was my joy and my comfort."

The following remarks were made by members of the family:

"She has been so good—too good." "I know nothing but good of her." "We are not bothered about her salvation—she's safe all right." "Mother's life was too short." "We do not see how she could have been better." "It will not seem like home any more without her." "She did everything she could." "Her purity was told in her peaceful and serene looking lifeless face." "Those folded hands did so much for us." "Her love was the greatest thing." "Her life is the beautiful flowers that decorate her casket and her grave."

Mother said that while passing down the aisle of the church the congregation should sing, "Tread Softly, the Master is Here." For the sermon mother said, "Use the text, 'The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pasture.'" She requested that while viewing her remains for the last time that the congregation sing, "I Am Going Home to Die No More." The family selected the following songs: "Mother, thou wast fair and lovely, Gentle as the summer breeze;" also, "No more good-byes in Heaven," and "Safe in the arms of Jesus."

The congregation selected and sang "Heaven is my Home."

One minister said: "She has been a model Christian, a pillar in the Church, and a mother. No greater comfort could be given than her own selection of the beautiful text, 'The Lord is my Shepherd.'" Another minister said: "I would rather be with the mourners than to speak."

Outside of the family remarks like the following were made: "She was the best friend you had in the world, and had to die." "We have to lose our best friends—I have lost mine." "I sympathize all I can." "She was much like a mother to me."

The community, neighbors, and friends were so moved that they quickly filled the church to overflowing. Many could not enter, they stood without. They honored her; they respected her; they loved her.

When her life was drawing to a close she said to father, "I wish you would go along with me." He told her, "It will not be long." He asked her if she was willing to go. She said, "I would gladly stay and help along if I could, but yes, I am willing to go." She then gave him good-bye and lingered submissively and calmly until she went peacefully to sleep.

Her casket was lined within and without. The grave was lined in white throughout. She lived quietly by the wayside a few short years—too few—but her inner and outer life was lined throughout and all over with mother-love.

In the center of her casket lid there was a plate, like silver, having inscribed on it the sweetest word of all —MOTHER.

When a boy comes home he wants mother. If a daughter enters the house and does not see her, she asks, "Where is mother?" The father wants to see her first when he comes home from his daily toil.

Mother could not mean more to any father, son, or daughter than she was to us.

She was peaceful—she advocated peace; she lived it. She loved righteousness and walked in its paths, modestly, gently, and motherly.

Gradually the tragic scene of parting draws to a close. We have followed her as far as we dare go now. We stand at last on the brink of her grave. She is lowered into the earth. Now she rests.

I set my eyes on the silver plate below. "Mother" is still in plain view. Short boards begin to close in the lower end of the casket—they have nearly reached the center—now "mother" is covered up. She is hid away—she is lost. Our vision is too short to see her now. Nevertheless she lives.

I lingered at her grave and wondered why it was so sad to part with her—she lived so beautifully—she died so victoriously—it ought not to be so hard to give her up, but she was so good, how can we do it.

We turned our sad faces homeward. I looked back directly toward the spot we left her—it was all I could do. She seemed alone, yet not alone for she said "The Lord is my sheprerd; I shall not want. . . . Yea, though I walk through the valley of the shadow of death, I will fear no evil."

'Tis hard to part with mother dear
No more to see, no more to hear.
An nobler mother could not be
Found this side eternity.
But yet we're glad, if God thought best
To end her troubles, give her rest
In heaven, to sing with angels fair,
May our names, too, be written there
That we again may mother meet
And walk with her thru golden streets.

Birdsboro, Pa.

THE NEED OF PREPARATION FOR A WELL-SPENT SABBATH DAY

By Sadie Dellenbach.

For the Gospel Herald.

"Remember the Sabbath Day to keep it holy."

The Sabbath is a day set apart by God, dedicated to Him and the higher life. And we need to make preparations to spend this day wholly for Him.

God has given us six days in which to labor and prepare for the Sabbath day, which He has set apart as a day of rest, and worship. We should rejoice and be glad in it and make it a holy day by setting aside the things we have been engaged in during the week.

There is need that we prepare ourselves in such a way that we may spend the Sabbath in the way that it will please the Lord and will yield us the most pleasure in death and eternity. For we know that each Sabbath that passes brings one more to account for when our Savior judges the world.

A Sabbath well spent,
Brings a week of content.

Graymont, Ill.

Sunday School

For the Gospel Herald.

Lesson for Nov. 25, 1917.—Psa. 103:1-22

A PSALM OF THANKSGIVING

Golden Text.—Bless the Lord, O my soul, and forget not all his benefits.—Psa. 103:2.

Introductory.—Thanksgiving day is approaching. It is fitting that we return unto the Lord our thanks for blessings received. While every day should be a day of thanksgiving, it is fitting that a day be set apart for that special purpose, that the minds of people be turned to the great and manifold blessings bestowed upon us at the bountiful hands of an allwise and everloving Creator and Friend.

Why should we be thankful at a time like this when the whole world is wrapped in a curtain of fire and national hatred. Never before has the love and goodness of God shone out more brightly than now. All that we see in the way of strife and wretchedness and iniquity comes not from God. Notwithstanding all this carnage, the blessings of God are showered upon us in unmeasured and unmerited terms. The blessings of health, of food, of free air, of sunlight, of freedom to approach God in reverence and adoration are still ours. Notwithstanding the great sin of the professed Christian world we are blessed with an unusually bountiful crop.

In David's time, as in ours, the goodness and love of God shone out in the midst of the unworthiness of man. In the darkest hours of life the love of God shines brightest. Let us make this psalm of thanksgiving our own, lift up our heads, draw closer to God, and the reverence in our souls will be manifest in purer, holier, nobler lives.

Why be Thankful?—The psalmist gives us a number of reasons which far outshine the reasons we sometimes hear. We should bless the Lord because (1) He forgives our iniquity, (2) heals our diseases, (3) redeems our lives from destruction, (4) crowns us with lovingkindness and tender mercies, (5) satisfies our mouths with good things, (6) protects those who are oppressed, (7) has not dealt with us after our sins nor rewarded us according to our iniquities, (8) removes our transgressions from us. These are the real reasons for rejoicing and praising the Lord. Other blessings which satisfy the present needs of the body ought to call for our profoundest gratitude and thanksgiving, but these are blessings which can not be turned into curses.

God's Attitude toward Man.—The psalmist reminds us that God's attitude toward us is one of constant, unfailing love. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy." "As the heaven is high above the earth, so great is his mercy toward them that fear him." Yet while God's love and mercy are unfailing, we should not forget that the richest blessings of God are conditional upon our attitude. It rains upon the just and upon the unjust, all men have common access to the air we breathe, day follows night and summer follows winter, and many other material blessings are showered upon us regardless of our moral and spiritual condition. The infidel may eat of the bounties of earth, gratify his lusts in abusing the liberties with which God has blessed him, and curse the God who has so mercifully showered these blessings upon him; but there is a day of retribution coming. There is a world of meaning and of warning borne in the expression, "Toward them that fear him." The frailty of man is evident. "As for man, his days are as grass." The prosperity of sinful man is but temporary, after which he will be rewarded for his iniquity. But even then the mercy of God is manifest toward them that fear Him, for He graciously makes it impossible for sin to mar their eternal happiness in that the sin-defiled are forever banished from the eternal dwelling place of the righteous. His mercy is "from everlasting to everlasting," without beginning or end. All we need is to accept this mercy and put ourselves in line with God.

An exhortation to Praise the Lord.—In view of what God has done for us, is it unreasonable that the psalmist should exhort us to praise the Lord? What we are we are by the grace of God. Time after time have we proven our unworthiness, and still the mercy of the Lord is extended to us. Well may we join in the language of the psalmist when he says: "Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

"Bless ye the Lord, all ye his hosts: ye ministers of his, that do his pleasure.

"Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul."—K.

"I never had a chance," is the excuse some men give for their failure to get to the front in the game of life. Most likely it was not a lack of chance but lack of eyes to see opportunities, or of ready hands to grasp them.—Sel.

"It is the universal belief that love is blind, yet a girl can see more in the man of her choice than a physician can with the aid of an X-ray machine."

Our Young People

COUNT YOUR BLESSINGS.—Psa. 103.

Topic for November 25

MOTTO

"O give thanks unto the Lord, for he is good; for his mercy endureth forever."

THE STUDY HOUR

I. **The Topic.**—Someone has said that it is hard to express thankfulness for something that we have not received. It might be truthfully said that it is hard to be thankful for things that we do not seem to realize that we have received. One of the best ways to become conscious of the blessings we are receiving is to take note of them as we receive them, or if we have failed to do that, to go back and try to count them as we make special effort to notice them It is not so much to know the exact number of the blessing that we speak of counting them, but that we might learn to attach the value that they are to us and know how to appreciate what we have.

Some may even count over their store till they have it thoroly in hand and still be so covetous that it might be greater, that they do not appreciate what they do have. Some may be so occupied in the selfish disposition that they can make of their gifts that they fail to recognize the giver and the honor that is his due. Our motto points us to the one to whom thanks is due for goodness. When we count blessings with the thought of the giver in mind and allow their value to us to awaken humility and unworthiness in ourselves and a feeling of the greatness and goodness of God, then we will feel as we should.

Then blessings are not all temporal in their nature. The greatest blessings are spiritual in their nature and often come by way of privation which the carnal mind would call evil instead of good.

II. **The Text.—Psa. 103.**—This psalm takes in the whole range of benefits that come to the soul. The foremost of these benefits are the blessings that have come thru pardoned sin. Along with these spiritual benefits God has distributed natural blessings which have rescued the natural being from death and suffering. But the foremost thought in the enjoyment of everything is that God's mercy is so great that He deserves the adoration of our whole being.

PERSONAL THOUGHT

An unthankful heart is in the greatest danger. Unless we count the blessings and consider from whence they come we are liable to make a curse of what we have.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Remember.**
2. God's Gifts to Me.

For Young People.—
1. The Falsehood of an Unthankful Life.
2. How Honest Gratitude Promotes the Truth.
3. Seeing What is a Blessing.
4. Making Our Gifts a Blessing or a Curse.

For Older People.—
1. Blessings of this Year.
2. Blessings in Disguise.

Gospel Herald

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THURSDAY, NOV. 15, 1917

Field Notes

Deacon Ordained.—On Nov. 1 Bro. Abram Wambold was ordained to the office of deacon at the Plain Church near Lansdale, Pa. The Lord strengthen him in his labors.—C.

The Lord willing, a Bible instruction meeting will be held at Maple Grove Church near Atglen, Pa., Nov. 26-29, with Brethren C. Z. Yoder and S. G. Shetler as instructors.

Arrangements have been made for a series of meetings at Krall's Mennonite Church, Lebanon Co., Pa., beginning Nov. 17, with Bro. H. G. Kauffman of Landisville, Pa., in charge. Everybody invited.—W.

A series of meetings has been arranged for, to begin Nov. 25 at the Providence Church near Yerkes, Pa., and continue until about Dec. 6. Bro. J. H. Mosemann of Lancaster, Pa., is to conduct the meetings.—M.

Communion services were held at Hanover, Pa., Nov. 4, with Bro. Benj. Weaver of Union Grove, Pa., officiating. The day previous one precious soul was received into church fellowship by water baptism.

Among the worshipers at Scottdale Mennonite Church last Sunday were Bro. C. A. Graybill and Sister Effie Hoover of Schellburg, Pa., and Bro. A. J. Bendle of Johnstown, Pa. The latter favored us with three helpful messages: one on "Who Sets National Boundaries?" one on "Repentance," and one on "The Jew, the Gentile, and the Church."

Bro. **Aaron Loucks** of this office has been away most of the time during the past few weeks visiting army camps in different sections and looking after the interests of our brethren in camp. He is expected home some time this week.

Bible Meeting.—A Bible meeting has been arranged for, to be held at Hanover, Pa., Dec. 14 and 15, 1917, with the Brethren Noah H. Mack and S. G. Shetler in charge as instructors. A strong program has been prepared, and we hope to hear of a stirring meeting.

Bro. Christian B. Allebach, preacher for over forty years at Towamencin congregation, Montgomery Co., Pa., passed to his reward. He died at the Eastern Mennonite Home, Souderton, Pa., where his son Alpheus is steward. Obituary later.—C.

The new meeting house which is being built under the direction of the Mennonite Board of Rural Missions of Ontario near Sherkston, Welland county, is nearly completed and will soon be ready to open for worship. May God bless the workers and the work at this place.—W.

A series of meetings will begin, the Lord willing, at the Millersville, Pa., Mennonite Church on Sunday, Nov. 18, with Bro. John W. Weaver in charge of the meetings. May sinners be warned to flee from the wrath to come and saints strengthened to press onward in the work.—L.

Bible Reading.—The thirteenth annual Bible reading held at Slate Hill Church near Shiremanstown, Pa., is to be held this year Dec. 10-13. A program has been arranged providing for the discussion of very important scriptural themes, and we believe that a very profitable and uplifting meeting will be held.

We regret that we are again unable to publish all the correspondence items sent in for publication this week. The left over letters will appear in print next week, D. V. We are glad to see the Church alive and active and the correspondents awake. Keep on sending news items. Use no unnecessary words in your messages.

Encouraging reports come from Camp Sherman near Chillicothe, O., although the experiences of our brethren there have not been all sunshine. Above thirty of them have taken the stand of total abstinence from all military service, and there are evidences that our position is becoming better understood on the part of those who had formerly looked upon our attitude as one of resistance rather than conscience. Another favorable report is that the camp life is driving many of our young brethren closer to the Throne. May it have this effect upon our entire membership.

Correspondence

Fisher, Ill.

Dear Readers:—We will attempt to give an account of our journey in a Ford from our southern home in Tuleta, Tex., to Fisher, Ill.

We started Sept. 20 in the forenoon, hoping to reach San Antonio, Tex., that evening and we hoped not in vain, glad to say. We were taken in by a farmer who treated us very nicely. From there we went to Austin, Tex. We had no trouble in finding the way, as we had a guide by which to go. From there we started on our journey by the way of Oklahoma City, seeing many rough roads. Conditions in that part of the country looked rather discouraging in many ways. We had a heavy rain farther north of us which made traveling rather slow with us the next two days.

Soon we were in Kansas. We found the roads somewhat better again. We were one week on the way from Tuleta to Newton, Kans., where we stayed several days with relatives. There we met a Bro. King who invited us to Hesston for the Sunday.

We spent part of the day (Saturday) with J. M. R. Weaver at Newton, and also with Mr. Overholt's who at one time were living in Texas.

From there we went to Hesston. We stopped with Bro. Chris Miller from Saturday till Monday and for their kindness we were very thankful indeed.

On Sunday went to church at the Academy where we heard Bro. J. D. Charles preach an interesting sermon. Then on Monday morning we started on the journey again and on through Missouri. We arrived in Kansas City Tuesday evening.

We saw many things which indeed causes any one to see the mighty hand of God in nature. Most all the way through Missouri we saw coal mines, solid rocks, and many other things. We crossed the Missouri River in a ferry boat at Boonville. This served as a treat to us on the way.

We saw some very pretty scenery between Mexico and Hannibal. Country very hilly. At one place we went up on a mountain on a winding road and going up the mountain we were made to see that however so rugged the road is we go on and on and keep going on and upward and so it is in the Christian life. We are ever on the upward way, even though we meet with many things to conquer. We crossed the Mississippi River at Hannibal and went through a dense forest until we got on the Mississippi highway, which leads to Quincy. Just

before we arrived in Quincy we saw a very interesting place, a granite factory, in which many men were at work.

From there we came on the way and arrived at Hopedale, Ill., Friday evening. There we met many of our home folks again and stayed a few days and indeed had an enjoyable time and many things along the Christian way.

We are coming close to the end of our journey now. On Tuesday we start on the way home again.

Now we have gone almost two thousand miles of our journey, having no trouble, using in all around 70 gallons of gasoline. Car weighed 2700 pounds with us all in (6 in number). We were blessed with good health all the way. We made the distance in twelve days not counting our stay in Kansas. We arrived at Fisher and found the folks glad to give us a welcome. We are now settled down in our new home and like it fine.

Oct. 23, 1917. Emily M. Teuscher.

Souderton, Pa.

Greeting:—Bro. Jacob Hunsberger and Henry Bechtel and families of the Spring City congregation spent Sunday, Oct. 21, at Souderton. They attended the Sunday school in the morning and allowed themselves to be used; conducted services at the Mennonite Home in the afternoon, assisted by Bro. Noah Mack of New Holland, Pa., who with his family attended services at the Home. In the evening Bro. Bechtel used John 3:14 as a text at the church, while Bro. Hunsberger spoke from Mark 11:25. Although the latter brother is over 80 years old he is able to deliver an inspiring message. We were glad to see Bro. Christian Allebach in the church service again, after a long and severe illness. The country's call" is greatly felt here as well as elsewhere. Four brethren of Franconia Conference district are at Camp Meade, Md., now; others may be called any time. Some were called who had not yet accepted Christ as their Savior and protector in life. Such need our prayers as well as the faithful ones.

We are glad to state 13 young souls have become willing to unite with the visible church. We hope more will yet come. J. D. E.

Oct. 24, 1917.

Wayland, Iowa

A Greeting of Love to All:—The congregation at this place has just passed through a season of refreshing as the results of a three-day Bible conference commencing Oct. 16. Instructors, Bro. Daniel Kauffman of Scottdale, Pa., and Bro. S. C. Yoder of Kalona, Iowa. Many good thoughts were presented and we enjoyed a feast of good things, sitting together in heavenly places. Owing to the threatening weather the attendance was not so large. But we console ourselves with the text that "all things work together for good to them that love God." Two public confessions were the visible results.

Thank God for all His favors and trust Him to give increase to the seed sown.

On Sunday, Oct. 21, Bro. Christian Steckley of Albany, Oreg., preached morning and evening, also having council meeting. On Nov. 4 communion services will be held at this place, the Lord willing.

The past two Sabbaths we had the privilege of having our young brethren from Camp Dodge worship with us. Many are the prayers that they may remain faithful. At the same time some other young men came back wearing their uniforms.

May we as Christ's soldiers also have a mark by which we are known.

Oct. 24, 1917. Jacob Gerig.

Hubbard, Oreg.

(Zion A. M. congregation)

Dear Herald Readers, Greetings:—On Sunday, Oct. 21, Bro. J. N. Kaufman was a welcome visitor and gave a very interesting outline of the work in India, where he spent a number of years and is on his return trip with his family to again take up the work.

On the same day Bishop C. R. Gerig of the Fairview congregation of near Albany was also with this congregation.

On Monday evening, Oct. 22, Bro. M. C. Lapp (also a missionary from India who recently landed at San Francisco, Calif., on his way to the central states) was here. We appreciated very highly these visits from the brethren. It is encouraging and helpful to us to more fully appreciate the great love and wonderful goodness of God; also the liberties which we enjoy in worshiping Him. Recently there have been admitted into full fellowship of the church five members, one by confession of faith and water baptism and four by letter.

Communion on the 7th inst. was largely attended and taken part in.

Our aged mother, who has now been confined to bed for nearly two years, is no better physically, at times suffering much, although with patience. In Jesus' name,

Oct. 26, 1917. Albert D. Erb.

Elida, Ohio

Dear Herald Readers, Greeting:—On Saturday, Oct. 20, three precious young souls were received into the church by water baptism. May God richly bless them to a happy end. These young souls confessed Christ while Bro. Derstine so faithfully preached to us the Word of life in the month of September, beginning the evening of the 11th and remaining with us for 10 days. On Sunday, Oct. 21, we held our communion meeting. In the morning we had decided to postpone the communion on account of the death of Bro. Joseph Brenneman, but a little later a goodly number of our brethren and sisters from Berne, Ind., and also from the Blanchard River congregation, came in, so we decided to go on with the communion. There was also one among those from Indiana (Jacob Niswander) who was received into fellowship with us from Sonnenberg branch of the church, being the only member at that place. May God so bless him that he may be of great good to the cause of Christ. In His name,

Oct. 27, 1917. P. E. Brunk.

Lancaster, Pa.

(Landis Valley congregation)

Dear Herald Readers, Greeting:—We feel very thankful for the spiritual food which we have received this last week. On Thursday, Oct. 25, we had an all day Sunday school meeting, and many good thoughts have been given, which filled us with enthusiasm and willingness to labor more faithfully for our Master.

On Saturday afternoon we had our preparatory service, and on Sunday communion services were held, conducted by Bishop Noah L. Landis, assisted by Bishop David Westenberger, Lebanon Co., Pa. How our hearts rejoice that God spared our lives, and permitted us to enjoy this blessed lovefeast together, and to show unto others that we are still minded to serve and obey our dear Savior, who said that we should keep this lovefeast in remembrance of Him, who gave His precious blood for the redemption of our souls.

Oct. 29, 1917. Rebecca H. Hauck.

Kitchener, Ont.

Dear Herald Readers, Greeting:—Sunday, Nov. 4, is a day not so soon to be forgotten by the congregation worshiping at this place. During the regular forenoon church services three precious souls (a mother and her two sons) were added to our number by water baptism, Bishop Jonas Snider officiating. It was the request of the moderator of the Ontario Conference that all of our congregations observe Sunday, Nov. 4, as a special day of prayer in behalf of our young brethren who are called upon for military service at the present time. Exemption from non-combatant service having not been promised to us we again met together in the afternoon to send our petitions unitedly to the Throne of Grace, so that those who are called upon to appear before the tribunals may remain steadfast in the hour of trial. The Spirit's presence seemed to be manifest in this prayer meeting and we all seemed to be drawn closer together by the bonds of sympathy and love. A number of the young

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Miscellaneous

LESSONS FOR US FROM THE PRESENT WORLD WAR

By J. R. Shank.

For the Gospel Herald.

The world war is touching the life of the world from many angles. There are few people living who are not in some way feeling that the times in which we are living are pregnant with issues that will be of vital concern to all living. We see seriousness on the faces of fathers and mothers, sons and daughters, saint and sinner as we never saw it before in our life. Parents are concerned for their sons. Business men are concerned for their business. Nations are concerned for their existence. Churches are concerned for their eternal interests and the task God gives them in the world. There is, as it were, a great sieve held aloft in which all humanity is thrown and shaken up. Men will be caught in its meshes if they are not of the right type of character to pass through. The Christian can well stop to consider what lessons this great conflict is teaching. What message has God given in His Word for His people in these times?

1. It emphasizes the truth of Bible doctrine of Christian separation.

As never before, people who have taught nonconformity to the world begin to see that our forefathers were not so set in the way of socalled "fogyism" as some of the self-styled "progressiveness" of our day would scornfully make out. We see, when brought under the pressure which the early church fathers lived, that the spirit of the Gospel requires some of these attitudes which seem foolish in the eyes of compromising men.

As the war organization began to raise its head, it was plainly declared that the whole people were to be a part of it. There was no one who could not lend a hand in the efficiency of the nation in bringing the war to a successful end by victory. Of course victory means that this nation or any other victorious nation must succeed in being the most powerful in destroying life and property and in bringing their enemies to their knees. But if we are to cling to the teaching of our Master "Love your enemies; do good to them that hate you; pray for them which despitefully use you and persecute you," it will mean that we, in some way, stand aloof from this war machine and disentangle our lives from its meshes. Our lawmakers are keen-minded to see consistency, even if they are not spiritually-minded men. It is perfectly consistent for them to expect that we who would not take active part in killing could easily take part in some noncombatant way. But why? Ah, dear brethren, they are not harmonizing the law with the teaching of Christ, but they are making it to be consistent with the way some of our worldly-minded people have lived. Have not quite a number been taking their place at the polls in the elections? Have they not helped to put the chief executive of the land in office who is the commander-in-chief of the armies and navies? Have they not been keen to put men in office whom they believed would enact law to their notion, even when they would not have been able to remain in the Church and fill a like office. **Such inconsistency now mocks us as it is re-echoed in the present draft laws where people are expected to continue to play a double part while they profess to be nonresistant.** Shall we not learn from this where we belong as God's children in relation to the political matters that surround us?

As the wise men of the world begin to legislate, we behold them sifting out extravagance for the efficiency of the nation. Luxuries are taxed. The useless curses of the land are being branded as outlaws. We are glad to see cursed liquor go its way. We see how consistent it would be with right reason if tobacco would likewise be given walking orders. Does that not teach that the Church has taken a right attitude on the use of these things long before the lawmakers recognized it by law? It teaches us that, what the world outlaws for the gaining of selfish ends, the Church of God long ago should have recognized as an outlaw because of the righteousness of the kingdom of our God. If the nation becomes more efficient by outlawing whiskey and tobacco, and other extravagant and harmful articles of food and drink, what increased efficiency would the Church today have by similar recognition of these evils for Jesus sake?

As money-making absorbed the nation in the years of neutrality at the expense of warring nations, many Christian people were entangled in the meshes. Arms and ammunition were made and sold. War supplies were furnished to an extent that kept the war going and filled the pockets of the people of our land with gold and silver. The inconsistency of making money regardless of what it is made of, led many Christians to rejoice in selling products at increased prices because of the war. They furnished war horses without much questioning. They seemed glad to see the wheat soar upward while the blood of Europeans poured out like water. These things should teach the Church today to have a motive in money-making so high that money does not become an end. And when the higher motive is violated, we should rather cease making money than injure the "kingdom of God and his righteousness" (Matt. 6:33). Perhaps in the present situation it is impossible to raise or sell anything without it is used for war purposes in some way. We would need to go out of the world to escape all interchange. But if the true motive is in us we shall raise only the useful articles that help humanity; and when we get prices that fill our pockets, we will distribute that to the glory of God. Why should we increase our ease and pleasure because of increased prices of our products while the people of earth in other places are perishing for the want of the natural necessities of life?

Those who meditate, will see the difference of view-point in the modern methods of reform and reform movements, and the work of Jesus Christ and His Church. The war has revealed this fact most vividly. The world betterment movements are in the **"name of humanity,"** while the work of the Church is in the "name **of Jesus Christ."** The great peace conferences before this present conflict were in the **"name of humanity."** They always reserved war as a last resort or as a national police. The present conflict shows the weakness of all such godless inventions of worldly wise men. Pacifists cry out for peace at any price, while they double up their fist in strife for their **own opinions' sake.** Temperance movements, social reform movements, and many other things good in themselves, have had their strong advocates and have made remarkable progress when men began to see the actual benefit that it is to the temporal life of man to have things right along these lines. But their methods and motives are at variance with the kingdom of God. Every selfish man would rather live in a good community where his property and family are safe because it is better for him in this life. But would he live for the things that the Lord of glory might be honored and **because it is right,** even though there would be no earthly advantage in this life? This is the "salt" spoken of by our Savior which must not lose its savor if it would preserve, truly, the earth. Is our peace a principle of the heart which no strife can destroy? Is our temperance the fruit of the Spirit which works out in multitudes of ways in Christian self-control regardless of the law of the land? Are we pure in our social life because of the fear of law or public sentiment or because it is a law of the righteousness of the kingdom of heaven? How can the world become a peaceful habitation by the modern theory of cultivating the arts of war to put down war? When we fight the devil with the wine of his own wickedness we are sure to have more devils to contend with in the end than in the beginning of the conflict. This

war teaches us that the only weapons that are effective in putting down wickedness are the weapons that are "not carnal."

2. It proves the sincerity of the Christian profession.

If we really are trusting in God in these times, it will be manifest. We are being tested from every angle. There are advantages held out to the flesh on every hand. Some volunteered for the army because they thought that would give them an advantage over the drafted boys and make their lot easier. If it is wrong to fight, it is wrong to find an easy place in the army. We will be tried by the inducement to go into the army as noncombatants. This will make it easier for some without going through the trying ordeal of the uncertainty of what the government will do with such "queer people," as they will be called, and as we should be. If we are nonresistant, we should prove to be so **"out and out,"** and not to compromise by helping on the war in either a combatant or noncombatant capacity. Those at home will be tested in their faith by how they meet the **temptations for financial advantage** offered by service that entangles them in war encouragement. They will be tested by the fact that **their own sons are called.** Will they exercise true Christian faith and courage by strict honesty and calm trust in God? Will they resort to compromise to get advantage for their own? Will they exercise Christian self-control toward the officials? They will be tested in **the way they use their money and property** in times of distress and sorrow. Will they cling to their means when souls are dying for the natural and spiritual bread? Will they use the opportunity of money-making to indulge more freely in the vanities of life in the form of **pleasure seeking, dainty living, costly array,** and other worldly doings? These things, dear brethren, will prove whether we are genuine in our profession, or whether after all our life is only an outward sham.

3. It will teach us the greatness of our God to help those who are true.

The world sees well enough the beauty of the nonresistant teaching. But the faith of the world is not strong enough in the Lord who gives the doctrine to commit itself to it. It is here where the child of God has **already** received the protection and the power while the world goes on preparing its armed forces. We can **already "dwell on high."** Our defense is **already** the "munitions of rocks." Our bread and waters are **already** given and made sure. Like Elijah's servant of old, our eyes need only be made to see the mountains round about us full of chariots and horsemen. We are surrounded with a broad stream of power by the glorious Lord. Around our citadel His protecting power is abiding, for, **"there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall the gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us"** (Isa. 33:21, 22).

Purvis, Mo.

NO NEUTRAL GROUND

By Silvanus Yoder.

For the Gospel Herald.

Ezra said, "The hand of our God is upon all them for good that seek him, but his power and his wrath is against all them that forsake him."

Did Ezra make any provisions for such as were neutral? that neither sought him nor forsook him, that neither loved nor hated God. Did he fear such enemies or expect such friends? No; there were but two classes to deal with in this perilous journey; those who sought God and those who forsook Him; the former having God's protection, the latter His wrath poured out upon them. That was all. It was a decided truth without any question upon the mind of Ezra and he well knew to which class he belonged. No doubt of this fact either. Why should Ezra fail to put his trust in God?

Brother, can you look straight forward into the face of the world and know this solemn truth that the hand of God is upon them for good that seek Him and his wrath against them that forsake Him? There is no neutral ground, not even a fence upon which to climb in order to wait for a decision. It is impossible not to love the ways of God and His people, and not lose the ways of the world. You can not even imagine such a character. Yet in spite of this truth men claim morality. They say, "I am not just a Christian neither do I belong to the devil. I care nothing for Church principles except as they may be used to serve my business." They contend for the impossible—to be neutrals in the conflict between right and wrong.

Brother, are they able to convince you in their argument? Are you losing sight of the fact that "he that is not for me is against me?" If you are unable to grasp the truth of the statement made by the Savior, wait and see the generation that follows them.

Middlebury, Ind.

"YOU are writing a gospel
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true.
Say, What is the Gospel
According to YOU?"

AN ANNOUNCEMENT

For the Gospel Herald.

In a meeting held at Orrville, Ohio, Oct. 17, 1917, consisting of bishops, ministers and deacons, an organization was effected named "The Ohio Mennonite Relief Committee."

The Executive Committee which was elected consists of the following brethren: I. J. Buchwalter, Dalton, Ohio, Chairman; J. S. Gerig, Smithville, Ohio, Sec.; C. D. Amstutz, Apple Creek, Ohio, Treas.; S. E. Allgyer, West Liberty, Ohio, and A. J. Steiner, North Lima, Ohio, evangelists; E. L. Frey, Wauseon, Ohio, and John Blosser, Rawson, Ohio, advisory members. The purpose of this organization is to look after the spiritual and physical needs of our brethren who are called into camp, to supply them with proper literature, to conduct regular Gospel services with them, etc. This committee is also to co-operate and confer with the committee appointed by General Conference Aug. 29, 1917, pertaining to their special work.

Jacob S. Gerig, Secy.

MARKS OF DISTINCTION

By I. R. Detweiler.

For the Gospel Herald.

> From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus.—Gal. 6:17.

Paul speaks these words while in the most active period of his life; in a time when his sincerity was doubted and his moral standards questioned. He appeals to a well known illustration for evidence of his authority. The marks which he bears about in his body are signs of ownership. In those days there were cases when servants bore the marks of the master upon their person. Devotees bore the marks upon their bodies in sign of service to the Deity or temple. There were even cases where soldiers put the name of the commander upon their bodies. The worship of Cybile was also well known in Asia Minor. In the midst of their orgies and dancing they cut gashes into the body until the blood would flow freely and thus they carried about on their person the marks of a great religious experience. As Paul then appeals to these people by the means of this illustration they would easily understand what he means. He makes this his final appeal. All opposition and controversy must give way to this greatest of all evidences. It was the seal of his apostolic authority; the token of service to his Master.

We recognize this same principle everywhere. When men come to us holding some important position in life we want to know what marks they bear in evidence of their experience.

The man who gives evidence that he knows by experience what he is talking about, all other things being equal, will win our confidence.

The nature of these marks is determined by the individual motives. Every man has only one final motive that controls his conduct and determines his standards in life. This motive is found best in a time of crisis; a time when the individual is pushed into the corner and must decide a particular great issue in his life. The motive on which he then acts is his real self; his dominating motive. There can be only one in any life. It is either for God or for the world. It is either for himself or for that larger cause which our Master represents. I am not now speaking of those unguarded moments in which individuals sometimes decide contrary to their purpose. I am speaking of such events as when a man fails in business; when his life is threatened in violation of his conviction, etc. The fact is that we are all slaves to either one or the other and the results of these attitudes, whether for ourselves, or for the world, are being written on our person. Not long ago an elderly lady came into the presence of two young men. The marks of her past life were plainly written upon her face. Her appearance seemed homely to the one young man, but to the other they were marks of mercy and marks of beauty; it was his mother; the mother who nearly lost her life to save his.

The marks upon the Savior's form! the scars to which Paul calls our attention are tokens of mercy. Just as truly does the Christian carry the evidence of his religious experience on his person. This must be the final test. Does the life of the individual give evidence of such a claim? There are other illustrations that might be used, but what we mean is that kind of experience which, by the very scars, beautifies the body.

The other class of imprints are just as evident and just as significant. The man who frequents the saloon, or indulges in strong drink writes the truth of his conduct upon his body. The same is true of the man who uses tobacco. It cannot be hidden. We may say still more that the individual who attends the theater writes upon his person, as distinctly as those mentioned before, the results that characterize that class of people. Our light may be darkness but the marks are plain. The criminal does not violate his conscience when he shoots the man whom he had intended to rob, but the Eternal Hand writes the verdict and places the mark upon the person.

These marks are our final authority and no man can take them away. As we grow older they become more and more distinct and also more and more significant. The very desire of the heart, the nature of the individual, shines through the human flesh.

Notice Paul's words: "Let no man trouble me." They are the words of a young man, eager to enter life's battles. The world seems to stand as a challenge to what he shall be. The eager eye gazing out upon the possibilities of life, the red blood flowing in his veins all speak for success. But we are all placed upon our own honor whether we shall decide every issue in life with a motive prompted by God or whether we shall yield to that which is lower and baser. Every child starts in life with a clean slate, as it were, at the top of the mountain. Some may have advantages over others, but innocency is the heritage of all. And should we not be able to say with Paul, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus?"

Goshen, Ind.

NON-COMBATANT SERVICE

There is, I believe, considerable misconception concerning non-combatant service in the army. We hear many persons of nonresistant faith say they could do cooking, could carry supplies, operate military signals, and do hospital work, etc. The purpose of the writer is to point out a few elements in such service of which few people think when they express such opinions.

The army officers at the camps have been questioning non-combatants with a view of ascertaining what service they could be depended upon to render. For instance, one member was asked if he could drive a truck carrying food supplies to the soldiers. He said he could do such service conscientiously. The officer then said: "Suppose the truck were attacked by a party of Germans, would you defend it?" A non-combatant could only answer, "No," so the officer remarked: "Then you could not render such service. The loss of the supplies would be more than your services were worth." Similarly he supposed a non-combatant were commissioned to run a signal wire close to the fighting area and the signal station were attacked. A non-combatant could not defend it and be true to his convictions. Also hospitals are occasionally attacked and the workers therein are expected to handle a gun for its defense. Workers in every department are generally armed with guns or pistols for combatant service in case of necessity. This means that there is no such thing as really non-combatant service while the army is in active military operations.

But suppose the concession is made that members of non-resistant faiths are not required to defend themselves, the supplies, the signal stations, hospitals, etc., and surrender or flee when attacked, are we consistent to participate in such forms of service? In law it is recognized that a man who lends aid or comfort to a criminal is an accessory to the crime. It is not sinful in itself to carry another man's burden nor to hold his coat, but if the accommodation rendered is knowingly contributing to murder, the law would not hold him guiltless of being an accomplice in the crime. Now, if war is wrong, can we consistently be an accomplice to it? Doesn't participation in so-called non-combatant services make us accessories in the war?

Hospital service has been held up particularly as a Christian duty. But what is the purpose of the hospital? If we wish to relieve suffering and in a Christian spirit decline to ask how the injuries came to be, we are apparently living up to the Christian ideals. But we have it direct from the army men that the hospital is an institution established to reconstruct men as quickly as possible for the firing line. We may relieve suffering before our eyes, but only that the patient may go out and inflict more suffering which we do not see. In the end what have we accomplished except to further the war which we say we do not believe is Christian.

In view of these points it is difficult to see how there can be any really non-combatant or truly Christian services in an army at war.—J. L. Brenneman in Gospel Banner.

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The Wesleyans, Baptists, Sudan Interior Mission, The Seventh Day Adventists, and the Roman Catholics all have a work among them. They are traveling up and down the railway, and many of them are employed by the Government and so they are to be found almost anywhere from North to South along the railway. What tremendous labour it takes to reach all these tribes. We have a number of tribes represented here at Jebba, and one is obliged to use an interpreter to reach them with the Gospel.

What are we doing to help in this great cause? We can learn many lessons from the world today. How many sacrifices are being made for the country by the world, many who never thought of sacrificing for Jesus are known to make great sacrifices for the country. Then again how soon we hear when one is not playing the game, but is heaping up riches and living on the sacrifices of others, and while many are giving their lives, others are profiting by it. Are we in the Kingdom of God keeping pace with the world in sacrificing for our heavenly King? If the world is urged not to count any sacrifice too great, we ought to make greater sacrifices than we ever have, when we consider the cause we represent.

It is true that many efforts are put forth, and sometimes seemingly in vain, and yet not in vain, if it is all done for the honor of Jesus. It is true that many will not accept the Gospel, and others who have accepted the Gospel will not hold out; yet we are commanded to "Go" into all the world and preach the Gospel" as a witness. Though many may not hear the message personally, yet as nations the Gospel is to be preached to them. This is the seed-sowing time. The bread must be cast upon the water, and though we may not see all we would like to see, yet the Word goes forth. The Word teaches us that God will give the heathen to Jesus for an inheritance, and in that day a nation shall be born in a day. We believe the preaching of the Word to the heathen today will have much to do with preparing them for the revelation of Jesus, in that day. We have reasons to be encouraged even though the way may seem dark and dreary, and the thorns in the path sharp. If we keep our hand upon the throttle and our eye upon the rail we will be sure to see the King in all His beauty. It will be worth while, and the toils of the road will seem nothing when we get to the end of the way.

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brethren testified their willingness to remain true to God and the Church in this trying time. Let us continue to pray that God may overrule all to our welfare and His glory.

Nov. 5, 1917. Geo. A. Weber.

Since the above was written another meeting has been called to meet at this place on Wedneseday forenoon, Nov. 7, with a special request that all the young brethren included in the first military draft (unmarried men and widowers without children between the ages of 20 and 34) together with the ministers and others both of the Mennonite and Amish faith, should come together for further counsel and instruction to our young brethren who will shortly be called upon to appear before the exemption tribunals, as it seemed that exemption from noncombttant service might not be granted.

There was a good response as many interested ones from Waterloo and surrounding counties were present on so short notice. We praise God that He has heard and answered the earnest prayers of the Church as at this meeting a pleasant and joyful message was brought to us, which came from the Minister of Justice of our country; stating that the Mennonites (including the Amish Mennonites) were to be exempt from all military service. This caused great joy in the hearts of all present and no doubt also to many a mother and father when the news was brought to them. The meeting was spent by short Spirit-filled talks by the different bishops. and ministers (Amish and Mennonite) and consisted of thanks, praise, admonitions and warnings; a closer communion with God and more separation from the world. The young brethren also requested that their heartfelt thanks be conveyed to our Government for what has been done for them. May we continue to pray and give thanks to God for He has done great things for us whereof we are glad. G. A. W.

Nov. 7, 1917.

Petersburg, Ont.

(Wilmot congregation)

Dear Herald Readers, Greeting:—We thank the Almighty for the blessed deeds bestowed upon us from time to time. The brethren, J. S. Gerig and Daniel J. Wyse of Ohio, were recently with us, filling appointments at the Poole, Zorra, Wellesley, and Wilmot churches. Baptismal services and communion were held at the Poole Church, Oct. 28, with Bro. J. S. Gerig officiating. Communion was also held at the Zorra Church Oct. 28, with Bro. C. B. Zehr officiating, and Sunday, Nov. 11, is the date appointed for communion at the St. Agatha Church. Ordination services were held at the Zorra Church, Nov. 4, when Bro. Daniel Jutzi was ordained by lot as bishop. The bishop brethren, C. B. Zehr and D. H. Steinman, officiated. God give our dear brother grace that he may hold out to the end without wavering. Sunday, Nov. 4, was set as a day of prayer in this and all the Mennonite congregations in Ontario, for which we must thank our dear Lord and Savior for we know our prayers were answered, for just lately word came from the government that Mennonites are entirely exempt from the present conflict in the world war. We again invite all ministering brethren coming this way to stop with us and give us some food for our souls. May His and His will only be done.

Nov. 8, 1917. Cor.

Camp Meade, Md.

Dear Brethren:—There are now 75 non-combatants here to date, 20 of whom are Mennonites. We are all well and are being kindly treated. Our only exercise is a walk which we take one hour in the forenoon and one hour in the afternoon. We have religious services every evening, which consist of singing, reading a portion of God's Word, a discussion thereon by anyone, and prayer. We pass our time writing and reading God's Word. We now can enjoy hearing our ministering brethren preach to us whenever they come to visit us. Heretofore we had not this privilege. The first brethren to come in and worship with us were Bros. I. B. Good and J. C. Habecker of Lancaster Co., Pa., on Wednesday, Oct. 24. Text, John 5:39. On Saturday, Nov. 3, the brethren, Denton Martin and Daniel Strite of Washington Co., Md., worshiped with us. Text, Matt. 5:1-21. On Sunday, Nov. 4, we were much surprised to see Bro. Aaron Loucks. He brought a message of comfort and good cheer. He spent the entire afternoon with us, and conducted services while here which we much enjoyed. Text, Rom. 6:23. He came at a time when he was much needed, for he came just in time to discuss a problem with officers which might have resulted in serious trouble. In this we see God's providential workings in always taking care of His own. Bro. Loucks brought with him Life Songs and some valuable reading matter which we are making good use of.

The brethren, David Lesher and H. H. Baer of Washington Co., Md., Brethren J. C. Habecker and D. N. Lehman of Lancaster Co., Pa., and Brethren A. G. Clemmer, Jos. Ruth, and Wilson Moyer of Bucks Co., Pa., were with us Wednesday, Nov. 7. Text, Eph. 4:1.

These brethren all brought soul-inspiring messages, for which we feel to praise the Lord. We feel the Lord's presence in these meetings. Brethren, come again.

May the Church continue to send prayers to a throne of grace in behalf of all those who left their homes for camp that they may be true witnesses for Christ in nonresistant as well as all other fundamental teachings of Christ, also that the government may so rule that His children may have a quiet and peaceable life.

Nov. 9, 1917. Isaac M. Baer.

Kokomo, Ind.

Greetings of Love to all Herald Deaders:—The Howard and Miami congregation has many things to be thankful for.

On Friday evening, Oct. 19, we had our council and preparatory meeting, and on Saturday, the 27th, three young persons were admitted into church fellowship, one by water baptism and two by letter. On Sunday, the 28th, we held our communion services and observed the ordinance of feetwashing. Bro. N. M. Slabaugh preached from I Pet. 2:21 and Bishop E. A. Mast officiated in the communion. With love,

Oct. 29, 1917. G. W. North.

Waynesboro, Va.

(Hildebrand's congregation)

Dear Herald Readers, Greeting in Jesus' Name:—His death was again brought fresh to our minds on Sunday, Oct. 28, when about fifty-seven partook of the emblems of His broken body and shed blood. Bro. J. E. Suter of Harrisonburg took part in the serv-

ice, using as a text, "What mean ye by this service." He brought out the importance of keeping this service. May the Lord bless His servants as they go forth bearing the glad tidings. Pray for the work at this place.
Oct. 30, 1917. M. F. W.

Hesston, Kans.

Dear Herald Readers:—Bro. John Mast and wife of Belleville, Pa., were present in our Sunday morning service of Oct. 14. Bro. Mast preached the sermon partly in the German and partly in the English language. The earnest spirit in which this sermon was given made it an inspiration to all, even though some could not understand everything that was said.

We were glad for the return of Bro. C. D. Esch and family and received a helpful sermon on Oct. 21 and a chapel talk on the subject of Primary Education in India on Oct. 19 from Bro. Esch before he left for another trip east. We are looking forward with much pleasure to a series of lectures on India to be given by Bro. and Sister Esch each Tuesday evening to a large mission study class which has been organized. Sister Esch gave the first of these on "The Need of Work Among the Women of India" on Oct. 23.

The ministering brethren from this place are making almost weekly visits to Camp Funston to assist and encourage the boys who are there from various congregations. Bro. Noah Oyer, who taught a number of classes in school, was forced to go and is greatly missed in the work here.

A number of weekly evening Bible study classes have again been organized with a good enrollment. The book, "The Inner Chamber and the Inner Life," by Andrew Murray, is being used as a devotional study.

Our council meeting was held on Saturday evening, Oct. 27. The Spirit's power and presence were very manifest. An almost unanimous peace and desire for the communion was expressed. The communion will be held on Nov. 4. Estie Miller.
Oct. 30, 1917.

Fairview, Mich.

To all Herald Readers, Greeting:—Preparatory services were held Sept. 30, in the afternoon, many being present and peace expressed and willingness to go on with the communion, which was observed Oct. 7. We were glad to have a few of the Lewiston brethren with us last Sunday. Bro. Menno Esch is at present in Huron Co. assisting in church work. In my former letter should have read J. S. Hartzler instead of J. E. Hartzler who had been here. We are having much cloudy and rainy weather, but this morning the earth was covered with a mantle of white, but it is disappearing. Health is fair, for which we are thankful. May God's blessings rest and abide with all His children.

Yours in Christian love,
Oct. 30, 1917. Mary M. Zook.

Kenmare, N. Dak.

Dear Herald Readers, Greeting in Jesus' Name:—We once more had the privilege of holding communion services at this place Oct. 28, Bro. L. S. Glick of Minot, N. D., in charge. He preached two interesting sermons in the morning and evening. There were a few members who were not able to attend on account of the weather. Prairies are all snow-covered with some drifts eight or ten feet deep. Although nobody was prepared for winter we believe that God knows what is best. Cor.
Oct. 30, 1917.

Bay Port, Mich.
(Berne congregation)

Kind Greetings to all Herald Readers:—On Oct. 27 Bro. Menno Esch of Fairview, Mich., came into our midst and held council meeting same evening. On Sunday, Oct. 28, we again had the privilege of partaking of communion and observing feetwashing. Before communion two sisters were reclaimed and readmitted into church fellowship. May they hold out faithful is our prayer.

Today our home minister, Bro. Peter Ropp and family left for their new home in Lapeer Co., Mich. Two more families from here intend to follow them. We are sorry to see them go, but we hope the Lord will richly bless them as they intend to open a church now at Lapeer. We at this place are now left without a minister at present. We have been expecting two brethren from Indiana and Bro. Esch here for the purpose of ordaining a minister here, but thus far the brethren from Indiana have not come yet. May the Lord have full control of this work. Pray for us at this place and the workers everywhere.
Oct. 30, 1917. Cor.

Tiskilwa, Ill.
(Willow Springs congregation)

Greetings to all Herald Readers:—We were permitted to enjoy special privileges from Oct. 24-30 when Bros. S. E. Allgyer and S. H. Miller were present instructing us through Bible conference work and preaching. The weather and roads were rather unfavorable for a large attendance part of the time, nevertheless the Spirit was with us, leading, teaching and convicting. Seven were led to confess their Savior. With increased blessings we were also made to realize that there are increased responsibilities. Cor.
Nov. 2, 1917.

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

Report of Receipts for October, 1917

For the Gospel Herald.

Children's Home, Millersville, Pa.

A Sister	$ 2.00

Frazer Church Building

Lititz and Hammer Creek Congs.	$254.00
Mellinger's Cong. (Additional)	5.00
Towamencin Cong.	35.00
Plain Cong.	40.00
Vincent Cong.	74.25
Worcester Cong.	31.00
Providence Cong.	25.00
Paradise Cong.	123.00
Total	$587.00

General Mission

Hershey's S. S.	$ 31.70
Mt. Pleasant Cong.	32.00
Slate Hill S. S.	5.50
A Brother, Rohrerstown, Pa.	15.00
Paradise, Pa., S. S.	3.41
Total	$ 87.61

India Mission

Kraybill's S. S.	$ 21.85
Mt. Joy Y. P. B. M.	10.95
White Horse S. S.	23.00
Gehman's S. S.	20.11
Bossler's Y. P.	5.00
E. Chestnut St. S. S. Lancaster, Pa.	26.25
Bowmansville Mission Friends	73.77
Maple Grove S. S.	16.00
Chestnut Grove S. S.	13.72
Salunga, Pa., S. S.	20.00
Paradise, Pa., Cong. & S. S.	76.85
J. S. Eby	10.00
Total	$317.50

India Native Missionary Support

East Petersburg, Pa., S. S. Y. M. Bible Class	$ 5.00

Philadelphia Mission

Mt. Joy, Pa., S. S.	$ 19.37

Stauffer's Church Building Fund

Strasburg, Brick, Providence, and Mechanics Grove Congs.	$200.00
Kraybill's and Mt. Joy Congs.	450.00
Total	$650.00
Total for month	$1668.48

Gratefully acknowledged,
Eli G. Reist.

REPORT

Of S. S. Conference Held at Cedar Creek Church near Manson, Ia., Sept. 28

For the Gospel Herald.

Organization: Mods., Fred Gingerich, Chauncey Hartzler; Secys., Abner G. Yoder, Ezra Yordy.

A number of brethren and sisters were called upon by the moderators to lead in song service.

Devotional by J. A. Heiser. Psa. 23.

The Sunday School Preparing for Work.

The Sunday school needs a broader vision of her work. She needs to be obedient to Deut. 31:12, 13.

In what Respect has our Sunday School Conference improved since its organization?

It has been improved in its organization by being made a district instead of a local conference. This has been the means of promoting unity of purpose, methods, etc. It has also been the means of increased missionary activity.

The Master's Boundless Blessings in Faithful Service.

God is the source of all blessings. Those who render faithful service enjoy mountain-top experiences and sit together in

heavenly places in Christ Jesus. Most indescribable blessing is in having Jesus with us in His service. A closer conscience is also a reward of faithful service.

Using What We Have.

We fail because we misuse. We should rightly use our means. Also our talents in teaching, singing, speaking, doing personal work, etc. We should use the whole armor of God in overcoming the enemy.

Children's exercises conducted by Sister Mina Esch.

Her two children sang a song in Hindi. She based her talk on Deut. 31:13.

Reports of Sunday schools were next read. 27 schools reported a total enrollment of 5325 pupils and 487 teachers. The oldest school in this district is 49 years old; the youngest, 11 years old. The largest school in this district has 400 pupils; the smallest, 34.

What God's Word can Do for Children.

Gives them a knowledge of righteousness and of how sin degrades. Gives them a realization of God's promises and makes them wise unto salvation.

Activities of our Forefathers in Mission Work.

They taught solid doctrine. Gave us godly training and provided homes for their families because of which we as younger people are being greatly blessed. Let us use these blessings for a good purpose.

Open Conference was conducted by I. W. Royer on the following subject: **Various avenues through which we can help missions.**

Visiting missions; sewing circles; supplying missions with food, etc.

Between afternoon and evening session a special meeting was held for the sisters' sewing circles. A talk was given by Sister Sadie Miller.

At the beginning of the evening service Bro. Simon Gingerich conducted a workers' meeting, after which two more subjects were discussed.

The Superintendent as a Factor in Strengthening the Unity Between the Church and Sunday School.

The Sunday school is an arm of the Church. The two must work together and their aim must be one. Superintendent must be in harmony with the Church.

Do I take as Live an Interest in Sunday School Work as Formerly?

God expects His children to grow. We as older ones take a live interest because we still learn new things from the Word. We still take courage because of the eternal reward.

A missionary offering of over $300 was then taken. 49 persons took advantage of the Christian Monitor's special offer by subscribing for the same.

An interesting sermon was preached by C. J. Gerber of Alpha, Minn.

Secretaries.

REPORT

Of Sunday School Meeting Held at Landis Valley, Pa., Oct. 25, 1917

For the Gospel Herald.

Committee: Jacob S. Leed, Christian Cover, Howard Moore. Organization: Mod., Amos Charles; Chors., David M. Wenger, Elam H. Risser; Secys., Rebecca H. Hauck, Harry G. Hess.

Morning Session

Devotional, John Lefever.

Address of Welcome by J. S. Leed.

Sermon, Bishop Noah L. Landis. Text, I Cor. 3:9.

There is nothing of so much importance as teaching God's Word. The Sunday school teacher should be interested in the salvation of souls. He that winneth souls is wise.

The Use and Abuse of the Lesson Help in Sunday School, by A. B. Lutz.

The lesson help can be used to a great advantage, if it is used to a **help** in preparing the lesson, but if the teacher should rely wholly upon the lesson help, and is helpless to teach a class without it it will be abused. The teacher should be acquainted with the Bible, and give the class Bible facts.

Short talks by workers.

Afternoon Session

Song service. Devotional by Daniel Lehman.

How can the Sunday School Stimulate Interest in Mission Work? by N. H. Mack.

There must be an enthusiasm in the hearts of the young, in order to stimulate interest. We should teach the humblest kind of mission work in our Sunday school which is the only Biblical kind, and not become exalted when God blesses our efforts.

Influence, by Orie Miller.

Influence is a gift that all Christians have. We do not influence people so much by what we say, or what we say we are, as by what we really are.

Does the Sunday School Need My One Talent? by W. S. Kilheffer.

We must have a knowledge of the Bible, then we will soon find out whether our talent is needed. Use your talent in praying and speaking for Jesus, and tell others what Jesus has done for you.

General discussion.

Evening Session

Song service. Devotional by J. H. Mosemann. Matt. 16:13-28.

Address by A. B. Lutz.

"Thou shalt have no other gods before me" (Ex. 20:3). "Him only shalt thou serve" (Matt. 3:10).

Sermon by N. H. Mack. Text, Matt. 16:18.

In times of prosperity there is danger in slipping off this Rock. Those who are filled with the Spirit of God are able to abide upon this Rock.

Bishop Noah L. Landis led the closing prayer.

Secy.

Married

Stauffer—Warfel.—On Nov. 6, 1917, at the home of the officiating minister, Bro. John K. Charles of Lancaster, Pa., Bro. Willis K. Stauffer and Sister Cora K. Warfel were united in the holy bonds of matrimony.

Erb—Heyen.—Bro. Moses K. Erb of O'Neill, Nebr., and Sister Ida Heyen (Schweitzer) of Beaver Crossing, Nebr., were united in marriage by Bro. Fred Gingerich on Oct. 10, 1917. May God bless them through life.

Zook.—Beyler.—On Nov. 4, 1917, at the home of the bride's parents, near Orrville, Ohio, by the officiating bishop, Bro. J. S. Gerig, occurred the marriage of Bro. John E. Zook, to Sister Sarah E. Beyler. May this happy union be blended with the rich blessings of God.

Weaver—Garber.—On Wednesday evening, Oct. 31, 1917, at the home of Bro. and Sister David Garber near Lyndhurst, Va., their daughter, Verda, and Bro. Martin E. Weaver were united in marriage by Bro. Anthony P. Heatwole. May their journey through life be a bright and happy one, with God's richest blessings attending.

Hege—Baer.—On Sept. 4, 1917, at the home of the officiating bishop, Bro. G. S. Keener of near Cearfoss, Md., Bro. Jonas Hege and Sister Lizzie Baer were united in the bonds of holy matrimony. May the blessings of heaven accompany them thru the uneven journey of life.

Obituary

McCullough. — Lawrence McCullough, adopted son of Jacob and Hettie Ann Weber, died Oct. 23, of infantile paralysis. Buried in Bowmansville, Pa., graveyard. Services private. He was about 6 years old and had commenced going to school. He was an inmate from the Millersville Childdren's Home. Funeral services later.

McCullough.—David McCullough died of infantile paralysis, being sick only a few days. He was an adopted son of Noah and Nancy Good and was in their home about two years, being an inmate from the Children's Home at Millersville, Pa. Buried on the 16th of October in the Bowmansville, Pa., Mennonite graveyard. Services brief and private. Funeral services later.

Kilmer—Daniel Warren Kilmer was born in Crawford Co., O., Nov. 1, 1842; died at his home in Purcell, Mo., Oct. 30, 1917, of dropsy, following a sickness which lasted about two weeks; aged 74 y. 11 m. 29 d. He leaves a wife (Frances Kilmer), five sons (Thomas, Amos, Levi, Odessa, and Charlie), two sisters, (Mrs. Anna K. Holdeman and Mrs. Margaret Heatwole), and 19 grandchildren to mourn their loss.

He united with the Mennonite Church at an early age and remained a faithful member and consistent Christian all thru his life, being able, through his intense sufferings to sing beautiful hymns, pray, and talk about the goodness of God.

Funeral services were held in the Methodist Church house in Purcell, conducted by Bro. E. J. Berkey of the White Hall congregation, burial was made in the Weaver Cemetery north of Oronogo.

Our dear father's gone to heaven,
And we miss him here below,
He is with his Lord forever,
Dressed in garments white as snow.

Stealey.—Henry Stealey was born in Ashland, Ohio, April 8, 1849. At the age of nine years he removed with his parents to Elkhart Co., Ind. He later moved to Elkhart, where he resided since 1881. He was united in marriage to Lovina Rarick of Elkhart Co., Ind., Dec. 18, 1870. To this union were born two sons (Reuben and Rufus.) Bro. Stealey accepted his Savior and united with the German Reformed Church at South West, Ind., in 1873, and about the year 1891 changed his membership to the Mennonite Church where he remained a faithful brother till death. For a number of years he served on the Board of Trustees of the Elkhart congregation and also as sexton of the Prairie Street Cemetery. During his sickness last winter, he realized that the end of his life on earth was near and he made most of the arrangements for his funeral and burial. He died Oct. 30, 1917; aged 68 y. 6 m. 22 d. He leaves to mourn his departure his companion, one son (Rufus), three granddaughters, one little grandson, a brother, and many other relatives and friends. Funeral services were conducted at the Prairie St. Mennonite Church at Elkhart on the afternoon of Nov. 1, 1917, by W. B. Weaver, J. F. Funk, and Jacob K. Bixler. Bro. Stealy was a man of prayer and during the last year very often

(Continued on last page)

ITEMS AND COMMENTS

A Thanksgiving proclamation, setting forth Nov. 29 as a day of national thanksgiving, has been issued by President Wilson.

A movement to unite the three great Lutheran bodies of America into one has now received the sanction of the synods of these three bodies. The confession of faith of these branches of the Lutheran Church being practically the same, there is no good reason why they should not be merged into one.

The coming meeting of the Anti-saloon League at Washington, D. C., Dec. 10-13, is advertised as the "silver jubilee gathering" of that organization. The League was organized at Oberlin, Ohio, May 24, 1893. It has been due largely to the work of this organization that over half the states in the Union have been placed into the prohibition column.

The amount subscribed to the second "liberty loan" is $4,617,532,300, according to an official report from Washington, D. C. There were 9,400,000 subscribers. The fact that the amount asked for was only $3,000,000,000 is referred to as an indication that the people of the United States are enthusiastic in their support of the war. It is announced that the next loan will probably be offered about the latter part of next February or the first of March.

The past week has been an eventful one in war circles. The remarkable successes of German arms in Italy were recorded in the same papers that told of an apparently successful revolution in Russia which promised to take Russia completely out of the war. At this writing (Nov. 12) the claims are made that Premier Kerenski is about to put down the revolution in Russia and the Italians, reinforced by the French and English, are checking the German invasion of Italy. Desperate struggles are going on at a number of places, and time will tell which of the contestants will win the battles now raging in Italy and in Flanders. As for Russia, no matter which party succeeds in the present struggle, there is every indication that this unhappy country will suffer from a fiercely fought civil war—unless God, in His all-wise providence, intervenes and puts an end to this awful carnage among the professed Christian nations. Let us continue our prayers for peace.

MINISTERIAL MEETING

A meeting of the ministerial body of the Kansas-Nebraska Conference will be held at Hesston, Kans., Dec. 26-28, 1917. Subjects of vital interest to the Church as well as important Biblical doctrines will be considered. Ministers and deacons of other conferences are invited to meet with us. The time is such that those desiring to do so can remain and take the short Bible term at the Hesston Academy and Bible School.

L. O. King,
Secretary.

BOOK REVIEW

Heaven and Our Sainted Loved Ones

E. W. Pfattenberger, editor of the Western Christian Union, Boonville, Mo., has published a new and improved edition of his booklet, on **"Heaven and Our Sainted Loved Ones."** It is a sweet gospel message for the bereaved, and is becoming a blessing to multitudes. The booklet may be had for ten cents or 20 copies for $1.00 by addressing E. W. Pfaffenberger, Boonville, Mo.

(Continued from preceding page)

read the 14th chapter of John. Examination of his Bible revealed that he placed special stress upon verses 13 and 14, which verses were used as the text of the funeral sermon. Interment in the Prairie St. Cemetery.

Dettwiler.—(Republished by request.) Christian W. Dettwiler was born Dec. 31, 1845, in Waterloo Co., Ontario. He later removed to Morgan Co., Mo., and from there to Kent Co., Mich., where he lived eight years and then about 1882 he moved to Emmett Co., Mich., near Brutus where he was one of its pioneers and lived there until death. While yet in Ontario, he was married to Susan R. Johnson and to this union were born two sons and six daughters, all of whom are living except one son and one daughter. Bro. Dettwiler united with the Mennonite Church at the age of eighteen years. About 32 years ago he was ordained to the ministry by Bishop Henry Shaum of Elkhart Co., Ind. Some years later a number of the congregation removed to northwest Canada, leaving but a very small flock under his care, and his death leaves the few members unshepherded. He died on April 1, 1917, of heart trouble. He had not been well for some time and yet was able to chore. On the night of his death he went to the barn to look after the horses before retiring, and not coming into the house for some time Sister Dettwiler started to look for him. As she opened the door he fell headlong into the house, having come that far and became unconscious. He became conscious later and told his wife that he must leave her for a while and then expired. The roads being badly drifted and having no communications with the neighbors, Sister Dettwiler was unable to get any of the neighbors till the next day and was alone all night. He leaves to mourn his departure his aged companion, five daughters, two sons and many other relatives and friends. Funeral services were conducted by a Pre. Mosher of Pellston, Mich., on April 4 at the Mennonite Church west of Brutus and the remains were laid to rest in the adjoining cemetery.

Mack.—Saturday, Nov. 3, 1917, Bishop Andrew S. Mack was laid to rest by the side of the meeting house at Hereford, Berks Co., Pa., amidst the tears of a large concourse of people with whom he had labored for over half a century.

Bro. Mack was the son of Jesse and Susanna (Stauffer) Mack, and was born Oct. 16, 1836, in Berks Co., Pa. He was married to Elizabeth Haldeman, who shared with him many joys, sorrows, and trials of life. They were blessed with six children, three of whom preceded the father to the other world, Susanna, Lizzie, and Eli. The mother and three children, ten grandchildren, and seven great-grandchilrren survive. The children are Pre. Noah H. Mack, New Holland, Pa., Pre. Jesse H. Mack, Yerkes, Pa., and Emma, wife of Isaiah Rickert, Doylestown, Pa. He was ordained to the ministry in September, 1863, and to the office of bishop in the year 1875. Bro. Mack was a leader of men. At the head of the Franconia Conference for many years, he exercised malice toward none and charity for all. He was gifted with clearness of mind and thus solved many hard problems that confronted the Church. God of heaven blessed him with the gift of tongue so that he could proclaim the glorious Gospel to a dying world in that rich German style that appealed to all. He was instrumental in the establishment of the Old People's Home at Souderton. His last sermon was preached at the Plain Church near Lansdale, Jan. 21, 1917. He yet spoke very forcibly from the text Rev. 3:1-5, **an exhortation to love.** It can rightly be said of him, "He being dead yet speaketh."

Funeral services were conducted at his late home and at the Hereford Church. The bishops, Henry Rosenberger, Jonas Mininger, Warren Bean, and Abram Clemmer shared in the services. Text, Dan. 12: 3. He was aged 81 y. 13 d. Behold how we loved him! May we so live that we can meet in glory. J. C. C.

Humphreys.—Oct. 31, 1917, near Lyndhurst, Va., John, son of Bro. William Humphreys, passed to his eternal reward, after several months' illness of tuberculosis of the bowels. He was born Aug. 31, 1893; died Oct. 31, 1917; aged 24 y. 2 m. He was in the hospital five weeks, but could not be helped; was at home only ten days until the end came. In this short time he accepted his Savior and was baptized by Bro. David Garber. He also desired to observe the ordinances as we believe, and it was granted. He leaves father, stepmother, four brothers, two sisters, one half-brother and two half sisters, to mourn his departure. His mother, four sisters and two brothers preceded him to the eternal world. Funeral services were held at the Springdale Church Nov. 2, by Bro. David Garber and Bro. A. P. Heatwole. Text, Gen. 4:13-16.

SPECIAL BIBLE TERM

The special Bible Term of Hesston Academy and Bible School will begin on Jan. 2, and continue for six weeks. The following branches will be given: The Gospel of Mark, Bible Geography, Old and New Testament History, Elementary Theology, Biblical Introduction, Synthetic Bible Study, Church History, Vocal Music, and Agriculture. Besides these courses Bro. J. A. Ressler will give special instruction each day in Christian Doctrine and the Book of Acts, Bro. C. D. Esch will give a series of instructive lectures on Missions and Practical Hygiene, and Bro. J. D. Charles will give several important lectures on the Bible in Practical Life or Under the Scientist's Spade. Other interesting and helpful features are being arranged. Descriptive circulars are being sent out. If you are interested write the principal, D. H. Bender, Hesston, Kans.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 22, 1917 (Gospel Witness Established 1908) No. 34

EDITORIAL

"A friend loveth at all times: and a brother is born for adversity."

There are two kinds of things which we may profitably give: (1) those things which would be a curse to us if we kept them; (2) those things which will make others happier and better to have them and makes us stronger and nobler because we gave them.

War Sufferers' Relief.—A timely article on this subject has been prepared by Bro. Simon Gingerich and is printed elsewhere in this issue. Read it carefully, and you have in substance what has doubtless been in the minds of most of our wide-awake members. In response to a number of suggestions along similar lines the committee appointed by General Conference to look after problems arising out of the war situation is working on a plan which may be considered in these columns next week. It is remarkable how nearly the minds of the committee and that of Bro. Gingerich coincide, though neither knew that the other had been thinking about it.

Shall We Feast? — The usual Thanksgiving proclamations have been issued and many people are preparing to spend the day in a way befitting their ideals. As a rule people think of turkey as soon as they hear the word "Thanksgiving." We have no objections to turkey as food, when taken to supply the needs of the body. But the idea of making Thanksgiving day a day of feasting and pleasure is obnoxious to all in whom the real spirit of thanksgiving is found. Especially is this the case at the present time, when there are so many millions people facing starvation and the sufferings of humanity are intensified and multitplied because of the present world war. An enormous amount of money and provisions might be saved if all people would be content to spend Thanksgiving day in the spirit of real thanksgiving. We suggest that the day be made a day of fasting rather than feasting, and the money usually spent for sumptuous dinners and other luxuries be used to supply the necessaries of life for people in need. This is an excellent time to remember our brethren in camp. Let all thought of feasting and frivolity be put away and let us come to God in fervent gratitude for blessings received and fervent prayer in behalf of the peace of nations.

Conscience.—Sometimes we are asked why, in connection with our pleas for exemption from military service, so much is said about conscience and so little about what the Bible teaches. The reason is evident. The Gospel teaching on peace is so plain that between wars most people acknowledge that war is wrong and peace is right. We are fully convinced that all Christian people should hold to this view, not only between wars but during war itself; hence our conscience against war. In the Constitution of the United States, as well as in all our state constitutions, there is a guarantee of religious freedom, a guarantee that men need not be compelled to do that which they conscientiously believe to be wrong. Putting these facts together we have only to prove (which we can, in great abundance, by the records of our Church and our own testimonies by tongue and pen, in peace and war) that our conscience will not permit us to engage in war in any form, and the constitutional guarantee will accord us full exemption from military service. Our right to claim exemption from the task of keeping up the noncombatant end of war rests with the fact that our opposition to this kind of service is not based on mere desire but on **conscience.**

The Apostolic Order.—In this day of "organizations" and "movements" we are prone to overlook the church order in apostolic times. It is true that as times change new methods are needed to cope with existing conditions. But there are some things about church order which are conceived in divine wisdom and are not subject to change. One of these is the relation between men's work and women's work in the Church.

A departure from apostolic Church methods is the institution of distinctly men's or women's movements in the Church. At first sight there seems to be an advantage in such organizations, but the apparent advantage is more than offset by the disadvantage of working differently from the way that God has designed that we should work. We have the same argument in favor of co-operative association between the sexes in church work that we have for their mingling together in social affairs. In segregated work and associations both are at a disadvantage in being deprived of the contribution of that for which the other is by creation especially fitted. "It is not good that (either) should be alone." Looking into the work of the primitive Church we find men and women working, each filling the sphere of work for which they were fitted. They worked together during the ministry of Jesus, in the large upper room just prior to Pentecost, and in every known enterprise of the Church from then on until the last glimpse of the apostolic Church is given in the writings of John. By working together under the leadership of man, each performing the service and contributing the character of influence peculiar to their own sexes, they accomplished more than they would have been able to accomplish,

doubtless, had they chosen to take the modern way of promoting activities through distinctly men's and women's movements. We do well if we continue in the apostolic order.

Selective Draft Questionaire.—The United States government has decided to call the 9,000,000 men registered for military duty and word has been sent out stating that these men are shortly to be called for examination. A questionaire has been prepared, dividing the draftees into five distinct classes. A glance at this large sheet of questions, which is being furnished to the 9,000,000 men interested, gives evidence of painstaking care that all conditions likely to be met are provided for. The two points which some of our people may have some trouble in answering are those relating to the time of the organization of the Mennonite Church and the present membership in the United States.

With reference to the time of the organization of the Mennonite Church, people differ. Some say that the Church has had a continuous history from the days of the apostles, being known at different times by the name of Novatians, Waldenses, Anabaptists, etc. Others believe that the Anabaptists had no immediate connection with the Waldensian Church but sprang up in early Reformation times as an independent movement. Which of these views is correct is not vital to the point at issue. The Mennonite Church, as such, had its origin in the Anabaptist Church and takes its name from one Menno Simons, who joined the Anabaptist Church about the year 1536.

With reference to the number of adherents of the Mennonite Church, as this paper goes to others besides members of our sixteen Mennonite conferences, we will give the latest available figures showing the present membership, in the United States. of the several branches:

The Mennonite Church	34,709
General Conference of Mennonites of North America	15,406
Amish Mennonites (Old Order)	7746
Shellenberger	4800
Mennonite Brethren in Christ	4737
Illinois Conference of Mennonites	2101
Old Mennonites (Wisler)	1608
Amish Mennonites (Conservative)	1254
Church of God in Christ (Holdeman)	1206
Defenceless Mennonites	854
All other Mennonite branches	3780
Total	79,570

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

EVIDENCES THAT THE BIBLE IS TRUE

For the Gospel Herald.

(Sermon delivered by John Thut, Aug. 26, 1917, at the East Holbrook Church, La Junta, Colo., as reported by J. H. Shank.)

We will take up the theme in the form of a question. The question is this: "Why do I Believe the Bible." Our text you will find in II Tim. 3:16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works."

Perhaps there has never been any occasion for you to give the subject any thought, but if some one were to come to you and expect an answer, I wonder what your answer would be to the question, Why do I believe the Bible? You come to Church and S. S. every Sunday and read the Scriptures during the week; but has it ever occurred to you why you believe all this? If a skeptic or an unbeliever would ask you that question, what would be your answer?

Ordinarily, Christian believers take it as a matter for granted that the Bible is God's Word. But not everybody wants to believe the Bible and these people will come with some peculiar objections and put them at people; so it is the duty of some people to search into the question and find out, really, why we believe it. Why do we believe the Bible in preference to other books? Why do I fashion my daily life according to it, rather than according to some work on science or history or religion? So the question looms up very large and very difficult to answer, sometimes.

The first thing we want to notice is that the Bible claims to be the Word of God. You can see almost any book in the Bible and it will at once emphatically claim that this is the Word of God. For instance, you take the writings of Moses. He tells us again and again that this is the Word of the Lord and that he was up in the mount and that God spoke to him personally. Take the writings of Paul. He introduces every one of his epistles with practically the same formula: "Paul, a servant of God, and apostle of Jesus Christ." The prophets proclaim the fact that what they have to say is the Word of God. Now if we want to reject all this we must reject the testimony of the Lord Jesus Christ, and we must reject the testimony of the men themselves.

Another peculiar thing about these men is that they were not willing to record or to receive God's message. You can recall the excuses Moses made—he was thick-tongued and slow of speech, and it was only by special urging that God got him to do it. And the prophet Jeremiah was very unwilling to deliver the message. He went largely because he had to, and some of the other men were unwilling. The apostle Peter tells us "These things were done, not according to the will of man, but they were inspired by the Holy Ghost." This matter of delivering God's Word was just contrary to what men wanted. If men of their own choice would have made the Bible, it would be something different from what it is. You can rest assured of that. And I often wonder what sort of a Bible men would have written. You can form some opinion by reading some of the critical books at the present time.

Suppose we take up some works of science or history, biology, or physiology, they don't claim to be the Word of God. They know better than to make such claims. They wouldn't dare to. Men everywhere would deride their claims. You will find that is what men did to the men who wrote the Bible. Moses' claims were challenged. The apostle Paul was challenged. They had to present their credentials that what they wrote and said was the Word of God. When a man comes along and pretends to have a God-given message, he has to give evidence that it is God-given.

I recall some years ago, taking a magazine from New York. In it, one time, was a long poem, and the man who wrote it, imitated the prophets and he quite often used the expression "The Word of the Lord." I presume the author thought it would be very popular, but you haven't heard anything of the man or the poem since. The man made that peculiar claim that he had that message, but somehow or other, he dropped, he fell. The men who wrote the Bible made that claim and gave the evidence, and what they wrote is still standing. So the first reason we believe the Bible is that the Bible makes that claim and it proves and establishes its claim.

Works on science written 10 or 15 years ago are out of date. What books of fiction are coming out, see their day and pass away. There are very few works of fiction that will stand for more than a hundred years.

Great poets are few. You can count the great poets on the fingers of

your hands—men that have written poetry that has stood the test of time. And of these great works of poetry, how many people ever read them. Have many of you ever read Milton? How many of you have read Shakespeare? These are the two greatest poets in the English language. Or, going back into the past, how many ever read Virgil or Homer. Comparatively few poets are being read. But the Bible has withstood all those old contemporaries. The Old Testament is older than any of the great poets, the New Testament is older than any of the Italian or French, or any of the great poets, and still it is being read more. Let us notice this, that the writing of all these great men have not been put to a test like the Bible has. Their writings have not been burnt, have not been expurgated. You will recall one man in Jeremiah who took God's message, cut it up, and threw the fragments into the fire, but God sent Jeremiah with the second message, and added to the message, so the Word of God still survived. You cannot destroy the Bible. It is as indestructible as God Himself. And so the Bible has established its claims through a good many trials and persecutions. Other books must be very nicely taken care of in order to preserve them.

The prophecies in the Bible are another very good reason for believing the Bible to be God's Word. There are other religions in the world, but in none of them do we find any reliable prophecies. When we turn to the Bible you will find a large part of it to be prophecy. A large part of the prophetic Word deals with what is still future — not all of it, but a large part of it pictures the future — and at the present time, men are turning again to prophecy. It is a sad thing, that prophecy has been so neglected during the past centuries, but amidst the present trials the world is passing through, men are turning to this part of God's Word, and are finding in it wonderful inspiration and encouragement.

It is impossible to predict the future. If I would ask you when the war will end, none of you would answer, or, how the different nations will line up when the treaty of peace is signed. None of you would venture an answer. The future is securely veiled from us and nobody knows what will happen, even tomorrow. But when we come to the Bible, we find that the future is revealed; that the men of God did say what is going to happen six or seven hundred years after they had given the message. In the 53rd chapter of Isaiah we have a prophecy about the Lord Jesus Christ, and he gives you a great many specifications. There were something like 20 or 25 of them that were to be true about the Lord Jesus Christ when He was here in His humiliation. Let us bear in mind that the prophet Isaiah made that prediction 700 years before Christ was born. Now, suppose I were to ask you to describe a man that is to live here 500 years from now. We would all fall down. How did Isaiah do it? It is evident that he didn't do it from himself, but that God was giving his plan through the prophet Isaiah, and in the fullness of time that plan was fulfilled.

Take this again from Isaiah the 45th chapter. He speaks about a great king coming and the king was called Cyrus. While perhaps the Persians were in existence as a mean, struggling little country. I venture to say that the Jews in general paid no attention to the struggling little country of Persia and the Medes, but the prophet Isaiah foretells that there would be a great Persian king named Cyrus. And this came to pass 175 years after Isaiah had predicted that it should come to pass. How did Isaiah do this? It was not his own utterance. God was speaking through him.

With these two illustrations in mind with reference to prophecies in the past, let us go on to the future. We have some prophecies that are not yet fulfilled, but God assures us that they will be fulfilled, and the most striking prophecies along this line are those wonderful outlines in the vision of Daniel, where he had that wonderful vision of the four successive beasts, picturing what conditions shall be when the dispensation comes to a close. So in these prophecies you have a wonderful evidence that the Bible is God's Word, and I believe it on that account.

Even infidels will acknowledge this, when their attention is called to the prophecies of Daniel. They will say that the prophecies were written after they had been fulfilled. That is the way they try to get around it, because some of the prophecies are not yet fulfilled and we know they have been written for hundreds of years.

The Bible sets up a claim as being a judge of human thoughts. This is a very deep part of the subject. "For the Word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Now, the Bible is peculiar along this line. The fact of the matter is, there is no other book like it. It sets itself up as a judge of your thoughts. For instance, take expressions like this, "He that hateth his brother is a murderer." Even under ordinary law we would not consider a man a murderer under those conditions. The law does not judge a man a murderer until he has committed the act. When we deal with laws, we deal with facts. We judge a man according to what he thinks.

Take this expression, "He that looketh on a woman to lust after her, hath committed adultery with her already in his heart." Not the act of adultery, but the thought of adultery; and so it judges, not the world of deeds, but the world of thoughts. No other book does that because no other book knows the thoughts and life of a person. They go on what a man appears to be, and you know a man can appear to be something wonderfully different from what he actually is, but the Bible judges us by what we actually are. You cannot deceive God. So God gives us evidences that the Bible is the Word of God by the way it judges us.

Christ Himself tells us that His Word shall judge us. If we want to know how we will fare in the judgment, let us search diligently God's Word, and we will find out and if we know that we are not fit to go before the great Judge, we still have grace and mercy to get right with God.

The science and the history of the Bible are true. Here is a large subject. The Bible does not tell us very much about science; but it tells us a few things, and a great many scientists have questioned the science of the Bible. But the science of the Bible still stands and the works of the great scientists are crumbling. You can go into works of the advanced scientists—Darwin, Huxley, and Spencer. Twenty-five or thirty years ago they were popular; but the works of those great scientists are all rejected, and men are plenty at the present time, themselves scientific men, who will not hesitate to call Darwin and Huxley fools. Scientific speculation is a very uncertain thing, but when you study the scientific statements of the Bible, you have something solid and secure.

For instance, the account of the creation, in the first and second chapters of Genesis, has been called into question? But the latest conclusion of science is that the record of the Bible is absolutely true. The order in which creation is set forth there, is the order you can see in the rocks of the earth and the stars of the heavens.

Jeremiah speaks about the great fishes of the sea as being animals. "Even the sea-monsters (whales) draw out the breast, they give suck to their young ones." This has been questioned by scientists for many years. They have doubted that whales are animals, but they have found that whales are animals, not fish. You can take up other scientific statements of the Bible and they will work out the same way.

Again, the history of the Bible is

true. Nowhere else do we find such reliable history, as we do in the Old Testament. The more we find out about the history of the Bible the more it proves to be true. One particular thing that historians questioned was in regard to the city of Nineveh. It was a wonderful city, but it had been so completely covered by dust and debris of the earth that no trace of it could be found. Alexander was a great writer, and went through that country two or three hundred years after Nineveh was destroyed, and other writers went through there, but in all their writings, you can't find a word about Nineveh. 75 or 80 years ago, some men went over there and commenced to dig and found traces of a large city, and they investigated further and found old records of those ancient times and they got plenty of evidence that they had found the old city of Nineveh. So the Bible account of Nineveh was proved by the pick and shovel.

There is another thing. The books of the Bible are all well authenticated by outside evidences. The books of the Old Testament, especially, have been jealously guarded and protected. The Jews were wonderfully particular how they kept the writings of Moses and the prophets and in making copies of them. They copied them by hand and they had strong set rules as to how everything had to be copied. We have plently of evidence that the epistles of Paul were written by Paul, and that the other epistles were written by the men who claimed to have written them. I don't think you need to bother yourself about that phase of the subject. We have plenty of proof from these other evidences—that it claims to be the Word of God and supports those claims—that it is a searcher of hearts—that is a strong evidence that it is what it claims to be without mentioning the other two.

La Junta, Colo.

WHAT CHRISTIANS BELIEVE

1. That Jesus is the Christ.—Matt. 1:16.
2. That He saves His people from their sins.—Matt. 1:21.
3. That His blood cleanseth from all sin.—I Jno, 1:7.
4. That He sanctifies His people.—Heb. 13:12, 13.
5. That He has all power.—Matt. 28:18.
6. That He is able to destroy the works of the devil.—I Jno. 3:8.
7. That He is able to save to the uttermost.—Heb. 7:25.
8. That He is able to make us stand.—Rom. 14:4.
9. That He is able to keep us from falling.—Jude 24.
10. That He is able to make all grace abound.—II Cor. 9:8.
11. That He is able to subdue all things.—Phil. 3:21.
12. That He is able to perform what He has promised.—Rom. 4:21.
13. That He is able to do above all we ask or think.—Eph. 3:20.
14. That He is coming again.—Acts 1:11.—Zion's Watchman.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Youngstown, Ohio

(962 West Federal St.)

The many friends of "Grandpa" Chas. Butcher will be glad to hear that he has changed his address from Youngstown, Ohio, to Marshallville, Ohio, care of P. R. Lantz.

His personal belongings were packed and the balance of his household goods sold and Bro. A. W. Hershberger accompanied him to Rittman, Ohio, where Bro. Lantz met him and conveyed him to the O. P. Home. His eyesight is about totally gone, so it was impossible for him to live alone and keep house any longer. He is now 81 years old but still cheerful and happy in the Master's service. We hope his friends will call on him often at the Home and help to cheer up his declining days.

A mother with six small children came to the Mission one evening at 9 P. M. and asked for a place to stay all night. Father was very abusive and had run them off. We talked with them a while and got them persuaded to try to patch up their domestic troubles, promising to help them out in case they could not do so. They went home, the father's temper was better, and peaceable relations were at least temporarily established.

Two of our children were absent from Sunday school yesterday because father came home drunk and beat their mother so terribly that a doctor had to be called and she was unable to work.

Open saloons all around the Mission here counteract much of the good we are trying to do, but make our efforts all the more necessary in providing a refuge for mothers and children who are often left destitute on account of the demons that possess the father when he gets full of whiskey.

Bro. C. Z. Yoder was present with us at our Wednesday evening service, Nov. 7.

Bro. David Lehman conducted the morning and evening services on Sunday, Nov. 11.

Nov. 11, 1917.

ORPHANS' HOME LETTER

For the Gospel Herald.

A number of calls were made for workers at the Orphans' Home during the summer, and especially since Bro. Metzler's last affliction which has entirely disabled him from any further service. But we have not forgotten the 18 years of consecrated service on the part of Bro. Metzler; and through his untiring efforts all these years and the able assistance of earnest, devoted workers, the prayers and support of the church, this institution has grown to its present capacity and has been instrumental in sheltering and securing homes for hundreds of helpless little ones.

But who is to continue the work? was a great question, apparently. We are glad several responses were made by willing workers making inquiry concerning the work. Finally Bro. John A. Hilty and wife decided to take up work at the home. They were formerly Ohio people but have spent a number of years in the west and are coming from Kingman, Ariz. We are looking for them in the near future; also for the two Martin Sisters from Washington, Il.

But still more help is needed, especially another brother for the summer months to assist, or much of the work will be left undone. Brother, is it you the Lord can use in this great work?

Bro. F. I. Smucker and family intend to go back to their former home in Illinois the first of the year. The two years Bro. Smucker's have spent in the Home were very helpful in many ways. The farm has been improved, the play grounds, with the swings and other things for boys and girls that are constantly looking for something to do have been greatly changed; also much for the conveniences of the workers has been accomplished. The fellowship and companionship of Bro. Smucker with the boys has proved a blessing. In connection with his outside work for several months Bro. Smucker was appointed as acting Supt. and has very ably managed the affairs of the home in this capacity. While their work at the Home was greatly appreciated and their associations in the community as well, we are sure they will receive a hearty welcome at Tiskilwa, Ill.

May the Lord continue to bless the work at the Home. And will you, dear readers, remember this worthy institution in your contributions and

support during these strenuous times, of high cost of living, and workers changing.

The Trustees,
Per S. E. Allgyer.

MENNONITE CHILDREN'S HOME

For the Gospel Herald.

Millersville, Pa.

The brotherhood and friends of the Home residing in the vicinity of Gap, Atglen, Millwood, Kinzer and Intercourse, Pa., recently arranged for a donation of provisions. As a result, seven automobiles came to the Home laden with provisions. We were made to rejoice, not simply because of the great store of provisions, but because of the fact that we believe that with the donation made up by so many individuals, there is evidence that many hearts are in the work and many prayers are being offered in behalf of the needy. Bro. E. E. Strickler again visited us representing the brotherhood from Stony Brook, Pa., bringing a load of apples. Others are sending in goods and wearing apparel. The various sewing circles are doing their part nobly. We say, "Thank you," and pray God's blessings upon you. Two children have been placed into homes on trial recently, leaving a family of thirty-three at this writing. Again asking you to pray for us and the great work entrusted to our care we remain

Yours for the needy,
The Workers.
Per L. S.

OBSERVATIONS BY THE WAY

By J. N. Kaufman.

For the Gospel Herald.

II

I have decided to devote one of these "observations" to the interest our dear people are taking in the work of foreign missions. It is with the greatest pleasure that we note the keen interest in the work of bringing the message of hope and salvation to the heathen abroad. And coupled with this interest is the desire to help financially in the work. This is most encouraging. If we have discovered any lack of interest anywhere it is because the missionaries and members of the Mission Board have not done their duty in giving the necessary information. How can people help in any enterprise when they are not informed as to the needs of the enterprise? We blame ourselves and regret this neglect for we no doubt have hindered many a person from obtaining a blessing which he would have received would he have been permitted to help in the work with his prayers and with his means.

The Mission Board decided not to send any new missionaries to India this year because there was no money to send any. The members of the Board will pardon this slight censure for we have observed that various congregations and individuals have offered to help send new missionaries to India as soon as the Board is ready to send them. Several congregations in Illinois were surprised at such a state of affairs and told me that money could have been had right from their congregations for this purpose had they known of the needs. One brother when he heard of the needs brought a check for fifty dollars for the work. Another brother when he heard of the needs brought a check for a hundred dollars. Another brother when he heard of the needs sent a check to Bro. Bender for one hundred dollars for sending new missionaries to India. Bro. Zehr of the Manson congregation told me that his congregation would have been glad to help send new missionaries to India had they known of the needs. Bro. C. D. Esch reports that the Tiskilwa brethren are ready to support the first new missionaries that will be sent to India! I give these instances to indicate the willingness of the brethren in various places to do their share of the work in a financial way.

While in Illinois we had the pleasure to bring before several of the congregations the need of a new evangelistic station in a personal house to house canvass and we were certainly greatly encouraged to note the eagerness with which they dedicated their gifts for this work of extending God's kingdom. May God abundantly bless the kind brethren and the generous gifts to His honor and glory.

During our stay in the home land we have been convinced that what is needed perhaps more than anything else is a systematic bringing of information before the people so they may know the actual needs and conditions for knowledge usually brings action of an appropriate nature.

Oct. 24, 1917.

A LETTER FROM SOUTH AMERICA

By T. K. Hershey.

For the Gospel Herald.

2861 Convencion, Flores,
Buenos Aires, S. A.,
Oct. 1, 1917.

Brethren and Sisters, Greeting in Jesus' Name:—We have indeed great reasons to praise our heavenly Father for His abundant blessings thus far. Especially are we grateful to Him that we are now privileged as a family of eight to sit around our own table in our new home.

Bro. Shank in his recent article to the Herald made mention of our temporary headquarters at 431 Paseo de Julio (walk of July). We were at this place a little over a week. During this time Bro. Shank and myself became quite familiar with Buenos Aires and some of her suburbs, looking for a more permanent home. The present location, 2861 Convencion Flores, Buenos Aires, was selected largely because just eight blocks away is an American school for girls. This school, the only one of its kind in Buenos Aires, offers a course of studies similar to that in the States. We are glad to be near it so that our two girls, Beatrice H. and Elsie Shank, may continue their English courses of study here in the way they would in the States. The teachers are from U. S. and we believe are good Christian girls. Their school will close for the summer months (December, January and February) and open March 1, 1918.

We have a nice home. Six large rooms, kitchen and bath room. The style of architecture, however is quite different from that at home. Instead of two stories (or even three and four) the rooms are all built in a row, high ceilings without either attic or cellar. Each room has a door opening into a patio also one into the adjoining room. A patio is a large enclosure and paved with tile. This enclosed patio of about 20 x 100 ft., makes a very nice place for our children to play in. We also have a small garden of about 30 x 45 ft. in the rear. The soil looks rich but becomes very sticky after a rain (reminds one of the Illinois black soil) the reason for tiling the patio.

We all like our new home very much and are anxious to become settled so that we can begin studying the language. In this we expect to be engaged for the next few months. We are hopeful to familiarize ourselves with it sufficiently so that at least one inland tour can be made before next winter (June, July and August).

2861 Convencion Flores,
Buenos Aires, S. A.

(To be continued)

We need not expect to do a work for God unless God has done a work for us.—J. W. H.

"Every man has a grievance—and he'll tell you about it on the least provocation."

Smiles and kind words win friends.

Family Circle

DID YOU?

Selected by A. C. Kolb.

Do you know what it means to be losing the fight,
When a lift in time might set everything right?
Do you know what it means—just the clasp of a hand,
When a man's borne about all a man ought to stand?
Did you ask what it was—why the quivering lip,
And the glistening tears down the pale cheek that slip?
Were you brother of his when the time came to be?
Did you offer to help him, or didn't you see?
Don't you know it's the part of a brother of man
To find what the grief is and help when you can?
Did you stop when he asked you to give him a lift?
Or were you so busy you left him to shift?
Oh, I know what you mean—what you say may be true—
But the test of your manhood is, What did you do?
Did you reach out a hand? Did you find him the road,
Or did you just let him go by with his load?

—Toilers of the Deep.

A MESSAGE TO THE AFFLICTED AND SUFFERING MEMBERS OF THE "HOUSEHOLD OF GOD"

By John W. Weaver.

For the Gospel Herald.

There are no doubt a number of the dear readers of this paper who are unable to attend the public services in the sanctuary at the various places where comfort and encouragement is imparted to the followers of the meek and lowly Savior and where His children are built up in the "most holy faith once delivered unto the saints." To such is this message of love and comfort more especially addressed.

As we are going about our daily duties, enjoying good health and the many comforts of life, we often think of those who are not able to do so, by reason of afflictions or sufferings of some kind. There are many precious promises in His Word for you, who are redeemed, purchased with His own blood, even perfecting us through suffering for "hereunto are ye called." Isaiah 43:1-3 may well be applied unto us as children of God. "Fear not; for I have redeemed thee, I have called thee by thy name: **thou art mine:** When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee. For I am the Lord, thy God, the Holy One of Israel, thy Saviour."

"Cast not away therefore your confidence, which has great recompense of reward, but we have need of patience, that, after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:35-37). "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (I Pet. 4:12, 13). Paul writes to the Roman brethren unto those who walk not after the flesh but after the Spirit, unto those who are led by His Spirit, those who have received not the spirit of bondage again to fear; but the Spirit of adoption whereby we cry Abba, Father, "the Spirit itself beareth witness with our Spirit; that we are the children of God; and if children then heirs; heirs of God and joint heirs with Christ: if so **be that we suffer with him,** that we may be also glorified together, For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:15-18).

We cannot understand why some are called upon to suffer more than others, but God knows; and that should quiet all our fears, "All things work together for good to them that love God" (Rom. 8:28). Paul (that great man of God who consecrated his will so entirely unto God's will that he could say, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." So fully given up to God; yet he) had to suffer in many different ways, but in looking back over it all he could say "Our light affliction, which endureth but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen" (II Cor. 4:17,18). David said, "Before I was afflicted I went astray: but now I have kept thy word. It is good for me that I have been afflicted; that I might learn thy statutes" (Psa. 67:71). "Behold we count them happy which endure."

That great throng that John saw on the isle of Patmos came "through great tribulation."

In a measure however all suffer, even though some more than others, but only the true children of God, the disciples of the Man of Sorrows, know the real blessedness of suffering, for they know "that tribulation worketh patience." There can be no greater blessing given to us in our Christian experience than that which makes us more like Christ. "Now we see though a glass darkly, but then face to face; now we know in part, but then shall we know even as we are known." If our blessed Lord and Master has learned obedience by the things which He suffered let us be willing to say, "Even so Lord Jesus, may Thy will be done in us." Jesus said unto His disciples, "In the world you shall have tribulation, but be of good cheer I have overcome the world" (Jno. 16:33).

"No chastening for the present seemeth joyous but grievous; but afterwards yieldeth the peaceable fruits of righteousness unto them which are exercised thereby" (Heb. 12:11).

"The hand of One
Who took the guilt that bound me long,
And put it on His only Son,
Can never do my song a wrong."

How can we complain or think hard of God for anything that He does or have the least doubt of His love when He gave His only begotten Son to die for us."—Adams. Job said: "When he hath tried me, I shall come forth as gold" (Job 23:10).

We must not forget that "every cloud has a silver lining," and that blessings come often times in disguise.

"God always means our highest good,
Nor ever sends a needless pain;
What now may not be understood
Is in the end our joy and gain."

—W. S. S.

Notice that all sorrow, all suffering, even if it be anguish, even if it be agony, is a cup. It is something definite, something of a certain size, measure, and capacity, something which may be compared to the contents of a vessel, and that vessel prepared, presented, administered by the hand of God Himself. The cup is of a Father's mingling, and be sure, if you will have it so, it is the cup of medicinal love. "Oh, my Father!" (say **"My Father."** Say it from the heart; say it as a thing that is true, for if you once feel that a father afflicts, then are you sure that He doeth it not willingly and that He doeth it for good.) "Oh, my Father, if it be possible, let the cup pass, nevertheless not my will but Thine be done." Pray that the cup pass from you; but remember and forget not the three words, 'Father—possible—nevertheless'. This is the latest development of the grace of obedience, at which the wish, first becomes a prayer and then a submissive prayer, has now disappeared from the supplication, and nothing remains but the act of submission, pure, simple, unconditional, absolute. No longer, "Let this cup pass," but "If this cup may not pass away from me except I drink it, Thy will be done."—Vaughan.

"Even so Father, for so it seemed good in thy sight." We commend you all to God and the Word of His grace which is able to build you up and give you an inheritance among them that are sanciified. Amen.

Union Grove. Pa.

Sunday School

For the Gospel Herald.

Lesson for Dec. 2, 1917.—Neh. 4:1-23

NEHEMIAH REBUILDS THE WALL OF JERUSALEM

Golden Text.—The Lord is my helper, and I shall not fear what man shall do unto me.—Heb. 13:6.

Lesson Story.—Nehemiah's great work of rebuilding the wall of Jerusalem was fraught with many hardships and dangers. Sanballat and his co-conspirators lost no opportunity in hindering the work. Ridicule, deceptions, threats of violence, lying reports, lying appeals to the king, offers of compromise, and other expedients were tried, but Nehemiah was not to be moved from his purpose in this way. He had begun the work in prayer, had received a definite answer to his prayers, and he was not to be turned aside from a purpose which he knew had the sanction and protection of God. Some of his coworkers were not quite so resolute. He met the threats of Sanballat and Tobiah by arming his men and ordered part of them to watch while the rest worked. Judah complained that they were not in position to defend themselves. The enemy kept spreading alarming reports, leaving the faint-hearted under the impression that they might expect a surprise attack at any time. Those who lived near neighbors to the enemy warned Nehemiah ten times that he might expect the enemy attack in overwhelming numbers. But stout-hearted Nehemiah reassured his people that the Lord was with them and that they should not be alarmed at anything the enemy might attempt to do. He redoubled his vigilance, speeded up the work, and success crowned their efforts. Their slogan was, "Our God shall fight for us."

Lessons for Us.—1. "If God be for us, who can be against us?" Nehemiah was sure of his ground. He knew that God was with him and he refused to become alarmed at the enemy's threats or schemes. In all our work let us be sure that we have God on our side and then hold resolutely and faithfully to our purpose.

2. Don't get alarmed when you find yourself on the unpopular side. Only be sure that your cause is popular with God. If Nehemiah would have given way to the threats of opposition from without and the warning of fears from within, his work would have ended in utter failure. But he had the conviction that God was on his side and he kept on. Here we may be pardoned for quoting from one not a saint: "Be sure you are right, and then go ahead."

3. It is remarkable how much one may do in the way of inspiring others with courage. At the head of this enterprise was one Nehemiah whose courage knew no limit. By his indomitable courage and zeal he held his men together in the face of greatest opposition and difficulties until his work was accomplished. Brother, your courage and faith may be the means of winning many a soul for God; your lack of courage may influence many others to make a failure.

4. That was a smart advice on the part of Judah. Many a modern Judah gets blue-eyed, knocks his knees together in fear, and becomes a prophet of evil. Beware of the blue-eyed prophets who are all the time predicting that the Church is fast going to the bad and that we might as well quit trying to save her. Better take the faithful stand, recognize the dangers from within and without, and stand resolutely by the task of rebuilding the walls. One thing is sure: the Church will go to ruin much sooner with men like Judah at the helm than with men like Nehemiah in charge to inspire the rank and file with wholesome courage and hopefulness.

5. Turn to v. 11. Notice that all prophecies of evil (not faithful warnings) come from the enemy. Take Nehemiah's example and fight for the right (remembering, however, to do your fighting according to I Cor. 10:4 and Eph. 6:10-18).

6. Turn to v. 12. Hear the timorous warnings of the members who live next door neighbors to the enemy. Did you ever notice that members who live so near the border that you can scarcely distinguish between them and worldlings can never be depended upon for active service when there is a conflict on? They are always for compromise; they are never for aggressive work in anything that is unpopular with the world.

7. It takes a true soldier of the cross to accomplish anything for God. Like the rebuilding of the wall of Jerusalem, our present day service is no mere holiday affair. Whoever gets to work in earnest soon finds that he must fight the devil and his emissaries in order to win. Christian service means also Christian warfare. While God will fight our battles for us, He will never fight a battle for righteousness without using Christians as soldiers of the cross to accomplish His work. Let us not forget, however, that since we are fighting the battles in a kingdom that is not of this world, we can not do otherwise than to confine ourselves to the use of weapons that are not carnal. The highest test of courage comes when one stands firm in the midst of the most exasperating opposition without ever offering or consenting to the use of carnal weapons to carry his point.—K.

Our Young People

MANLINESS AND WOMANLINESS

Neh. 6:1-13; Esther 4:6-16

Topic for December 2

MOTTO

"And these all having obtained a good report through faith."

THE STUDY HOUR

I. Manhood and Womanhood.—We are living in a world that "lieth in wickedness"—("the wicked one"—R. V.) The standard of manhood and womanhood is perverted. Our young people are often studying the lives of men and women who have played an important part in the world's affairs, but who fail nevertheless to exemplify the standard of manhood and womanhood which is approved of God. Even the Bible characters which we study, being human, are full of imperfection. But we have the advantage in the study of the Bible to look for the message that the Bible conveys in each character and find all the standards of life held forth in the Word wherever the different phases of life are touched upon. Christ Jesus is the one character of the Bible that is without fault. He is the perfect pattern for men and women everywhere to follow. Every quality in the human life whether of a man or a woman was so manifest in Him that it was sufficient to meet the situations in which all find themselves today. "He was tempted in all points like as we are, yet without sin." Not that He has been in the identical situation as we. He was never married to a wife. He never was a woman. He never lived to be old in body. Many such things could be searched out to be said of Him. People sometimes today reject a good message from a sympathizing friend on such grounds, claiming their experience and environment is peculiar to themselves. But they forget that "all points" of the human spirit need not go thru exactly the environment to have been touched and moved by the same experience and caused to feel the same emotion.

True manhood and womanhood walks with God in the pathway of life standing by all the principles of righteousness in character and fulfilling that sphere in life which God has chosen for each. To walk with God means to reject all the evil counsels in the world and to put away all evil from ourselves and rid ourselves of any weight which prevents the best service for our Master. As a man are you manly after the design of the Master? As a woman are you womanly after His plan?

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Text word, **Life.**
2. Manly and Womanly Things I Can Do.

For Young People.—

1. The Heavenly Standard of Manhood and Womanhood.
2. The Perverted Ideals of the World.
3. Fixing True Ideals and Realizing Them.

For Older People.—

1. The Nobility of Filling Our Places.
2. Bringing God Our Tangled Life.

O Lord, be gracious unto us; we have waited for thee.—Isa. 33:2.

Gospel Herald

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THURSDAY, NOV. 22, 1917

Field Notes

Bro. Geo. J. Lapp of Goshen, Ind., began a series of meetings at Zion Church near Bluffton, Ohio, on Sunday, Nov. 11.—S.

Bro. Wm. A. Derstine of Sellersville, Pa., spent a few hours with workers at the Publishing House the beginning of this week.

Bro. Aaron Loucks of this office made a week-end trip to Camp Lee near Petersburg, Va., expecting to meet a number of brethren there.

Bro. S. C. Yoder of Kalona, Iowa, is lending a helping hand to the brotherhood at Topeka, Ind., in a series of meetings this week, if previous arrangements were carried out.

Bro. J. A. Ressler and wife, of Scottdale, Pa., attended the mission meeting at Belleville, Pa., last week and spent last Sunday with the congregation at Rockton, Pa.

Sunday School Meeting.—Arrangements have been made for an all day Sunday school meeting to be held with the congregation worshiping at the Bowne Church near Elmdale, Mich., on Thanksgiving day—a most excellent way to spend the day.

The Twentieth Annual Mission and Sunday School Conference was held at Belleville, Pa., Nov. 15-17, 1917. These meetings have come to be a strong influence in the Valley and surrounding communities. The program was full of live subjects and the Spirit was present.

Brethren N. H. Mack and Gideon Eberly of Lancaster Co., Pa., accompanied by Sisters Mack and Eberly, attended the mission meeting at Belleville, Pa., last week.

Bible Instruction Meeting.—The Lord willing, a Bible instruction meeting will be held at Maple Grove Church near Atglen, Pa., Nov. 26-29, with Brethren C. Z. Yoder and S. G. Shetler as instructors. A good program has been prepared, and a good meeting is in prospect.

A Correction.—In a recent article on Goshen College by Bro. J. E. Hartzler he was credited with saying, "We must reach the $20,000 mark in our endowment fund." It should have read, $200,000—quite a difference, even if it was the omission of only a cipher.

Bro. Amos Gingerich of Versailles, Mo., closed a series of meetings at Pea Ridge Church on Sunday evening, Nov. 11. There were a few public confessions, and interest was good. Bro. G. continued the work at Ewing school house near Philadelphia, Mo., on the following evening.

Owing to the funeral of Bro. Eli Byler, of Allensville, Pa., on last Friday, the attendance at the Belleville mission meeting was small during the morning session. Bro. Byler was an uncle of Bro. J. H. Byler, one of the ministers of the Belleville congregation, and he had a large number of other relatives in the community.

Bible Conference.—We are in possession of a carefully arranged program announcing a Bible conference at the Baden, Ont., A. & M. Mission Hall Nov. 27-29. Instructors, Brethren Jonas Snider, J. L. Burkholder, U. K. Weber, Manasseh Hallman, Osias Cressman, M. H. Shantz. "Everybody welcome," is the invitation sent out, and everybody helped will be the experience of those who attend.

A Suggestion for Thanksgiving.—We are in receipt of Bro. G. L. Bender's balance sheet of the funds of the General Mission Board. It makes a good showing, and indicates that the mission cause is being well supported by our people. But it still shows a shortage of $3381.79 in the General Fund. The suggestion has been offered that Thanksgiving day would be a good time to wipe that out. Who will help to wipe out this deficit?

Those sending mail to foreign countries will please remember to place sufficient postage on the letters and cards. Bro. T. K. Hershey of Buenos Aires, Argentina, tells of one letter which came there with a two-cent postage stamp when it came but which required fifteen cents more before it could be taken out of the office. A 5c. stamp here would have covered all expenses. Other articles likewise require care in handling. South America seems not a whit behind North America in the eagerness to "look out for number one" in business methods. It would be well, at this point, to read the article which appeared i nlast week's Gospel Herald.

Bro. S. C. Yoder sends us the following from Kalona, Iowa, under date of Nov. 17: "Last Sunday Bro. Joe C. Brenneman was ordained to the office of deacon at he East Union Church. Communion services were held at the same time, and a class of three were received by baptism and two reclaimed. Pray for the work. Am leaving tomorrow night for meetings at Topeka and Goshen, Ind."

We succeeded in keeping our promise to print all the correspondence on hand when the last number of the Gospel Herald went to press but did not succeed in finding room for all that came in since that time. We will try and publish the remainder next week. Keep on sending us church news. We will try and make room for all of it, some time. We also ask that you help us try and make room by using no unnecessary words. God be praised for so much active work in the Church at this time.

Correspondence

Lancaster, Pa.

Bro. Walter Charlton of Newville, Pa., will conduct a series of Bible Meetings at the Mennonite Mission, 112 E. Vine St., Lancaster, Pa., every evening, beginning Sunday evening, Nov. 11, to continue throughout the week. The following subjects are to be discussed: **Sin, Repentance, Faith, Non-resistance, and Devotional Covering.** The subjects will be followed by a sermon each evening by Bro. Charlton.

Airlie, Oreg.
(Firdale congregation)

Dear Herald Readers:—On Oct. — Bro. A. P. Troyer of Hubbard was with us, preaching both morning and evening. Many were the truths presented. We invite the brother to come again, and would enjoy to have all ministering brethren to stop with us. We are still enjoying preaching every Sunday morning. Young people's meeting and prayer and praise services in the evening. Sister Ruth Weaver was leader for young people's meeting last Sunday night. Grandpa

Sharer was leader for prayer and praise services. Grandpa is failing very fast and we cannot expect to have him with us long. He enjoys going to church so much and many are the pleadings for those away from God. Oh that the lost may see their condition and turn to God before it is too late. We ask an interest in your prayers. Orva Kilmer.

Waynsboro, Va.

(Springdale congregation)

Dear Herald Readers, Greetings in Jesus' Name:—Many things have passed since we last wrote for these columns. As it is always in life, some pleasant, and some unpleasant things; "But we know that all things work together for good to those who love God."

For several months we were quarantined for infantile paralysis, which hindered the Sunday school work very much. We are now back again to our usual number. Two Sundays we had no services which gave us a taste of how it is with those who are deprived of the privilege of meeting for public worship every Lord's day. We are thankful that none of our number were stricken with the dread disease.

Our communion meeting season has again come and gone. These are refreshing seasons. The third Sunday of October communion was held at Springdale. On Saturday previous five precious young souls were received into church fellowship by water baptism. We trust they may be strong, valiant soldiers of the cross in these trying times. Bro. J. B. Smith of Harrisonburg, Va., was with us during these meetings, for which we were very glad. He gave us good instructive teaching. On Saturday afternoon his subject was Things that Pertain to Salvation. Saturday night, The Second Coming of Christ. Sunday, The Communion or Church Fellowship. Bro. David Garber had charge of these meetings as Bro. A. P. Heatwole went to Warwick and Fentress to hold communion meetings there. Bro. Garber expects, if the Lord is willing, to be with the congreation in Halifax Co., Va., over the first Sunday of November. The fourth Sunday of October communion was held at Mt. View and Hildebrand's, Bro. Garber at one place and Bro. Heatwole at the other. We hope these meetings have been the means of encouraging all to go on rejoicing in the Master's service. Health generally is good, several of our older members are not so well, but are able to be about. We are having beautiful fall weather, and God is continually showering blessings upon us, for which we are thankful.

In His Name,
Nov. 3, 1917. Maggie M. Driver.

Ayr, Nebr.

(Roseland congregation)

On Sunday, Oct. 14, Bro. I. S. Mast of Minot, N. Dak., began a series of meetings. He remained with us till the 28th. In this time he preached seventeen sermons which were all edifying and instructive and will prove helpful to all who give heed to the warning voice.

There were no converts, but we are glad for the promise: "Cast thy bread upon the waters for thou shalt find it after many days" (Eccl. 11:1)

Next Sunday afternon we intend to have our counsel meeting and on Sunday, Nov. 18, we expect to hold our communion, the Lord willing. Pray for the work at this place.

Nov. 5, 1917. A Sister.

Rockton, Pa.

Bro. L. A. Blough and Grandma Wingard came into our midst Sept. 22. Bro. Blough preached on the 23rd, morning and evening. Our next appointment was filled Oct. 21 by Bro. Isaac Metzler of Martinsburg.

Preparatory serivces were held at this place Saturday afternoon, Nov. 4. Communion service the folowing day. Both sermons were preached by Bro. Noah Miller of Springs, Pa. Bro. Miller had with him his little son.

We ask an interest in your prayers.
Nov. 5, 1917. Alice Hummel.

Wayland, Iowa

A Greeting of Love in the ever blessed Name of Jesus:—On Sunday, Nov. 4, communion and baptismal services were held, the brotherhood being nearly all present to partake of the sacred emblems. Three young souls were received into the church by water baptism.

May the same voice that spoke from heaven at Jesus' baptism say, "These are my beloved daughters in whom I am well pleased."

Nov. 5, 1917. Jacob Gerig.

Flanagan, Ill.

To all Gospel Herald Readers, Greeting:—On the evening of Oct. 10 Bro. Jonathan Kurtz preached to us. Text, II Cor. 10:4.

On Oct. 14 Bro. J. E. Hartzler was with us and preached to us from Isa. 54:2. Oct. 28 we commemorated the broken body and shed blood of our Savior and Redeemer Jesus Christ; nearly all the members taking part; also observed the command and followed the example of Christ by washing one another's feet. Bro. Andrew Schrock had charge of the services. The brethren preached the Word to us in its purity. May God give us grace to make practical in our daily lives the many good things presented to us out of God's Word and also do as the Bereans—"receive the word with all readiness of mind and search the scriptures daily" to find out whether those things are so. In His name,

Nov. 5, 1917. Lydia H. Smith.

Albany, Oreg.

Greetings:—On Oct. 25 we had the privilege of listening to the returned missionary, Bro. M. C. Lapp, who gave us a very interesting talk on India.

On Sunday, Oct. 28, Bro. Wm. Bond of Hubbard, preached two inspiring and uplifting sermons to us.

Bro. J. M. Mishler of Hubbard, was with us on Sunday, Nov. 4.

On the evening of Nov. 4 our topic in Y. P. B. M. was Consecration of Home Life. Many good thoughts were presented and may we as "soldiers of the cross" strive to live more and more according to God's will.

Quite a number from this place have started for Nampa, Idaho, to attend conference which will be held there this week.

Bro. Dan Widmer and family left last week for an extended trip to the east. Sister Anna Yoder also went back to her former home at Kokomo, Ind. Matilda E. Steckley.

Nov. 6, 1917.

Canton, Kans.

Dear Herald Readers, Greeting:—On Nov. 4 Bro. Joe. Brunk was in our midst and gave us a very impressive sermon on our standing in the present conflict, and we were much encouraged to press onward. Also on the 11th, inst., we had our communion services and an encouraging sermon from Bro. D. H. Bender, of Hesston, Kans. Let us press forward with greater zeal and follow the Master more closely, and all the more so as we see the day approaching.

Yours in His service,
Nov. 12, 1917. Jos. S. Loucks.

Wadsworth, Ohio

Dear Herald Readers, Greetings:—A very impressive meeting was held at the Bethel Church on Sunday, Nov. 4, when the Lord called two brethren to special work: Bro. Samuel Rohrer to the ministry and Bro. Elias Kreider to the office of deacon. May God bless the dear brethren in their new calling that they may become a great power for good to the cause of Christ and the Church. Bishops Ira Buchwalter of Dalton, Ohio, and John Blosser of Rawson, Ohio, officiated at these services. Bro. Blosser remained with us and preached for us on Sunday evening on The Lord's Prayer. Cor.

Nov. 7, 1917.

(Continued on page 629)

Miscellaneous

THE BOOK, AND OTHER BOOKS

By Clayton F. Derstine.

For the Gospel Herald.

In the minds of all true Christians the Bible has the pre-eminence over all other books. Some show their ignorance by clamoring for a modernized Bible. The list of books given are not attempts to improve but to illuminate the pages of Holy Writ by the writings of men who "studied to show themselves approved unto God, rightly dividing the Word of Truth."

The books given are not perfect, neither are all the words spoken by us ministers orally, but as far as we know they are not dangerous. We believe the good will far outreach any possible error through their reading. Nevertheless, "prove all things, hold fast to that which is good" is always a Christian's duty. These books are intended to be orthodox on all fundamentals of the faith. Time failed us to read all ourselves. We questioned other brethren, however, and appreciate some suggested books.

The work was more of a job than at first expected in our minds. The cause for that was not because of book scarcity, but such inconsistent mixture of good and bad.

The reasons for attempting this work was the "rough-house" libraries we saw in Mennonite homes, many containing poison, infidelity, heresy, liberalism and fiction, novels, an overstock of books, anywhere from building homes to killing bugs, etc., etc. We oft concluded that a bon-fire revival like the one at Ephesus would be helpful.

Then again we suffer much from "bookless" homes where world only is thought of and no spiritual development and service are resultant.

We have purposely avoided nearly all branches of secular learning. This age is not suffering there, we border on the point of suffering from excess the rather.

We also have not supplied much in the line of poetry, since we ourselves are not proficient readers of poetry.

We also avoided fiction which largely brings men into an unreal world, thus destroying the joy of real life with its duties.

We attempted to side-track all liberal books, yet occasionally put in a good book written by a liberalistic writer.

Since so many want help on the library question, we advise writing and saying how much you intend to invest and we shall try and advise accordingly. Also this list would be good to keep for future reference as your library grows.

Gray's Synthetic Bible Studies. Gray.
Practical Pedagogy. McKinney.
Divine Unity of the Scriptures. Sapphire.
Possibilities. McClure.
S. S. Teacher. Mamil.
Book of Acts. Bosworth.
Life of Paul. Stalker.
Canright on Adventism. Canright.
Christian Science. Haldeman.
Information and Illustrations. Bowes.
Scripture Itself the Illustrator. Bowes.
Fountain of Life. Flavel.
The New Womanhod. Fernold.
Christian Apologetics. Wance, etc.
Breakers Ahead. Methodism Adrift. Munhall.
Alton Sermons.
Godly Self-control. Pierson.
Shall We Continue in Sin. Pierson.
Biography of John S. Coffman. Steiner.
Fallacies of Evolution. Charles.
Gems of Thought from Memory's Casket. Heatwole.
Key to Almanac and Sidereal Heavens. Heatwole.
Lessons from Life for Boys and Girls. Steiner.
Methods of Grace. Flavel.
Lectures to My Students. Spurgeon.
Systematic Theology. Strong.
Knowing the Scriptures. Pierson.
The Princeton Sermons. Cools.
Harry's Trip to India.
50 Bible Stories. Brain.
The King's Highway. Montgomery.
Servants of the King. Speer.
A Man Behind the Bar. Taylor.
The Cobra's Den. Chamberlin.
Cary Pioneer Missionary. Cubross.
Comrades from Other Lands. Demock.
Jimmy Moore of Bucktown. Trotter.
The Signs of the Times. Haldeman.
Christ, Christianity and the Bible. Haldeman.
The Lord's Return and Kindred Truth. Munhall.
The Crisis of the Church. W. B. Riley.
Lectures on the Apocalypse. Seiss.
Sermon Stories for Boys and Girls. Banks.
My Young Man. Banks.
Poetry and Morals. Banks.
The Great Sinners in the Bible. Banks.
The Problems of Youth. Banks.
Twentieth Century Knighthood. Banks.
Taking Men Alive. C. G. Trumbull.
The Revival and after the Revival. Vincent.
The World's Approaching Crisis. Scofield.
Expository Preaching. Meyer.
Across the Dead Line on Amusements.
Genesis. H. Griffith Thomas.
The Minister and Spiritual Life. Gunsaulus.
Messages of Hope and Faith. Spurgeon.
The Making of a Sermon.
Modern Practical Theology. Schwenk.
Higher Critics Vs. the Higher Critic. Munhall.
Martyr's Mirror.
Mennonites of America. C. H. Smith.
Christianity and Anti-Christianity. Andrews.
Sociology and the Bible. Schwenk.
McNeill's Sermons.
Biblical Theology. Chappell.
Non-Such Professor. Seeker.
Moral Training in the Public Schools. Heatwole.
One Thousand Questions and Answers. Kauffman.
Poems for Our Boys and Girls. Lina Ressler.
Should Christians Fight?
Pitfalls and Safeguards. Steiner.
Short History of Christianity. Horsch.
Stories of India. Ressler.
Talk with Our Boys and Girls. Kauffman.
As Jesus Passed By. Gypsy Smith.
Bible and Spiritual Life. Pierson.
Bible Looking Glass.
Black-bearded Barbarian. Keath.
Bird's Eye Bible Study. Patterson.
Critics' Methods. Smith.
Dictionary of the Bible. Smith, Peloubet.
Dying Testifonies of Saved and Unsaved.
Charles G. Finney, Biography.
50 Missionary Heroes. Johnston.
Ann of Ava. Hubbard.
Paths to Perdition. Hartzler.
Jacob's Ladder. Hartzler.
Talk to Churchmembers. Kauffman.
Studies for Personal Workers. Johnson.
Personal Work. Torrey.
Taking Men Alive. C. G. Trumbull.
Point of Contact. DuBois.
Teacher Training with the Master Teacher. Beardslee.
Christian Workers Manual. W. S, and S.
Spurgeon's Sermon Notes. 4 Vols.
How to Prepare Sermons. Evans.
Pentateuch. 6 Vols. Mackintosh.
Bible Characters. Rhodes.
Christ in All the Scriptures. Hodgkin.
How to Obtain Fullness of Power. Torrey.
How Christ Came to Church. A. J. Gordon.
Talks with the King's Children. Stall.
Butler's Bible Work. 12 Vols.
Clarke's Commentary.
Matthew Henry.
Matthew Henry's Commentary.
The Holiest of all Hebrews. Murry.
Mr. World and Miss ChurchMember.
Curiosities of the Bible.
Down Burton Street Talks. Wright.
Plain Papers on the Holy Ghost. Scofield.
Second Advent. Richie.
God Spake all these Words. Brookes.
Holy Living. Taylor.
Holy Dying. Taylor.
The Bible and Spiritual Life, Pierson.
Round the Home Table. Jacoby.
The Growing Church. McAfee.
New Testament Theology. Guy Warman.
Old Testament Theology. Girdlstone.
Evolution on Creation. Townsend.
Preparing to Teach. John Hall.
In His Steps. Sheldon.
Cheerful Todays, Trustful Tomorrows.
Dying Testimonies of Saved and Unsaved.
Plain Papers on Prophetic Subjects. Trotter.
Is the Bible What it Claims to Be? Bendle.
Kempis' Imitation of Christ.
Homiletics. Dr. Evans Great Doctrines Bible.
Two-Fold Life. A. J. Gordon.
Gurnell's Christian Armour.
Charnock's Wisdom of Our Fathers.
Erdenheim's "Sketches Jewish Life.
Life of Henry Brainerd.
Blood of Jesus. Wf. Reid.
Life of the Bonars.
Life of Chalmers. McCleyne, Kelly, Newton.
Church and Modern Church Problems. Fitzwater.
Life, Power, or Character, Culture, Conduct. Pierson.
College of the Twelve. Vance.
Christian Living. Meyer.
The Meaning of Prayer. Wolston.
Blood against Blood. Clibhorn.
Call to Obedience. Landis.
Missions in the Orient. Hartzler and Shoemaker.
Pilgrim's Progress. Bunyan.
Fox's Book of Martyrs.
Foster's Story of the Bible.
Menno Simons. Horsch.
Works of Menno Simons.
Philip Deitrich.

Mother, Home, and Heaven.
Geikes' Hours with the Bible.
Wonders of Providence. Rhohe.
Treasury of Scriptural Knowledge.
Revival Lectures. Finney.
Behold the Morning. Wimberly.
Quiet Talks on Power. S. D. Gordon.
The Soul Winner. Spurgeon.
Theopneusta, Inspiration of Bible. Glaussen.
Quiet Talks on Service. S. D. Gordon.
Story of John G. Paton.
Life of Faith. Sapphire.
Manual of Bible Doctrines. Kauffman.
100 Lessons in Bible Study. Kauffman.
The Gospel of Cause and Effect. Nelson.
S. S. Tteacher. Hamil.
Devotional Hours of the Bible. Miller.
Twice-Born Men. Begbie.
The Greatest Thing in the World. Drummond.
The Second Mile. Fosdick.
The Holy Spirit in Missions. A. J. Gordon.
Mothers of the Bible. Leach.
The Ideal Ministry. Johnson.
Man's Day. Mauro.
The Number of Man. Mauro.
Atonement, Greatest Theme in the World. Marsh.
Night Scenes in the Bible. Marsh.
Seed Thoughts for Public Speakers. Pierson.
The Coming of the Lord. Pierson.
The Sinner and the Saviour. Sapphire.
The Pastor, His Own Evangelist.
The Child's Guide to Heaven. Hammond.
Romanism, A Menace. Crowley.
The Work of the Ministry. Thomas.
Preaching Guides. Garvie.
John Knox, His Ideas and Teaching.
Seven Deadly Sins. Stalker.
Hints on Child Training. Trumbull.
His Riches—Our Riches. Gaebelein.
Pathways to the Best. C. L. Goodell.
Christianity in the Home. Cuyler.
Little Pillows. Havergal.
Morning Bells. Havergal.
God's Financial Plan. Shaw.
Studies of the Man Paul. Speer.
Conscience. Baird.
Jesus is Coming. Blackstone.
God Spoke all These Words. Brookes.
Satan and the Satanic System.
Prophet Daniel. Gaebelein.
Revelation. Gaebelein.
Study of the Parables. Habershon.
Study of the Miracles. Habershon.
How to Study the Bible. Haldeman.
The Superintendent and His Work. Brown.
Adult Worker. Barclay.
Senior Worker. Lewis.
The Worker and His Bible. Barclay.
The Elementary Worker. Lincoln.
The Junior Worker. Robinson.
The Intermediate Worker. Lewis.
Almost a Woman. Frost.
Father's House. Benning.
Help over Hard Places—Girls. Palmer.
Beautiful Hands. Brown.
Out of the Fold. Logic.
Besides Still Waters. Clifford.
Eastover Parish. Sangster.
Mary Reed, Missionary to Lepers.
Right Living. Cooper.
Lost in the Jungles. Chailler.
Hely over Hard Places—Boys. Palmer.
Down in Water Street. Hadley.
Youngs Analytical Con.
Strong's Analytical Con.
Cruden's Analytical Con.
Christ's Headship of the Church. Langenwalter.
Secret of a Happy Life. Chapman.
Happy Life. Hershberger.
Christian's Secret of a Happy Life. Smith.
Paul a Pattern. C. F. D.
Unfolding Life. Lamoreaux.
Bible Subjects. Richie.
Gospel Subjects. Richie.
Gospel Incidents. Richie.
Lectures on Tabernacle. McClure.
How to Succeed in the Christian Life. Torrey.
Heroes of the Reformation. Newton.
Lectures on Hebrews. Lincoln.
How to Master the English Bible. Gray.
The Young Preacher. Cuyler.
1001 Thoughts from My Library. Moody.
Lights on the Last Days. Blanchard.
Infant Baptism. Horsch.
Ecclesiastes. Erdman.
Notes from My Bible. Moody.
New Topical Text-Book.
Common Sense. Thornton.
The World and Its God. Mauro.
The Manhood of the Master
Sin and Sinlessness. Graham.
All About the Bible. Collett.
The New Biblical Guide. Urquhart.
Facts and Theories as to Future State. Grant.
The Bible the Word of God. Beltex.
Science and Christianity. Beltex.
What the Bible Teaches. Torrey.
The Holy Spirit. Griffith Thomas.
The Lord's Return. Silver.
The Children of the Bible. Revell.
Life of Christ and Apostles. Fleetwood.
Natural Law in the Spiritual World. Drummond.
Colportage Library—All sound but a few (117 vols.)
Travel Pictures of Palestine. Scofield.
Stepping Heavenward. Mrs. Prentiss.
The Lord of Glory. Gaebelein.
The Hero of Afaghan Frontier. Pennell.
Judson, the Hero of Burma.
Fanny Crosby's Story of Ninety-four Years.
The Bishop's Shadow. Thurston.
Saved and Kept. Meyer.
50 Missionary Stories. Belle Brain.
How to Succeed in the Christian Life. Torrey.
The Story of Hymns and Tunes. Brown.
The Bible and Spiritual Criticism. Pierson.
God's Living Oracles. Pierson.
The Convert and His Relations. Munhall.
The Progress of Doctrine in the New Testament.
Treasury of David. Spurgeon.
Home Beautiful. J. R. Miller.
Woman. The Eternal Question.
What You Ought to Know. 8 Vols. Stall.
Sexology. Shannon.
Vitality Supreme. McFadden.
Talk to Boys. Hunter.
Talk to Girls. Ideal Womanhood. Hunter.
Bible Warrirgs. Newton.
Talk on Home Ideals. Gordon.
Best Things. Newton.
Church and State. Reitzel.
C. H. Spurgeon, Man, Message. Morris.
Bunyan. Morris.
Self Control. W. G. Gordon.
Heroes of the Cross in America. Shelton.
The Challenge of the City. Strong.
Ideal Young Men and Women. Gregg.
The Clew of the Maze. Spurgeon.
The Pastor and the Sunday School.
The Modern Sunday Schol. Trumbull.
Mormonism the Islam of America.
Friendship. Hugh Black.
Life in the Word. Mauro.
Indwelling Christ. Campbell.
The Mennonite Church and Her Accusers. Funk.
Folly of Federation. Neighbor.
Nelson on Infidelity.
The Hidden Life. Sapphire.
New Life in Christ Jesus. Scofield.
What the War is Teaching. Jefferson.

P. S. Not specially included in this list are hundreds of helpful books by J. R. Miller, F. B. Meyer, Andrew Murray, Frances Havergal, and the Moody Colportage Library, also consult the Publishing house catalogue.
Eureka, Ill.

THE CHURCH AND THE EFFECTS OF THE WORLD WAR

By Simon Gingerich.

For the Gospel Herald.

While the eyes of the Church have been almost constantly upon Militarism for the last six months, perhaps she has been neglecting or overlooking some of her duties.

In the majority of cases we have been holding aloof from all organizations intended for the moral benefit of the soldier or for the relief of the wounded and suffering on the battle field. This has placed us in a position where we are being sharply criticised by other denominations and the world in general.

The true Christian can not expect to evade all criticism; however he should with a pure motive and an honest heart examine himself, and better yet, invite the Lord to assist in the examination (Psa. 139:23, 24) to see whether or not the criticism has a Gospel foundation.

Today the world is waging a terrible war. War always brings with it the destruction of property and life. Husbands are called away from their loving wives and children, who had placed all confidence in them and were looking to them for their support, by the conscript laws of their governments. In many instances, to say the least, if left to their own choice they would be at home caring for their families. This condition brings about a mental strain that alone must be racking and gnawing upon the very life and soul of the individual. There seems to be but one ray of hope and consolation to such conditions,—the return from the battle field of the loved one, safe and sound, after the war is over. To many hearts, however, this hope has already been blasted by the piercing news of death or mortal wounds; and this mental strain has been brought to a climax almost indescribable. Perhaps these are some of the burdens which the apostle classifies as having to be borne alone (Gal. 6:5).

The above with other war conditions will bring about an untold amount of suffering forced upon innocent women and children and other civilians. The armies will be cared for first. They are the means to the objective end in the eyes of governments. Were these conditions right

at our door (we know not how soon they may be) I feel that that love which permeates the very life and soul of the Christian would have spurred us on to relieve the needs of our "neighbor." Shall we permit this condition to exist anywhere and, "Shut our bowels of compassion" against it? In helping to relieve temporal suffering we may be true to the apostle's admonition, "Bear ye one another's burdens, and so fulfill the law of Christ."

As a Church we believe in assisting wherever we can without violating a Gospel principle. The question then resolves itself into this: How Shall We Go About It? Who Shall We Collect For? Through What Agencies Shall Our Contributions Pass?

To me it is clear that our churches, throughout the United States and Canada, should get to work and do something for the relief of the suffering brought on by this war. Officially we have done nothing. Individual congregations (and, it may be, some conferences) have. If we are going to work together as a unit then there ought to be an organization to that effect. Since there is no such organization, why not use what we have? Why not every congregation decide upon its own for collecting the funds and let these funds be forwarded to Bro. G. L. Bender for distribution as the Church may direct.

In answer to the second question I would say that the civilians who are in dire need should have our first attention. The "Red Cross" is an agency which is caring more directly for the suffering and neglected on the battle field making no distinction between ally and enemy, as I understand it. The fact that the Red Cross has thus been engaged with military life has caused many of us to refrain from its support. We might, however, spend our energies along a line in full harmony with the doctrine of non-resistance. If we see our way clear to do something for the moral benefit of the soldier we might set aside a small percent of the total amount collected to be used for the purpose of supplying them with good, wholesome literature or any other means of recreation that are not against the tenor of the Gospel and our church discipline.

Now it still remains to suggest how we might be able to get our contributions to the place where they are to be used. Would it not be a good plan for our "war committee" to confer with those in authority and tell them what we propose to do asking them also where to place the money that it might be used for the purpose designated? If there is no other agency than those offered to the government by the Red Cross and the Army Y. M. C. A. they will likely direct us to place our contributions there. If so, why not place them there?

The question in some of our readers' minds undoubtedly is, Why not get right in with these agencies in the first place and work with them? First, because it is a violation of the principle of Separation taught in the Bible and adored by the Church (II Cor. 6:14-18); second, because those agencies, directly or indirectly, encourage evils which the Church does not tolerate, such as militarism, pool-playing, theatre going, etc.; third, because we maintain a strict discipline in the Church, and if we directly affiliate ourselves with them, those who find it their duty to apply this discipline have a difficult task in explaining to the one in fault that it is wrong to go to the "movies" when the church has spent some of her money for the same purpose.

I have felt it my Christian duty to write these lines in order that something definite may be done and the "alms" of the Church be used in the right way.

Wayland, Iowa.

AN EXHORTATION

By Menno S. Richer.

For the Gospel Herald.

To all who may read: Today it is up to you to accept His promises. Heaven and earth may pass away, but His Word shall not pass away. What He has promised while here on earth are just as firm today as they were then. He has promised never to forsake us if we do not deny Him. But we must take up His cross daily and follow Him. No man can get into the kingdom of heaven only thru Him. He has made the way, and made it so easy that whosoever will can have life eternal.

Sad to say, through the carelessness of the Christian people today we are robbed of the freedom of true worship. It has been taken away to a certain degree. And today the boys at camp are standing for freedom of true worship to be placed on the church history again. The battle which they are confronted with is a hard one. They need the help and prayer of those who with eager eyes are looking forth for victory. But listen: are you of that faith for which they stand? If you are I am afraid you have many worldly things to lay aside. You can not expect your prayers to be answered if you are not in harmony with your prayers. Therefore you have a work to perform at home among yourselves that you may be in a position to help others who need your help very much. The prayers of the righteous availeth much. And do not pray for one thing and expect another.

Not until you are a fit subject to pray will God answer your prayer. I have wondered many times why we should suffer with this world-wide war, but since I have come down here I wonder not as I see the condition of mankind. They respect not the heavenly Father. Therefore something had been done to draw people to God—and yet some are not heeding this calling.

We must be sure that we separate the tares from the wheat, of which seed we sow. The tares of the world are choking out the good work. Friends, be up and doing; put your shoulder to the wheel and help roll it along, as many of the dear lambs are going astray, and yet God does not want one soul to go lost. Jesus has gone on before to prepare a mansion for all. Oh friend, awaken today; you have no promise of tomorrow. The harvest is great, the golden grain is ripe, and it is waiting to be bound with the band of God's love. Ye who are prepared to reap get in the field while it is yet called today, and gather in sheaves of golden grain before it is too late. Let us cheerfully work with the talent we have and God will add more, by and by, as we are able to use it.

Camp Taylor, Ky.

RELIEF WORK IN INDIANA

For the Gospel Herald.

(Last week we suggested that some one from different districts write us telling what is done by way of support of our brethren in the several camps. What is published in response to this request, of course, can not be construed in any possible way as boasting. We are calling for these several reports that the best and most workable points in each may be used. In other words, the brethren in the several districts are hereby holding an open conference as to methods pursued that we may all profit by the discussion and take what we believe the most practical methods in our own districts. The following is the plan adopted in Indiana. May we hear from others?—Editor.)

Seven branches of Mennonites in Indiana and Michigan are working together in some measure for the benefit of the boys at camp. Some appointed, and some self-appointed, brethren of these different branches had some meetings and the outcome of the matter thus far is about as follows: Letters have been written to the representatives and senators of these two states setting forth our position, asking that care be taken so as not to bring this matter to an issue in which the U. S. would finally become the instrument in a religious persecution.

We decided that we will change off with the Church of the Brethren (one of their number being at our meeting yesterday and accepting the plan) so that they are at camp one Sunday and we the next.

A treasurer has been appointed for each branch, who notified his congregations of the work intended and asked them to take up collections and send them to the treasurer of that particular branch. Responses have been liberal. These treasurers have elected one of their own number (your unworthy servant) as general treasurer. By suggestion of the boys at camp they are not to accept pay from the government. The treasurers are to send the boys of their respective branches $5.00 a month, each, for necessary spending money (the boys suggested this amount. We think it small enough indeed) and one dollar to the general treasurer per month for each boy they represent at camp. This is to pay traveling expenses of ministers going to camp (only those who are sent) and postage, etc.

Because we knew that boys are not alike, some willing to ask for more than they would need for clothes, others too timid to ask for what they actually need, a committee of three (one from each of the three branches having the largest number of boys at camp) was appointed to look into the actual needs of the boys in the way of clothes, to report to the respective treasurers such needs and such treasurer shall see that the need is supplied. In this way we hope to keep the boys in line with their respective churches. For illustration, this will enable the Old Amish treasurer (a most trustworthy brother) to keep their boys in touch with the church and dressed according to their church rules.

Bro. D. D. Miller is to send the ministers to camp.

Your unworthy brother,
J. S. Hartzler.

A LETTER FROM CAMP SHERMAN, OHIO

For the Gospel Herald.

To Loved Ones at Home and the Brotherhood in General, Greetings in the Worthy Name of Jesus:—We, the so called guests consisting of Mennonites, Amish, Brethren and Friends numbering 35, wish to express our gratitude and give the following message:

Giving due consideration to where we are, amidst such tremendous military preparations, we feel grateful and abundantly blessed and wish to constantly thank God for His exceptional kindness.

After spending some time in the guard-house and some trivial discomforts, we are getting along exceptionally well, considering the reports we receive from other camps. We are well organized. The following are elected to different positions: James Erwin Gnagey, General Superintendent; Herman A. Hartzler, devotional exercises; Samuel Eicher, ward master; Clark H. Mellinger, chorister.

We have devotion, Bible study, etc., daily. We do no work at all and are given liberty to take hikes over the hills away from camp. We are not under guard and every nook and ravine is being explored by the boys. Many take the opportunity to go to some quiet, secluded dell alone to converse with God. The camp is situated in a beautiful valley surrounded by picturesque hills and when we traverse these hills and view nature in all its splendors of autumn it seems more like a dream than a reality that we are soldiers of war. Services were held along the woods under the canopy of heaven on Sundays. The following questions are some of those we had to answer: What would you do were some one to assault your sister or mother? Isn't it your duty to do something for your government that protects you? Do you take part in politics? Isn't it possible for a soldier to be a Christian? What if Germany would win and you had to live under its rule? Isn't doing hospital work an act of service to humanity? How long have you been a member of the Church and are your parents Mennonites? If you do not participate in war have you a right to share the benefits gained by war?

Later we were interviewed by Colonel Pond from Cleveland, Ohio, who talked with us for over an hour. He was very shrewd and gave us a thorough questioning which was very trying but he was so deeply touched that tears could not be restrained and he left us with one of our Bibles under his arm and a Gospel Herald in his pocket, promising us he would make a study of it and spend considerable time in prayer, asking us to remember him in prayer—a wonderful scene portraying the power of God's Word. One thing is certain; we are known by people who never heard of us before, and our faith and nonresistant principles are discussed from all phases. For days at a time the conscientious objectors were the chief topic of discussion all over camp. Many people visit us for information and many give us right. A soldier working in the detachment office joined our ranks after prayerfully considering our principles. His church creed don't even entitle him as a noncombatant. High officials tell us to remain firm. All honor to God. At first we were severely criticised, and again some of those very ones apologized and said they think differently since they see the psychological principles involved. We have vowed we would hereafter consecrate our all to God, and if we are again privileged to return as a civilian we will not hesitate to live the simple, peaceable life as becomes followers of the meek and lowly One. We are brought to a realization of what home means as never before and wish to say to our young people at home that were you where we are you would not hesitate to live for God. We are grateful for the prayers of the Church at home and it is one of the great means of strengthening us; but don't fail to pray for those at home so we may be worthy of the privileges granted us by our government. Our thoughts are constantly of home and loved ones. The one thing greatly lacking is our acquaintance with the Bible. Our most anxious anticipations are when the mail is distributed for a message from the outside world is more desirable than food to us so please remember us and constantly pray for us so we may remain firm and live close to God.

Good literature will be appreciated and we would be glad to get correspondence from other camps. We will gladly give any information desired.

Yours most humbly, in His name,
James Erwin Gnagey.

CORRESPONDENCE

(Continued from page 625)

Middlebury, Ind.

Dear Herald Readers:—The work at this place is going on as usual. Sunday, Oct. 21, we had the privilege of partaking of the communion. Services were conducted by Bro. Jonathan Kurtz of Topeka, Ind.

Bro. Clayton F. Derstine of Eureka, Ill., came to us Oct. 28, and began a series of meetings, which continued until the evening of Nov. 8. Thank God that he has that Christian boldness that can look the devil in the face and tell him that he is the devil. Am sorry that we have so few of that kind of Christians. During these meetings seven souls were made willing to confess Christ. There are yet others who need salvation. May we continue to pray for them. God be praised for the feast of good things, and may we all separate ourselves from the world, and consecrate ourselves that we may do more for the Lord and His kingdom. We need not wonder why not more souls are won for Jesus, when a large per cent of His followers are so conformed to the world that people do not see Christ in us. Remember us in your prayers.

Nov. 8, 1917. Anna Keyser.

Our strength is not given us to serve and please ourselves, but to lift up and strengthen the weak one for whom Christ died.—R. R. J.

Sterling, Ill.

Greetings to all Herald Readers:—On Oct. 13 Bro. S. G. Shetler came in our midst. He conducted a Bible study, followed by a Gospel sermon each evening throughout the entire week, closing Sunday evening, Oct. 21. The visible results were one confession and one reclaimed, and the brotherhood in general much encouraged. We feel our responsibility is greater since the plain truth has been brought to us. May God bless the work done. Communion was held in A. M. of Oct. 21. Cor.

Oct. 25, 1917.

Peabody, Kans.

"The Lord hath done great things for us, whereof we are glad."

On Oct. 7, Bro. Walter Cooprider and family of West Liberty worshiped with us, also Bro. and Sister J. A. Cooprider of Hesston.

On Oct. 14 Bro. J. D. Charles and family accompanied by Bro. and Sister Roy Ebersole of Hesston were in our midst. Bro. Charles preached our council sermon. Text, II Cor. 13:5: "Examine yourselves whether ye be in the faith." He brought out many ways in which we are to examine ourselves. We need many more sermons like that. We could all exclaim with one accord, "It was good for us to be there."

Oct. 21 we were again refreshed spiritually by having the opportunity once again to partake of the communion. We are always glad for this feast of good things. In the absence of our bishop, Bro. L. O. King officiated, assisted by the home ministers.

Bro. J. F. Brunk expects to leave us in a day or so for an indefinite stay with his brother George in Virginia, who has been quite sick for some time. May God grant him a safe journey and bring him safely home again for we will miss him. If the Lord wills, may Bro. George be speedily restored to health and strength, is a petition in our prayer.

Sister Maggie Horst is spending a few days at the Children's Home in Kansas City.

Our reorganization of Sunday school was as follows: Supt., Bro. S. E. Roth; Sec.-Treas., Sister Emma Harnish, assisted by Sister Opal Boyd; Chor., J. Lester Beck; teachers, L. L. Beck, Jacob Horst, Benj. Horst, Elizabeth Good, Emma Kornhaus, Mabel Massel, Mary Beck.

On Thanksgiving Day is the time our children will bring in their offering for the Children's Welfare Work. An interesting program has been arranged for the children's special benefit, after which there will be a Thanksgiving sermon.

The signs of the times seem to be growing more perilous each week. Let us do much praying and strive to grow in grace and wisdom and understanding. We crave an interest in your prayers. J. C. Swartz.

Oct. 28, 1917.

Metamora, Ill.

Communion services were held at Metamora, Ill., Oct. 21. Nearly all members present took part.

Singing classes held by Walter E. Yoder also closed, having the three schools give a program at Metamora Church Sunday evening. We also expect to reorganize Sunday school for another year next Sunday morning. Bro. C. F. Derstine preached for us Wednesday evening. Text, Rev. 21:7. He expects to be gone until Christmas to Indiana and Pennsylvania. May we be true to our calling.

Oct. 29, 1917. S. E. Smith.

Beaver Crossing, Nebr.

Greeting to all Herald Readers:—Again we find a little space in this paper to tell of the blessings we have received at this place. God truly has been merciful unto us. While one of our brethren has been called to the camp and one subject to call at any time, we still find reasons to praise Him, the Giver of all good gifts. There are nine young souls that have confessed Christ as their Savior. What a blessed promise they have recorded in Matt. 10:32. If the Lord will and we live we shall hold communion services in the afternoon. In closing we ask an interest in your prayers in behalf of this little flock.

Oct. 29, 1917. Ben Roth.

Cresston, Mont.

Dear Readers, Greeting:—We have great reasons to rejoice for the blessings enjoyed. On Sunday, Oct. 14, Bro. Joe Whitaker, wife and two children from near Albany, Oreg., were with us. Bro. Whitaker preached three inspiring sermons to us while in our midst. They stopped off here on their way to Milford, Nebr., where they expect to spend the winter. On Oct. 20, Bro. J. N. Kaufman and family arrived here to make this their home. They drove through in the car. We are glad to welcome them as worshipers with us. We are expecting Bro. Chris Snyder and family from Canada to be with us in the near future to make this their home. We are looking forward to the time when Bro. J. P. Bontrager will be with us to hold communion at this place in the near future. At present we are having cold weather with a little snow. Remember the work at this place. Yours in His service,

Oct. 29, 1917. Geo. J. Hoylman.

Hubbard, Oreg.

(Hopewell congregation)

Greeting in Jesus' Name:—On Oct. 19, Bro. M. C. Lapp came here from Los Angeles, Calif., and the next morning Bro. and Sister J. N. Kaufman arrived from the east on their way to India. Arrangements had been made for the brethren to spend most of their time together to arrange their work in India. They gave us a good talk at the Hopewell Church on Saturday evening and on Sunday an all day mission meeting was held, also a farewell sermon by Bro. Kaufman in the evening. On Monday some of the brethren and sisters accompanied Bro. and Sister Kaufman to Portland, where they took the train for Vancouver, B. C., to sail for India, Oct. 25. Bro. Lapp returned in the evening and gave a talk on India at the Zion Church and at Bethel on Tuesday evening. On Wednesday he was taken to Salem, Oreg., where he took the train for Albany, Oreg. We are certainly glad for the visits from the brethren. We almost feel that this war is of some good to us in the far west as our missionaries come through here now instead of the east. Pray for us.

Nov. 1, 1917. Cor.

Ray, Nebr.

(Pleasant Hill congregation)

Dear Herald Readers, Greeting in Jesus' Name:—We have reasons to be thankful to God for the many blessings He has bestowed upon us in the past. On July 4 Bro. Fred J. Gingerich of Beaver Crossing, Nebr., was with us and preached an impressive sermon in the morning and in the evening he gave us a lesson on Christian Citizenship.

Bro. Peter Oswald of Beemer, Neb., was with us on Sept. 9 and 10 and preached two very interesting sermons.

On Oct. 1 and 2 Bro. Daniel Nafziger of Hopedale, Ill., and Bro. Jonas Litwiller of Morton, Ill., were with us and held two meetings, each preaching two very edifying sermons.

Communion was held at this place Oct. 22, Bro. J. D. Birkey and Bro. Jos. Schantz of Beemer being with us. May God bless these brethren in their labors. We ask an interest in your prayers in behalf of the work at this place. J. W. Oswald.

Nov. 2, 1917.

"There is only one way of salvation! At Calvary's cross it begins!
And winds thru the vale of repentance, and oiut of the valley of sin,
'Tis marked by the blood of the martyrs, and hallowed by sorrows untold,
But it still is the way, and the only Way, unto the City of Gold."

He is still the same mighty, glorious Savior. He cleanses from sin all He receives. Come then to Jesus now.—Sel.

REPORT
Of Sunday School Meeting Held at Stumptown Church, Nov. 10, 1917

For the Gospel Herald.

Devotional exercises by Frank Herr and Noah L. Landis.

Address of welcome, George Musselman.

Importance of Proper Conception of God's Word. John W. Weaver.

Necessity of Co-operation in Sunday School Work. C. K. Lehman.

Possibilities Embodied in the Sunday School. D. N. Gish.

Effective Teaching. Musser Herr.

Forces at Work among our Young People. S. B. Landis.

A Christian's Duty in these Perilous Times. Noah H. Mack.

Gleanings.

Session in song conducted by D. M. Weaver.

Sermon. Luke 17:17. Noah H. Mack.

Following are a few of the many good thoughts presented:

God has magnified His Word above His name. The Bible is different from any other book. In order to have a proper conception of God's Word we must have the Holy Spirit to interpret the Bible to us.

The Sunday school is the Church studying God's Word. Every Church member should be in the Sunday school if possible.

The teacher should find out the desire and longing of each child. Teach the Word. Have the children commit verses to memory.

Repetition is one of the strong characteristics of effective teaching. Impressions received in childhood have a more lasting effect than those received later in life. We must be born again in order to teach others correctly.

There is a cause for every effect. Different peculiarities in different localities cause different forces to work. Our duty is to set to work the forces that will draw on Jesus' power. Success of a building depends on the foundation. Cause of much domestic trouble: (1) Careless parents; (2) community at large; (3) inherent principles.

The world war is not the only cause of perilous times. Higher criticism and New Theology taught in most schools of higher instruction is causing perilous times. Show a good influence to the world. Examine our every action.

Mod., Aaron D. Landis; Chor., Christian Groff, Clayton Erb; Secretary, J. B. Herr.

Married

Yoke—Wolf.—Bro. Cornelius E. Yoke Sister Eva S. Wolf, both of Mummasburg, Pa., were united in the holy bonds of matrimony.

Helmuth—Roth.—In July, 1917, at the home of the groom, Bro. Moses Helmuth and Sister Sarah Roth, both of Tavistock, Ont., were joined in holy matrimony, Bro. D. H. Steinman officiating.

Leis—Steinman.—On Oct. 22, 1917, Bro. Amos Leis of Wellesley, Ont., to Sister Nancy Steinman of Baden, Ont., the bride's father, Bro. D. H. Steinman, officiating. May this union be a blessing and be blessed.

Nussbaum—Amstutz.—Bro. Levi Nussbaum and Sister Nettie Amstutz were united in the sacred bonds of matrimony on Saturday, Nov. 3, 1917, by Bro. Jacob Nussbaum in the Swiss Mennonite Meeting house near Dalton, Ohio. May God's blessed sunshine of love illuminate their hearts thru life's journey.

Wyss—Nussbaum.—David Wyss and Salome A. Nussbaum were united in marriage on Sunday, Nov. 11, 1917, at the Swiss Mennonite church, Bro. C. N. Amstutz officiating. God grant them peace and prosperity.

Jutzi—Gascho.—In Sept., 1917, at the home of the bride's father, Pre. Christian Gascho, Baden, Ont., Bro. Jacob Jutzi, of Milverton, Ont., to Sister Fanny Gascho, Bro. Peter Boshart officiating. May God bless this union through life.

Sommer—Steffen. — On Oct. 14, 1917, Bro. Noah C. Sommer and Sister Kate Steffen, both of Sonnenberg, Ohio, were united in marriage at the Swiss Mennonite Church, Bro. C. N. Amstutz officiating. May God's blessing attend them through life.

Weldy—Stauffer.—On Oct. 27, 1917, Bro. Ray Weldy of the Holdeman congregation was married to Sister Erma Stauffer of the Olive congregation at the home of the officiating bishop, Bro. D. A. Yoder, Elkhart, Ind. May God grant them of the choicest blessings of life.

Stauffer—Loucks. — On Nov. 10, 1917, Bro. Ivan Stauffer of the Olive congregation was married to Sister Ruth Loucks of the Holdeman congregation at the home of the officiating bishop, Bro. D. A. Yoder, Elkhart, Ind. May God grant them of the choicest blessings of life.

Showalter—Yoder.—On Nov. 10, 1917, at the home of the bride's parents near Windom, Kans., Bro. Oliver Showalter and Sister Saloma Yoder were united in marriage, Bro. Charles D. Yoder officiating. May God's richest blessings attend them.

Ruth—Fulmer.—On Nov. 10, 1917, at the home of the officiating minister, A. N. Freed, Fricks, Pa., Bro. Isaac L. Ruth and Sister Maggie K. Fulmer, both of Line Lexington Church, were joined in holy matrimony. May the Holy Spirit be a special guide to them through life.

Hostetler—Mast.—On Nov. 10, 1917, at the home of the bride's parents, Bro. and Sister E. A. Mast, Kokomo, Ind., Bro. Leroy Hostetler of Middlebury, Ind., and Sister Pearl Mast were united in marriage, Bro. E. A. Mast officiating. May God's blessed sunshine attend through life's journey.

Troyer—Shrock.—On Nov. 10, 1917, at the home of Bro. and Sister Benjamin J. and Malissa Troyer, Greentown, Ind., Bro. Percy Troyer, Greentown, to Sister Lilly Shrock of Middlebury, Ind., were united in the holy bonds of matrimony by Bish. E. A. Mast. May the Holy Spirit be a special guide to them through life.

Shrock—Shrock.—On Nov. 7, 1917, at the home of the officiating minister, Bro. J. S. Horner, Greentown, Pa., Bro. Jess Shrock and Sister Ettie Shrock were united in the bonds of holy matrimony. Bro. and Sister Shrock are both members of the Howard and Miami congregation. May God's blessings attend them through their journey of life.

Obituary

Anderson.—Laura Rebecca (Swift) was born July 23, 1845 at New Castle, Pa., died at Alba, Mo., Nov. 8, 1917; aged 72 y. 3 m. 15 d. She was married to Wm. H. Anderson March 5, 1862. She leaves a sorrowing husband, two daughters (Mrs. Mary Warner of Oregon and Mrs. Myrtle Shenk, Oronogo, Mo.), seven grandchildren and two great-grandchildren.

A short service was held at the home of P. J. Shenk by E. J. Berkey. The favorite Psalm of the deceased—the 93rd—was read and commented upon. Interment at the Weaver Cemetery.

Hilty.—Elmer J. Hilty was born near Bellefontaine, Ohio, July 15, 1883; died Oct. 25, 1917; aged 34 y. 3 m. and 10 d. His early years were spent on the farm, but for the last 16 years he had been employed by the Bellefontaine Bridge and Steel Co. While engaged in construction work for the above company he fell a distance of 50 feet and lived but a few hours. He was united in marriage to Allie F. Yoder, Dec. 26, 1916. His companion is almost prostrated at this sudden rending of their happy union. At the age of 16 years he united with the Mennonite Church and continued in the faith to the end of his life. Beside his sorrowing companion he leaves to mourn his early death his parents, John and Mary Hilty, four sisters, and one brother. Funeral services at S. Union Church near West Liberty, Ohio, Oct. 28, in charge of I. W. Royer and A. I. Yoder.

Holdeman.—Mary Loucks was born in Ashland Co., Ohio, April 24, 1850; died Oct. 5, 1917; aged 67 y. 5 m. 11 d. In 1851 she came with her parents to Elkhart Co., Ind., where she grew to womanhood and where she died. On July 30, 1871, she was married to Wm. F. Holdeman. To this union were born 7 daughters. Three preceded her in death. She leaves to mourn their loss a deeply bereaved husband, 4 daughters, Mrs. Nathon Weaver, Mrs. Melvin Thomas, Mrs. Jacob Bowser, and Mrs. Charles Lehman, 18 grandchildren, 1 sister (Mrs. Tobias Myers), 4 brothers (John, Isaac, Peter, and Jonas) and many relatives and friends. In 1872 she with her husband joined the Mennonite Church of which she was a member at the time of her death.

Funeral conducted at the Yellow Creek Church conducted by C. Ressler and D. A. Yoder.

Cook.—Justein P. Cook was born March 18, 1867, on the farm which he owns three miles southeast of South English, Iowa; died Oct. 18, 1917, in St. Luke's hospital, Cedar Rapids, Iowa. Bro. Cook took sick about the 20th of July and was taken to the hospital in Cedar Rapids the middle of August, where on Sept. 4 he was operated upon for the first time. He came home about ten days later but it became necessary to take him back to the hospital again where he underwent the second operation in an effort for relief from pressure by brain tumor. His age was 50 years and 7 months.

He was the eldest son of George and Catherine Cook and is survived by one brother, George W., of Doon, Iowa, two brothers and a sister having died in infancy.

On May, 1889, he was united in marriage to Emrill Long of near South English, Iowa. To this union were born two sons and three daughters, one daughter having preceded him to the spirit world in her infancy. He leaves of his family to mourn his departure a sorrowing widow and four children (Erwin E., Velma E., Mahlon E., Cleo E.), three grandchildren, and a host of relatives and friends. He was converted in the fall of 1899 and united with the Mennonite church. He lived a faithful devoted Christian life until God called him home. As a worker in the Church he was a man of peculiar vigilance, ever alert to that which might further the progress or

(Continued on last page)

ITEMS AND COMMENTS

That pledge between farmers and laborers at the recent labor congress at Buffalo, N. Y., to make war on profiteering would be more liable to bring good results if the mania for profiteering had no hold on the two classes entering the pledge.

That Catholic priest who advised the girls to pray instead of paint in church gave a common sense advice that ought to be observed at all other places as well as at church. Vanity and prayers are opposites. Where one flourishes the other vanishes.

The Sunday School Times is publishing an ably written series of articles on the Jews. It calls attention to the fact that Jewish colonies have been attempted in Argentine, Brazil, Canada, and other places, but that such efforts have failed everywrere but in Palestine. A deadly contest is now being waged in Palestine, and time will tell how fully the hopes of the Zionists to have a Jewish state there as a result of the present war will be realized.

In a well written letter to the public, Gifford Pinchot, former chief forester of the United States and foremost conservationist of his time, points out the necessity of the development of the water power in the United States. He pleads for the conservation of water power for the benefit of he public rather than the enrichment of few, reminding the public that there is more than enough unused water power in America "to run every train, trolley, factory, mill, mine, and electric power that we have." If Congress were to act favorably upon Pinchot's suggestions it would mean much for the material welfare of the people.

While the cry of scarcity of food is heard on every hand and the prices are constantly rising on the strength of this cry, it is being discovered that immense quantities of perishable goods are being hoarded in ware houses and on cars in railroad yards. In Philadelphia alone there were 221 carloads of potatoes found on the sidings in the yards awaiting either high prices or freezing weather. The government has decreed that this food must not be allowed to go to waste through neglect. It is up to food speculators to see to it that prices are kept up or some of the surplus food get wasted through "accident."

The past week has seen the world war raging at its highest stage, the world looking in the direction of Italy and of Russia. At this writing (Nov. 19) the conflict in Italy is undecided, no one being able to foretell what the end of it will be. Russia seems to become more hopelessly embroiled in the throes of civil war, being unable to continue the war or to make effective peace at this time. Now that Brazil has entered the war, it finds itself occupied at home with its colony of Germans. Whether the events of the present time should be interpreted as the proverbial dark hour before the dawn of day, or whether it is the preliminary encounter that promises to plunge the world into the real desolation of war not hitherto experienced, remains to be seen. The seriousness of the conflict is being more and more felt the world over. Let us continue our prayers for peace.

Only the Christian who commits himself to God can have confidence enough in the midst of suffering not to be ashamed of the Gospel committed to him.—Sel.

(Continued from preceding page)

aid in the welfare of the Church. The Church mourns the loss of a faithful worker, the community a man who represented the highest type of citizenship.

Funeral services at the Brethren Church Oct. 20, 1917, conducted by Sanford Yoder assisted by P. J. Blosser, John M. Vankirk and John Kreider. Text, Num. 23:10.

MINISTERIAL MEETING

A meeting of the ministerial body of the Kansas-Nebraska Conference will be held at Hesston, Kans., Dec. 26-28, 1917. Subjects of vital interest to the Church as well as important Biblical doctrines will be considered. Ministers and deacons of other conferences are invited to meet with us. The time is such that those desiring to do so can remain and take the short Bible term at the Hesston Academy and Bible School.

L. O. King,
Secretary.

BOOK REVIEW

Poetical Meditations and Thoughtful Paragraphs

By S. P. Yoder

This is a neatly bound volume of 220 pages, 160 pages in original poems and the rest in thoughtful, pointed paragraphs on live themes, the production of a life time. The author, being of a literary turn of mind, contributed freely to religious and other periodicals, his first poem appearing in print about 1872. Upon the request of others he collected his choice productions, both poetry and prose, and published them in book form for the edification of the rising generation, to whom he respectfully dedicates his book. This book is true to its name, and can not but be both interesting and helpful to all its readers.

Among the most striking poems we note the following: The Bible, Truth and Peace, Salvation, From Darkness to Light, Prepare to Live, Consider the Lilies, A Bible Lesson, Work and Wait, "Swear not at all," War, Friendship, Spring, etc.

Price: Cloth binding, 75c.; half leather, $1. Send all orders to the author, S. P. Yoder, Denbigh, Va., or to

Mennonite Publishing House,
Scottdale, Pa.

NOTICE

All Mennonite Brethren, who in the future may be called, under the Conscription Law, into the service at Camp Dodge, near Des Moines, Iowa, will immediately, after they have been assigned to quarters, notify the undersigned of their presence in the Camp, giving their full address, so that we can get into communication with you.

Sanford C. Yoder,
Kalona, Iowa.

HOME WANTED

We are two brothers aged 5 and 7 years and for our Christmas present we would like to have a papa and mamma of our very own, and a home in the country where we could be together and not need to be separated, and our names are

Thorle and Donald.

P. S. For further particulars write to or call on Mennonite Orphans' Home,
West Liberty, Ohio.

"God loves an honest man, and an honest man will love God."

Our New Book

STORIES FROM INDIA

By J. A. Ressler

A collection of incidents and experiences of the writer and others during his nine years service in mission work in Iidia. The accounts given are of special value to the present generation and will be preserved as history for generations to come. It is especially adapted to the Teen age and interesting to older people as well. Illustrated from original photos. Size 5 1-4x7 inches. Very appropriate for gift purposes to Sunday school classes. Ask for special prices in quantities.

Price 50 Cents Postpaid

Mennonite Publishing House
Scottdale, Pa.

SPECIAL BIBLE TERM

The special Bible Term of Hesston Academy and Bible School will begin on Jan. 2, and continue for six weeks. The following branches will be given: The Gospel of Mark, Bible Geography, Old and New Testament History, Elementary Theology, Biblical Introduction, Synthetic Bible Study, Church History, Vocal Music, and Agriculture. Besides these courses Bro. J. A. Ressler will give special instruction each day in Christian Doctrine and the Book of Acts, Bro. C. D. Esch will give a series of instructive lectures on Missions and Practical Hygiene, and Bro. J. D. Charles will give several important lectures on the Bible in Practical Life or Under the Scientist's Spade. Other interesting and helpful features are being arranged. Descriptive circulars are being sent out. If you are interested write the principal, D. H. Bender, Hesston, Kans.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, NOV. 29, 1917 (Gospel Witness Established 1905) No. 35

EDITORIAL

"In everything give thanks."

"O give thanks unto the Lord: call upon his name: make known his deeds among the people."

"If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone."

There are several reasons why Thanksgiving day should be a day of fasting rather than feasting: (1) It is in line with the spirit of thanksgiving. (2) The big dinner interferes with your worship in the forenoon and unfits you for worship in the afternoon. (3) Your worship is more acceptable to God if it is unmixed with the affairs of earth. (4) The loss of time in preparing for sumptuous feasting keeps many away from services, to say nothing of the fact that such preparations do not as a rule foster the spirit of thanksgiving and reverence. (5) The money usually spent in feasting and revelry on Thanksgiving days would feed many a hungry mouth, clothe many a shivering back, make comfortable many a fireside in needy homes, and bring the Gospel to many thousands of souls in neglected fields.

Read the announcement, on last page, from the moderator and secretary of the Indiana Conference. And in thinking of a day of special fasting and prayer, let us not forget that this burden for souls should be a daily burden. We are not approaching the Throne with the fervency that we would if present conditions were laid on our hearts more than they are. The war is frightful, so far as destruction of human life is concerned; but not any more so than in the destruction of happiness, morals, and spirituality. The world today is in dire distress—and doubly so because the nations groaning under the load of war are known as "Christian nations." Well may our church leaders admonish us to seek the Lord in humility and fervent prayer, to spend a occasionally in fasting and wrestling at the Throne.

Practical Thanksgiving.—This paper will reach most of its readers the day before Thanksgiving day, and most people will doubtless be making preparations for spending the day befitting their ideals. In many congregations, if past customs will be followed, the thanksgiving service will take on a practical phase in that an offering will be made for charitable and religious purposes. This practice is most worthy, and ought to be encouraged. Among the many causes to which this money may be given, we will mention only four:

1. "The poor ye have always with you." Give the poor of your community an especial reason for rejoicing by ministering to their needs.

2. Our young brethren in camp should be remembered in a substantial way, and all the needs which we are able to supply be met in a generous way.

3. There is a deficit of nearly four thousand dollars in the General Fund of our Mission Board which might be wiped out by generous contributions from several hundred of our congregations and individuals.

4. The appeal for relief of war sufferers, which we print elsewhere in this number should be read, and people contribute as the Spirit moves. "He that hath pity upon the poor lendeth unto the Lord."

SOME LIVE QUESTIONS

III. Is it Unreasonable that Brethren of the Nonresistant Faith should Shrink from all kinds of Service under the Military Establishment?

One of the most misunderstood, and at the same time most perplexing, questions confronting the military authorities is the refusal of our brethren in camp to perform any kind of service or to take pay for service which they decline to render. When their attitude first became known to the public there were all kinds of exclamations uttered and various motives imputed to these "conscientious objectors." Who are these "odd," "stubborn," "rebellious," people who "refuse to lift even a finger in the cause of humanity?" What harm can there be in washing dishes, scrubbing floors, feeding stock, and doing other things that they have been used to doing all their lives? What kind of raising have they had that they thus "deny" all authority and refuse to obey orders from superiors? As one officer expressed himself, "These people are causing us more trouble than all the rest of the army combined. I wish that they had never been sent here." What is the matter? Are these people unreasonable? That is the question which we shall endeavor briefly to discuss.

In the first place, let us notice that it is not natural for our brethren to act in this way. From their childhood they have been taught submission to constituted authority. There are no constables, sheriffs, courts, jails, and penitentiaries needed for people of the nonresistant faith. They pay their taxes promptly and willingly obey the laws. They are, as a rule, hard working, self-denying, sympathetic, rendering obedience unto the higher powers. Were it simply a matter of service, merely a matter of enduring hardships, we are quite

sure that our brethren in camp would be equal to any other class in rendering faithful service and bearing hardships. But there is a principle at stake, as we shall endeavor to show.

From the days of our Anabaptist forefathers the Mennonite Church has stood resolutely for the Christian doctrine of nonresistance. Thousands of our forefathers died martyrs to their faith before governments gave recognition to their convictions. Finally Russian hospitality was extended in offering these persecuted people a home where they might be permitted to work and to worship according to the dictates of their own consciences. The doors of America, also, were opened to them, and our prayers have gone up to God, ever since the days of William Penn, in grateful recognition for the privilege of living in a land where we are permitted to enjoy full freedom of conscience and of religion.

In the several wars in which the United States has had a part our faith has been put to the test. But when the authorities found that it was a matter of conscience, not a matter of self-will, with us, they were prompt in giving this fact due recognition and passed laws under which they permitted us to work and to worship unmolested in accordance with our understanding of God's Word.

We are not saying, at this time, that our views on nonresistance are right and all others wrong. If the merits or demerits of Bible nonresistance were under discussion we might say a few things in defence of our position, but since our position is well known and our right to our own convictions recognized it is sufficient to make note of the facts and proceed with the point at issue.

For years the world has witnessed two movements which worked at cross purposes: (1) the general armament of nations; (2) the world peace movements. At different times we called attention to the weakness of these peace movements, in that they failed definitely to recognize that Christan people ought never to have any part in carnal warfare. Finally "the dogs of war" broke loose and most of the peace organizations have either ceased to exist or have enlisted for the war. As usual, the question came up, What about those people who do not believe in war in any form? Somebody conceived the idea of compromise. Let the government excuse them from bearing arms and assign them the task of helping to keep up the noncombatant end of the struggle. The proposition seemed quite plausible and at first many believers in nonresistance thought it quite proper. Is it not a humanitarian act to feed the hungry, to care for the wounded, to comfort the dying, to supply the needs of the widows and orphans? Why should any one have any conscientious scruples against service of that kind? **BUT—**

There are some facts which this compromise failed to recognize. The avowed purpose of war is to kill, to overcome by means of violence, to win by brute force. That all people enlisted for the war, noncombatants as well as combatants, have a part in the work of war and are therefore responsible for the results of war is so evident that few people try to dispute it. It follows, therefore, that believers in nonresistance can not consistently have any part in war—no part under the military establishment—even though they are not called upon to fire a single bullet.

Another fact which this compromise failed to recognize is the manifest impossibility for any one under the military establishment to draw the line between combatant and noncombatant service. To illustrate, let us quote from a recent article written by one in camp:

> "The army officers at the camps have been questioning non-combatants with a view of ascertaining what service they could be depended upon to render. For instance, one member was asked if he could drive a truck carrying food supplies to the soldiers. He said he could do such service conscientiously. The officer then said: "Suppose the truck were attacked by a party of Germans, would you defend it?" A non-combatant could only answer, 'No,' so the officer remarked: 'Then you could not render such service. The loss of the supplies would be more than your services were worth.' Similarly he supposed a non-combatant were commissioned to run a signal wire close to the fighting area and the signal station were attacked. A non-combatant could not defend it and be true to his convictions. Also hospitals are occasionally attacked and the workers therein are expected to handle a gun for its defense. Workers in every department are generally armed with guns or pistols for combatant service in case of necessity. This means that there is no such thing as really non-combatant service while the army is in active military operations."

This compromise was evidently written in sincerity but it widely misses the mark. With all deference toward our esteemed law-makers and others responsible for this compromise in our Selective Draft Law, it was a manifest error, in our humble judgment, to draft for military service those who can not conscientiously aid or abet war and therefore can not serve in any military capacity whatsoever. Their submissiveness led them to register when called upon by the government to do so, and also to present themselves to the authorities when called to go to camps. In the first place they claimed exemption on conscientious grounds and when called to enlist they frankly stated that they could not serve. Their position is not one of their own choosing. But they have at all times taken the attitude of submission, drawing the line only at the point where they felt that to obey military orders would be a violation of the teaching of Jesus Christ the Prince of Peace and this their conscience forbade them to do. As said before, they are acting in an unnatural way at present, as they have been trained to take an attitude of submission. It is hoped that the day may come soon when they will again have the opportunity to obey all orders promptly and not feel that in so doing they are violating Gospel principles.

Instead of them being unreasonable, therefore, in declining any and all kinds of service under the military establishment, they are taking the only course left them consistent with their nonresistant faith. Doubtless many of them may have acted unwisely (they wouldn't be like the rest of us if they hadn't). There is no question but that some unworthy people are hiding behind the cloak of "conscience" and hypocritically making claims which they have no right to make (we are not protesting against any effort to ferret out the hypocrites). But those who are sincere in their professions of nonresistance can not consistently do otherwise than hold their ground of total abstinence from service under the military establishment. It is not that they are unwilling to wash and scrub and cook and feed and do relief work and many other things that ordinarily all Christian people may and should do; but they know that a willing service in that capacity now would later on probably mean a more direct service in the theater of war and that they would compromise their position were they to serve without protest now and refuse later.

Our critics either fail to see or refuse to credit us with honest motives in the position we take. They apply the epithet "pro-German," when a little investigation would show that we are taking a similar position to what we have always taken in time of war no matter what nations were involved. They talk about putting us on minesweepers on the high seas or putting us into other dangerous positions, implying that it is selfishness or cowardice that makes us profess nonresistance, when a little reading of history would show them that for conscience' sake we have borne indescribable persecutions, many of our forefathers going to the stake as martyrs to the faith. They talk about "disloyalty," when our whole record has been one of submission, none of us having ever refused to render such service as we felt we could conscientiously perform. Let the government adopt the policy of divorcing nonresistants from the military establishment and assign them to service along lines not connected with war, and the present attitude of declining to do any service will stop immediately. They talk about the inconsistency of withholding all support of war measures when at

the same time we pay taxes and raise crops—and thereby convict themselves when they charge that we are doing nothing in return for governmental protection and prove their insincerity when they refuse to recognize that we have not been lacking in effort to provide necessities and relief for suffering humanity though we decline to support war. They talk about us being unsympathetic toward those in need, when it is a part of our religion and part of our record to extend relief wherever we have the opportunity to do so, consistent with the teaching of God's Word. Now all these misrepresentations are as mischievous as they are erroneous. As individuals, we acknowledge many imperfections; but we insist that facts should be recognized as they are.

But the disposition to misrepresent our motives is the exception rather than the rule. As our position becomes better understood people are becoming more tolerant. It is not our desire to dictate to our government as to what the government should do. All we have been endeavoring to do is to make known our exact convictions. We would be glad to see such an adjustment of affairs that no attempt will be made to enforce upon us a service which we believe to be contrary to the Gospel of Christ, and we still have the confidence to believe that if the powers that be can fully see our position they will be glad to confirm, in our behalf, the constitutional guarantee of religious freedom; but whatever comes, we pray God for guidance and for grace to bear our burdens and our trials and to remain true to our convictions to the end.

Thanksgiving Meditations

Thankfulness in Time of War

What can I be thankful for
In this awful time of war?
With our boys within the camp,
Waiting for their next command,
Being tried in every way—
How can I thankfully pray?

Not a sign of peace in sight;
Onward goes the awful fight.
The far-off land is rinsed in blood,
Millions die without a God,
And now comes Thanksgiving Day—
Teach me Lord, how I should pray.

There is One who reigns above,
Whose ruling hand is that of Love
For His children who obey
His command in every way,
And 'mid conflict great or small,
He hath said, "I'm with you all."

Precious thought in this sad hour,
How I thank the God of Power
Who shall watch His boys in camp,
Lead them gently with His hand,
Lead them safe through every trial,
Keep them pure and undefiled.

'Mid the conflict of the world
The peace of God to us is hurled;
It passeth understanding far
And goes to where all Christians are.
We have much to thank Him for
Though it be a time of war.

Plenteous grain in garner stored
For food and shelter, Praise the Lord:
We may worship as we please
Our Redeemer, Prince of Peace,
Unmolested we may pray;
Welcome thou; Thanksgiving Day.

—Barbara Birky.

"O give thanks unto the Lord, for he is good: for his mercy endureth forever."

Practical Thanksgiving

While we meditate on our Father's goodness and consider our nothingness, we certainly should feel thankful for His never-failing love and tender care for truly, "Hitherto the Lord hath helped us." Are we not often ungrateful for blessings received? Must we be deprived of our liberty of conscience before we are really appreciative? His goodness and mercy should lead us to put away all known wrong and sinful things and lead us to full and willing obedience to His commandments. "Oh, that men would praise the Lord for His goodness, and for His wonderful works unto the children of men." "Talk ye of all His wondrous works." "Thanks be unto God for His unspeakable gift." John W. Weaver.

Thanksgiving

Mankind is continually in a dependent condition, ever indebted to God the Giver of all good, the sustainer of life. We should never look forward to the granting of our petitions without first taking a review of former blessings and with thankful hearts acknowledge God's bounties. God the Giver expects more than mere words of thanks. May we not displease Him, but take a review of our lives; not be satisfied with a mere thanksgiving, but may it be a thanksliving, day by day, for God's protecting, helpful, loving arm. I John 3:18.

John K. Charles.

Thankfulness Akin to Christ-life

It is the portion of the Redeemed (Psa. 107:1, 2) in whose hearts dwells the truth of God (I Tim. 4:3). True Christians are hopeful people. If we are hopeful we are also thankful, which is the expression of gratitude for favors received. As a people we have much to be thankful for, even in these days of depression. Let us not withhold our thanks. Real thanksgiving does not cease when the solemnities of a thanksgiving service are over, but will continue as thanksliving while life will last and then find its perfect development in the "song of Moses and the Lamb" (Rev. 15:3). Let us strive at this thanksgiving time to steer clear of the modern fashionable feasting which is not in harmony with the Word. Thanksgiving is a good thing (Psa. 92:1) as also a command (Eph. 5:4) by which we may cause others to believe (John 11:41, 42). Only as we realize our entire dependence on God and that all good and perfect gifts come from above can we be truly thankful. The more we behold the unspeakable gift so graciously bestowed by a loving Father, the more real our thanks will be.

Thanksgiving is a natural outflow by way of lips, by hands, by giving our whole bodies and our mind to be used as the Lord directs. Thank Him for forgiving sin, for victory over sin, death and the grave, and a glorious resurrection, for answering prayer, for His Word.

We should render thanks at mealtimes (Mark 8:6); should always be in a right spirit (Eph. 5:20). May this praise be continually in our mouth (Psa. 34:1).

Moses G. Gehman.

Thankful for Adversities

"Giving thanks always for all things unto God."

A moment's reflection tells us that all we have and are is a result of God's boundless mercy and infinite power. It is sad but only too true that God's gifts are often taken as a matter of course, made a subject for boasting and used for self-gratification. Not enough time is spent in rendering thanks to God in word or deed—by sharing a portion with those needing assistance.

"Always" and **"all things"** give a broad but definite meaning to the text quoted. Without disregarding pleasant experiences or "inviting trouble," there is such a thing as "a blessing in disguise." Much of the development of character and the progress of Christianity results from adverse circumstances. A certain writer says, "Prosperity has often hindered Christianity; persecution never. It thrives on persecutions." Too frequently we complain when we should really rejoice.

During any experience it is well to ask a few such questions as: (a) Does this cause me to regard self more or less? (b) Does this increase or decrease my love for worldly matters? (c) Does this lessen or increase my love for God; (d) Does this draw me farther from or closer to the throne of Grace? (e) Will this cause less selfishness and more sacrifice for others and for God?

If the first named conditions prevail our thanks may not be very deep; if the last named prevail we may often have God to thank for benefits despite the privations, trials, and hardships they may cause.

When at a loss to know how to regard difficulties we may profitably refer to II Cor. 12:9 (latter clause) read, "Most gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me;" substituting "adversities" (or whatever other condition may exist) for "infirmities." Anything driving us closer to God merits our thankfulness.

Allen Christophel.

The Blessing of Taking Away

Blessed be the Lord, not only in giving but taking away, saith Job. However great our losses, or deep our sorrows, there is still room for thankfulness. Our losses may be the means of leading us to see the beauty of true holiness. "The stony pillar of Bethel is the forerunner of the ladder to the glory." God who knows our sorrows puts us only in the way of discipline. The very scourge of correction is only the means of drawing us closer to God. Our losses in life will turn into blessings when God is in them; His permission will lead us to places of benediction. "The thorn in the flesh is only the fire that consumes the rust of corruption and polishes the soul for the temple of eternity." In the midst of our losses and dark days, we can see the hand of God back of it all, moving "in a mysterious way His wonders to perform," and all for our good. Oh, thank God for taking away. Silas Yoder.

Thanksgiving

In this time of distress and suffering among our fellow-men, the emphasis, it seems to me, rightly belongs on the last half of the word, thanksgiving. When we receive a present or a favor we usually try to make a return. God has given us all that is worth while in this life; what shall we give in return? And to whom shall we give it? "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." We are thankful for Christ and His love to mankind and that He left the comforts of heaven to dwell here below where He had not where to lay His head. Have we ever sacrificed any of the comforts of life, yea, even the luxuries of life, for His sake and the sake of those who are His little ones? Paul admonishes the Corinthian brethren to "receive not the grace of God in vain.....As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." Let us thank God for chastenings, as well as for manifest blessings, for chastenings are but blessings in disguise. Ella Miller.

Thanksgiving a Daily Duty

A certain man who had attended a very interesting revival was asked, "Well, what did you get out of the revival?" He replied that he did not get anything more than God was ready and willing to give him every day. How true; God wants us to be warm in His service every day, not only at revival. In our thanksgiving, it is good to praise and give thanks on the appointed Thanksgiving day, but better still to show by our daily life that we praise and adore His holy name for His wonderful salvation. At this Thanksgiving day in 1917 all God-fearing people should give thanks for past blessings and earnestly pray that we may be permitted to live quiet and peaceful lives, thereby drawing men to Him who so loved the world that He gave His only begotten Son that whosoever believeth in him should not perish, but have everlasting life. I. S. Johns.

Why Be Thankful?

What have I to be thankful for? Many things, and yet only one thing; namely, the life, crucifixion and resurrection of the Son of God. Through sin I with all mankind was destined to eternal banishment from God and everything good and pleasant. Thru the atonement, if accepted by faith, these again become ours in all their various phases. May we thoughtfully meditate upon these things and obey the magistrates by assembling at our several places of worship for the express purpose of rendering our gratitude to God for His wonderful works to the children of men.

Clyde X. Kauffman.

Our Debt of Thanksgiving

We have been in Thanksgiving testimony meetings when seemingly people had to rack their brains to find something for which they were thankful. Perhaps we all feel at times that we are not blessed as we should be and consequently do not feel grateful. But, as long as we are granted life, health, and sufficient strength to do the work God has assigned to us we owe Him continual thanksgiving. "O give thanks unto the Lord; for He is good; for His mercy endureth forever." Edith V. Driver.

Thought on Thanksgiving

We want to thank God above all for the work of redemption the Plan Salvation, and that I a sinner saved by grace am a child of God and a joint heir with Jesus Christ, also for temporal blessings for healthy bodies and mind; for food and raiment, for home, for friends,- neighbors, and enemies.

In afflictions and adversities we can also be thankful for the consciousness of knowing "That as a father pitieth his children so the Lord pitieth them that fear Him. Praise ye the Lord." Amos G. Kauffman.

Thankfulness

Brother, has some one been mindful of you? Have you received a favor or gift of some warm-hearted friend in whose heart there has beamed forth the love of God to the extent that He has remembered you and have you forgotten to express your thanks for His grateful favor? Paul speaks of the unthankful condition of man in "latter times" and of the love of many waxing cold. Have you extinguished the flame of love by your cold, selfish manner? Do not forget the blessings of God in your comfortable home, for many have been deprived of home and confessed that they "lacked nothing." Remember God, "who redeemeth thy life from destruction" and "crowneth thee with loving kindness and tender mercies." Sylvanus Yoder.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Why are the names in the genealogies of Matthew and Luke not the same? J. M. S.

A comparison of the genealogies shows that from Abraham to David they agree, but from David to Joseph they do not. It is evident that Matthew gives the royal descent of Christ through Solomon, the successor of David, thus showing that Joseph, the husband of Mary, being a direct descendant of Solomon, held the legal title of the throne of David. Luke, on the other hand, is supposed to give us the natural or human descent of Christ through Nathan, the brother of Solomon, or the ancestry of Mary. Joseph was the son of Jacob (Matt. 1:16, "begat") and therefore could not also be the son of Heli. The natural explanation, and the one usually giv-

en, is that Heli was the father of Mary and Joseph his son-in-law, and according to Jewish usage, called son. (Luke 3:23). The prophecy in Jeremiah 22:24-30 throws some light on this problem. The royal line of Solomon had a curse resting upon it, and hence the two genealogies appear necessary to prove conclusively that Jesus was the promised Messiah.

—H. F. R.

Since we have shared (with other people) in the protection and liberty that our government has granted us in the past, are we not under obligation to defend our country? I. M. B.

In considering this question it is necessary to bear in mind—

1. That the people of God are in this world as "pilgrims and strangers" (Heb. 11:13; I Pet. 2:11) looking for a better country.

2. That all men have an equal right to dwell on the earth, until God calls them from time to eternity.

3. That we ought to prize very highly the privileges accorded us thru government protection, and in the spirit of Rom. 13:1-5, Acts 5:29, and Tit. 3:1 we should stand up for and defend our country, limiting ourselves to the weapons described in II Cor. 10:4.

There remains the further question as to whether nonresistant people (who because they adhere to the peace principles promulgated by Jesus Christ can not have any part in offensive or defensive warfare) render an adequate return to the governments under which they live for the protection they enjoy. Unhesitatingly, we answer this question in the affirmative, for the following reasons:

1. Nonresistant people are among the most faithful taxpayers to be found in any country.

2. To maintain order among them requires no expense for sheriffs, constables, courts, or jails.

3. Their simple, industrious lives causes the country to flourish wherever they are located.

4. They stand for the highest and best that is in man, and contribute in a positive way to the cause of righteousness, peace, and prosperity wherever they are found.

5. Their prayers, peaceable habits, influence for good, contributions to the wealth of the nation, and stand for righteousness do more to keep the country upon a solid foundation than any similar number of soldiers can possibly do.

6. If the standard of nonresistance would be universally adhered to there would be no occasion for any one to defend any home or country with carnal weapons.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

Lima, Ohio

(825 N. Jefferson St.)

On Nov. 11, (Sunday) we were favored by three auto loads coming from West Liberty, also on the 18th two auto loads came from the same place. All had well-filled baskets for the noon meal, to which we all had access. We were thankful for their presence both in the services and in the Mission Home. The Workers.

Columbia, Pa.

"Thanks be to God for His unspeakable gift," that which to others we may all impart. As brethren and sisters have remembered the work here and sent Gospel Herald, Words of Cheer, Beams of Light, and The Ways, we will by this letter thank all such and say that we may use as many again. Send by parcels post. They will be used in the Lord's service in this part of the great vineyard. Heb. 13:18.

Ira and Elsie Shertzer.

Nov. 17, 1917.

ORPHANS' HOME LETTER

By F. I. Smucker.

For the Gospel Herald.

We enjoyed a visit from Bro. and Sister David S. Yoder of Grantsville, Md. Sister Yoder is one of the workers at the Children's Home at that place. Since our last letter a 6 yr. old boy has been admitted into the Home, and an 11 yr. old girl placed into a home in Michigan and the 5 mo. old baby boy is now with Bro. and Sister Edward Martin of Elkhart, Ind., and there are applications for the admittance of six children into the Home of which five are from one family.

We received a shipment of 50 gallons of "good" applebutter made by Bro. Jacob Good of Kokomo, Ind. The brethren there donated the apples and Bro. Good did the cooking. We have also received over 500 qt. of canned fruit from the various places where we had sent out the empty cans. We certainly feel thankful for all the above and appreciate the generosity and interest manifested in this Home by the different congregations.

Bro. Metzler's improvement is very slow, yet we can always see a marked improvement in the course of a fortnight.

We crave an interest in your prayers.

Nov. 17, 1917.

A TRIP TO POND BANK, PA.

By Katie Burkholder.

(Strausburg congregation)

Dear Herald Readers, Greeting:—On Sunday, Nov. 18; Bro. D. E. Kuhns and wife with husband and myself started for Pond Bank Mission to Bro. J. E. Martins. There we met Bro. J. A. Martin and wife together with Bro. J. Bumbaugh. We started up along the mountain to an old sister to share communion with her. She can not come to Church on account of old age. The reader will not think that we found a costly mansion with wood-stained floors and elegant furniture. Instead, we found a hovel there with board wall, a bare floor, a stove and a few pieces of broken furniture and an arm chair on which the old sister sat. As we stood on the outside of the house we were made to wonder if we would be humble enough to live in such a place. But we found Jesus there, as her aged face beamed with brightness when we spoke to her of the great love of God. She said her desire is to be faithful till death. We were there once before and she spoke of how hard she worked in the fields in her young years. But she could say nothing that she worked for the Master, for she lived out in sin till about a year ago, when Bro. Metzler worked in that field and came to her home and there she confessed Christ as her Savior, was baptized, and received into the Church.

In the afternoon we went to a school house where they hold services. There we commemorated the suffering and death of our Lord and Master with a number of brethren and sisters from other districts with those that worship there. There is a small band of workers there who are deeply interested in the work. But there are many that are out in sin, some down deep in sin, as drink is the demon there. It is a great field in which to labor.

In the evening we went to our home church where Bro. Jacob Hershey of Lititz and Bro. Samuel Oberholtzer of Elizabethtown broke unto us the bread of life, using for a text Luke 14:17. We were very thankful. Come again, brethren. We kindly invite others to come also.

Chambersburg, Pa.

For a congregation to be a missionary center means the consecration of its members.—C. Z. Y.

THE MENNONITE SANITARIUM

Dear Herald Readers, Greeting:—On last Monday afternoon communion services were held here, Bro. T. M. Erb officiating. At a place like this the ordinance of washing the saints' feet is especially impressive because it is our constant duty to minister to the suffering. Pray that we may have the spirit of love and meekness in all our labors.

Today we admitted into the institution an ex-soldier, a native of Ireland. He is a man without a home. Our oldest patient is 50; the youngest, 12. We have at present a very hopeful class of patients to work with from the standpoint of both soul and body.

Our weather continues very pleasant. Farmers are finishing harvesting their beets.

I again wish to present to you our need of pupil nurses to enter the Nurses Training School. Our present sisters are doing noble service but are crowded. One will finish her course here in the spring and another may be called away. The vacancies must be supplied to keep the work going. We need at least two sisters to be in preparation now to take up the work. If at all able to respond to this need, please correspond with us and we will give you further information.

Thanking you for your prayers and support. Allen H. Erb.

Nov. 15, 1917.

A LETTER FROM SOUTH AMERICA

By T. K. Hershey.

For the Gospel Herald.

(Concluded)

A Short Trip to Mercedes

In searching for a home we visited Mercedes, a town about 50 miles N. E. of Buenos Aires. At the depot we were met by Ernest Bauman, Superintendent of a Methodist church, and boys orphanage there. The work they are engaged in appealed to us very strongly. They have 45 boys who stay there all the time. Special efforts are put forth to make not only good boys out of them but to teach them Jesus Christ and the plan of Salvation. Adjoining the orphanage is a church building where regular services are held and where I heard my first Spanish sermon, delivered by Mr. Bauman. This institution has adjoining the town a small farm on which they at present are erecting a house and model dairy barn. They expect in the near future to carry on dairying and agricultural work on scientific basis. The boys in the orphanage will thus be taught how to work and do for themselves, which goes with a genuine Christian life.

We were very much impressed with this kind of work, for the future hope of South America (from what we have read and have already seen) lies not with those who have all their lives lived in sin and vice, but with the boys and girls of the coming generation. We find the need of mission work in these parts is great. For instance, Mercedes province has a population of 28,000 and has only two churches; the one a Catholic and the other the Methodist Church, already referred to. Both these are in the town of Mercedes. One can pass through (as we did) small towns after small towns and not find a church of any kind. O the great need. Pray that we may be used mightily of Him.

By referring to my diary we note a few things that might be interesting to some of our Herald readers:

First, we were agreeably surprised to note the many, many small gardens of truck. Knowing that it was the close of the winter months we did not expect to see lettuce, radishes, onions, cabbage, and other greens. They tell us the winters are not very cold, seldom freezes or snows, and that the truckers practically the whole year grow vegetables for market. While it does not freeze, we find the air quite cool, and can readily stand our overcoats and heavy clothing.

Again in the short distance of 50 miles to Mercedes we dare say we saw thousands and thousands of cattle, sheep, and horses grazing on the open prairies. These cattle fatten right on the prairie, and sell on the market in Buenos Aires at 150 to 160 pesos each (one peso being about 44c.). Hogs are scarce and high. Lard sells unrendered at 25c. a pound.

We were also impressed with the thousands of acres of uncultivated prairie land. Apparently good land but no one to till the soil. We did see some poorly cultivated fields, on which the crops looked well. Alfalfa looked very well, and they get four and five cuttings in a year. Farming and other things are done in a very primitive way, and usually backward from the way we do in the States. For example: eight head of oxen hitched to a two wheel cart with a small load of alfalfa. At home two small horses would have easily pulled it. Oxen pull with their horns, instead with their necks and shoulders. Because of the almost impassible roads in the winter most of the hauling is done on two wheel carts. Milkmen, bakers, butchers, grocers and truckers all travel in two wheel carts. Even the traffic is all done to the left instead of the right.

The agricultural side of this article may not interest some, yet this backward, awkward way of doing things at once suggests the lack of genuine Christian civilization.

Our first Sunday was spent at the American church. Here we heard Dr. McLachlin preach in the morning on John 17:15, and in the eve Mr. Henry Martin, on Matt. 7:7-12. Both sermons were good and delivered in English. The second Sunday Bro. Shank and I expected to attend services at the St. Johns Episcopal Church. When we arrived we found it crowded to the door. People were standing outside and across the street. Upon inquiring we learned that special services were being held for the French soldiers, a number of whom had arrived the week before. We left, deciding it was too late to go to a Protestant service so we went to a large Catholic cathedral, the largest in Buenos Aires, in time to attend part of their eleven o'clock mass. To compare this formal service in their costly building with the plain little native service which we attended in the evening no doubt would be interesting to many. Suffice it to say that while the worshipers in the former seemed in earnest and no doubt sincere there was nothing there but cut and dried form. In this service one could easily feel not the propelling power of the Holy Spirit, but the predominating arm of the priest. The evening services were different. While the congregational singing, praying, and preaching by a native minister were all done in the native language (Spanish) the Spirit was present, and even though we could not take part literally, we in the Spirit did take part in the services. The preacher was very much in earnest. His church, we judge, would seat 150 people and it was crowded both in the isles and in the rear. Their singing was grand; congregational, and in the Spirit. "Let a little sunshine in," "The Fight is On," and "Rock of Ages," in Spanish, we thought were especially well sung. We wished we knew the language so that we might have been able to have joined them.

We hope to be able to do this some time. Pray for us that we may not lose sight of the great truth, "Apart from me ye can do nothing." But that, "Through Him we can do all things."

We are all well and happy, and trust this message may find our many readers well and growing in the knowledge of our Lord and Savior Jesus Christ. In His Service,

T. K. Hershey.

2861 Convencion Flores,
Buenos Aires, S. A.

P. S. Today we received our first mail. Two copies of the Herald, and two of the Monitor, also a few letters. They were all welcome guests and we welcome others that may follow. We hope we may not miss any numbers of our church papers. T. K. H.

Sunday School

For the Gospel Herald.

Lesson for Dec. 9, 1917—Neh. 8:1-18

EZRA AND NEHEMIAH TEACH THE LAW

Golden Text.—Thy word is a lamp unto my feet, a light unto my path.—Psa. 119:105.

Lesson Story.—The wall of Jerusalem having been completed, the enemies of Nehemiah were very much cast down. But Nehemiah went on in his work of strengthening the city. His faithfulness and success had the effect of binding the people to him. Being assembled in Jerusalem the people came to Ezra the scribe and asked him to read and explain the law. This Ezra did, reading the law and explaining it. The people stood up in reverence, and bowed with their faces to the ground in humble, fervent prayer. Nehemiah and others assisted Ezra in his work of reading and explaining the law, and the people accepted the message with grateful reverence. Not only this, but they were conscience smitten when they learned that they had not kept the law. "All the people wept." But Nehemiah and others told them not to weep but rather rejoice because of the goodness of God toward them. It is interesting to note the interest which the people took in the book of the law, and the readiness with which they responded to the truth. A hearty amen came from the multitudes of listeners. For an ideal Bible conference, read the eighth chapter of the book of Nehemiah.

Lessons for Us.—1. It is a healthy sign when people manifest an interest in the Word of God. Ezra did not have to coax the people to come out and listen to him for a few minutes; they urged him to explain the Scriptures and gave him the closest attention for hours. When a man really wishes to know what the Bible teaches he usually gets what he wants. "If any man will do his will he shall know of the doctrine."

2. We should be not only hearers but also doers of the Word. The people were not only interested in knowing what the will of the Lord was but in getting right before God. When they heard that they were wrong they repented. Let us study the Word for the sake of knowing what God wants of us.

3. Paul says that "all scripture.... is profitable....for reproof," as well as for other things. You have never come face to face with Bible truth but that your infirmities were brought to light. This is why it is so necessary for us to have the light of the Gospel shine around us continually. Unless our sins are brought to the altar, our altar service is vain.

4. We should be responsive to the Word. "And all the people answered, Amen, Amen, with lifting up their hands." No sleep-heads among them. It was a wide-awake congregation. No wonder they stood it for hours. Why should not we manifest a similar interest?

5. It takes time to get much truth. These people were not bound to the modern twenty-minute rule. A religious service where everything is done deliberately and where people are given time to think is, as a rule, much more satisfactory than a meeting rushed through on the hurry-up plan.

6. We may learn much from the methods of these teachers. (1) They stood in plain view of the people, where they could be distinctly heard. (2) They began their work in prayer—not the mere formal kind, but they "worshiped the Lord with their faces to the ground." (3) "They read in the book of the law distinctly." (4) They "gave the sense, and caused them to understand." If there ever is a time when the intelligence of man is needed it is when the Word of God is being considered. With all this, intelligence becomes a cold and formal idol unless consecrated to God on the altar of prayer.

7. We are taught two things about weeping: (1) Conviction of sin brings contrition of heart, and weeping is the natural expression of emotions of grief. (2) But God is pleased rather to have us rejoice because of His goodness and mercy than to mourn because of sin. Mourning is not condemned but rejoicing because of deliverance and cleansing is commended. It is hard for some people to realize that though the religion of Jesus is a religion teaching repentance and cross-bearing, it is much more a religion teaching the overcoming joy which should abound in every Christian's heart.

8. Have you noticed what the effect of this Bible conference had upon the people? They not only accepted the message and repented of their sins, they not only wept because of their iniquity, but they obeyed the Word of God, and went away rejoicing. Their religion was of the practical nature. Every religious meeting should bring about similar results in our lives. Contrition for sin should give way to rejoicing for deliverance. Our lives should abound in gratefulness and praise, and helpful deeds in the work of service to fellow men. Holiness requires this. "So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved." "Therefore my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—K.

Our Young People

JOSEPH, WHO OVERCAME EVIL WITH GOOD (Junior).—Gen. 42:1-6, 13-17; 44:18-34; 45:1-15

Topic for December 9

MOTTO

"Be not overcome of evil, but overcome evil with good."

THE STUDY HOUR

I. **Joseph Selling Corn.**—Joseph had been ruler of Egypt for over seven years. He had gathered much corn during the years of plenty. The famine had begun and there were people from all countries who came for corn. Over in the land of Canaan where Joseph's father and brethren lived there was also a scarcity of food. Jacob heard of the corn in Egypt and sent his sons to Egypt to buy some. But the youngest son, Benjamin, Joseph's full brother, was kept at home for fear something bad might happen to him as Jacob thought had happened to Joseph. So the sons of Jacob came to Egypt to Joseph and bowed themselves down to him not knowing who he was.

But Joseph knew his brethren as soon as he saw them. But he did not let them know it at first until he had found out whether they still had such wicked hearts as they used to have. He did this for their good so that they would see their sin more clearly and see how God had fulfilled His Word and remembered sins. He made them prove that they were true men by leaving one of their number in prison till the rest went home with the corn and came back again. He made them promise to bring Benjamin along the next time to show that they had told the truth. He told his servants to fill the sacks with corn and put all the money back in the sacks which they had brought. This made them fear very much, but they went on home and told their father all that had happened.

PERSONAL THOUGHT

Do we have such a love for those who have wronged us in life that we can without malice deal wisely with them and lead them to understand that we love them?

SUGGESTIONS FOR THE MEETING

For the Children—

1. Text word, **Joseph.**
2. Joseph and Jesus, How They are Alike.

The Juniors—

This is a junior topic. The principal assignments should be given along this line. Following are a few topics that may be suggested:

1. How Sin Found Out Joseph's Brethren.
2. Joseph's Brother Benjamin.
3. Judah's Promise and how He Proved His Sincerity.
4. Joseph's Kindness in Severity.
5. Joseph Keeping Back His Tears Till the Proper Time.
6. How Joseph Used His Power Over His Brethren for Good.

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THURSDAY, NOVEMBER 29, 1917

Field Notes

Bro. J. S. Martin of Harrisonburg, Va., filled appointments at Clearspring, Md., on Sunday Nov. 18, and filled an appointment at Sunnyside.

An active interest is reported from Hesston, Kans., where Bro. A. C. Good of Sterling, Ill., is at the time of this writing conducting a series of meetings.

Bro. H. B. Keener of Harrisonburg, Va., preached at Millers, Md., on Sunday morning, Nov. 18, and in the evening he and Bro. J. S. Martin filled the pulpit in Maugansville.

Bro. J. M. Yoder of Vestaburg, Mich., and Bro. D. S. Weldy of Elkhart, Ind., began a series of meetings at Barker Street Church at Vistula, Ind., Nov. 23.

Bro. E. F. Hartzler of Marshallville, Ohio, commenced a series of meetings at Cedar Grove Church near Greencastle, Pa., on Saturday evening, Nov. 17. Communion services the following day were largely attended.

Because this paper is sent out a day earlier than usual (and therefore the forms closed on Saturday instead of Monday) some of the material intended for publication in this issue will appear in print next week, D. V.

A carefully arranged program of a Mennonite Men's Missionary Meeting, to be held with the Chicago Home Mission, Dec. 12 and 13, is before us. The object of the meeting is thus stated: "The purpose of this conference is to bring together the brethren of Illinois, Indiana, and Iowa to consider the great problem of the Church in her relation to missions."

Change of Address.—The new address of Bro. and Sister Chas. B. Byer, formerly of the Columbia, Pa., Mission is Knoxville, Tenn., 1308 W. Ave. This notice ought to have been printed several weeks ago but for some reason it was overlooked. Bro. and Sister Byer are serving faithfully the cause of the Lord in their new field, and would be pleased to hear from their friends. The Lord bless them in their new station.

Our Sunday School Lesson Helps are being printed and a part of them will be ready to send out within a week or 10 days. On account of the heavy mail service near the holidays, we wish to urge our Secretaries to send in their orders at once. The orders will be entered and the supplies forwarded as they are ready. Your cooperation in this matter will not only help us but will insure better service to the schools.

Bro. M. C. Lapp and wife are now with loved ones in the Middle West, if all went as planned. It was their intention to leave California Nov. 20 for Roseland, Nebr., where they expected to spend about two weeks. Thence they mean to go to South English, Iowa, to remain about two weeks, thence to Goshen and points farther east. Letters addressed to them should be addressed as follows: Up to Dec. 6 Roseland, Nebr.; to Dec. 17, South English, Iowa, c-o S. W. Lapp; to Jan. 1, Elkhart, Ind., c-o G. L. Bender.

Correspondence

Lancaster, Pa.

I desire to thank my many dear friends for the love they have shown me in my hours of sorrow in kindly visiting our home. Among those who have been to our home to manifest their good-will and give us words of cheer and comfort are the following:

Sept. 23, Bro. D. N. Lehman with other brothers and sisters came and spent several hours with us in reading, singing and prayer.

Oct. 7, Bro. Amos Myer of Mummasburg and a few more brothers and sisters came. We enjoyed a short season of worship.

Oct. 17, Bro. Abram Metzler of Mechanic's Grove came for a short visit. There were eight machines full. He read John 14 and had prayer.

Oct. 20, Bro. Frank Kreider and others of Petersburg came and held a short service with us.

On Oct. 25, there was an all-day Sunday school meeting at Landis Valley. Sister LeFever stayed with me, so that my sisters could go. Bro. Eby and about 50 others came that day and read and sang and prayed. Some sisters from Lebanon Co., stayed over night.

Oct. 26, Bro. and Sister Hertzler of Montgomery Co., and Oct. 28, Bro. John Lefever and David Westenberger and their wives were with us for a short service.

Oct. 31, Bro. Noah Landis, Bro. and Sister John Lefever and Bro. and Sister Ben Hess were here to share communion with us. I trust that our offering was pleasing in the sight of God. We often think how faithful our brothers and sisters are to go from home and hold communion with us afflicted ones. The same day there were four autos here from Elizabethtown and the brethren and sisters spent several hours with us. Among them were Bish. Ebersole, Pre. Oberholtzer, Deacon Pierce and others. They held a short service.

I am always glad to see strangers. I never suffer too much to enjoy a visit. Having been in bed over 21 years I am thankful for a good mind. We ask all readers to pray for me in my lonely hours.

Mary A. Leaman.

Grantsville, Md.

(Oak Grove Congregation)

Dear Herald Readers; Greeting:—We feel thankful for the spiritual food which we received the past week. Bro. E. D. Hess of Masontown was with us from Oct. 26 to Nov. 4. There were services every evening and all day meetings on Sundays. We were made to believe that people are hungering for the Word of God. There were five who were willing to accept Christ as their Savior. There were others under conviction. The Church as a whole is strengthened. On the following Sunday baptismal services were held. May we stand by them and be a help to them by letting our lives be an example.

Cor.

Hanover, Pa.

Dear Herald Readers, Greeting:—On Nov. 3 preparatory and baptismal services were held at this place at which time one precious young soul was received into church fellowship by water baptism. May God help him to be a bright light and to hold out faithful to the end. The day following communion services were held, Bro. Benj. Weaver officiated.

The Lord willing, a series of meetings will be opened at this place on Dec. 2, with Bro. Noah H. Mack in charge; also our first Bible Meeting

is expected to be held Dec. 14 and 15 with the brethren, Noah H. Mack and S. G. Shetler, as instructors. Everybody is invited to attend. We desire an interest in the prayers of God's children.

On Tuesday, Nov. 6, one of our young brethren had to go to Camp Meade. May we continue to pray for our brethren that their faith fail not, and that God may open the way whereby they may be set free.

In Jesus' Name,
Mary S. Shank.

Nov. 9, 1917.

Palmyra, Mo.

Bro. Andrew Shenk of Oronogo, Mo., was with us conducting meetings from Oct. 13 and continuing until the 25th. The brother labored hard under some discouraging circumstances but we feel sure that the efforts were not in vain. We all feel strengthened spiritually through the teachings of one rich in spiritual knowledge and experience.

On Saturday preceding the third Sunday we had preparatory service and at the same meeting one soul was received into Church fellowship by water baptism. Communion service was held the following Sunday. May we ever seek to build up the inner man that the life may shine out for God. May we not forget that the secret of our power lies not in the number present but in our close connection with the source of power through the avenue of prayer.

Emma Fenton.

Nov. 10, 1917.

Calkins, Mont.

Dear Readers of the Herald, Greeting:—We are at present enjoying a very nice fall. We have had a little snow and inclement weather, but the snow is all gone in the valley. We have had good health since we are here, for which we feel thankful to the Lord.

We have organized Sunday school. Bro. Frank Roth is superintendent and myself assistant. We trust the Lord will bless us in our work as this is the only religious gathering we have at present. There are 33 enrolled in Sunday school. We would invite anyone coming through Montana to stop and give us a visit. We would be glad to have some visitors to stop and call on us as we have no preaching services here at present. We hope the Lord will see it pleasing in His sight that we may have church services established at this place.

We ask an interest in your prayers for the Lord's work at this place, that we may do His will only. Wishing God's richest blessings to all the readers, especially hoping to be remembered by our home church in Oregon, I remain your brother in faith.

D. W. Good.

Nov. 11, 1917.

Bareville, Pa.

(Stumptown Congregation)

Dear Herald Readers: — Having been reminded by one of older brethren that there are located in different states brethren and sisters who feel interested in this part of God's vineyard (a fact that we much appreciate) and by his request I will endeavor to insert a few lines.

At the present time we would have much to write, but fear that space may not permit.

We have just passed through a season of great rejoicing at this place.

Bro. N. H. Mack began a series of meetings Oct. 28, and closed Nov. 11, which resulted in 21 confessions. Five making the wise choice the last evening, it seemed as though the interest was just at its height.

We cannot help but feel grateful unto our Maker for being so bountifully favored on every side throughout these meetings; with ideal weather, fine roads, and good results.

The interest and attendance were very good, our new and spacious building being filled to overflowing many times. The brother labored faithfully among us, although somewhat under difficulty the first week, owing to the death of his earthly father. We felt to sympathize with him in his bereavement.

On Saturday, Nov. 10, we held our Sunday school meeting, being also favored on this day with delightful weather, and a large attendance. We believe the meeting was enjoyed by all.

Our singing class at this place will continue to meet every Saturday eve for some time. A. L. Groff.

Nov. 12, 1917.

Martinsburg, Pa.

Dear Herald Readers:—Bro. J. L. Stauffer of Altoona began a series of meetings at the Martinsburg Church Saturday evening, Oct. 20 and closed Oct. 31. He preached good sermons and worked earnestly for the salvation of the lost but none were willing to come out on the Lord's side. He also concluded a series of interesting and helpful lectures on the book of Daniel. Communion services were held at the Pleasant Grove Church Sunday morning, Oct. 28. Bro. Stauffer preached a sermon that should be a help to the Church here but to make it of help we must heed the admonitions he gave. A program has been arranged for an all day mission meeting to be held at Pleasant Grove Church Sunday, Nov. 25. Irvin Stonerook.

Nov. 12, 1917.

Gap, Pa.

(Millwood Congregation)

Dear Herald Readers, Greeting:—On Sunday morning, Nov. 11, ordination services were held at this place, at which time Bro. John A. Kennel was called to the ministry. There were five brethren in the lot. Bro. Kennel was ordained by Bishop John S. Mast of Elverson, Pa. May the Lord richly bless the brother in his heavenly calling.

Sunday school on same morning was very well attended, 363 being present.

The Lord willing, our Bible conference will be held at Maple Grove Church near Atglen Nov. 26-29 with the brethren C. Z. Yoder of Wooster, Ohio, and S. G. Shetler of Johnstown, Pa., as instructors. A hearty invitation is extended to all to attend these meetings.

Many of our young brethren are in the military draft and a number of them have been called for examination; but thus far none of them have been taken to training camp. Pray for the work at this place. A. K.

Nov. 12, 1917.

La Junta, Colo.

(East Holbrook Cong.)

Sunday morning, Nov. 11, we held our preparatory services, conducted by Bro. A. M. Leatherman and in the evening communion services were held, conducted by Bro. T. M. Erb of Hesston, Kansas, assisted by Bro. J. A. Heatwole. Nearly all the members communed.

A short service was held, previous to communion, at which one brother, a young man, was baptized and received into church fellowship. We pray that he may remain faithful to the end. Cor.

Nov. 12, 1917.

Orrville, Ohio

(Mennonite Mission Church)

Sunday, Nov. 11, was a day of real rejoicing for the workers and friends of the Orrville Mennonite Mission, for it marked the day of the first communion service held at this place. Bro. I. J. Buckwalter, the officiating bishop, preached a very helpful sermon, his text being "Mercy and Truth are met" (Psa. 85:10).

Brethren and sisters ranging in ages from ten years to eighty-nine years partook of this sacred service. It was a day of gladness and one long to be remembered. There were 118 in attendance at Sunday school, this too was encouraging. The ordinance of feet washing was very ably explained by our faithful pastor, Bro. I. W. Royer. His service and life are very much appreciated by his flock and

(Continued on page 644)

Miscellaneous

HEAR, THINK, SPEAK, WORK, WORSHIP

I love to HEAR of Jesus
Whose quenchless, deathless love
Brought Him from splendorous glory—
The Father's home above.
In grace and boundless goodness
He left yon world of bliss,
And came God's Lamb to suffer
For a guilty world like this.

I love to THINK of Jesus,
The Holy and Divine,
Who died between yon culprits
To win this soul of mine.
He paid the utmost farthing
Of my augmented debt—
O love supreme, unfathomed,
I never can forget.

I love to SPEAK of Jesus
To pilgrims on their way—
Saved from the hell of darkness
That once before them lay;
And of the glorious heaven
That sinners will possess
If they receive the Savior
And Him as Lord confess.

I love to WORK for Jesus
On earth's dark fields of time,
His service is so precious—
Most noble and sublime.
It's work that stands forever,
Why then should I not toil?
When He rewards His servants
Each act will be on file.

But let me not be prompted
To work for the reward,
I would not toil for garlands,
But only for my Lord.
It's love—pure love to Jesus
That keeps me plodding on,
So in His strength I'll labor
Until the day is gone.

And then it will be WORSHIP,
Unhindered, full and sweet,
I'll cast my crown before Him,
I'll fling it at His feet.
In accents loud, unending,
I'll join to sing the song
With all the saints in glory—
Uncounted millions strong.

—C. C. Crowds.

WAR SUFFERER'S RELIEF COMMISSION

For the Gospel Herald.

As stated editorially in the Gospel Herald of last week, the committee appointed by General Conference to work in the interests of our brethren who are affected by the selective draft law are confronted by such questions as: What can we do, if we can not render any service under the military establishment? Are we manifesting a Christian spirit in behalf of suffering humanity during these days of awful carnage when not only those who are directly engaged in this mortal conflict as soldiers are suffering, but the innocent women and children and other civilian population who are affected by the ravages that accompany war, are in great distress because of a lack of food and sufficient clothing, and because of diseases which accompany such conditions?

This question has been weighing heavily on the minds and hearts of many of our brethren, as was expressed in the many replies received in answer to over 100 letters sent out to representative brethren in the United States and Canada asking for an expression as to the advisability of making an organized effort for the relief of war sufferers. In all the replies that have reached us there is not one dissenting note. The unanimous opinion expressed was that some organized steps should be taken to alleviate this suffering by supplying as soon as possible such material aid as we can give.

The general sentiment expressed by those who have favored this work was that the Committee of General Conference should be the nucleus of such organization. The Committee has not had time to work out details of such an organization, but that the work may be begun at once it was decided to select Bro. G. L. Bender of Elkhart, Ind., temporary treasurer and to make an immediate appeal for funds. The completion of the organization is to be arranged for a little later. Due notice will be given of time and place.

We therefore appeal to the brotherhood to take advantage of the opportunity to show our gratitude to God for His mercies and blessings bestowed upon us in sending us fruitful seasons and bountiful harvests; thus making it possible for us to share with those who from neither desire nor choice, are in such awful distress.

We know not what the future may hold for us. Because our own nation has been spared from having these conditions brought to our shores is no reason why we should not be concerned for the unfortunate ones in war-stricken Europe. Whatever contributions we make in behalf of these suffering ones, remember that it is for those for whom Christ died, in whose name and for whose sake we make our offerings, in loving ministry to the helpless.

General Conference Committee,
Aaron Loucks, Chairman.

AN APPRECIATION

By J. E. Hartzler.

For the Gospel Herald.

Goshen College is now in its 22nd year. The problems arising in the educational work of the Church, as in mission work, have been many and more or less perplexing. All churches have these problems. But it is always a satisfaction to know that the Father never allows any problems to come to His children which have no solution. Everything in the world worth doing is continually confronted with hard problems.

The Mennonite Board of Education has had many difficult situations with which to deal. We have all had to deal with a work that was new in the church and we had to learn by hard experiences. The last annual meeting of the Board of Education was the best and most harmonious of all our meetings. It is very evident that a good future is before us in our work in the promotion of the Kingdom of Christ. The good spirit of co-operation means much in a great work like this.

Those responsible for the management of the affairs at the college appreciate very much the efforts of the Religious Welfare Committee in dealing with some of our religious problems. We appreciate very much the action of the Executive Committee of the Board of Education in advising that the President of the College raise $15,000 for the College during the present year. Every consistent effort will be put forth to accomplish this. Some time during the year the different congregations will be given opportunity to assist in this work. A good friend of the College sent us $4000 recently.

Our two great problems are religious and financial. If our committees and all concerned can work constructively in these two fields, we can certainly accomplish the purpose for which the institution was founded. We appreciate the efforts and work of our brethren. Our church is standing on the threshold of great opportunities. With the large number of young people in the churches, we can be a mighty force in bringing the Gospel of Jesus Christ to the world. If we will but consecrate ourselves to this service and live, as well as preach, a whole Gospel to the whole world, the Lord can and will do great things thru us and for us. Our church schools can be a great blessing to the church and to the needy world.

Goshen, Ind.

HELPFUL SUGGESTIONS FOR SELECTING BOOKS

By Levi Mumaw.

For the Gospel Herald.

This is the time of the year when our minds are directed more or less towards the supplying of good literature in the home. Many are looking forward to the holiday season as an appropriate time for the presentation of some special book to a friend. Parents are interested in supplying good books for their children. Sunday schools are preparing to give gifts to their scholars. Teachers are look-

ing for some appropriate token to present to each in their classes. Classes are planning for the presentation of some useful book to their teachers.

The value of good books is too often underestimated and the cause has suffered much because of this condition. We have, however, noticed a marked improvement along this line during the past six months, judging by the orders that have come to the Publishing House. Our orders at this time indicate a still further increase of interest along this line and the probabilities are that it will continue so during the coming winter months.

The question naturally arises, "What kind of a book shall I get?" The answer will vary greatly as to the purpose for which it is to be used and for whom it is to be bought. I shall not endeavor to answer it in detail but wish to give suggestive lists which ought to aid you in deciding for yourself which you consider best. The books listed have been selected with great care but yet they may be subject to some criticism. In fact, it is difficult to find a book that cannot be criticised from some point of view. This, however, should not allow us to neglect our duty to supply something that will develop the powers of the mind along right channels.

I shall not endeavor to include all the good books in the list given, but if I can give something that will help you to select books that will meet your need, I have accomplished my purpose. The books are all taken from the Annual Catalog of the Mennonite Publishing House, a copy of which will be sent you on request if you do not have one, and simply rearranged here for your convenience.

Suggestions for Children

	Price Each
Beautiful Stories Series	$ .25
Bible Alphabet and Story Book	.25
Bible Pictures and What they Teach us	1.35
Bible Talks in Simple Language	.80
Bible Stories and A. B. C.	.25
Bible Stories for Little Folks	doz. .25
Bright Scripture Picture Books	.06
Bible Picture Series	.10
Child's Bible Series	.06
Childhood Bible Series	.15
Stories from the Bible	.15
Children of the Bible Series	.25
Child's Story of the Bible	.55
First Steps for Little Feet	.65
Juvenile Booklet Series	.12
New Testament Series	.07
Peace on Earth	.15
Peep of Day	.30
Picture Puzzles, or How to Read the Bible by Symbols	1.25
One Syllable Series	.35
Uncle Timothy's Bible Stories	.20

Suggestions for the Junior Age

Lessons from Life for Boys and Girls	.35
Poems for our Boys and Girls	.50
Talk With Our Boys and Girls	.35
African Adventures	.30
Bible Biographies for the Young	.30
Scripture Birthday Book	.25
Children's Missionary Series	.75
Daily Food Series	.35
Daily Text Books	.15
Grandfather's Bible Stories	1.25
Here a Little, There a Little	.35
New Kingship Series	.25
Pilgrim's Progress	.30
Story of the Gospel	.65
Story of the Bible	1.25

Bibles

No. O1143 Oxford Series	1.25
No. H3115 Holman Series	1.30
No. H3115F Holman Series with Button Clasp	1.40

Testaments

No. O21 Cloth cover, red edges	.20
No. H2106 Leather, Self-pronouncing	.35

Suggestions for the Teen Age

John S. Coffman Biography	.50
Among Missions in the Orient	.65
A Happy Life	.50
Jacob's Ladder	.65
Light House for Young Believers	.03
Mennonites in History	.35
One Hundred Lessons in Bible Study	.40
One Thousand Questions and Answers	.35
Paths to Perdition	.65
Pitfalls and Safeguards	.65
A Short History of Christianity	1.00
Stories from India	.50
Ann of Ava	.60
Blackbearded Barbarian	.55
Gems from the Psalms, Birthday	.50
Crowding Out the Christ Child	.25
Fifty Missionary Heroes	1.15
Fifty Missionary Stories	.60
Friendship Series	.25
Heaven and How to Get There	.30
How to Pray	.60
How to Succeed in the Christian Life	.60
Into the Light	.40
John Ploughman's Pictures	.30
John Ploughman's Talks	.30
Like Christ	.50
Mary Reed	.50
Story of John G. Paton	1.00
Pilgrim's Progress	.65
Pleasure and Profit in Bible Study	.30
Sowing and Reaping	.30
Uganda's White Man at Work	.55
Colportage Series (Selected)	.15

Bibles

No. H45 Special India Paper	2.50
No. H3225 Minion Type	1.75
No. H312 Self-Pronouncing with Helps	2.00
No. H55F Pocket edition	3.40

Testaments

No. H63½ Red Letter with Button Clasp	.75
No. H2123 with Pocket-book	.60

Suggestions for Young People

Bible Doctrine	1.50
Christian Worker's Manual Vol. 2 The Sunday School	.60
Mennonites of America	2.25
Paul—A Pattern	.10
Should Christians Fight	.10
South America	.05
Talk with Church Members	.50
Abide in Christ	.50
All of Grace	.30
Bible and Its Christ	.75
Bible and Spiritual Life	1.50
Bible History, 7 volumes	4.00
Bible the Word of God	.60
Confessing Christ	.15
Gospel of Cause and Effect	1.00
Harmony of the Gospels	.60
How to Bring Men to Christ	.75
Holy in Christ	.50
How to Master the English Bible	.50
How to Memorize	.50
How to Obtain Fulness of Power in Life and Service	.60
How We Got Our Bible	.50
Hurlbut's Teacher-Training Lessons	.30
Knowing and Teaching the Scholar	.50
Life of Christ—Stalker	.60
Like Christ	.50
Life of St. Paul—Stalker	.60
Making of a Teacher	1.00
Many Infallible Proofs	.60
Methods of Bible Study and Teaching	.30
Missionary Readings for Missionary Programs	.60
Life of Moody	2.00
George Muller, Autobiography	1.50
Overweights of Joy	1.00
John G. Paton, Autobiography	1.50
Pictured Truth	1.25
Pictorial History of the Bible	1.25
Pilgrim's Progress	1.00
Point of Contact in Teaching	.75
Present Day Life and Religion	.50
Primer of Prophecy	.15
Put up Thy Sword	1.00
Quiet Talks on Prayer	.85
Quiet Talks on Power	.85
Quiet Talks on Service	.85
Ramabai Pandita, The Story of Her Life	1.25
Saved and Kept	.50
Short Talks	.30
Soul-Winner, The	.60
School of Obedience, The	.50
Simple Life, The	.23
Seven Laws of Teaching, Revised	.75
Soul Winning Stories	.65
Story of the Hymns and Tunes	1.35
The Sunday School Teacher	.45
Things as They Are	1.00
Training for Service	.30
Unfolding Life, The	.50
Up from Sin	.30
With Christ Series 6 Vol.	2.75

Bibles

No. H60F India Paper with Helps	3.50
No. BH16X Special Pocket Edition	2.15
No. H6B Ideal Black Face Type	3.10

Testaments

No. H3513P Flex Leather	1.00
No. 13CW Divinity Circuit, marked	.95

Suggestions for Older People

Christian Workers Manual Vol. 1	1.00
Gems of Thought for Memory's Casket	.35
Menno Simons, His Life Labors and Teachings	1.25
Talk With Church Members	.50
Alone with the Word	1.75
Anecdotes and Illustrations	.75
As Jesus Passed By	1.00
Bible Gems for Daily Reading	.35
Bible Text Cyclopedia	1.75
Bible Study by Books	.50
Bible Studies in the Life of Christ	.50
Bible and Modern Criticism	.20
Book of 750 Bible and Gospel Studies	.35
Christian's Secret of a Happy Life	.50
Christian Heroes and Martyrs of the World	1.35
Cruden's Complete Concordance	1.00
Curiosities of the Bible	2.00
Dictionary of the Bible	1.20
Chas. G. Finney Biography	1.25
God's Living Oracles	1.00
How to Work for Christ	2.50
Inner Chamber and the Inner Life	.60
Josephus' Complete Works	1.25
Lectures to Professing Christians	.60
Many Infallible Proofs	.60
Matthew Henry's Commentary. 6 Vol.	8.50
Notes on the Penteteuch, 6 Vol.	3.00
Personal Soul-Winning	1.00
Studies in the Mosaic Institutions	1.25
Synthetic Bible Studies	1.50
Treasury of Scriptural Knowledge	2.00
To the Work	.30
Topical Text Book	.50
Ventures among the Arabs	1.00
What the Bible Teaches	2.50

Bibles

No. O4472 Oxford Teacher's Bible	3.00
No. 315 India Paper Teacher's Bible	4.25
No. 73XC Minister's Edition	5.35
No. 175X Scofield Reference Bible	8.25

Testaments

No. H81 Large Type edition	.70
New Testament in Modern Speech	1.25
New Testament with Notes	1.25

Suggestions for Sunday School Workers

Children's Meetings and How to Conduct Them	.50
Girl In Her Teens	.50
Gist of the Lesson	.25
Golden Text Book	.03
How to Teach a S. S. Lesson	.75
Hurlbut's Teacher Training Lessons	.50
Knowing and Teaching the Scholar	.50
The Making of a Teacher	.75
Peloubet's Select Notes	1.25
Pictured Truth	1.25
Arnold's Practical Commentary	.65
Point of Contact in Teaching	.75
Tarbell's Teachers' Guide	1.25
Training for Service	.30
Training the Teacher	.35
The Seven Laws of Teaching, revised	.75
Unfolding Life	.50
The Sunday School Teacher	.45

Bibles and Testaments

See list for Older People.

As stated before, I do not consider the above lists complete. Most of the books could have been placed in several of the groups. A careful examination of the Book Catalogue will help you to decide more definitely what you want. If you desire any book not found in the Catalog it will be secured for you if you will give the name of the author and publisher. Should you not know the name of the publisher, that information can be gotten by the book department of the Publishing House.

Scottdale, Pa.

CORRESPONDENCE

(Continued from page 641)

wherever he goes the prayers of this congregation will follow him.

Our mid-week meeting is quite well attended although we feel some are losing a blessing by not being in the habit of attending. Let us put forth a greater effort, knowing that God will do in the future as He has in the past, great things for us!

Remember us at the throne of grace.

Nov. 13, 1917. H.

Carver, Mo.

Bro. J. C. Driver came into our midst Nov. 2 and stayed with us over Sunday, holding our communion service Nov. 4. All present partook of the sacred emblems. Some not present, we suppose on account of whooping cough.

Health usually good, but still very dry here. But we have much to thank our heavenly Father for.

Death enters often when least expected. Oh, may we be ready to meet God in peace when the summons comes.

Dear brothers and sisters, pray for us. Cor.

Nov. 12, 1917.

Kokomo, Ind.

On Sunday morning, Nov. 11, we were surprised when Bro. J. S. Hartzler of Goshen, Ind., was seen among us at the Church. Bro. Andrew Hostetler of Middlebury, Ind., was also with us on Sunday morning the same day and preached to us from Prov. 11:19. In the evening Bro. Hartzler gave us an interesting talk on the conditions and treatment of our Mennonite boys at Camp Taylor, Ky., where he visited Saturday the 10th. After his talk he preached from Acts 3:10. The house was crowded in the evening. G. W. North.

Nov. 13, 1917.

Gap, Pa.

Greeting in Jesus' Name:—On Sunday, Nov. 11, Bro. John A. Kennel was ordained to the ministry at the Millwood church. May the Lord richly bless him that he may help spread the Gospel and sinners be warned and saints edified. Pray for him.

Yours for the Master,
Fannie G. Stoltzfoos.

Nov. 14, 1917.

Palmyra, Mo.

(Pea Ridge Congregation)

Perhaps a few lines will be of interest to those who love the Lord and especially those who have so kindly remembered us at the Throne of Power.

With very little exception good attendance and interest was manifest throughout the meetings which closed Sunday night, Nov. 11. It makes us glad and rejoice to behold the manifest interest and appreciation on the part of those without the fold of our effort to make plain the Gospel of grace: but our hearts are pained when we must close with such few of the many unsaved ones taking a definite stand for their Savior. Pray with us that the seed sown may bring forth fruit abundantly to his honor and glory: and that the church at Pea Ridge may continue to be as a city set on a hill top which can not be hid. Cor.

Nov. 14, 1917.

Cherry Box, Mo.

Dear Readers: — We have again great reasons to thank our Heavenly Father for the multitude of blessings He has permitted us to enjoy during the past few weeks. When we were told that Bro. Andrew Shenk of Oronogo, Mo., was coming to labor with us for the good cause, we raised our voices in praise, also asked God to prepare our hearts for the reception of the truth, and that Bro. Shenk may be filled with the Spirit and deliver to us messages as God may direct.

On Oct. 27 Bro. Shenk came. In his first discourse he informed us that he was only to be used as an instrument in God's hand and all that is accomplished will be to His glory. To this end our prayer unitedly ascended to the Throne of God. Searching messages were delivered which gave us a great insight into the Word of God, causing us to hunger and thirst after righteousness.

We are sorry to say there were no souls who were willing to make the sacrifice, but we pray that the Lord will continue to lengthen the day of grace for them until they are willing to let Him in.

Bro. Kreider of Palmyra, Mo. was also here. He and Bro. Shenk conducted the Communion services on Sunday Nov. 11, in which thirty-one persons participated. We can certainly say with the Psalmist "The Lord hath done GREAT THINGS for us, whereof we are glad."

Sister Amanda Dettwiler made a brief visit with her sister, Barbara Detwiler and family. She is returning to her work in the Orphan's Home at West Liberty, Ohio.

Bro. and Sister Jno. G. Detwiler are expecting in the near future, if the Lord directs, to go to Birch Tree, Mo. to visit their son Ben and family.

We crave an interest in your prayers. Cor.

Nov. 14, 1917.

Elizabethtown, Pa.

Dear Herald Readers:—Following is the program of the Elizabethtown Mennonite Sunday school workers' meeting, to be held Nov. 29.

Lesson for Dec. 2, Bro. Samuel Frey.

Lesson for Dec. 9, Bro. David Hernley.

Lesson for Dec. 16, Bro. Martin Kraybill.

Lesson for Dec. 23, Bro. Ira Miller.

Nov. 14, 1917. Committee.

Midland, Mich.

On Nov. 11, in the forenoon, we held our communion and feetwashing was observed. All the members except one or two were present at both meetings and all members present partook of the sacred emblems. We thank God for the privilege of showing forth the Lord's death till He come. Bro. D. J. Johns of Goshen, Ind., officiated at both services. He expounded the word of truth unto us in an effective way. In these days of conflicts and trials it is very important that we work together in love showing to the world that we are a united people and working for a Master that is able and willing to go with us through every trial and to keep us as His own. May we ever be faithful.

Katie Bontrager.

Nov. 14, 1917.

Strasburg, Pa.

Dear Herald Readers, Greeting:—We have had very impressive services, beginning with ordination services at the Rowe Church near Pinola, Pa. Nov. 10, when Bro. Christian Martin was chosen to the ministry by lot, five brethren being in the class. In the afternoon of the same day baptismal services were held at the same place, when two applicants were baptized and two received from another denomination. On Sunday forenoon the ordinances of communion and feet washing were observed in which all of the members and many visiting brethren and sisters took part.

On Monday, Nov. 12, ordination services were held at the Strasburg Church, when Bro. Harry Witmer was chosen by lot out of a class of three brethren. May the Lord bless these dear young brethren and their companions that they may stand firm to do His will, and may we as a church continue to pray for them that God's name might be glorified and His cause strengthened. We would ask all the Herald readers to pray for us and especially our young men who have to face the trials that confront them in this time of war that they may be firm in the faith and not shrink from duty for fear or favor of man.

Annie C. Lehman.

Nov. 15, 1917.

Orrville, Ohio

(Orrville Mennonite Mission Church)

Dear Herald Readers, Greeting:—The Lord has remembered us graciously in our work, for which we praise His holy name.

On Sept. 10, Bro. William Weaver of Elkhart, Ind. came into our midst and labored with us for a week preaching the Word of Truth in its simplicity, exalting Jesus as the Christ and the Savior of the world. Sept. 23 Bro. J. S. Gerig preached a soul-stirring sermon from Jno. 1:12, after which he administered the rite of baptism to six of our Sunday school pupils and received them into church fellowship. One of these confessed in the meeting conducted by Bro. Weaver and the others had previously confessed in our regular Sunday morning worship, which came as a real encouragement to our Sunday school workers, parents, and pastor.

Last Sunday, Nov. 11, we had our first communion service in our mission church. About 70 members communed. This was an occasion for rejoicing and our fellowship in Him was not without a deep sense of gratitude to our heavenly Father for such a kindly providence. Bro. I. J. Buckwalter ministered to us in this service and preached from the beautiful text, "Mercy and Truth are met together" (Psa. 85:10). Bro. Buckwalter with a few others went to the home of Bro. and Sister Jesse Good on Sunday morning and served communion in favor of Sister Good who has been detained in her home for some months on account of serious illness. She is again realizing sufficient health and strength to go about the home.

Nov. 17, 1917. I. W. R.

Bay Port, Mich.

Greetings to all Herald Readers:—We at this place have great reasons to rejoice for what the Lord has done for us this past week while the brethren, J. K. Bixler, Elkhart, Ind., D. J. Johns, Goshen, Ind., Menno Esch, Fairview, Mich., and Peter Ropp, Imley City, Mich., were with us. While here the brethren held four very instructive meetings. On Thursday evening, Nov. 8, ordination services were conducted during which time Bro. Alfred Weidman was by lot ordained to the ministry, Bro. Esch officiating.

May he be the means of gathering many souls into Christ's fold.

We are also glad that Bro. Ropp intends to be with us here on Sundays for sometime to help along with the work. Our young brother is also taking his place faithfully. Pray for the work at this place.

Cor.

Nov. 17, 1917.

Camp Meade, Md.

Our position at Camp Meade has caused many comments as well as aroused interest. We as nonresistant people have been the cause of many smiles as we go along on our daily walks. Our little crowd consist of many different sects, which may be interesting to a number of Herald readers.

To date we have about 143 "conscientious objectors." Of these the percentage of Old Mennonites is very small, the number being only 21. The balance consists of Amish Mennonites, Mennonite Brethren in Christ, Quakers, Apostolic Faith, Christian Church, Catholic, Reformed, Dunkers, Russellites, I. W. W.'s, and Socialists.

We are at present in two separate barracks, which are located at the northern part of the camp. All have it very nice here. We as Mennonites are all on the top floor of one of these barracks, which is very nice, as we can hold our little services together. These services consist of singing, Scripture reading and prayers.

We enjoy the visits of our ministers very much, and the precious truths they reveal to us, are listened to very attentively. We feel hungry for the words and teachings of our Savior, and these glad tidings which which our brethren bring will be remembered for many years to come.

On Saturday (the 17th) we had with us Bro. Henry Keener of Virginia who spoke to us from Matt. 5:14. Today we held communion services here, conducted by Bishop Peter R. Nissley and Bro. J. C. Habecker of Lancaster Co. Quite a number of other brethren were present also. Brethren, keep up the good work. Don't forget the ones who are deprived of the privilege of going to hear the Word of God preached. Circumstances have made it so that we cannot go to hear our ministers speak, so will have to depend entirely on our visitors.

We feel thankful that we have the privilege to hold these services. At first there was some misunderstanding about it, but now that has been straightened out.

Although we are deprived of home comforts, separated from our homes and dear ones, we feel thankful that we can still serve our Master even though we are in Camp Meade. Our life here is an idle one so far as material things are concerned, but then we have a golden opportunity to draw nearer to our **Heavenly Home.** This world is in a state of unrest, and we as Christ's children haven't anything to look at here, so we must look higher.

While writing this, and glancing around he room, one can see the boys reading their Bibles, and writing letters home. This is a time when we all have a chance to be better servants of Christ, and if we all prove loyal and faithful, the Church will be bessed, and will be more closely knit together through these trias. We hope that we who are enduring these trials will make strong men for the Lord.

We must remember that the Lord has promised to be with His own if they keep His commandments. When we read our Bibles and see how God's people suffered, years and years ago, we can know that our being here is only a part of what God's people must suffer before they can enter the kingdom of heaven. Matt. 5:12. "Many are the afflictions of the righteous, but the Lord delivers us from them all" (Psa. 34:19).

We are glad and thankful that the officers who have us in charge are becoming more reconciled to our ways, and are granting us more liberty than before. They treat us very kindly, and are very courteous to the many together through these trials. We are all in excellent health, and are as cheerful as the circumstances will permit. All that is asked of us is to take our turn in the kitchen helping to prepare our meals, which we do cheerfully. All thus far has been just as our ruling powers have promised, and we must extend our thanks to them, also to the One who rules both heaven and earth.

Frank C. Newcomer.

Nov. 21, 1917.

HYMNS THAT HAVE HELPED ME

By Nancy Gingerich Hostetler.

For the Gospel Herald.

Helpful and inspiring hymns are so numerous that it is impossible to mention them all. Still everyone has some special hymns which more directly appeal to him or her and thru which he or she has definitely received help and inspiration, and as these are what the topic calls for, we will give just a few of those that have made an impression on our own mind and heart.

The first hymn I remember learning was:

"I want to be an angel,
And with the angels stand,
A crown upon my forehead,
A harp within my hand."

We used to think that was beautiful! Some modern writer, however, criticized that song as giving out a wrong impression, teaching children that some day when we enter heaven, we will become angels. He contends that we have no right to say that, as angels were created holy and sinless beings from the beginning, and we mortals can never attain to that exalted position. However, we are inclined to think that the writer of that song was thinking of the glories and beauties of heaven, and the blessings of being there, rather than the position we shall occupy. At any rate, the words and music are very appealing to children and no doubt many of them have sung it with great adoration, and have been helped by a vision of the grandeur and loveliness of the place where Jesus is, as suggested in that hymn.

Another hymn associated with childhood days is:

"Around the throne of God in Heaven,
Thousands of children stand."

This always brought to the mind a picture of beautiful, white-robed little ones enjoying the bliss of their heavenly home, singing anthems of praise to God, and always brought a longing to have all sins forgiven and be considered worthy to be among the "holy, happy band," "singing glory, glory, glory to God on High."

Later on as childhood's innocency gradually merged into a more definite knowledge of right and wrong, and the call came softly to come to Jesus and live for Him, such songs as, "Just as I am without one plea," and "Why not tonight?" began to appeal very strongly, and touched the tender chords of the heart in a way that brought a willingness to confess Christ and be considered one of His followers.

Then a new meaning came to the words of that old hymn, "O Happy day, that fixed my choice," which is so familiar to all of us, and we no doubt always recall the day of our baptism whenever we hear or sing it, and our vow to be true to God is renewed, while we again feel the thrill of that day, when its full significance first floods our souls with joy in the knowledge that "Jesus washed our sins away."

Just here might be mentioned that it was during a series of meetings held by Bro. J. S. Coffman, that the decisive step was taken and the hymns sung during that revival made a deep and lasting impression.

The "Hymns and Tunes" were in use at that time, and so many of the selections contained therein are grand old hymns that have stood the test of ages and cannot be improved upon.

Among those that caused deep thought and proved helpful were: "One sweetly solemn thought," "When the harvest is past and the summer is gone." These always caused solemn and heart-searching thoughts, and strivings toward better things, also a longing that others might accept the invitation to be saved before "the harvest is past, and the summer ended," before the (sun) "beams cease to break on the blest Sabbath morn, and Jesus invites you no more."

"Shall we meet beyond the river?" and "God be with you till we meet again," are also grand hymns, which though often sung seem never to grow old, or to lose their beauty or inspiration, and always cause us to draw near to God.

The first one just mentioned makes us think of our future life as we look forward beyond the rivers of death.

"When the stormy voyage is o'er,
And the surges cease to roll,
Where in all the bright forever,
Sorrow ne'er shall press the soul."

but with loved ones gone before we shall spend a happy eternity; the other one implores God's presence with us here in our everyday life, keeping watch over us while absent from one another, "When life's perils thick confound us, put His arms unfailing round us," and "Keep love's banner floating o'er us, while he smites death's threatening wave before us;" no other hymn seems quite as helpful and inspiring at parting as this one. The solemnity of the words, combined with the harmony of the music thrills the very soul.

When meditating on the goodness of God and on His unfailing kindness toward us in spite of our waywardness, "I wonder often wonder, just how it came to be, that there is up in heaven, a mansion fair for me," and then do I remember that great and marvelous "love that gave Jesus to die," and "I survey the wondrous cross, on which the prince of glory died," and in imagination see

"A hill lone and gray,
In a long far away,
In a country beyond the blue sea,
Where beneath that fair sky,
Went a man forth to die,
For the world and for you and for me."

"Oh, it bows down my heart,
And the tear drops will start,
When in memory that gray hill I see,
For 'twas there on its side,
Jesus suffered and died,
To redeem a poor sinner like me."

These two hymns give such a vivid description of the crucifixion of Christ, that it causes us to sympathize more keenly with His sufferings, and understand more fully what He actually endured to redeem us from sin, and make us fit to enter the mansion prepared for us. When we once realize "What a friend we have in Jesus, all our sins and griefs to bear," we will learn to appreciate Him more and more, and will often feel to sing, "I have a friend so precious, so very dear to me." But so many times we drift away from that loving friend, and that close communion with Him seems to be interrupted somehow, and we feel alone and forsaken, but on realizing our condition, we again long to come back and enjoy the fullness of His presence; then we remember that he has promised "never to leave us, never to leave us alone.

"Tho many times discouraged,
We sink beside the way,
About us all is darkness,
We hardly dare to pray,
Then thru the mists and shadows,
The sweetest voice e'er known,
Says, 'Child am I not with thee,
I will not leave thee alone.'"

We then realize the truth in the words of that old hymn, "Jesus lover of my soul," and it means more to us than ever.

In times of sorrow and grief the hymn, "Nearer my God to Thee," has been very soothing and sustaining, also, "Sweet is the promise." "I will not forget thee," and "God will take care of you," while "Jesus is all the world to me" is one that seems suited to every need, and is very expressive as to the great benefit we derive and the full satisfaction we find in having Jesus for our best friend.

"My faith looks up to Thee," "How firm a foundation," "I love Thy kingdom Lord," and "Onward Christian soldiers," are hymns that sound the triumphant note as we go forward in the Christian life, from "Victory unto victory." As an introduction to Sunday morning services, that solemn and inspiring hymn, "Holy, Holy, Holy, Lord God Almighty," is very appropriate. Both the words and music seem to be inspired, and have been the means of lifting the mind and heart to a more perfect realization of God's infinite glory and majesty, on many a quiet Sabbath morning.

And after having enjoyed a season

of praise and prayer together as a body of Christians, and have felt the presence of the Holy Spirit, and the love of God drawing us unto a sacred nearness, we express our feelings in this beautiful hymn,

"Blest be the tie that binds,
Our hearts in Christian love,
The fellowship of kindred minds,
Is like to that above."

Elkhart, Ind.

Married

Schweitzer—Beckler.—On Dec. 21, 1916, in the congregation near Beaver Crossing, Nebr., Bro. Harve Schweitzer to Sister Alice Beckler. May the Lord bless them through life.

Hostetler—Balmer.—On Oct. 11, 1917, at the home of the bride's parents, Bro. Ura H. Hostetler and Sister Della Balmer, both of Harper, Kansas, were united in marriage, Bro. R. M. Weaver officiating. May God's blessing attend them through life.

Rheinheimer—Reinhardt.—On Nov. 11, at the home of the bride's parents, Bro. and Sister J. J. Reinhardt, occurred the marriage of Bro. Ed. Rheinheimer of near Shipshewana, Ind., and Sister Laura K. Reinhardt, Bro. J. C. Birky of Hopedale, Ill., officiating. May God bless this union to His honor and glory.

Obituary

Boshart.—Maria Boshart was born in Germany, June 17, 1838; died at the home of John Everatt, near St. Agatha, Ont., Nov. 9, 1917; aged 79 y. 4 m. 26 d. She had lived in the single state all her life. She had been sickly for several years, rheumatism being the chief cause of her sickness. She leaves to mourn her departure one sister. Funeral services were conducted at the house by Bro. Chr. Gasho (he reading 90th psalm) and at the Upper Street Amish Mennonite Church by Bro. Chr. Zehr and Bro. Chr. Litwiller. Bro. Zehr taking as a text, Rom. 15:6-9, and Bro. Litwiller Psa. 142:5.

Hostetler.—Margaret Kefaber was born in Holmes Co., Ohio, April 16, 1853; died at her home in Harper, Kans., of heart trouble, Oct. 22, 1917; aged 64 y. 6 m. 6 d. In Nov. 1871, in Elkhart Co., Ind., she was united in marriage to Emanuel J. Hostetler. To this union were born four sons and eight daughters. She leaves to mourn her departure one brother, 3 sons, 8 daughters, 3 step-sons, 18 grandchildren, and 2 greatgrandchildren. She was a faithful member of the Mennonite Church. Funeral services at the Pleasant Valley Mennonite Church by Bro. R. M. Weaver. Interment in the Mennonite Cemetery.

Burkhart.—Jacob Z. Burkhart was born in Lancaster Co., Pa., Sept. 23, 1843; died of pneumonia and paralysis in Newton, Kans., Nov. 8, 1917.

He was married Oct. 30, 1863, to Eliza Bowman. To this union were born 10 children 4 of whom remain, beside 19 grandchildren. They deeply feel their loss of a loving father and grandfather. Those that remain are Eli, Levina Weaver, Elizabeth Stauffer, and Katharine Schertz. He was a member of the Mennonite Church for many years. Funeral services at the Pennsylvania Church near Newton by C. Reiff, J. M. Brunk and L. O. King. Text, Heb. 9:27, 28. Interment at the cemetery nearby.

Carver.—Ollie Lena (Hart) Carver, born May 9, 1896; died Oct. 19, 1917; aged 21 y. 5 m. 10 d. She was the daughter of Aaron and Lizzie Hart of Carver, Mo. She had come home for a visit from Kansas City, where she was employed. Finding herself not well, she returned to Versailles for medical treatment. She prayed earnestly to return home. But the grim messenger wafted her spirit to another world. She said she was not afraid to die. 'Tis sad to see one so young die. She met the trials of life perhaps more bravely than most of us. "Gone, but not forgotten." She confessed Christ five years ago, but somehow got discouraged, but again united with some church in Kansas City. Funeral services by J. R. Shank. A Friend.

Schrock.—Christian Schrock was born in Bavaria April 24, 1826; died at his late home near Flanagan, Livingston Co., Ill., Oct. 29, 1917; aged 91 y. 6 m. 5 d. He emigrated to New Orleans, La., in 1846, and in 1850 came to Pekin, Tazewell Co., where in 1852 he was married to Mary Zimmerman. They resided at this place until 1868 when they moved to Nebraska Twp., being of the earliest settlers. Twelve children were born to them. He united with the Amish Mennonite Church when a young man and remained a faithful member. He leaves a devoted wife and seven children, also 25 grandchildren and 11 great-grandchildren. Funeral services were held at the house by Bro. D. M. Slagle and at the Church by Bro. Dan Orendorff in German and Bro. Geo. Sommer in English. Buried in the Waldo Cemetery.

Wisler.—Jonas M. Wisler was born in Mahoning Co., Ohio, Dec. 1, 1833; died Oct. 14, 1917, near Leetonia, Ohio; aged 83 y. 10 m. 14 d. In 1859 he was united in marriage with Magdalena Lesher who survives, aged 77 years. Three children survive: Mrs. Manasses Ziegler, Mrs. E. M. Detweiler and J. L. Wisler; also 5 grandchildren, one of them preceding him to the glory-world. Grandfather and grandmother Wisler have trod life together for 59 years. His was the first death in the family circle. He was sick not quite a week and said a number of times before his sickness he was ready to go and would not be here long. Funeral services were held at the Leetonia Mennonite Church, and was largely attended by relatives and friends. Services were conducted by Harvey Horst and Daniel Witmer. Interment in cemetery near by.

Leinbach.—Hettie Leinbach (nee Gehman), wife of the late Jonas Leinbach, was born in Lancaster Co., Pa., Sept. 7, 1827; died in Elkhart Co., Ind., at the home of her grandson, Daniel Leinbach, Nov. 14, 1917, of heart failure and the infirmities of old age; aged 90 y. 2 m. 7 d. She was a member of the Mennonite Church for many years. She leaves to mourn her departure two daughters (Elizabeth Detweiler and Susan Schiedel) two sons (Samuel and Noah), 20 grandchildren and 40 great-grandchildren. Two sons and an infant daughter preceded her in death. The family moved from Lancaster Co., Pa., in the fall of 1868 to Elkhart Co., Ind., and again in the spring of 1882 they moved to Emmet Co., Mich., where father died, Feb. 1903. In the fall of 1910 she came again to Elkhart Co., Ind., and lived with her son Isaac and family. Burial at Yellow Creek conducted by Pre. Martin Ramer and Christian Ressler. Text, John 14:1-3.

Snavely.—Rebecca Snavely (Landis) was born in Lebanon Co., Pa., Nov. 18, 1832; died at her home in Sterling, Ill., Oct. 16, 1917; aged 84 y. 10 m. 28 d. She was married to Henry Snavely in Lebanon Co., Pa., and soon afterwards moved west, traveling most of the way in wagons. They located on a farm near Sterling, of which farm a tract of land was donated for the purpose of erecting a church house which is now known as the Science Ridge Mennonite Church.

Sister Snavely was one of the first to unite with the Church and was one of the oldest members of the congregation. She was a faithful and consistent member, and her place was seldom vacant at the house of worship. Her husband and three children preceded her in death. The following children are left to mourn their loss: Aaron, Mrs. Anna Evans, Mrs. Melinda Doly, Mrs. Elizabeth Watson, and Mrs. Emma Myers. Funeral services conducted by A. C. Good and S. G. Shetler at the Science Ridge Mennonite Church.

Gardner.—Daniel Gardner was born at New Hamburg, Ont., July 22, 1848; died at his home near Beaver Crossing, Nebr., Nov. 13, 1917; aged 69 y. 3 m. 21 d. He confessed his Savior in his youth and was a faithful member of the Amish Mennonite Church until his death. He was of a meek and quiet spirit always ready to submit to his Master's command.

He was united in marriage to Sister Katheryne Knipfel Sept. 30, 1875 His wife preceded him to the great beyond by 11 m. 1 d. To this union were born 5 sons and 2 daughters (Chris, Anna, Jake, Mary, Sam, Mike and Dan). The three latter have gone before him into the spirit world. He leaves to mourn his departure 2 sons, 2 daughters, 2 sisters, 3 grandchildren and a host of friends.

Funeral services at West Fairview Church near Beaver Crossing, Nebr., by Bro. Peter Kennel in German (Text, Isa. 35:1) and Jos. Whitaker in English (Text, Rev. 7:13-17). Services were conducted at the house by Jake Stauffer. His remains were laid to rest in the cemetery nearby.

Golden.—Thomas Nighten, son of Samuel and Margaret Golden, was born in Hamler, Ohio, May 4, 1892; was struck by an auto truck and almost instantly killed on Nov. 9, 1917; aged 25 y. 6 m. 5 d.

He leaves to mourn his departure, his father and step-mother, six brothers (Ocie, George, Edson, Joseph, Asa and Lewis). two half-brothers (Bert and Sylvester), two half-sisters, (Mrs. John Sager and Mrs. John Poley) and many other relatives and friends. He was preceded in death by his mother who passed away suddenly 6 years ago.

Thomas was a bright, hard working young man and it seems hard that he should so suddenly be cut down in his young manhood and removed from our presence, but the Father whose thoughts are so much higher than ours, knoweth all things best.

"A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled."

Funeral services at the Mennonite Mission, Jefferson St., Lima, Ohio, conducted by B. B. Stoltzfus. Text, I Sam. 20:3. Interment near Lafayette, Ohio.

Woods.—Elizabeth Woods, nee Kaufman, was born Feb. 24, 1841; died near Holsopple, Pa., Nov. 11, 1917; aged 76 y. 8 m. 17 d. She is survived by her husband (who seemed to need her very much to wait on him as he had a paralytic stroke several years ago and is unable to walk except some one assist him which she was so faithfully doing.) Just one week be-

fore her death, Bro. and Sister Woods were both at the communion at the Thomas Church. Bro. Woods remarked afterwards to the writer that it was the nicest communion service he thought he ever attended. It is beautiful to think that they enjoyed the last communion that they could be together in this life so well. She is also survived by two brothers (John and Joseph) and two sisters (Nancy and Martha). She was buried on the 13th at the Thomas Church. Funeral services at the Blough Church by S. G. Shetler, Jas. Saylor, and L. A. Blough. The large congregation was an evidence that she had many friends. She was a faithful member of the Mennonite Church for many years. May God richly bless her sorrowing husband.

Kraybill.—Levi S. Kraybill, son of Peter N. and Fanny Kraybill died Oct. 30, 1917, the result of a fractured skull received when he fell from a wagon while unloading corn. Although he did not realize that the angel of death was so near, yet we have reasons to believe he was prepared to meet the summons from on high. When health allowed his place was seldom vacant at church, being at God's Church the day before the accident. He often admonished his children and grandchildren to live true Christian lives and we believe that our loss is his eternal gain. He leaves to mourn his departure his widow (Annie Kraybill, nee Longenecker) and the following children: Mrs. Phares Miller, Mrs. Albert Stoner, Mrs. Edwin Souder, and Irvin, Lizzie having preceded him to the spirit world. Thirteen grandchildren, five brothers, and two sisters also survive.

Funeral services were conducted at Bosslers Church, Lancaster Co., Pa., by Simon Garber, John Landis, and Levi Ebersole. Text, Matt. 24:46: "Blessed is that servant, whom his Lord when he cometh shall find so doing." His body was laid to rest in the adjoining cemetery.

—By a Granddaughter.

Hartzler.—Elizabeth, daughter of the late Reuben and Martha Yoder, was born in Logan Co., Ohio, July 11, 1855; died Oct. 6, 1917; aged 62 y. 2 m. 5 d. On Feb. 17, 1887, she was united in marriage with John A. Hartzler. She had undergone an operation some ten weeks ago from which she never recovered. Nearly all this time narcotics had to be used to produce sleep and rest. During all this illness she was courageous and bright and had tried to be patient that she might again be with her family. She possessed a kind and generous heart and loved ones will ever remember her many gracious deeds. She was one of decided preference for the home life. She selected her funeral hymns, the words of which had comforted her in bearing the pain which at times seemed almost beyond endurance. Bro. and Sister Hartzler reared three children, and these were present in the final hours of the beloved one. She was a member of the Mennonite Church. She leaves to mourn her departure the husband and children and three sisters and two brothers remain as follows: Salome Yoder, Barbara Yoder, Christian Yoder, and Noah Yoder, and Mrs. Carrie Zook. She will be greatly missed in the home and in the Church. She was fully resigned to the will of God and ready to go.

"A precious one from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled."

McCullough.—On Nov. 14, 1917, memorial services were held for David and Lawrence McCullough, who died of infantile paralysis some time ago. Services were conducted by Bros. N. B. Bowman and Moses Gehman in English and Bro. Benjamin Weaver in German at the Bowmansville Mennonite Church.

They were but a little over two years in these homes, yet they brought joy and sunshine and were loved as their own children. There were no relatives of these boys present so the brotherhood as well as neighbors and friends showed their sympathy to the bereaved foster parents.

David McCullough was born Dec. 26, 1908, in Bellefonte, Pa.; died in the home of Noah Good Oct. 14, 1917, near Bowmansville, Pa.; aged 8 y. 9 m. 18 d.

Lawrence McCullough was born in Bellefonte, Pa., Aug. 27, 1911; died Oct. 23, 1917, in the home of Jacob Weber near Bowmansville, Pa.; aged 6 y. 1 m. 26 d.

Their places are vacant in the home, the church, and the Sunday school, but in heaven two more are filled. "Of such is the kingdom of heaven."

BOOK REVIEW

The Fundamentals

A number of years ago the Christian world was set to talking because of the appearance of a series of booklets known as "The Fundamentals." The enterprise was financed by "two Christian laymen" and sent free of cost to religious leaders. It was a worthy and effective way of combating the flood of liberalism which was then stealthily finding its way into religious circles under such names as "new theology," "higher criticism," etc. These booklets opened the eyes of many to the fallacies of modern liberalism and to this day they are frequently quoted.

In response to many requests the Bible Institute of Los Angeles, Calif., has consented to republish this series in a four-volume set of neatly bound books (about 1400 pages in all) which is being offered for $3 per set. These books are a very valuable asset in every home library and may be had by sending to our Publishing House at Scottdale, Pa.

For further particulars address
Mennonite Publishing House,
Scottdale, Pa.

ANNOUNCEMENT

Believing that the brotherhood does not realize the seriousness of the present war situation to the extent that it should, considering the thousands of fatherless homes, the terrible hardships of the trench and prison life, the starving conditions of millions of people in Europe and Asia, and the deteriorating influences of the training camps with their shocking moral and spiritual consequences, the Executive Committee of the Indiana-Michigan Mennonite Conference asks that the membership of this district observe December 19, 1917, as a day of fasting and supplication and prayer, interceding before God for forgiveness and Divine direction so that war conditions may not be required to humble us but that we humble ourselves; that we pray for the welfare of our brethren in detention camps, who with best conditions that can be made under the circumstances are after all subject to many severe trials and alluring temptations. Also, that we pray for the warring nations, and especially for the heads of these governments that they may under God become reconciled to their enemies so that the children of God may be able to devote their time and attention to the furtherance of the cause of Christ and the ingathering of the lost, instead of having their attention constantly drawn to suffering, blood-shed and the death of thousands without Christ whilst we helplessly wait the end of the awful carnage. We humbly plead that other conferences join in this time of intercession.

J. K. Bixler, Moderator.
J. S. Hartzler, Secretary.

Our New Book

STORIES FROM INDIA

By J. A. Ressler

A collection of incidents and experiences of the writer and others during his nine years service in mission work in India. The accounts given are of special value to the present generation and will be preserved as history for generations to come. It is especially adapted to the Teen age and interesting to older people as well. Illustrated from original photos. Size 5 1-4x7 inches. Very appropriate for gift purposes to Sunday school classes. Ask for special prices in quantities.

Price 50 Cents Postpaid

Mennonite Publishing House
Scottdale, Pa.

MINISTERIAL MEETING

A meeting of the ministerial body of the Kansas-Nebraska Conference will be held at Hesston, Kans., Dec. 26-28, 1917. Subjects of vital interest to the Church as well as important Biblical doctrines will be considered. Ministers and deacons of other conferences are invited to meet with us. The time is such that those desiring to do so can remain and take the short Bible term at the Hesston Academy and Bible School.

L. O. King,
Secretary.

NOTICE

All Mennonite Brethren, who in the future may be called, under the Conscription Law, into the service at Camp Dodge, near Des Moines, Iowa, will immediately, after they have been assigned to quarters, notify the undersigned of their presence in the Camp, giving their full address, so that we can get into communication with you.

Sanford C. Yoder,
Kalona, Iowa.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1908) SCOTTDALE, PA., THURSDAY, DEC. 6, 1917 (Gospel Witness Established 1908) No. 36

EDITORIAL

"Evil shall slay the wicked; and they that hate the righteous shall be desolate."

"The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate."

For every million dollars spent in the cause of salvation there is a billion spent in prosecuting the present world war.

IF the seven million lives and the more than a hundred billion dollars that have already been sacrificed to the present world war would have been placed upon the altar of the Lord and dedicated to the cause of salvation, how long would it take to carry the Gospel "unto the uttermost parts of the earth?"

The Refiner's Fire.—We often hear it said that God is permitting the present war to continue that the Church may be purified and the world may know the vanity of human effort and polish and power.

We are often admonished to pray for the peace of nations.

Putting these two together, we have often wondered whether we are giving due recognition to the first thought while we pray for the second.

If this war is to serve as a refiner's fire, we know that there are still many professed Christians who have not had the dross burned out and the pure gold brought out.

They are not yet given over to the prayer life as they ought to be.

They are still consuming more upon their lusts than they are giving to the Lord for the relief of suffering humanity.

The form of their clothing indicates that they are still tied closer to the world than to the Church, closer to the fashion plate than to Bible teaching on dress.

Apparently they take greater pleasure in the vanities and foolishness of this world than in the joys of Christian service.

They are still reading some other kinds of literature more than they are reading their Bibles.

Brethren, have we humbled ourselves as we should? Are we burdened as we ought to be? Are we praying as we ought? Are we doing what we can to bring every member of the Church to where he or she ought to be? Why should we be indifferent while the world is travailing in pain and tribulation?

While we continue our prayers for peace, let us redouble our efforts in getting all people awake to conditions, so that all people may hasten to learn the lessons taught by war.

Approached by the Government with the request that they buy Liberty Loan Bonds, the Russian Mennonites of the Canadian Northwest declined to do this, but agreed to make a contribution to the Red Cross work. In fifteen congregations the recent donations to this form of relief work amounted to $13,654.55. This shows what may be done with but a little effort. In the States our people have not seen fit to support the Red Cross work as a body because of its close affiliation with the military. But the work of war sufferers' relief is entirely free from this objection and our people should readily embrace the opportunity to prove their willingness to help the cause of suffering humanity. —R.

A Noble Example.—Last week attention was called to the fact that there is a deficit in the general treasury of the Mennonite Board of Missions and Charities. In a few days came a letter from a state in the middle west in response. The sister did not know where to send the money so sent it to the Publishing House. The writer is evidently a widow supporting herself by the work of her own hands and brain. She has no bank account, but sent the original check which was the whole amount of her week's wages—like the widow of old, "all her living." If every member of the Mennonite Church were to contribute a week's wages at once—or income if not working on a basis of wages—how long would it take to remove the deficit and leave a balance on the proper side? May God abundantly bless our sister for her noble example, and bless the gift she has so generously given.—R.

Thanksgiving.—Another Thanksgiving day has passed into history. We are glad to know that in many of our congregations there was not merely a formal service at the church in the morning, but the whole day was spent at the house of the Lord feasting on the good things of Christian fellowship and service.

It was our lot, the day before Thanksgiving day, to spend most of the day on the train or at the depot. The name "thanksgiving" was heard quite frequently; but more frequently in connection with some visit, some turkey roast, some foot-ball or base-ball game, some evening party or ball, some performance at the theater, than in tones of praise to God for blessings received. Was this an index of how people spent the day? Is this a reflex of the national mind, or were we in a corner of exceptional worldliness and ungodliness?

But the day is gone. Our record has been made. And the blessings of God are still with us. Now that the official Thanksgiving day is nearly a year off, will we defer our expressions of thanks to that day, or will our hearts be overflowing continually with gratefulness because of bountiful blessings received and our tongues send forth expressions of praise to Almighty God who gives us all we have?

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

"CHRIST IN YOU"

For the Gospel Herald.

(An extract from a sermon by John Thut, delivered at the East Holbrook Mennonite Church, near La Junta, Colo., Oct. 21, 1917, and reported by J. H. Shank)

"For though he was crucified through weakness"—the Lord Jesus Christ was weak—He was human and had all these human things to contend with. Yet "he lived by the power of God." Then He says, "For we also are weak in him"—we know we are weak, frail, human beings, but, "we shall live with him by the power of God toward you." The power of God raised Jesus Christ from the dead. A wonderful power was manifested in raising Jesus from the dead, and, now this same power, Paul tells us, will be manifested in us, His followers, that we may also live in the power of God and have victory over sin. I wish that that truth might become very real to us.

Many of us apologize for our weaknesses and imperfections. We might as well sum up the whole thing and call it sin and be done with it. Yes, our imperfections and weaknesses are sins, and we might as well recognize them as such and learn that it is the power of God that has manifested itself in us, that we might overcome these bad habits of ours, no matter what the bad habit is, whether it is being addicted to drink—O yes, we wish that the drunkards might get salvation so that they might live sober and decent lives.

We know that **"they"** ought to have something like that. Well, now, the same power that will save a drunkard will also save us—we will say—from other **sins.** The same power that will lift up the drunkard and make a decent man out of him will also save us from the tobacco habit, from envy, from hate. It will also save us from worldly fashions, it will save us from impure thoughts. It will save us from those imaginations of ours. You know the Scripture puts a bad name upon our imaginations; and yet, in spite of that fact we go on and teach that imagination is all right. If you study the workings and the results of the imaginations in the light of prophecy you will come to a different conclusion and Scripture is not out of the way when it says that "the imagination of our hearts is only evil continually."

Paul tells us that we should bring our imaginations into subjection to the Lord Jesus Christ. If you are endowed with a vivid imagination you will find it is a difficult thing to subdue but by the power of God you can subdue it and you can compel this reason and imagination to work in harmony with the mind of God.

What else does He say about this faith? "Know ye not your own selves how that Jesus Christ is in you?" Jesus Christ in you. He is a living Savior and this living Savior works in us. Here we can draw a very practical conclusion. You know we are taught that we should imitate the Lord Jesus Christ. That is good, in a sense; and yet, in a sense, it is misleading. This teaching of ours, imitating Christ, is sometimes the very thing that hinders us from the real substance of the Christian life. We can in a human way imitate Christ in these respects, and so with a great many other virtues, we can imitate Christ; that is, we can put on Christian living from the outside to a large extent, but you will find that people become very much dissatisfied sometimes with their Christian living when they simply imitate Christ. Those who are constantly trying to imitate Christ in the human way rub up against some hard knocks and become dissatisfied with their Christian life and imagine that it is, after all, perhaps a vain thing. The Christian life is not a matter of imitating Christ; it is Christ living in you, and when Christ lives in you His own virtues and principles will manifest themselves in you, and when you are up against some of the hard problems in life, it won't rub off so easy. The Lord Jesus Christ encountered some hard things in life, but He was always the same Lord Jesus Christ, nevertheless; not discouraged, not tempted to leave the true life. The same thing is true with the apostle Paul. He did not trouble so much about imitating Christ. The burning truth with him was, "Christ living in you;" and if Christ lives in you the Christ principles will manifest themselves in you and you can stand as many hard bumps as Christ Himself did or as Paul did. That was the secret of Paul's wonderful endurance in the Christian life. I am afraid that if the apostle Paul would not have had anything more than simply an imitated life, he would not have been able to endure what he did; but when he realized that it was not himself, but Christ living in him, he was ready to endure anything. It was not he, it was the Lord Jesus Christ. That is what Paul meant here when he said, "Examine yourselves, whether ye be in the faith."

Now I trust that we begin to see what the real meaning is, of Christian living, not simply imitating Christ but having Christ living and reigning within, and he who learns the secret of that truth is he who will be a successful Christian.

La Junta, Colo.

A TESTIMONY

For the Gospel Herald.

Greeting in Jesus' Name:—The "S. S. Vasari" direct from New York arrived in Buenos Aires today. Besides some letters for the missionaries, it brought with it several issues of the Gospel Herald and Christian Monitor, all of which we have read and appreciated very much.

The purpose of this article is to call attention to, as well as to give my individual testimony to the position taken by the General Conference on the subject, "Mennonites and Military Service," as given in the Sept. 6 issue of the Gospel Herald.

The position taken by the Church on this subject, we believe to be not only nicely outlined and well written, but Biblical and justifiable. As a minister of the Gospel of Jesus Christ and a representative of the Church, I wish I might have had the privilege with the other ministers to sign my name to said article. This being impossible I take this method of giving it my support. I therefore wish to state that I heartily endorse the position the Church has taken, and will by God's grace and help strive to preach and teach the same doctrine in South America.

In Argentina, all young men at the age of 17 must enroll, and at the age of 21 are drawn and taken to military training camps where they are trained for service. It is hardly likely that the Government here knows very much, if anything, of a church that believes in the doctrine of nonresistance, as interpreted by the Mennonite Church. Since the government is largely Catholic, if not altogether so, it means that before sufficient prestige could be brought upon them by a protestant church, that would get favors from them the way the government has at home; that long, hard, and strenuous efforts of the future representatives of the Church will be necessary. Some may have to undergo harsh criticisms, ridicules, and even persecutions; but we believe it is better to obey God than man. A doctrine as clearly taught in God's Word as the doctrine of nonresistance needs no apologies, but men and women who, when the testing time comes, with the Bible defend it. To this end, pray for us.

In His service,
T. K. Hershey.

2861 Convencion, Flores, Buenos Aires, S. A., Oct. 11, 1917.

If we truly love and fear God we need not be afraid of any other being in the world.—Selected.

THE WORD THE FOUNDATION

By P. Hostetler.

For the Gospel Herald.

In John's Gospel, chapter one, Jesus is called "the Word," and He was with the Father from the beginning.

Paul says, "Other foundation can no man lay than that is laid, which is Christ Jesus." When Peter had confessed that Jesus was the Christ the Son of the living God, Jesus said, "Upon this rock (or foundation) will I build my church."

When we say that Jesus is the Word or foundation, we do not mean to say that Jesus is the Bible and the Bible is Jesus. Jesus said, "My words are spirit and life." He is not the letter of the Word, but the life, spirit, and power contained in the Word or Bible, which is a medium of transmission and manifestation. The Bible teaches that all things visible (which includes the Bible) shall pass away, but the Word of God shall not pass away. It is eternal. "The letter killeth, but the Spirit giveth life."

We are not in a time now, as of old, when God ruled His people and talked to them by judges, kings, and prophets, but when God talks to us by His Son (Heb. 1:1, 2) by His Spirit, through the Word that was given by that Spirit. Paul speaking of this time says, "No man speaking by the Spirit of God calls Jesus accursed, and no man can say that Jesus is the Lord, but by the Holy Ghost." Or, in substance, the knowledge of God and His Son is given by the Holy Ghost. He also writes: There are diversities of gifts, but the same Spirit; differences of administrations, diversities of operations, but the same Lord which worketh all in all. Joel says of this time, that this Spirit will be poured out upon all men (which means on all believers) and there will be visions, dreams and prophesyings. Peter at Pentecost refers to this prophecy, and calls it now fulfilled.

While we are in this Spirit dispensation, we also need to remember that we are in the last days. When Paul calls them "perilous times," as deceivers shall wax worse and worse, deceiving and being deceived. Many shall seek to enter in and not be able for some shall depart from the faith and the love of many shall wax cold.

In this time Satan is also doing marvelous things to deceive, if it were possible, the very elect. When Moses and Aaron did such great wonders in Egypt to prove the power of God and their authority, Satan did many of the same wonders to deceive the people and keep them from believing Moses. What we want to bring out very plainly is this: While we are in a time when God is showing and helping His people by means of convictions, and experiences, these things are not to be taken as foundations to build on, but only as helps. Satan can and does imitate and deceive us by these same things. Menno Simons in his writings says that he was glad he had not taken his foundation from dreams or inspirations but from the Word of God. It is said that Satan can come into our flesh but not into the Spirit; and we see in the Bible where Satan was cast out and read of the evil spirit going out of man and returning and re-entering if he can get room. Now, if Satan can enter the flesh he can no doubt give dreams, visions, convictions, suggestions, etc., and in a marvelous way answer prayers, etc.

Not long ago we read an account of a certain man who belonged to a church that holds to the doctrine of no eternal punishment and other like doctrines of the devil. He wanted to start a benevolent institution in Chicago and did so, without any money, only asking God for help. His prayers were answered and he got much help, and no doubt it looked to him and others as though God was surely with him and blessing him. Yet this may have been one of Satan's tricks to deceive. The Word tells us of people who will come up in the judgment day, saying, "Have we not done many wonderful works in thy name?" but will find their answer is, "I never knew you" which proves that they have been mistaken and their works were not done by God's power.

In regard to feelings and experiences, I have seen people that had accepted very erroneous doctrines, and in so doing, they thought they had now received wonderful light. They felt so indescribably good and blessed that they took this as an evidence and assurance that they are now safe. It looks almost as though the farther they get away from the truth and right the better they feel and the surer they are that they are right. A close neighbor woman can tell of some wonderful healing in their family from the Christian Science doctrines, yet we have every reason that this is one of the "doctrines of devils," spoken of in the Word.

Many a person who is only deceived can tell of some wonderful experiences, and Satan takes this way of keeping him in the dark. If you will ask people, "Are you saved?" many will consult their feelings instead of the Bible for ground or reason of the hope that is in them. The man of God out of Judah who was told by the Word of the Lord, to eat no bread nor drink water at a certain place, should have known that our God is not a changeable God, and that He would not send him word to do differently, therefore he should have thought this prophet was lying to him; but his disobedience cost him his life. John writes, "Many false prophets are gone out into the world." When Jesus asked the disciples, "Whom say ye that I am?" Peter answered "Thou art the Christ, the Son of the living God." Jesus said to him, "My Father revealed this to you." Here was an inspiration from the Father. Not long after this, when Jesus told them of His suffering to come, Peter said to Jesus, "Spare thyself of that suffering." This was also spoken by inspiration, but it was from Satan, for Jesus answered him, "Get thee behind me, Satan." Satan had come to Christ openly tempting him in different ways and was so refuted that he thought he must try some other plan. He had seen that Jesus had acknowledged that Peter had a revelation from God, and he had a suggestion to offer that looked reasonable and he hoped Jesus would again think this was from his Father, and no doubt Peter did not know where this came from. But Jesus knew and answered in substance—I know you, Satan, you can't hide that way.

How could he know him so well? By this that his suggestion or advice did not harmonize with God's revealed will. We all ought to have more or less convictions, and inspirations, but we may get some from Satan as well as from the Father, and to prove them by God's revealed Word, which is His last will and Testament, which can not be changed, but will stand though heaven and earth pass away.

God has said in His Word that the work of preaching should be committed unto me (see II Tim. 2:2) and has thus revealed his will in regard to this work, yet many men have started to preaching on simply having convictions, or perhaps inspirations or dreams, to show that this was their work. Again, God's Word tells us that women are not to teach, yet many are preaching, thinking that God has called them to this work, and some such are not only doing what God's Word forbids—but are not doing all the things that the Word commands them to do.

While the Bible contains the Word, which is the way, the truth and the life, yet not all who read or hear the words of the Bible shall know the truth, but only such as have ears to hear, and hear to understand. May we all be of such willing minds.

Shelbyville, Ill.

It was all right for Peter to say, "It is good for us to be here;" but when he went on to suggest that they build tabernacles and stay there, then is when the Lord spoke in and said, "This is my beloved Son, hear him." —E. M.

Preachers' Page

SERMON OUTLINE

THEME: THE GREAT INVITATION

Text.—Gen. 7:1. "Come thou and all thy house into the ark."

Context.—Gen. 6. A narrative of conditions at the time this invitation was given.

I. **Introductory Questions.**
1. Who extends the invitation? God.
2. To whom addressed? To Noah—to all heads of the home.
3. Who is invited? "Thou and all thy house"—husband and father (as the head of the home), wife, children, and all others connected with the household.
4. What are we invited to? To enter into the ark of salvation.

II. **Some Facts.**
1. "The wages of sin is death."
2. In the ark of God there is room for all.
3. God gives plenty of warning before He seals up the ark.
4. There is a great Flood coming—the flood of tribulation—that will sweep into the Gulf of Eternal Torment (Rev. 14:11) all who refuse or fail to repent and enter the ark.
5. No harm can come to those who are sheltered in the ark.
6. What God seals no man can open.
7. Salvation is two-fold: (1) safety from the storms of life; (2) safety for eternity.

ONE-MINUTE MEDITATIONS

Opportunities.—The supreme moment in our ministerial experience comes when by common consent we are given the floor while the congregation listens. Very few, after they rise to their feet, fail to do their very best in the way of improving their opportunity to make the right kind of impressions. But many of us fail to write into the record of the sermon half-hour what we might have put there had we improved every previous opportunity in the way of prayer, meditation, consistent living, Bible study, and sermon preparation.

Eloquence.—This is something that takes care of itself. Where there is the eloquence of sincerity there is usually an eloquence of words. Most men have the capacity to deliver to others a message that is clearly fixed in their own minds, securely fixed in their own hearts. Many a sermon has fallen flat upon the ears of the hearers because the preacher tried to be eloquent instead of trying to be God's messenger of truth. A mind filled with a knowledge of God and His Word, a heart so full of love to God that it is also burdened for the souls of men, a spirit of fervent piety and love, help mightily in making an eloquent tongue.

Leadership.—We have in mind two churches. Looking at the rank and file of the membership fifty years ago, you could see little difference between the two bodies. Looking at the leaders, the heads of one church were decidedly progressive while those of the other church were decidedly conservative. Today the difference between the membership in the two bodies is as marked as was the difference in leaders fifty years ago. Can you guess at the cause? What practical lesson for us?

Outlining Sermons. — Are sermon outlines helpful? That depends upon the use that you make of them, and upon the man who attempts to use them. As a prop for lazy preachers or a framework upon which to hang rhetoric and oratory they are decidedly objectionable; but as a collection of thoughts or ideas belonging to a well-thought-out message they are perfectly in order. Then, too, they are a hindrance to some while a great help to others. But as a rule the most telling messages are delivered by those who spend much time in prayer and meditation, studying both Bible and congregation, deciding beforehand the kind and character of the message a congregation needs, whether the essential points of the message are written on paper or merely upon the mind.

Sermon Outlines. — Many of the texts found in the Bible carry with them their own outline. They are like a constellation of stars. The longer you look the clearer the constellation becomes. For instance, look at such familiar texts as II Tim. 2:15 and James 1:27. The first, on the face of it, presents from five to seven important points for consideration; the second, after having noted the two marks of "pure religion," suggests a dozen or more "spots" that may be considered with profit. Most texts are flexible enough to admit of different outlining, depending upon the needs of the congregation for which the message is prepared.

Preaching to Suit the Congregation. —There are two ways in which this is attempted. The first is after the "dumb dogs that can't bark" variety, which studiously avoids all serious mention of any sins of which any of the congregation may be guilty, for fear of wounding somebody's feelings. The second is the kind recommended by Paul to Timothy when he says, "Preach the Word; be instant in season, out of season; reprove, rebuke with all longsuffering and doctrine." This recommendation carries with it the idea of studying the condition and needs of the congregation, and shaping the message with a view to giving them such food as will strengthen the saint, convict the sinner, and magnify Christ in the eyes of all men.

The Power of Example.—We have in mind a preacher who in his time was considered below the average in preaching ability. But they who knew him best declared that "his life preaches louder than his sermons." You had only to look at his record in business and social circles, his home life and his devotion to the cause of Christ and the Church, to be convinced that here was a model Christian. That man was a power, though he was no intellectual giant. He could say consistently, "Be ye followers of me, even as I also am of Christ." One of the preacher's greatest opportunities for effective work is that of being the right kind of an "ensample to the flock."

Little Things.—There are some "little things" which mean much in the effectiveness of our service. It may seem a little thing to waste an evening in questionable associations, but that time spent on your knees or in companionship with your Bible might have put you in touch with truth that would have meant much for you and the cause. It may seem a little thing to neglect an opportunity to point some wandering soul to Christ but it might have needed but a few words from you to decide the fate of his soul. There are "little things" connected with your habits, your appearance, your general deportment, your studies, your preaching, your methods of work, which determine your usefulness or uselessness as a leader and shepherd of the flock. Are you giving them the attention that you should?

THE STANDARD FOR EVERY CONGREGATION

By Daniel Kauffman.

For the Gospel Herald.

1. Well organized and well officered, having ministers, deacons, and other officers needed for efficient work.
2. The entire community in the Church, and every member soundly converted.
3. A family altar in every home.
4. The Church committed to a whole-Gospel religion, and every member loyal to this whole-Gospel standard.
5. Every-Sunday service, and every-Sunday attendance on the part of all who are able to attend.
6. All children coming into the Church as soon as they reach the age of accountability.
7. Proper indoctrination of the entire membership.
8. Active service on the part of every member, and aggressive work

in carrying the message of the Gospel into the neglected places of nearby fields.

9. The same whole-hearted service manifest in religious circles carried to business life, the social circle, and wherever the members have an opportunity to manifest the Christ life.

10. A ministry whose life, testimony, example, sermons, and service are dedicated to the work of lifting the entire membership to this standard.

MY GREATEST OPPORTUNITY

By J. M. Hartzler.

For the Gospel Herald.

My greatest opportunity as a minister of a rural church is to serve the congregation. Paul tells us in Eph. 4:11-13 just how this takes place: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Jesus says we are to shine as lights in the world. "A city that is set on a hill cannot be hid." According to this the Church as a whole and each individual is to shine. Why? To draw sinners to Christ. That being true, it is the privilege of the minister to serve the Church so that it may shine; and in order for it to shine each individual is to shine; and in order for the Church to shine the preacher must be a man of God, throughly furnished unto every good work, so that he may be able to serve it acceptibly. Now in order to serve it acceptably it is necessary for the Church to pray. What a power a praying Church is to the community and if we have a praying Church and a praying preacher souls will be saved. No amount of preaching and arguing can have the effect upon lost souls as when every member is praying for their salvation. This possibly is an ideal condition. Nevertheless it is worth striving after, and although we may never attain to it yet it should always be kept in mind.

In order then to bring about this condition three things are necessary:

1st, Preaching The Word.

2nd, Visiting The Sick.

3d, Pastoral Work.

And as Paul says to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." It is evident that in order to serve the Church the Word must be preached. And again Paul says to Timothy: "Preach the Word, be instant, in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." The congregation needs the preaching of the Word and the preacher needs the prayers of the congregation, and so working together souls will be brought into the kingdom.

It is not necessary at this time to make any remarks on the two last subjects, suffice it to say that in order to bring the Church into a place where it can shine these things must be done; and not only must be done, but it is the minister's greatest privilege to do so; so that we may be able to accomplish the work to which God has called us.

Belleville, Pa.

THE PREACHER'S LIBRARY

By Clayton F. Derstine.

For the Gospel Herald.

The place of the minister of the Gospel is to be envied by the king, he would stoop down to take the crown of a world empire.

Withal there are many problems, satanic opposition, blinded hearts, hindrances by the score. Opposition is keenly felt today because of an atmosphere of pleasure and entertainment. Chautauquas, Lecture Bureaus, etc., are Satan's half-way houses. Lord's Day desecration is prevalent. God's people oft overworked because of covetousness, and thus some buildings are like Pullman Sleeping cars on Sunday morning.

This is an age of specialists, everyman a master of his own peculiar vocation. Thus the call to the preacher is, "Preach the Word." It has been said, "Back to the simplicity of the scriptures. Thus saith the Lord." But the cry of Theological Schools is, We want "ministers abreast of the times." That sounds good, but the expression is a delusion. What is needed is the culture of the Bible which meets every age. Those that are called of God should attend to the simple Gospel."

"Where in the Word of God is a minister called to spend years in the study of metaphysics, philosophy, theology? It is a fearful delusion. Science and philosophy are all right in their place, but the ministry has no time to waste on these side issues. Paul with all his education received before conversion writes I Cor. 2:1-5. Read it.

Spurgeon said, "O young man, build your study on Mt. Calvary, there rear your observatory, scan by faith the lofty things of nature. Take thee a hermit's cell in Gethsemane. Let the Bible be your standard classic, thy last appeal in matters of contention, let its light be thy illumination, thou

(Continued on page 660)

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Would you want to live under German rule? Don't you care which nation wins this war? I. M. B.

Believers in nonresistance feel that their individual likes or dislikes have nothing to do with a question of this kind. If we believed it were right for Christian people to fight, we would certainly favor doing our full share of the fighting, for it is not pleasant to contemplate what might be if Germany were to win this war. But when we remember that "the weapons of our warfare are not carnal" and that our God has promised never to leave nor forsake us, we are glad that we can trust His promise and commit our all to Him, knowing that He will so overrule that when the war ends we can still say that "we know that all things work together for good to them that love God." Let not our attitude toward God's Word be modified by any human reasoning. It is safest to trust the Lord and take the Gospel way.

Please explain Matt. 12:36. What are idle words, and where can we draw the line? F. M. M.

The first thought that we get from this is the seriousness of life. It emphasizes the fact that God notices and remembers the "little things" of life. If the man who merely gives a cup of cold water "in the name of a disciple," shall not lose his reward (Matt. 10:42) the man who is so inconsiderate of the value of words as to use them idly may also expect to give an account thereof. But what are idle words?

Language is the means by which we convey thoughts and impressions from one to another. Each word conveys (or ought to convey) some idea. Words which do not convey any idea are idle (useless) words and should have no place in our speech. For this reason all by-words, slang phrases, and apparently meaningless expressions should be scrupulously avoided.

As "an idle brain is the devil's workshop" so idle words are as a rule fruitful seed-beds where the devil propagates his iniquity. By-words are a form of counterfeit swearing; slang phrases have their origin in an irreverent, vulgar mind; talking to hear the tongue rattle usually breeds first "white" then awfully black lies. So when it comes to giving account, it is not only for the "idle words" but also for what these words bring forth that we must give a reckoning.

Where draw the line? Practice total abstinence. If at first you fail in the attempt, keep on praying and trying until you have the victory.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

WHAT HAVE WE DONE TODAY?

We shall do much in the years to come,
But what have we done today?
We shall give our gold in a princely sum,
But what did we give today?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak today?

We shall reap such joys in the by and by,
But what have we sown today?
We shall build us mansions in the sky,
But what have we built today?
'Tis sweet in idle dreams to bask,
But here and now, do we do our task?
Yes, this is the thing our souls must ask,
What have we done today?

—Selected.

HELPS TO MAKE THE HOME A GLORY TO GOD

By Barbara Birkey.

For the Gospel Herald.

Home! Is there a word that sounds sweeter to the homeless wanderer who has no place to lay his weary head than the word "home?" Is not this the place that he looks forward to, to find refuge from a cold and heartless world?

As I speak of "home," I speak not of a palatial home. Neither do I speak of such a home where children must seek their amusements and pleasures away from beneath its roof; or where the husband feels more at home by some one else's fire place than by his own, in order to avoid the scoldings of his fretful wife. Nor do I think of a home where the wife is made to fear and tremble as she thinks of the return of her once loving, but now drinking husband.

I speak of home in its broadest sense, which means more than a place to live. It means a Christian home, and such a home, even though it be a bare shed in a wilderness, is a home where hearts beat in unison, and willing hands are ever ready to minister.

Such a home as this God intended for man to have when He placed him here in this world, and such a home is a blessing to the glory of God—but who is the responsible one for the making of such a home? Is it the father? Is it the mother? or does the responsibility rest upon the children?

Truly all must help; but as the father is the head of the household, we shall first take him into consideration.

He realizes that without a united prayer to God, a Christian home can not easily exist. Therefore he erects the family altar, and there he gathers his family before the day's work begins, and there the family gathers again when the toils of the day are o'er. As ruler of the household, his ruling hand is a hand of love, and those under his rule gladly submit to his will, because his wishes are practical and reasonable, and in harmony with God's teachings.

He is concerned that his family is well cared and provided for; but the gaining of earthly riches is not his only concern, for he also considers the spiritual needs of his children, and the needs of the heathen, or those who know not yet of Christ; and to this end he labors.

The mother knows well her place in the home. She is a woman as is described in Proverbs 31, "a virtuous woman, whose price is far above rubies," and one in whom "the heart of her husband doth safely trust." "She looketh well to the ways of her household, and eateth not the bread of idleness. She openeth her mouth with wisdom; and her tongue is the law of kindness" (Prov. 31:27, 26).

Though her household duties are plentiful to keep her busy from morning till night, yet she can not afford to neglect the teaching of her children. She not only teaches them to work about the home, but she also teaches them to pray, for she realizes that no child left to itself will be apt to be a praying child. She teaches them the stories of the Bible that are interesting as well as instructive to them; and these stories and prayers, as well as other things which they learn in their childhood days, are not easily forgotten.

The parents also realize that God will not only hold them accountable for the things they teach the children, but also for what they neglect to do in the way of discipline. They correct not the child in a spirit of wrath but in the spirit of love; for "a child left to himself bringeth his mother to shame" (Prov. 29:15).

In the furnishings of the home the child sees nothing that would have a tendency to take his thoughts out into the world. Upon the walls are no immoral pictures, but such pictures as might draw one nearer to God, such as Rock of Ages, or the Lord's Supper.

Mottoes also are always a help to the decorating of the wall and many times prove to be an inspiration to those who read them.

The library consists not of light, trashy, exciting, corrupting books and periodicals that poison the minds of the children, but is made up of good, wholesome reading matter which is a help to them. Many a boy or girl has been started toward goodness and usefulness, and many others toward badness and worthlessness, by what they read at home. A book or a paper may start one toward heaven or toward hell.

But what about the conversation in this Christian home? Do these parents speak evil of any one? and if so, do they do it in the presence of the children? Does the table talk consist of neighborhood gossip? or is it about their hard luck, failures, and troubles? or is it idle talk and jesting?

Paul says, "Only let your conversation be as becometh the Gospel of Christ" (Phil. 1:27).

We do not believe that God intended that we should talk continually about the work of the Church, Sunday school, and Young People's meetings; yet these things should have first place.

Jesus says that where our heart is there our treasure will be also; and where our treasure is, is where our conversation will be too. Therefore the members of the Christian home have something to talk about that will be helpful to themselves, and those that hear them.

The singing of spiritual songs is another thing that is found in the Christian home. Through the singing of such songs God is glorified, and others may be won for Christ.

In such a home there is unity, and where there is unity there is love, peace and happiness.

The Christian family is an institution of heavenly origin, and was the first institution of God on earth. It shines out above all other things as God's witness of His love and mercy and power to the people of the world, and such a home has proven in reality to be a foretaste of heaven.

Delavan, Ill.

"Dare to say no!" as Daniel did, and you will find a helper in Daniel's God. It isn't always easy to say "no;" it wasn't easy perhaps for Daniel, but we ought to try always to do what we know is right whether it is easy or not. What if others laugh at us when we say "no" to a wrong; they probably ridiculed Daniel and his friends for refusing the king's food. But see what the result was: those who ate of the king's meat had to acknowledge that Daniel was wiser than they. So the boy or girl who learns to say "no" to every suggestion of wrong will be honored both by the people and by God.—Our Boys and Girls.

"Can't" from the lips of a Christian should be pronounced, "won't."—Sel.

Sunday School

For the Gospel Herald.

Lesson for Dec. 16, 1917.—Neh. 13:15-22

NEHEMIAH ENFORCES THE LAW OF THE SABBATH

Golden Text.—Remember the sabbath day, to keep it holy.—Ex. 20:8.

Lesson Story.—Nehemiah had returned to Babylon for some time. When he came back to Jerusalem, he found that they were doing things against the law of God. Nehemiah began to rebuke these things and set them right. In the lesson of today he tells about how the people broke the law of the Sabbath.

As Nehemiah went out, he saw the people of Judah treading the winepresses on the Sabbath. Others were bringing in sheaves of grain. Some were carrying other burdens and bringing things to market for sale. Nehemiah went to these people in the market place and spoke against them for bringing their produce to market on the Sabbath. He also talked to the nobles who should have stopped such doing and told them that they were doing a great evil in profaning the Sabbath day. He said that this was the way that their fathers had done when God led them away captive and had destroyed the city of Jerusalem.

After this Nehemiah had the gates shut when the Sabbath begun. He set servants at the gate to keep anyone from bringing any burdens in to the city on this day. When the people who broke the Sabbath came with their loads of stuff they had to lodge outside the wall. When they did this several times, Nehemiah got after them for it and told them that if they lodged there any more they would be arrested. This stopped them so that they would not come back any more.

Then Nehemiah commanded the Levites to sanctify themselves and come and take charge of the gates on the Sabbath day so that the city would be kept clean of Sabbath breaking. Then he prayed that God would remember him for all this work and bless the work that he had done.—J. R. S.

Lessons for Us. 1. "The Sabbath was made for man, not man for the Sabbath." It is a part of God's order that one day out of seven should be set apart for rest. This rest includes not only the recuperation of the physical body but the spiritual man as well. God knew that it required the setting apart of a day wherein the attention of man is diverted from the natural affairs of life to get man to turn his attention to matters spiritual.

2. Whenever the law of the Sabbath is disregarded somebody suffers. It was so in Nehemiah's day; it is so today. You never saw a community where people disregarded the law of the Sabbath but that they became worldly, irreligious, degraded in morals. Heathenism flourishes where people are careless about keeping the Sabbath.

3. Too many men today are patterning after the traders in Nehemiah's day. They do not legally violate the law of the Sabbath; but they lean on the way so hard that they virtually break the law. While their business stops on the Lord's day, they are careful to further their business interests by looking after odds and ends on Sunday that ought to be seen after during the week, by discussing business methods, by putting their business in shape to go after it, bright and early Monday morning. Many a man leans so hard against the wall that he gets little benefit out of the sermon and practically all the impressions made on his mind during the Lord's day are of a worldly nature.

4. Nehemiah did the right thing in ordering all the places of business closed on the Lord's day. What a great blessing it would be today if the same rule were followed universally. All kinds of business should be as silent on Sunday as though they did not exist.

5. Our Savior calls attention to two kinds of work that may properly be done on the Lord's day: (1) **Necessary** work, (2) deeds of mercy. To justify the many Sabbath-desecrating lines of business today it was necessary for man to manufacture new definitions for the words "necessary" and "deeds of mercy." How many kinds of Sunday business can you count that are not necessary?

6. Nehemiah's command to the Levites to "cleanse themselves" is an appropriate command for today. People of America need to cleanse themselves of improper uses of the Sabbath. If all the people of America could be brought to the point where they would be willing to drop entirely all their business during the Lord's day, to keep the day holy, to keep it as a holy day rather than a holiday, the result would be a revival such as the world has never known before.—K.

There are pillows wet by sobs; there are noble hearts broken in the silence whence comes no cry of protest; there are gentle, sensitive natures seared and warped; there are old-time friends separated and walking their lonely ways with hope dead and memory but a pang; there are cruel misunderstandings that make all life look dark—these are but a few of the sorrows that come from the crimes of the tongue.—William G, Jordan.

Our Young People

[redacted]

I Tim. 4:13; Rev. 1:3; Deut. 17:18-20

Topic for December 16

MOTTO

"Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein"

THE STUDY HOUR

I. **Reading.**—Back of all reading is thought. Life has been in existence before any book. Life has found expression in action. Action and thought have been written in a form that can be preserved and imparted to others by means of letters that form words. God has been from everlasting. His life has been expressed in the creation of all things. His thoughts toward man have been expressed by His dealing with man thru all the ages. Some of God's dealing has been written for our learning. Many thoughts of God have been revealed by the written word expressing the wonderful plan which He has for the souls which He has made. The best of all writing is that which records the thoughts and works of God thru the inspiration of the Holy Ghost in language understood by men. Such reading is of the greatest profit to man. It is his duty to give attendance to it. We may not always be able to read ourselves but that does not hinder us from heeding the reading which we hear from those who read for us.

There is also much reading matter which cannot be classed with the word of inspiration. It is the expression of thought which men have had and which they deemed worthy to be left on record for others. This kind of reading matter should be chosen as we choose companionship, carefully and prayerfully lest we be led into things that are not after godliness. It is as legitimate to read good books from men of noble thought as it is to associate with the men themselves. Reading enables us to associate with noble men and women after they are separated from us. It is even possible to have fellowship with men and women whom we have never seen by reading what they have written. It is well for us that we do give attendance to reading, for thereby we become more efficient for the duties of life. "Give attendance to reading."

II. **The Text, I Tim. 4:13.**—This text was spoken to a young minister. It was an exhortation that was calculated to fit him for the Master's service both in his own soul's welfare and the welfare of those whom he was to teach.

Rev. 1:3.—Here the blessedness is pronounced upon those who read the special message of Christ to the Church as revealed in the Book of Revelation.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, Read.
2. Books to Read.
1. The Value of a Book.
2. The Value of Reading Good Books.
3. Dangerous Reading Matter.
4. The Standard of All Reading Matter.

For Older People—

1. Time Saved for Reading.
2. The Spirit of the Reader.
3. The Spirit of the Author.

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THURSDAY, DECEMBER 6, 1917

Field Notes

There are a number of timely and impressive messages found in the several articles found elsewhere in this issue. Read them all.

The brotherhood in Mahoning and Columbiana counties, Ohio, are planing to hold a Sunday school meeting on Christmas day.

Bro. I. B. Witmer of Leetonia, O., preached the Thanksgiving sermon at Maple Grove Church near Wilmington Jct., Pa. Text, I Chron. 29:13.

Bro. Jonas Zimmerman of Shiremanstown, Pa., visited Scottdale on last Sunday and Monday. He was on a visit to his daughter, Mrs. J. Miley of Connellsville, Pa.

The Lord Willing the Annual all day and evening Sunday School Meeting will be held Jan. 1, 1918 at the East Chestnut St. Mennonite Church, Lancaster City, Pa.—N.

Pre. Enoch S. Bauman of the St. Jacobs, Ont., Mennonite congregation, whose health has been failing for some time, is bedfast with a serious case of internal cancer. Pray for him, his faithful companion, and large family. B.

A Bible Conference has been arranged for to be held with the congregation worshiping at the Maple Grove Church, Wilmington Jct., Pa., during the coming holidays, with Bro. E. D. Hess of Masontown, Pa., as instructor.

We are in receipt of a program of a mission conference held at Olive Church near Elkhart, Ind., Nov. 28 and 29. It was a mission program from beginning to end, and the subjects discussed were quite practical and timely.

Dec. 2 was the date set for the beginning of a series of meetings at the Mt. Joy (Pa.) Mennonite Church with Bro. W. F. Charlton of Newville, Pa., in charge. The prayers of God's people in behalf of the meetings are solicited.

An all day Sunday school meeting was held at Maple Grove Church, Wilmington Jct., Pa. It was a delightful meeting. The Spirit of God was there and all that were there felt that it is a blessed thing to praise the Lord.

Ordination.—On Nov. 29, 1917, at the Spring Valley Church near Canton, Kans., Bro. Charles Diener was chosen by lot and ordained to the ministry. Bro. T. M. Erb officiated. May God richly bless our newly ordained brother in his responsible calling.

Ordination.—On Nov. 11, 1917, Bro. John A. Kennel was chosen by lot and ordained to the ministry by Bishop John S. Mast of Elverson, Pa. Bro. Kennel will serve in the Millwood and Maple Grove churches near Gap, Pa. May the Lord abundantly bless our brother that he may not shun to declare the whole counsel of God.

We have three programs all received in one letter from Hesston, Kans. One of the Special Bible term at Hesston Academy, Jan. 2 to Feb. 12, 1918; one of the third ministerial meeting of the Kans.-Nebr. Mennonite Conference to be held at Hesston Dec. 26-28, 1917; the third of the first annual Young Men's Conference to be held at the Pennsylvania Church, near Newton, Kans., Dec. 31, 1917, and Jan. 1, 1918. Look for fuller announcement is next week's issue of the Gospel Herald.

Our Book Department reports that they are having a ready response from the catalogs which have been sent out recently. We are glad to learn of the interest shown in acquiring good literature for the Home. While we have been urging that our people send in their orders early, ample provisions have been made to take care of all orders promptly as they reach us and we urge that no one withhold their order for fear that it cannot be taken care of. The Postal Service has been very satisfactory thus far and Express shipments have been delayed only to a small degree.

Correspondence

Richfield, Pa.

Dear Brothers, Greeting in Jesus' name:—This forenoon we had ordination services at Lauvers M. H. Three passed through the lot—J. G. Brubaker, John Gingrich, Jr. and William Lauver, son of Jacob Lauver. The lot fell on William Lauver. May the Lord bless the young brother and make him a blessing.

Your brother,
W. W. Graybill.

Alsask, Sask.

Greeting in the Name of Jesus:—Nov. 19, we had the privilege of being with the brethren at Reist, Alta. We were much encouraged in the Lord to be with them; much encouraged by the kind words our brother Moses Smith gave us. His text was about Mary and Martha. Mary did what she could. I am sure all are glad that we went to the house of the Lord, for it encourages us on our way to glory. In the evening Bro. Sinebach gave us a talk on Rural Missions. Here is a wide field for mission work—any number of school-houses where the Gospel can be preached. We were glad to see that the brethren at Reist are so firm and earnest in the faith of our Lord in these testing and perilous times. They are letting their lights shine to the world, willing to suffer for the Lord. A few other brethren spoke.

Now a little about the weather and crops. We had another good harvest here but not so good as last year. We raise wheat here, principally. It is a great wheat country. We have had a very dry summer. The first rain we had was in July. We had no soaking rain all summer. Strawberries, raspberries, and many other kinds of fruit do well here. We have summer weather here now.

Remember us in your prayers. We have no minister of our faith in this district. Once in a while we get a chance to go to Reist, which is about 75 miles from here. Oh, what a great opening here for mission work—here are souls starving for spiritual food. May the Lord be with us all.

E. W. Bricker.

P. S. The brethren, Moses Smith and N. C. Roth were with us Nov. 3. We drove to the brethren south of Alsask, where Bro. Roth broke unto us the Bread of Life, using as his theme the crucifixion and death of Christ. May the Lord bless the brethren as they go from place to place.

We also had a visit from Bro. and Sister Wenger and two daughters and Bro. Wendell Shantz. We thank the friends for their kind visits. E. W. B.

Manheim, Pa.

(Erismans congregation)

Dear Herald Readers, Greeting:—We feel to praise the Lord from whom all blessings flow. A series of meetings has just closed at this place conducted by Bro. Noah Bowman of Bowmansville. We surely enjoyed a rich spiritual feast during the two weeks of these meetings. The brother shunned not to declare the whole gospel making himself free from the blood of all men and the result was that 11 souls took their stand for Christ. Let us remember them in our prayers, that they remain stedfast, not wavering or looking back to their former life, but press on toward the mark for the prize of the high calling in Christ Jesus.

While we rejoice over these 11 precious souls, yet we know that there were many who would have had the need of a Savior, but would not yield to our brother's earnest pleadings. We hope they will be spared until they are prepared to meet their God.

We also feel to remember the brother in our prayers who so faithfully labored with us that he may be blest in his efforts laboring for the Master.

On Thanksgiving day, Nov. 29, the Lord willing, we expect to have services at this place. E. B. B.

Washington, Ill.

On Sunday, Nov. 11, we held our communion services at which time Bro. J. S. Shoemaker was with us. He also was with us in our Y. P. Meeting, after which he gave a sermon using as his text, Jas. 1:27. I wish to correct myself at this time. I should have mentioned also that Bro. C. K. Brenneman and family were visitors here last quarter spending their vacation.

Nov. 15, 1917. Dinah B. Camp.

Lewiston, Mich.

Dear Herald Readers, Greeting:—We are all well here excepting Sister Lyons, an aged sister, although she says God's way is best.

War is the subject of the day wherever we go. It is causing lots of worry and breaking many hearts. Yes, they are called to go, and they leave father, mother, sister, brothers, farms, and everything that they hold dear in this world and go. The Lord has been calling young men and old men for 1917 years to go to the front in Christian service, and they hear the call, and some do not go. What will be their excuse at the judgment day?

Nov. 16, 1917. A Sister.

Bernard, Orange Co., Va.

On Sunday, Nov. 18, the little flock of members at this place have participated in their first communion.

Deacon Enos E. Heatwole and the writer arrived here Saturday afternoon of the 17th, when public services were held the same evening and also on Sunday forenoon and evening at the Esty Mills School House with a goodly number of attentive hearers present at each meeting.

It was at the time of the forenoon service on Sunday that the sacred emblems representing the communion were given to ten members, five brethren and five sisters, after which all engaged in the ordinance of feet washing. This is recognized as the first communion service observed by Mennonites in Orange county, Va.

Numbers of the natives representing several denominations in the country were present to witness the ceremony of feetwashing and after its conclusion gave testimony that their people once observed the ordinance and expressed regret that it had been discontinued.

May the Lord sustain the little flock at this place in living out the principles of a whole Gospel.

Nov. 18, 1917. L. J. Heatwole.

Chambersburg, Pa.

Dear Herald Readers, Greeting:—This morning we had our regular Sunday school and church service. There were 94 in attendance at Sunday school and quite a large audience for church services.

We are pleased to report that the brethren, Samuel Oberholtzer, Elizabethtown and Jacob Hershey, Lititz, Pa., paid us a visit today. Bro. Oberholtzer delivered a very encouraging message from Heb. 12:1, 2. Bro. Hershey gave some practical applications on the S. S. lesson with regard to present conditions noting particularly that God is able to deliver us from the present world-conflict. We need to ask Him in faith believing and He will answer in due time in His own way.

Other visitors were Deacon Geo. Coss and family of Edgemont, Md., Bro. Henry Hershey and wife of Lititz, Bro. Samuel Longenaker and wife and Bro. Isaac Metzler and wife of Kinzer, Pa.

Thanks for the visit.

On Saturday evening, Dec. 8, we expect, D. V., to open a series of meetings with Bro. C. R. Strite of Maugansville, Md., in charge. Will you pray for us and the work that a rich harvest of souls may be gathered? Humbly yours in His glad service, Samuel H. Horst.

Nov. 18, 1917.

Wolf Trap, Va.

Dear Herald Readers:—Greeting:—Bro. David Garber of Lyndhurst, Va., came here Nov. 8 and has been holding a series of meetings at this place. The visible results of his work here are two accessions and one reclaimed. Bro. Garber held two baptismal services while here. One on Nov. 18 when one young mother, who confessed while Bro. C. F. Derstine was here in August, was received into church fellowship; -and on Sunday, Nov. 18, two little girls were baptized and one man was reinstated. After that service we had communion and feetwashing.

We feel very grateful to our heavenly father for these blessings and for answered prayers. Pray for us.

Nov. 19, 1917. Martha F. Barbe.

Holsopple, Pa.

The series of meetings held by Bro. S. G. Shetler at the Blough Church near Holsopple, Pa., Nov. 1-9, was well attended with good interest, the weather being fair. The sermons were practical and to the point and full of the spirit. One of the visible results was three public confessions and the congregation revived. We were sorry the meetings were not continued longer. Cor.

Nov. 19, 1917.

Reist, Alta.

Dear Herald Readers:—On Oct. 27 Bro. N. E. Roth of Tofield came into our midst and labored with us until the 31st, when we had our communion services. All members present partook of the sacred emblems. On Thursday Bro. Roth and Bro. Schmidt of this place went to Alsask to hand out the bread of life to the members located at that place. On Sunday, Nov. 18, we were favored by visits from those of other localities, four auto loads coming from sixty to 120 miles. Also a brother from Oregon. We also expect a few ministering brethren to stop in here in the next few weeks; also Bro. M. S. Stutzman, our district evangelist is expected to hold Bible conference here in the near future.

We are having fine weather at present and are having some good turnouts at Sunday school and church services. We feel more and more the need of a house of worship, as the little school house is very unsatisfactory.

Nov. 19, 1917. Cor.

Wakarusa, Ind.

Greeting in Jesus' name:—On Oct. 16 Bro. S. E. Allgyer began a series of meetings with us at the Salem Church. The meetings were well attended, considering the inclement weather. There were 9 confessions, for which we were grateful, and others were deeply under conviction.

On Nov. 17, in the absence of Bro.

(Continued on page 660)

Miscellaneous

AT CAMP LEE

By A. D. Wenger.

For the Gospel Herald.

In this camp the chief officers have a list of one hundred and thirty men who refuse to take military drill. At first these were in various parts of the camp where they were placed with others from their respective localities as they arrived and it was difficult to locate them.

After being shifted around considerably most of them were assigned quarters at Remount Station, some distance from the main camp, to care for horses, work in kitchens, etc. Some work in hospitals or do clerical work. Others refuse to do any work that directly supports the war. Eleven had guard-house experiences, some having been in a guard-house for nearly four weeks. The lives of some were threatened. Three in a guard-house were fed on bread and water, and for a few meal-times received nothing. This treatment quickly brought two fathers from Dayton, Virginia with satchels full of eatables for their sons but they were not permitted to give them the contents.

At the time Brother Aaron Loucks and the writer visited them, Nov. 17, 18, the eleven were sleeping on a cement floor with scanty protection from the cold except the heat of their stove which they fired with wood. Before leaving we saw the commanding General and informed him of this condition. He said, "I was not aware of it. They shall have beds. I do not always know what treatment the men get by the officers directly in charge of them." Six of these were Mennonites and five were members of the Brethren Church. We heard of only one Quaker in this camp who has the courage of his convictions and he has been persecuted more perhaps than any one else.

Brethren to the number of almost a hundred and a few Mennonites were doing some regular work under army officers. Many of them realize they are a part of the war machine to destroy human life and are troubled in conscience. They spoke as if they were going to take a stand for no participation whatever. A detention camp would be a welcome provision for them. The General said he would provide one as soon as he receives orders from Washington to do so.

We had long talks with our nonresistant young men at different places. They appeared very glad for the encouragement and information we were able to give them and were anxious to know what arrangements could be made for them in the future.

Backsliders from the nonresistant churches are having an unpleasant experience. We spoke with one who claimed to be a member of the Mennonite Church in the presence of his lieutenant, but we find since that he had backslidden and is no longer a member. He said he did not believe in war and wants to be out of it. Another backslider from our Church who is also daily drilling with the weapons of war wants to be freed. On his way to camp he cried and worried himself sick and was placed in a hospital before reaching camp. The best such backsliders can do is to repent, accept the faith they once professed and take a stand for peace even if it should cost their lives.

Before leaving for home on the 19th, we called on General Cronkhite and had a two hours' discussion with him and Colonel Hunt, a member of his staff. At first they seemed to us severe but later were more mild and genial as they saw our position more clearly. They appeared to be satisfied if our people do not bear arms if they will only help along in some other way. They say the whole nation is in the war and that all are helping, whether soldiers or not, by special taxes, farm products, etc. What the Government requires of us we must give. It is our duty to pay our taxes. "Pay ye tribute also." As to our crops we should not sell them directly for war purposes but we cannot prevent their being ultimately used for that end. What we had a right to do when there was no war we have a right to do now.

They said the Mormon creed and conscience are for polygamy and yet the Government had a right to rule otherwise and compel the abandonment of polygamy by force. Has it not the same right to compel those to do some military service whose creed and conscience forbid it? "If I had my way," said the General, I would make them do it, but I will be subject to higher orders." There is a great difference between polygamy and "peace with all men." The one is condemned by the Gospel, the other is abundantly advocated.

Again it was said it is our duty to obey the laws of the land, and if we refuse the service to be allotted to the non-combatants there are mighty dark days ahead for us. It was right for Daniel and three other Hebrews to disobey the laws of kings, and the apostles, the order of magistrates that they might obey God. We are glad to obey if we are not commanded to disobey the laws that are above all others.

There is a strong temptation on the part of men of high rank to seek to make the Scriptures contradict themselves and then brush them all aside and follow the dictates of public sentiment regardless of the Bible. When you quote "Love your enemies," "The weapons of our warfare are not carnal," "My kingdom is not of this world then would my servants fight," they say there is a contradictorty scripture for every one we can quote, and mention such passages as, "I came not to send peace on earth but a sword," "He made a scourge of small cords and drove them all out of the temple," and "He that hath no sword, let him sell his garment and buy one." The Holy Spirit helps us to see the beautiful harmony in the Scriptures, and then the apparent contradictions disappear.

When the fields are full, far and wide around the Camp with men drilling for war, it seems unpopular, indeed, for a little band to stand alone for "peace with all men" and to "be harmless as doves." Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Persecutions are sure to come to the faithful as a result of the scorn and contempt of others.

Since writing the above lines, I have just received word, Nov. 26th, that about fifty-nine, who evidently have taken a stand for no part in the war systems, have been marched with all their belongings on their backs for a few miles, not knowing where they were going, or what was before them, an empty truck following on behind. A higher officer was then met who ordered all the luggage put on the truck, but they had only a short distance yet to their destination where they are now comfortably quartered. Probably this is the detention camp.

Fentress, Va.

THE RIGHT WAY VS. THE EASY WAY

By Silvanus Yoder.

For the Gospel Herald.

"By faith Moses when he was come to years refused to be called the son of Pharoah's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

Of all the illustrations of a surrendered and consecrated life to the sublime teachings of godly parents and divine intercession of holy writ, none exceeds this one of Moses "the servant of God." We have no record in all history of any young man with brighter prospects of worldly achievements than Moses. Even the most fancied dreams of youth could not excel the grandeur and splendor of the expectations of Moses as the son of Pharaoh's daughter. All the luxuries of the kingly family, all the cul-

ture and learning of Egypt, all the wealth of the ancient cities of the Nile Valley, even the title of Pharaoh with unlimited power he considered inferior to "the reproach of Christ."

"The riches of Christ" or "the treasures of Egypt." Of these two Moses was to choose. No stronger temptation of worldly aspirations was ever held out by the devil to mortal man, neither was there ever a choice more wisely made. Alas, how many a young man has fallen a victim to sin and ungodliness by yielding to temptations far inferior to this one of Moses.

How long did Moses halt between these two alterations? Did he try to make an easy way out of the situation by means of a compromise in trying to ease his conscience and retain his position? Men of like circumstances today claim they are between two fires and are being tortured on both sides. Often the question at issue is decided by a compromise; that is, they strike at what they consider the halfway mark. Moses could have done some clever thinking. He might have reasoned as follows: By stepping over to the children of God I lose my position in Egypt. The Egyptian government I know is very corrupt, but as a successor to the throne I can relieve the oppression of my people and bring about a reform in Egypt beside. I could liberate Israel from bondage in a quiet, legal manner and escort them in safety to the promised land and there establish them in the land that God had promised to the posterity of Abraham, Isaac and Jacob.

Even today in looking back and viewing the situation from a carnal standpoint of view we might well say that he could have saved Egypt of all its plagues including the life of the first born and many inconveniences, privations and sufferings of Israel in the wilderness.

Brother, have you ever reasoned thus? Did you ever think of making a common cause of two opposing elements? In viewing this situation of Moses we are made to think of the temptation of Christ on the high mountain where all the kingdoms of the world were offered to Him and where He could have obtained them in an easier, shorter and more convenient way than by the way of the cross. But by divine forethought He refuses the easy way and chooses the way ordained by God complete and perfect yet not without pain and suffering.

Today this easy way of accomplishing things is much sought for. How can I make the most of the perplexing problems of life and yet save myself and my posessions? I want to be a follower of Jesus and not be conspicuous to the world. Young men professing Christ have even said I do not believe in taking up arms and engaging in carnal warfare, but when this is forced upon me it is the easiest way out to accept it. Brother, is it any wonder the cause of Christ is becoming powerless? How can the Church ever show the power of love and redeeming grace when it drifts with the current of popular carnality? Government officials have said the safety of the nations must be protected by its young men. The Church in this day of trial may well say that to the young man, as a good soldier of Jesus Christ, is entrusted the safety in Christ of many who shall hereafter know of the privations the young men for Christ have chosen in preference to the easy way, "Esteeming the reproach of Christ greater riches than the treasures of Egypt."

Middlebury, Ind.

STANDING FOR PRINCIPLE

By S. B. Wenger.

For the Gospel Herald.

The kernel and the shell are two different things, but very closely connected. So are many things with which we have to deal and the principles back of them. People who do not understand our motives often criticised us for doing or for not doing certain things. There are many things which on the surface appear all right, but after due consideration we find embodied in them a principle that is wrong.

The principle is the kernel of many attractive shells that are picked up and highly prized by public sentiment. This principle may be either right or wrong but the point I wish to make is that things are not always as they appear on the surface. We should look into them and see their fundamental principles. Non-conformity to the world principles as taught by the Scriptures as divine truth are by the masses ignored and their adherents criticized, ridiculed, and persecuted because from honest conviction they wish to remain true while those who are less conscientious or fail to see or understand their motives see only the surface.

There has perhaps been no time in the world's history since the time of religious persecution when it has been so necessary to stand firm for the principles of true Christianity as now. Study the history of the non-resistant people, such as Wm. Penn, Menno Simons and others, and we find that while they suffered persecution and deprivations it was through their faithfulness that many have enjoyed religious liberties. Go back to the time of the early church fathers and even to the time of the apostles and to Christ Himself, and you will see that it is necessary that now and then somebody or certain classes of people suffer to maintain true Christian principles.

While Christians in all ages of the world have had more or less to endure there come special testing times, depending on the world's great issues. The present time seems to be one of the testing times for non-resistant and non-conformity to the world people, as there are so many things held up in bright colors and endorsed by the most influential professed Christian people. There has perhaps never been a time in the history of the world when it was so necessary to study and think before action and to stand firm for right principles and yet keep aloof from their arguments. It is often necessary to think and act more than to speak.

Though we suffer through persecution Christ has promised to be with us even to the end of the world. "I will never leave thee, nor forsake thee," are His own words. It has proven a true saying, "The blood of the martyrs is the seed of the Church." Wherever persecution has been endured with Christian fortitude it afterward yielded the peaceable fruits of righteousness. Some must suffer for the sake of maintaining a principle that others may enjoy religious liberty. Take for instance our young brethren at present time in training or detention camps who because of conscientious scruples refused to wear war uniforms. Their submissiveness to arrest, ridicules, and punishments have to a degree opened the eyes of the officials and are giving some relief to those who follow.

It pays to stand firm for principles of truth and right even though it cost life itself. While the worldly-minded at first sight may mock and ridicule and perhaps inflict punishment, they as a rule will after all admire and reward the faithfulness of the true follower of Christ who obeys from the heart and is willing to seal his faith with his own blood. We should always avoid manifesting a spirit of contrariness but quietly, meekly, and humbly stand firm for true Christian principles.

South English, Iowa.

Bells, which we nowadays think of as swinging and ringing from the church tower, were not used in Christian churches until 400 A. D. Paulinus, Bishop of Nola in Italy, was the first Christian prelate to hang them in his church, so Polydore Vergil tells us. In fact, Christians were so persecuted for more than two hundred years after Christ that they had to worship in secret, and to have announced their meeting places by ringing a bell would have meant torture and death.—Woman's World.

PREACHERS' PAGE

(Continued from page 653)

shalt become more wise than Plato, more truly learned than the seven sages of antiquity." Thus in a nutshell, it's Bible first, and anything that ministers to its better understanding. In the words of a brother minister, "While you listen to Dr. Matthew Henry, Dr. Clark, and Dr. Brown, don't fail to hear **Doctor Jesus.**

The Advantage

1. Ministers need the thoughts of others, many a minister would keep out of ruts, would he be a reader of good books.

Ministers reach natural limitations of study. Peter learned to see things because Jesus saw them. Good books reveal things that cost the writer a lifetime of research. The mechanic does not experiment on that which is already known, his slogan is something more efficient. Jesus said, "new and old" is on the program for the preacher.

Preachers in the Mennonite Church are often too hard workers to meet expenses for their own families. Recently a letter of one whose experience was a whole summer of hard work, hardly much time for meditation, prayer and study, then called for Bible Conference, large things expected by those that called him, and a discouraged preacher the result. A good library, well selected would start many a sluggish brain and refresh his own spiritual experience.

Well Proportioned

2. The best books are the books that make the reader do his own studying. Yet there is need of the other class as well. The minister needs books that are devotional, that enrich his own spiritual experience, books that minister grace as well as knowledge.

An overstocked library on any line of truth makes hobby-horse riding preachers.

The following class may be suggestive:

a—Books on the Gospel, which center around Calvary and the Risen Christ.
b—Books on Bible Characters.
c—Books on Christian Living.
d—Books on Prophecy.
e—Books on Bible Doctrine, Ordinances.
f—Books on Sunday School Work.
g—Books on Missionary Work.
h—Books on Church History.
i—Books on Christian Service.
j—Books of Illustrations (not too much here)
k—God in Nature.
l—Helps in Preaching.

A Pleasant Probability

As Christmas season is just about here, I would like to make a suggestion to the Laity. I find so many preachers who feel that their work is not appreciated. One minister remarked lately, "I've been in the ministry 18 years, worked hard, my home church never gave me as much as would buy two pair of pants for my boys." Is that your pastor? Is that your ingratitude? "Where are the nine?" Jesus longed for appreciation of his work. Ministers are human. Recently the brethren of our home church donated a fair library to a young minister as a present.

It surely would be a help and encouragement to some of God's ministers to receive something like a well selected book or books from his own flock.

A Word to the Minister

It pays better to save at the table, etc., than save food for the mental and spiritual needs. Souls are looking to us for bread. May we receive and give. God bless every minister in his study and meditation.

Eureka, Ill.

CORRESPONDENCE

(Continued from page 657)

D. A. Yoder, Bro. D. D. Miller conducted the preparatory and baptismal services. Three souls were received by water baptism and one reclaimed. On the day following Bro. D. A. Yoder held the communion services, at which time two more souls were reclaimed and two others received by letter. May the Lord bless them in His service and make them a blessing in their community.

On Nov. 11 we re-organized our Sunday school as follows: Supts., Ray F. Yoder, Martin Fisher; Chor., Levi Leatherman; Sec.-Treas., Serenus Bare. Yours in His Service,

Nov. 20, 1917. R. F. Yoder.

Duchess, Alta.

Greetings to all in Jesus' Name:—After a long delay I shall endeavor to redeem my promise to the many friends back East. We have made it through a very busy year—the first breaking year on a raw plains farm—when you have everything to gather together, buildings to erect, fences to build, etc., etc. You have not much time to write during this first year. But it is not such heavy man work. We are well pleased with our move in coming here. Although the loss of one of our dear ones leaves our hearts aching; yet this dispensation of God's providence would, and does, take place everywhere, as He is no respecter of places or persons.

We are experiencing such delightful weather here so far this winter, the which one just has to see to appreciate. I work quite a bit at carpentering, and there has been only one day so far this winter that I stayed home from work on account of its being cold. That was several weeks ago and was all the snow and cold we have had so far. When the friendly Chinook came up it soon all disappeared. We will get a spell of cold weather, too, but it makes one feel as if their lines had fallen in pleasant places when one can work in their shirt-sleeves and see by the press how folks are shivering in the East. Will not go further into details. Will gladly answer any personal letter of inquiry concerning this country, if written by some one interested.

Our new school house at Duchess is now in course of construction and to be completed sometime next month, and school to be opened soon afterward. Discing and plowing and other farm work has only been interrupted about a week so far this winter. This is fast becoming a tractor farmed community.

Our bishop, Bro. Norman Stauffer, was here from Aldersyde, Alta., on Sunday, Nov. 11, and officiated at communion services, of which all partook. This was a soul-strengthening occasion. Thanks be to our dear heavenly Father for these inspiring occasions. Our prayers arise that it may not be long ere He move some kind ministering brother to locate here, as the work truly looks promising and the field for evangelistic work is already growing large in the surrounding country. Sunday school every Sunday morning and Bible meeting every Sunday evening. Attendance at these meetings full and interest deep.

See recent Heralds as to our standing in this country with reference to military service, for which state of things we truly have reasons to thank Almighty God for His grace and mercy in answering prayer; as also the powers of Government for so seriously looking into the matter that they could understand our situation and act accordingly with a feeling of perfect safety. May God yet so overrule all over this strife-ridden, bleeding world today, in protecting His children, and may it bring us all into much more sacred nearness to Him and to one another, through the grace and mercy which we need of Him, and which He so freely gives.

Nov. 20, 1917. S. A. Weaver.

Flanagan, Ill.

Dear Readers, Greetings:—God is continually blessing us with spiritual and temporal things. Sunday, Nov. 18, Bros. G. L. Bender and Chauncey Hartzler were with us. Bro. Bender gave a talk to the children after the Sunday school, which was not only interesting to the children but also to the grown people. The children have

been working diligently for the "children's fund," most of them having obtained quarters from the Board of Missions and Charities. May God add His blessing. Bro. Hartzler preached fervently to us both in the morning and in the evening. May we give heed to the Word which was so faithfully taught us. In His name,

Nov. 21, 1917. Lydia H. Smith.

Nampa, Idaho

Greeting to all Herald Readers:—Nov. 7 to 10 the twelfth annual conference of the Pacific Coast district was held at this place. During these meetings we received many blessings and we truly feel that God was with us and answered our prayers. Although few in number, great interest was manifested by every one present and all enjoyed many spiritual blessings. We were very glad for the brethren and sisters who were permitted to be with us during this conference. The ministering brethren present were, J. P. Bontrager, J. D. Mishler, Noah Hershberger, Will Bond, M. E. Brenneman, S. Honderich, and D. D. Kauffman.

On Sunday morning, Nov. 11, two young souls were received into church fellowship by water baptism. Following baptismal services a very impressive communion service was conducted by Bishops J. D. Mishler and J. P. Bontrager.

On Sunday evening Bro. J. P. Bontrager preached an interesting sermon on "The Throne and the Lamb." One young brother renewed his covenant with God; also another young soul took a stand for Christ. May those who have recently sealed their vow with God remain true.

In these meetings we have been very much encouraged to press onward. Pray for the work at this place that more may be done to win souls for the kingdom of God.

Nov. 21, 1917. Vertie Hostetler.

Belleville, Pa.

Dear Herald Readers, Greetings:—On the 16th and 17th of November, mission meeting and Sunday school conference was held here. We enjoyed a good spiritual feast. Ordinary attendance and good interest.

Instructors: Bros. J. A. Ressler of Scottdale, Pa., Noah Mack of New Holland, Pa., J. F. Bressler of Richfield, Pa., and John Brubaker of Mifflin, Pa.

Sister Lina Ressler spoke to the children, which was appreciated by old and young.

Meetings continued three evenings by A. J. Bendle of Johnstown, Pa., who spoke on the prophecies. Bro. J. H. Byler of this place spent Sunday at Camp Meade, Md.

Nannie M. Kanagy.

Nov. 22, 1917.

Ray, Neb.

(Pleasant Hill Congregation)

Greeting in Jesus' worthy Name: Our annual Bible Conference was held Nov. 20-22 with the brethren, J. S. Gerig of Ohio and J. A. Heatwole of Colorado as instructors.

The subjects discussed were as follows: **Nonresistance, Offences, Work, Second Coming of Christ, Holy Consecration, Peace, Modern Idolatry, Sacrifice, and Indifferent.** Three very inspiring sermons were preached by the brethren. Five young souls confessed Christ and a number of others renewed their vows and desire to live closer to God. Attendance and interest were very good. Let us pray that the good seed sown may grow up and bring forth much fruit.

Pray for us at this place.

Nov. 23, 1917. J. W. Oswald.

Wakarusa, Ind.

(Olive congregation)

To all Herald readers Greeting:—On Saturday, Oct. 27, we had our council meeting. We rejoice that those present could express peace. At the same meeting some questions were considered relative to granting Bro. Burkholder's request that he be relieved from active bishop work on account of old age.

Sunday, Nov. 4, Bro. D. D. Troyer of the Clinton Frame Church was with us. He preached a helpful sermon from Eph. 4:32, emphasizing the first clause.

Saturday, Nov. 10, we had preparatory services and Sunday, Nov. 11, communion; both services being conducted by Brethren D. A. Yoder and Clarence Shank. Brethren and sisters, are we living as though we expected Christ to come at any moment and unless we are ready we will be left. Only such as have their affections set on spiritual things will accompany Him to the beautiful city above.

We are looking forward to a series of meetings and Bible conference to begin about Dec. 15, held by Bro. S. E. Allgyer.

We surely rejoice that our government has granted us the liberty of conscience that it has during the present trying times. Brethren and sisters, let us live consistent before the world. Let us not forget that the Bible also teaches separation from the world in other things besides nonresistance. If we conform to the world in our daily life, but want to cling to the doctrine of nonresistance because we don't want to leave home, are we living consistent. Some worldly person at one time said about a Christian professor, "You talk as I do, you act as I do; you look as I do, you go to the same places I do; why are you better than I?" The world rightly expects us to live right in all ways. If God spares us from entering the conflict (which He will) will we as brethren in the draft age say "Here I am, Lord, use me. If you want my life, take it anywhere. If you want my income to send others to spread the Gospel it's yours. I'll do what you want me to."

Nov. 24, 1917. Harvey N. Yoder.

Camp Taylor, Ky.

Dear Herald Readers:—Some of our many friends undoubtedly would like to hear from the "conscientious objectors" at Camp Taylor.

There are about one hundred of us, belonging to various churches. We feel thankful for the many blessings we receive from day to day. We feel assured that the many prayers that have ascended to the throne of Grace from our loved ones at home, ourselves, and many friends are being answered one by one.

We do our own cooking and keep cleaned up in and about our barrack. This is all we do, save daily exercise. We are in a barrack by ourselves, are getting plenty to eat. Of course, it is nothing to compare with what mother puts up. And we have plenty of fuel to keep us warm.

Since we have several college professors and school teachers among our number, we have organized a school in which we have the following classes: Bible Study, Mission Study, general Church History, Agriculture, Arithmetic, Spelling, Penmanship, Short-hand, Rhetoric, Grammar, Public speaking, Psychology, and music. In this manner we try to make good use of our leisure time. We have an hour each evening for devotional exercises in which we enjoy discussing God's wonderful Word among ourselves. This has played a great part in bringing us nearer to God, and helping us to appreciate home as all Christian boys should We miss mother's cooking and comforting words, which should mean much to every boy. Mother's teaching of the Gospel and her good instructions are now being remembered by us all.

I want to say to the boys who are yet in freedom, to remember their God and Savior, mother and home, and to pay due respect to them while you yet have the privilege. For you may come to the place where you will not have the opportunity to serve your Master as you now do, and may be entirely cut off from your mother's care. She will not always be by your side to kiss away the tears of sorrow.

We as Mennonite boys wish to express our gratitude and thanks to the Church as a whole for the interest they have in caring for us.

Your Brother in Christ.

Nov. 26, 1917. Menno S. Richer.

WHAT A PITY!

By Lina Z. Ressler.

For the Gospel Herald.

A beautiful morning.

Bright sunshine, a brisk breeze, all nature seems in tune for a good day of hay-making. The farmer is busy with his preparations, the mower has gone out, and the grass is falling ready for the process that is to transform it into winter feed for faithful animals.

The horses seem as eager for the task as the masters who are planning the work. The sun's rays become warmer and the hay is almost ready to be brought in—then comes a shower, and it develops into a soaking rain so that the hay becomes of much less value, or perhaps is spoiled altogether, because it could not be gathered at the proper time.

"What a pity!" says the farmer. "So much good hay spoiled."

The shower must have been all right, for it likely worked good for some other farmer, or in some other place; but in this instance and for this circumstance, or similar ones, there have been many regrets.

There are other harvests. There are busy, eager reapers, some skilled and very successful; others patiently plodding on, doing what they can and accomplishing some good work. There is need for every available hand. There is much work in the great life harvest and there is a great variety of positions for the various helpers. We go to the fields eagerly, joyously. Here is a helper anxious to help, but by narrow selfishness, has so maimed his influence among his own people that there is little hope that he can accomplish anything to help those farther away. There is plenty of work to do, there are plenty of opportunities for usefulness, there is plenty of "hay" spoiling because it is not gathered, but he cannot help. A pity, don't you think so?

Here is another. A student, keen of intellect, thoughtful and apt. What marvelous opportunities for him. A large harvest, rich golden grain, need of helpers—a crying, pressing need in many lines; but our student friend stands with folded arms waiting for some one to give him orders and explain to him just what to do so that he may be sure of his salary. Other harvesters are busy, toiling away without thought of recompense or reward, while he waits and insinuates that they are to blame because he does not have a "position."

And again, we find a graduate, talented and capable of wielding an influence, ready and eager for work. This one surely will accomplish something. But wait. Glance quickly over the life record. Notice thoughtfully the inconsistencies, the wrong influences wielded in the past, perhaps even in the school-room, and you will not wonder at the hesitancy of people of influence to recommend for and trust with positions of responsibility. Can we wonder that such positions do not come so readily in such cases? Is there danger that the shower of divine disapproval will hinder in the gathering of the harvest?

A pity? yes, indeed. Oh, I wish it were otherwise! How our hearts ache to see such conditions. And yet if it is so, hadn't we better face it, sit down, look at it squarely, and think it out? I wish we could solve it for all time, but that would be out of our province and contrary to God's plan. We may, however work it over for ourselves and for our time. Shall we do it? Or shall we just glide along and try to evade the seriousness of it and let the regret and pathos of a ruined harvest go on?

Scottdale, Pa.

HOW MAY WE BE FILLED WITH THE WORD OF GOD?

By Amanda Nebel

For the Gospel Herald.

By studying, as we are told to do in II Tim. 2:15, and also searching the Scriptures as Jesus Himself told us to do. In Ezek. 3 it is recorded of the prophet that he ate the book which God gave him and he said, "It was in my mouth as honey for sweetness." To be filled with the Word of God does not mean that we must eat the Book that He has given us, but that we must attend Church and Sunday school, Bible Class, Teacher's Meeting, Bible Conference and service of the kind and also by doing as the Bereans did after Paul had preached the Gospel to them. They searched the Scriptures **daily** to see whether these things were true. But instead of that so many of us read dime novels, love stories, and the like, till we get so full of that rotten stuff that we have no desire to read a book as pure, good, and holy as the Bible—it seems dry and uninteresting to us.

The saying is, "The more a man drinks the more he wants," and so it is with us as Bible students. The more we study the Word of God the more we desire to study it. "And I myself also am persuaded of you, my brethren, that ye are full of goodness filled with all knowledge, able also to admonish one another" (Rom. 15:14). When once this can be said of us, then we with Ezekiel will be able to say, "It is sweet."

Wayland, Iowa.

Separation from the world means a dedication to the Lord.—J. S.

REPORT

Of Twentieth Annual Mennonite Mission and Sunday School Conference, Held near Belleville, Pa., Nov. 15-17, 1917

For the Gospel Herald.

Moderators, J. M. Hartzler, Urie Hartzler.

Thursday Evening

Need of Promoting Missionary Intelligence was well discussed by J. F. Bressler.

Friday Morning

Essentials for Successful Soul Saving by J. A. Ressler.

Worker must be saved.

We must prove our salvation by our lives. Must have a knowledge of the Bible. Must know the soul we want to save. Must have a love for souls for the sake of souls.

Ways in which we, as Individuals should do Missionary Work. Gideon Eberly.

By using Christ's method of doing good, consistent living, helping with our means.

Jesus, the light of the world. Noah Mack.

He was of lowly birth, led a simple life, was sincere in His work, came not to be ministered unto but to minister.

Friday Afternoon

Our Community as a Mission Field. Jno. Y. Hartzler.

First requisite of service—love. Partition walls must be broken down.

Present needs in the Foreign Field. J. A. Ressler.

India: Lack of interest by the people of our home land. If each one would do our small part mission work would make more rapid progress. Takes experience and training to become the best missionaries.

Relation of the Sunday School to Mission Work. Noah Mack.

Let Spirit enter into the Sunday school work and it will eliminate much machinery.

The Sunday school helps to connect a feeling of sympathy between Sunday school and church mission work.

Friday Evening

How to accomplish the Purpose of Conference. Jno. D. Yoder.

Have our hearts in condition to receive the truths presented. We are responsible for new truths learned at this meeting.

The Well Balanced Life. Noah Mack.

A life full of energy must be guided by firmness. Balanced by the truth of God's Word.

The Holy Ghost will abide with us if we are cleansed.

Saturday Morning

The Objective in a Teacher's Training Class. J. F. Bressler.

Training alone will not benefit if Spirit is absent. Object should not be rivalry but to receive genuine help. Objective in a training class should be to seek the will of God, and after knowing, doing.

Teacher's Need of Parental Training and Co-operation. T. E. Zook.

Family is ordained by God and the S. S. teacher helps train in religious matters.

"In the World" but "Not of the World." J. A. Ressler.

Separation from the world in heart, soul, and mind, is necessary. Instruments in the world should be be used for Godly purposes.

Saturday Afternoon

Influence of the S. S.

(a) **On the Individual.** Urie Zook.

Influence of S. S. starts children into life in the proper way. Helps children to form good habits.

(b) **In the home.** O. H. Zook.

Man's duty next to his God is to his home.

(c) **In the Church.** John Byler.

S. S. brings closer bond of sympathy between people and the Church.

(d) **In the Community.** J. D. Kanagy.

S. S. brings children into service on Sabbath and keeps better order in the community.

Interesting and Holding

(a) **The Child.** Phoebe Harshberger.

See that the children attend S. S. regularly.

Give something that appeals.

(b) **The Young Man.** J. F. Bressler.

Teacher must have energy, enthusiasm, and action. Give young man a chance to express his own views.

Influence of Christian Conduct. John Brubaker.

When an evil act is committed it is much easier to do a like one again.

Aim of the S. S. Joshua B. Zook.

Aim should be

(1) Conversion of the unconverted.
(2) Building up those already converted.
(3) Thoroughly implant fundamental principles of the Bible in the hearts of the pupils.

—Secretaries.

REPORT
Of the 85th Quarterly Mission Meeting held at Paradise, Pa., Oct. 31, 1917.

For the Gospel Herald.

Devotional exercises during the day conducted by the following brethren: Frank Kreider (Micah 6); C. M. Brackbill (Psa. 34).

Sermon by C. M. Brackbill.

Text, I Cor. 14:40. Paul tried to correct the ideas of the people at Corinth. They allowed themselves to be corrected. We learn from one another. Knowledge must be seasoned with grace.

The Ideal S. S. Teacher. Christian K. Lehman, John W. Weaver.

Ideal means standard of perfection. Christ is the Standard.

His standing: in the church (loyal); toward the world (light).

Equipment — How fortified. Working knowledge of the Bible. Apt to teach (Love for work). Aim to bring them to Christ.

The Grace of Reverence. Jno. F. Charles.

Grace is a gift of God. Reverence is exercising that gift.

Power back of grace, shown in

(1) Esther, (2) Daniel, (3) Lord Jesus.

Confiding Trust in God. Simon Garber.

We need faith and confidence, and feel our inability. Spiritual battles not all fought yet. Don't be swept away by little things of this world. Do not stand still or be discouraged.

Historical Review of S. S. Mission.

Opened by Bro. Henry Hershey.

This is the 85th Quarterly Meeting and comprises 22 years. The first work begun under name of The Mission Advocates, then later changed to S. S. Mission. As visible results the work has spread to Ohio, Pacific coast at Oregon, Virginia, Indiana, Michigan, and Iowa. Doylestown last one to be organized.

Continued by the Brethren: Amos A. Ressler, Isaac E. Hershey, C. M. Brackbill, John H. Mellinger, D. M. Wenger, Lewis Shank, John W. Weaver.

Collection $135.70.

Amos H. Shaub, Sec.

Jesus said: Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of Me.—John 5:39.

REPORT
Outline on Non-Resistance by the Boys at Camp Sherman, Ohio

For the Gospel Herald.

1. A Fundamental Principle. Enos Miller.
2. Christ our Example. Levi Hershberger.
3. Christ our Teacher. Adonna Mullet.
4. Non-Resistance in Action. Clark Mellinger.
5. The Foundation. Moses Miller.
6. Christ The Prince of Peace. John Kellar.
7. Apostolic Church. Samuel Eicher.
8. Apostolic Teachings. Samuel Eicher.
9. War the Work of Barbarians. Lister Miller.
10. Testimonies of War-like Men. J. Erwin Gnagey.
11. Modern Peace Movements. J. Erwin Gnagey.
12. A Few Contradictions. J. Erwin Gnagey.
13. Weakness of Armed-resistance. Elmer Crider.
14. The Powers of Peace. Ora Rupp.
15. The Blessings of Peace.
    1. For the Home.
    2. For the Community.
    3. For the Church.
    4. For the Nation.

    —Herman A. Hartzler.
16. Individual Non-resistance.
17. The Non-resistance Nation.

    —Isaiah Rickert.
18. Old Testament Warriors. Philemon L. Frey.
19. Christ's Example. Abraham Miller.
20. Obedience to Governments. Harvey J. Hartzler.

J. Erwin Gnagey, Supt.

Married

Good—Martin.—At the St. Jacobs Church, Ont., Bro. Amos C. Good and Sister Melinda Martin, both of the above congregation, were united in matrimony Nov. 21, 1917, by Bro. Jonas Snider.

Ernst—Sauder.—On Oct. 9, 1917, Bro. Daniel Ernst of St. Jacobs, Ont. and Sister Barbara Sauder of East Earl, Pa., were united in matrimony at the home of the officiating bishop, Bro. Jonas Snider.

Eigsti—Hostetler.—On Nov. 6, 1917, at the Mennonite Church, Shelbyville, Ill., Bro. Joe Eigsti and Sister Carrie Hostetler were united in holy matrimony, Bro. Joe Reber officiating. May God's blessings be with them through life.

Brubaker—Cressman.—On Sept. 19, 1917, at the home of the officiating bishop, Bro. Jonas Snider, Waterloo, Ont., Bro. Eugene Brubacher of the Waterloo Cong. and Sister Ida Cressman of the Snyder Cong. were joined in marriage.

Whitaker—Ferster.—On Oct. 13, 1917, at the home of the bride's parents, J. K. Ferster of near Richfield, Pa., Earl Ross Whitaker was united in marriage to Sister Carrie Mable Ferster by W. W. Graybill. May the Lord bless them through life.

Mast—Stoltzfus.—On Nov. 21, 1917 at the home of the bride's mother, Sister Barbara Stoltzfus of Gap, Pa., Bro. Elam F. Mast to Sister Miriam R. Stoltzfus, Bro. John S. Mast officiating. May their walk together through life be such that the Father's approving smile and showers of blessing be upon them.

Stoltzfus—Mast: Petersheim—Mast.—On Nov. 22, 1917, in the A. M. Church near Morgantown, Pa., Bro. David Stoltzfus to Sister Sadie Mast and Bro. Samuel Petersheim to Sister Linnie Mast, Bro. J. S. Mast (uncle of the brides) officiating. The Lord bless them through life, and make them a blessing as far as their influence reaches.

Herr—Miller.—On Thursday Nov. 22, 1917, Bro. Oscar G. Herr, of the Risser congregation, and Sister Lizzie S. Miller of the Kraybill—Mount Joy congregation, were united in holy matrimony, at the home of Bro. and Sister Daniel E. Miller, parents of the bride, near Florin, Pa., by Bro. Peter R. Nissley. May the Lord abundantly bless this couple.

Kraybill—Stauffer.—On Thursday, Nov. 15, 1917, at the home of Bro. and Sister Amos N. Stauffer near Florin, Pa., their oldest daughter, Sister Bertha M., was joined in holy matrimony with Pre. B. Lehman Kraybill, both of the Kraybill—Mount Joy congregation, Bro. Peter R. Nissley officiating.

The best wishes and prayers of their many friends go with them, that the work of the kingdom of Christ may be their first concern, and that they may ever be ready and willing to be used in His service.

Obituary

Markley.—Joel Markley was born in Wayne Co., Ind., Aug. 1, 1853; died Nov. 10, 1917. Practically all his life was spent in the community in which he was born. He took sick last March and never recovered. He leaves a wife, 3 sons, 2 daughters, 2 sisters, 3 grandchildren. On Oct. 9 he confessed Christ as his Savior and afterwards freely expressed himself as ready to meet Him. Funeral was held at his home in Green Twp., Nov. 13, by P. R. Lantz and I. W. Royer.

Hoffman.—Carl George, son of Carl G. Hoffman near Coulee, N. Dak., was born March 2, 1896; died Nov. 11, 1917; aged 21 y. 8 m. 9 d. Carl was employed as fireman on a G. N. freight engine and with his engineer was instantly killed in a head-on collision in the mountains near Tweed, Mont. Funeral services Nov. 16. Sermon at the house by the writer and at the Spring Valley Church by Nordell, Swedish Baptist Minister, of which church the parents are members. His body was laid to rest in the Spring Valley Cemetery. Thus ended the life of a young man. We leave him in the hands of a just God. Take warning, dear reader, and "prepare to meet thy God." D. B. Kauffman.

Kauffman.—Hannah Saloma, daughter of Solomon and Saloma Lantz, was born in Fairfield Co., Ohio, July 8, 1849; died Oct. 11, 1917. When a small child she moved with her parents to Noble County, Indiana. Her parents died when she was quite young. In her youth she united with the Mennonite Church. In 1876 she was united in marriage to Joseph H. Kauffman. To this union were born seven children (Eva, Nannie, Winifred, Rollie, Iris, Harry, and Elizabeth).

She was the youngest and the last to survive a family of eleven children. For several years she had been in failing health and more than a year ago she was stricken with paralysis. The last four months of her life she was confined to her bed. She was very patient in her affliction and perfectly resigned to her lot.

She was a most faithful and devoted companion and mother. "Her children arise up, and call her blessed; her husband also, and he praiseth her." She leaves to mourn her departure her husband, three

(Continued on last page)

REPORT AND SUGGESTIONS FROM THE WAR COMMITTEE

By S. G. Shetler.

As a committee, we wish first of all to express our gratitude and heartfelt thanks to the church as a whole for their united co-operation in the work in behalf of our dear young brethren in these testing hours. To refer in this report to every question or problem that comes up before our brethren in the camps and to the committee as they wrestle with the same can not be done. We will therefore mention a few of the most important promiscuously.

Have all the camps built detention camps? No, not yet. In some of the camps, our boys are with other religious objectors segregated. They are well treated and respected.

Are any of them uniformed and being drilled? None will be uniformed or drilled provided they stand firm and the officers carry out Sec. Baker's promise. In a case or so, this has not yet been complied with. Specific cases properly reported will be looked after at once.

Do any work in hospitals, kitchen, etc.? Exactly the same is true that is true of the uniform and drilling. To our knowledge but a few are doing any work, except taking care of their own meals and building. Some have been in the guard house a while for refusing to work. This is not a serious persecution.

How about vice? Is there a place in the world where vice is removed entirely? No. Our boys are subject to less vice in the detention camps, guard house, etc. than many are in home communities. At 9 P. M. they must be in their barracks, but where are some of the boys at 9 P. M. in the home territory some times?

At a number of the camps. the boys read their Bibles every evening, sing, and pray. At several camps the boys have organized S. S. Arrangements have been made or will be made for regular preaching services. At Camp Meade, communion and feetwashing was observed, Bishop Peter R. Nissley officiating.

Do any accept pay? All but a few are not accepting pay. It is gratifying to see how submissively and firmly the brethren stand on this point. Some of the conferences and home congregations are supplying the needs of their brethren financially. The argument has been made that the boys' time is being taken and they should therefore be paid for their time. This is true from a world's standpoint of business. From the standpoint of Christians who are willing to suffer and endure persecution it is different. Were Peter, Paul, and Silas paid for their time while in prison? The man who works for the government as a soldier is giving service for pay. Our brethren upon the promise of the War Dept. are held without service and should accept no pay.

Do all ministers in the church give the same advice? We rejoice that the ministering brethren are helping us nobly in this work. However, in a few cases very unwise advice was given either in writing or in visitation. May we again kindly ask all our ministering brethren to be very careful so that all advice may be given in the fear of the Lord without a shade of compromise.

The committee is trying to keep in continual touch with the boys in the camps and some considerations are in project. There is perfect freedom between the committee and Sec. Baker. Correspondence with him is promptly and satisfactorily answered.

Keep on praying for us that the right thing may be done in the name of the Lord. Johnstown, Pa.

OBITUARY

(Continued from preceding page)

sons, three daughters, and two granddaughters.

Funeral services at Topeka, Ind., Mennonite Church conducted by Bro. J. C. Lehman.

Interment in Maple Grove cemetery.

Brenneman.—John E., son of Elizabeth B. and Abram G. Breneman, Elizabethtown, Pa., was born Jan. 30, 1914; died Nov. 16, 1917. Little sunbeam as he was, whom we loved so much, but He who gave him loved him more. Only by fervent prayer we can look up and say "Thy will be done." One brother and one sister preceded him to that celestial city. Besides his sorrowing parents, one brother (Chester Abram) and one grandmother mourn his departure. Brief services took place at the house of mourning with further service at the Landisville Mennonite Church Nov. 19, 1917. Conducted by Bro. Hiram Kauffman. Text II Kings 4:18-26. "It is well" was the selected subject. Interment in the adjoining cemetery.

"We loved this tender little one.
We wished to have him stay.
Our heavenly Father's will be done.
He shines in endless day."

ANNOUNCEMENT

Believing that the brotherhood does not realize the seriousness of the present war situation to the extent that it should, considering the thousands of fatherless homes, the terrible hardships of the trench and prison life, the starving conditions of millions of people in Europe and Asia, and the deteriorating influences of the training camps with their shocking moral and spiritual consequences, the Executive Committee of the Indiana-Michigan Mennonite Conference asks that the membership of this district observe December 19, 1917, as a day of fasting and supplication and prayer, interceding before God for forgiveness and Divine direction so that war conditions may not be required to humble us but that we humble ourselves; that we pray for the welfare of our brethren in detention camps, who with best conditions that can be made under the circumstances are after all subject to many severe trials and alluring temptations. Also, that we pray for the warring nations, and especially for the heads of these governments that they may under God become reconciled to their enemies so that the children of God may be able to devote their time and attention to the furtherance of the cause of Christ and the ingathering of the lost, instead of having their attention constantly drawn to suffering, blood-shed and the death of thousands without Christ whilst we helplessly wait the end of the awful carnage. We humbly plead that other conferences join in this time of intercession.

J. K. Bixler, Moderator.
J. S. Hartzler, Secretary.

NOTICE

All Mennonite Brethren, who in the future may be called, under the Conscription Law, into the service at Camp Dodge, near Des Moines, Iowa, will immediately, after they have been assigned to quarters, notify the undersigned of their presence in the Camp, giving their full address, so that we can get into communication with you.

Sanford C. Yoder,
Kalona, Iowa.

MINISTERIAL MEETING

A meeting of the ministerial body of the Kansas-Nebraska Conference will be held at Hesston, Kans., Dec. 26-28, 1917. Subjects of vital interest to the Church as well as important Biblical doctrines will be considered. Ministers and deacons of other conferences are invited to meet with us. The time is such that those desiring to do so can remain and take the short Bible term at the Hesston Academy and Bible School.

L. O. King,
Secretary.

SHORT COURSE IN AGRICULTURE

It has been evident for some time that there are many young men in our Mennonite communities who desire agricultural training of a practical nature, but so far there has been very little attempt made to meet this demand by our church schools and the young men who want such training either do not care to attend state agricultural schools or cannot find time for extended courses.

Goshen College is offering a twenty-four weeks short course. It is the aim of this course to give the greatest amount of information and training in practical agriculture in the shortest possible time and at a time of the year when there is the least work to do on the farm.

The first term of twelve weeks will begin Jan. 2, 1918 and will continue to March 15. The second term will be given during the same period 1919.

Courses will be given in Dairying, Animal Husbandry, Poultry Husbandry, Field Crops, Vegetable Gardening, Fruit Growing, Soils Management and Farm Management.

For further information address

Goshen College school of Agriculture,
Goshen, Indiana.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

No one will be very successful in propagating missions by sitting behind an office desk. Agitate, agitate.

Church leaders and Christian workers of all kinds need to read with care and consideration Psa. 127:1. It will help to decide many problems.

Peter Tumbledown of Farm Journal renown never did any thing until it was crowded upon him. His neighbor planned ahead and when the time came for certain action, the work was half done because all the machinery was in trim, the seed was cleaned, and he was ready. Results are evident. There is a possibility of missionaries, and especially mission boards, getting a lesson from this.

Because some of the superintendents were late in getting in their reports Bro. Bender could not get his financial report in last month, hence there will be two reports this month. We know that the superintendents are busy, but when the adage comes to them, "Better late than never," they should think of that other one, "Better never late"—and its twin brother, "Where there is a will there is a way."

It has often been said, "Three-fourths of the money for home and foreign missions is given by one-fourth of the members." "These things ought not so to be." To which class do you belong; to the three-fourths who give only one-fourth of what is given, or to the one-fourth who give three-fourths? In other words, do you belong to the "bunch" which gives only one-twelfth as much as others who can afford it no better than you?

The Missionary Education Movement and the Layman's Missionary Movement are sending out a number of pamphlets written by a number of different writers. It is very interesting to note how many of these deal primarily with prayer. The following are some of them: Prayer and Missions; What Can Prayer Accomplish; Prayer the Supreme Need; The Life of Prayer Indispensible to World Winners; Intercessory Foreign Missionaries; Promotion of Prayer for Missions; Prayer in Relation to Missions; Prayer for Missions; and A Cycle of Prayer. From our writings and talks one might infer that money and workers were the primary thing in missions but here men who have had many years of experience with mission work make prayer the greatest need—a need which will do much to supply all other needs.

At a joint meeting of the Executive and Mission Committees of the Mennonite Board of Missions and Charities held at Elkhart, Ind., recently a partial outline for a mission study course was presented. After some discussion the work was given into the hands of two brethren to complete and present to the Mission Committee for approval. This was done and the course is now offered to the public. Two books—"The Call of the World" (price 25 cents) and "Home Missions in Action" (price in paper cover 30 cents)—are to be studied. One can take the course alone but it is preferable to have a class with one of its number appointed as leader, to meet at least once a week and discuss the lesson previously assigned and studied. The class need not be large; in fact it does better work if not too large. The leader will be furnished with helpful suggestions for his class work. Those passing satisfactory examinations on the two books and paying the sum of fifty cents will receive a certificate showing the work done. On this certificate places are designed to place credits for additional reading. Four additional books are recommended, and those who read them will receive as follows: "Soul of India," gold seal; "Unity of Americas," silver seal; "Efficiency Points," red seal; "The Pastor and Modern Missions," blue seal. All these books can be ordered from the Mennonite Publishing House, Scottdale, Pa. All other correspondence regarding the course should be addressed to J. S. Hartzler, Goshen, Ind. There ought to be a class of from four to twenty in every Mennonite congregation in United States and Canada. Try it; it will do you great good.

A REAL HERO

"There, you take this and that," and down came the big stick of the big-fisted man on Prem Das's back. "And if you ever come into my village again and open a school for these Christians, I will kill you! Can pigs learn! Can dogs read! You get out and stay out."

Such were the words of an irate landlord who was incensed that Christians from the Chamar caste should be taught. Were they not pariahs? Was it not true that just as that tall palm-tree had no shade, so the pariah had no decency? Did not the proverb say, "Bat nahin sunta, sirf lat?" (He will not obey words but only kicks.) Did this little upstart of a preacher think that the pariah had brains like his honorable self who was a Brahmin? Was he not an "untouchable" and had he not sprung from the feet of Brahma? Was he not born to be a "drawer of water and a hewer of wood?" Was it not the unpardonable sin for him so much as to touch or look at the sacred shastras? Was not he himself a god and the pariah so much dust under his holy feet? Bah! what was the world coming to?

Thus musing the Brahman went his way and Prem Das with a bruised back made his way to Ballia, eight miles distant. Not only is Prem Das a Zaccheus in stature, but he is also of a frail constitution. As a result of the beating he lost a quart of blood and sustained internal injuries. His friends advised him to prosecute the lordly Brahman. The Christians of that village said, "If he beats our pastor teacher like this, what won't he do to us? It is better for us not to send our children to school. It will only empty the vials of his wrath on our heads."

What did Prem Das do? Prosecute? No, on the contrary, Christ-like, he forgave his persecutor and

prayed for him. Did he leave the village? How could he leave? Had not God sent him? He returned and at once began to reorganize the school. Again the ire of the landlord fell on him and a thrashing resulted. Nothing daunted he returned and again this son of Belial met him.

"Did I not forbid you entering this village?"

"Yes, but one greater than thou has commanded me, 'Go—teach—preach;' and Him I must obey."

"Who is greater than I?"

"The great, eternal, omnipotent God, my Savior."

"Yes, you little runt, that's what you are always doing—exalting your God and belittling our gods. Oh, I heard wou singing, 'Hamara man laga, Yisu ji ke charnan.' (Let others worship their idols, etc., but for me I will serve the Lord Jesus.) I won't stand it. Have not two beatings been enough? Will you not learn that I am master here and that I will not have you pollute this village with your presence and with your Jesus teaching? Take this and this (beating him) and never show your face again."

Yesterday Prem Das came to me and said, "Sahib, let me have a dozen first Hindi books. I am going to open the school again and we are going to keep it open."

"Won't it mean more beatings?"

"Perhaps, but this is Jesus' work and I am Jesus' man, and, beatings or no beatings, Jesus can and will conquer this Brahmin."

Such is the stuff many of our workers are made of. Prem Das, a product of the Ballia Training School, is a real hero. In his frail, thin body is the heart of a Daniel, and I bless God for him.—Missionary Ammunition.

THE UNTOUCHED WORLD

By Ruth Blosser.

For the Gospel Herald.

Did you ever stop to think how much the help of others was necessary for your existence? In our common every day life, we depend upon others for our food, clothing, and protection. This is true mentally and physically. Moreover we not only need bodily assistance but spiritual help that by the aid of others and intimate friendship with Christ the best in our lives may be brought forth. We depend upon others and they in turn depend upon us. Each individual has a place to fill, a mission to perform. No one can thus rest on his oars if he seriously considers his relation to others. Perhaps it is because many of us do not stop to think of the great needs of mankind that we show so little interest or concern for their lives and of how much each one is worth.

Thinking of our own country we see many places where there is a deep need of Christ. The moral sins of many, the over emphasis of material gains, and the great religious indifference we find in every section, both in the business and slum districts of our cities, and in the rural districts. These conditions as they exist present a call to every true Christian, because of their downward tendency, drawing people away from Christ. America has been deeply absorbed in material gains and she must be aroused from her usual way of doing, to perform her duty to the non-Christian lands. This peril of our country has been rapidly growing. More than twenty-four millions Protestant Christians possess over thirty billions of dollars. While more than thirty millions have died of famine during the last half century in Asia, we have added thirty billions to our Christian wealth here in America. Yet more than two-thirds of the Christians and numbers of churches in the United States give nothing to foreign missions. As our wealth has daily increased the expenditure for our own selfish interests are also enormous. We spend almost as much for chewing-gum and ten times as much for candy as for the carrying of the Gospel of Christ to the non-Christian world.

This selfish interest is one cause of the great religious indifference which we find in our nation. Many care more for worldly pleasure and satisfaction than to learn of the Savior who died to save them from their sins.

As the interests of American people are taken up along these lines they do not see the need. Various influences are allowed to spring up and work against Christianity. The Mormons in a number of our states are gaining strong foothold for they have a purpose in view toward which they earnestly strive. As has been stated by a home missionary just recently, they are winning and will win in the future unless the American people soon wake up to the fact. In a number of the states there are many who have not yet even heard of our Maker. In the state of Washington alone there are over 900 large towns in which they do not even have as much as a priest. Going to the southern part of our country we have the poor mountain whites which number over four million human beings living in wretched condition without Christ. Studying these conditions of our own land we see that "the harvest truly is great, but that the laborers are few." If Christ means anything to us and has helped us in many of the questions which we must meet daily, why not help others to learn to know Him?

Let us pass on to other parts of the world and see if there is not as great a need. In our neighboring nations of South America we have a great field; a country twice the size of Europe, having a large population; in Argentina, Brazil, Bolivia, and Paraguay the population being illiterate to the extent of 50, 60, 80, and 90 per cent. respectively. In all South America there are about 43,000 school teachers, none of whom teach the Christian religion. Great astonishment is caused if any educated man is a true believer. Along with these conditions exist a debased moral atmosphere which shows especially the need of One Who can really cleanse.

In Africa we have calls for more workers. Tribes who were antagonistic to the missionary during the time and work of Livingston are now making a more urgent demand, asking that teachers be sent to them and that more Bibles be distributed thruout the land. This is an urgent call today as Mohammedanism is rapidly spreading over the continent. Mexico brings practically the same request. They are welcoming the Scriptures more eagerly and widely than they can be supplied. In Pueblo, 5000 Bibles have been distributed in a short time and there is a demand for more.

China also presents a challenge. Here we have a change in government; in education, modern western education is being substituted for the old memorizing system; opium reform attempted; position and place and education of women. In 1900 there was not one school for girls provided by the government. Today there are scores. Lastly is the granting of religious liberty, China wants reform, that means regeneration. She must move. In what direction, right or wrong?

The same revival of learning and reconstruction noted in China is also in progress in India. Under the influence of western civilization it is in a period of political and economical progress. There are seven religions, many races and tribes, which are subdivided into more than 2000 separate social groups by the system of caste. Many of you have read of the superstition and prejudice of the heathen people, their worship of numerous gods. Though many are yet loyal, many are withdrawing from their religion. They want something bigger. This is the condition which numbers of them realize: "They have taken away my Lord and I know not where they have laid him." This country as well as China is in a plastic and formative state. Why ought not Christianity grasp the opportunity, serve as a key and open the door to the great possibilities?

"Economically this half of the world is rich and that half poor. Educationally, half the population of the world today cannot read or write in any language. Half the world is without definite medical aid. Half the women and children of the world are without the blessings of the Christian

home. All of this because half of the world has not yet heard of Christ." Out of every 2000 Christians, we send less than one to that needier half of the world, with its masses of poor and ignorant without the knowledge of the Gospel.

Shall we accept the challenge and carry out the program of Jesus Christ to the people of these lands? Or shall we be selfish and indifferent? What would be the attitude of our Master in the same situation? When working here in the world He was busy every moment of His life, praying, teaching, healing the sick, performing miracles. In every sense He was working for the establishment and extension of the Kingdom. "I came that they may have life, and might have it more abundantly." He thought too of humanity as a family with one Father, and each member of it of infinite value. Then He died for men because He believed that men were worth dying for. He sought a rich life for the sake of those who came to Him for help. The place and need of man today calls for the same concern and service to be rendered. It ought give us the same impulse and desire that Jesus had to do all in our power for the evangelization of the world. The great need is to preach Christ.

Rawson, Ohio.

THE STORY OF A DAY

(Nov. 8)

By Amanda Leaman.

For the Gospel Herald.

This evening, while writing a personal letter and giving just a brief account of the day's happenings, the writer thought perhaps the account given a little more in detail would be of interest to some of the Herald readers.

Some days are unusually busy ones, and are filled with unexpected and exciting incidents, while many are crowded with mostly just ordinary every day duties, as this one has been. In connection with many home duties, there are many callers who come to our door wanting help in one way or another, and to each one there needs to be spoken the kind, helpful, fitting word.

Here are all but a few of the most insignificant happenings of today: The first incident of the morning was rather unpleasant. While preparing breakfast the stove pipe fell down, and the dining room table and floor were well covered with soot. We were very thankful that nothing but the empty dishes had yet been placed on the table, and that no food was spoiled by the accident. In spite of the accident the meal was enjoyed, and the visitors who ate breakfast with us never knew that anything unusual had happened. After breakfast, while engaged in family worship, a sister came in to bring home some articles we had forgotten at her home the evening before. Then came one of the workers with letters from her brother at camp which she wanted to share, so time was taken to sit down and read those, and to comment very briefly on the camp life of our young men.

Next came aged Sister Schwedt, whose daughter is dead, to ask Bro. L. to preach the funeral sermon tomorrow. She was much in need of comfort and so the time for her call was not cut short.

Next came the land lady of the Mission Hall, and some time was necessarily given to her, and all this while work in the kitchen was suffering.

Then came a sister to say an expressman had left a box at her house that was intended for us. Our old 18th St. address was on the box, and he did not know where to find us, and becoming impatient he left the box in her charge. Next came a sister to ask for an empty box to use as a cupboard in her home, and as it was just the noon hour, and she lives alone, she was invited to sit down to lunch with us which she did. Then came a poor old lady to see if one of her friends had called here. She always appreciates a few words of comfort, and very gladly accepted a small package of vegetables that was made up for her.

Then, after a rather hurried study of the Sunday school lesson, it was time to make some calls. One call was at the home of our invalid Sister Knopp, who was busy paring potatoes for her supper. As she is a member of our Home Department of the Sunday school she read the lesson while the visitor finished the potatoes. At the close of the lesson discussion she offered a most touching prayer—for the mission, the workers, the members, her own family, and especially for the young man of our number who is at the training camp at Rockford, Ill., whose cheerful visits at her home she greatly misses. One more home department call, two calls at the homes of Sunday school pupils, and a brief call at the home of the other workers, was all that time would permit to make when it was time to return home to asist in preparing the evening meal for our family of six and the visitors who had breakfast with us.

Time and space will hardly permit to tell of the agent, a second worker, and the young lady from one of the large mail order houses, who called in the course of the day, of the telephone calls made, and the messages received, of time spent on the monthly report, of some proof reading that was done, of shopping that was done between calls in the afternoon, and of the time spent at the mending basket before the hour for the evening service.

The theme for the evening was "The Christian Warfare," and proved a great inspiration to those who were present. After the service it was necessary to spend some time in letter writing, and at rather a late hour (it was with regret that a number of letters whose answers should have gone out in tomorrow's mail had to be laid aside unanswered). Thus, our days pass on very rapidly, and we are glad for the privilege that is ours to minister to some of the people of this community.

Chicago, Ill.

Certainly whatever Christianity may be, it is a religion whose object is to make men moral. And any one who affirms that Christianity did not introduce into the world new moral forces merely convicts himself of ignorance of history.—Marcus Dods.

MISSION NOTES

Altoona, Pa.

Bro. C. Z. Yoder started meetings on the 11th. Attendance was not large, but interest good. Many helpful messages have been given and believers strengthened.

Sunday school is picking up a little in attendance.

A number of visitors were here over the 11th at communion services.

Nov. 19, 1917. J. L. Stauffer.

Canton, Ohio

Bro. I. W. Royer called at this place the other day, in the interest of the Canton Bible school. The course of studies is about ready for the press, and will soon appear in pamphlet form.

Sister Ella Smucker is spending a few days with her folks in the country.

We are arranging for an all day Thanksgiving service and would greatly appreciate the presence of any who may wish to come to the city and join us in praises. C. K. B.

Lima, Ohio

Sister Eva Kauffman of Topeka, Ind., spent a few days with us last week.

Bro. Geo. Lapp of India preached here Tuesday evening to an attentive and appreciative audience. His message was soul-stirring.

On Sunday, Nov. 18, quite a number of brethren and sisters from West Liberty encouraged us by their presence and help. The Workers.

Kansas City, Kans.

(200 S. 7th St.)

Bro. Benj. J. Shenk was a recent visitor at the Missions, filling the appointments at Argentine and 7th St.

While the workers at the 7th St.

Mission were ministering help and comfort to the family of Bro. and Sister Chandler, who lost their little Rosa, the mother developed a case of small pox. Because of our contact with the family it was considered impractical for us to have our revival meetings at this time as planned.

Nov. 22, 1917. J. D. Mininger.

Marshallville, Ohio
(Old People's Home)

Grandpa Butcher of Youngstown, Ohio, has been at home here since Nov. 5. Although past 81 years of age and blind he is quite active. He frequently goes out for walks and enjoys the religious services, and is ready to respond with his hearty Amens.

A. W. Hershberger of Twinsburg, Ohio, gave us a pleasant call some time ago.

Daniel Brubaker of the Brethren Church preached an interesting sermon to our family on the afternoon of the 18th. On the same day quite a number of friends from Holmes Co., also a number from Smithville visited here.

We have a number of quite aged people at present but are glad to report that none are sick at this time, although the outward man is perishing, some rejoice that inwardly they are renewed day by day. We ask the readers of this to pray for us.

Nov. 20, 1917. The Workers.

Los Angeles, Calif.

Dear Gospel Herald Readers:—Last Sunday, Nov. 18, a number of us were privileged to worship with the brethren and sisters at our mission in Los Angeles. We had what might be called a reunion. Some from Upland, Pasadena, Orange, San Gabriel, and various parts of the city were present.

Bro. M. C. Lapp, who has been here for several weeks since home from India, preached a very instructive sermon, which was followed by a communion service. In the afternoon Bro. Lapp gave us an address on the work in India. He told us many new and interesting things.

This service was followed by a children's meeting. Sister Lapp then told us about the India children. At the close of this service we took a collection for Bro. and Sister Lapp amounting to $15. Our missionary friends are now on their journey eastward. We pray that God may be with them and give them a safe journey.

Your sister in Christ,
Ida Swartzendruber.

Nov. 21, 1917.

Marshallville, Ohio
(Mennonite Old People's Home)

Greeting in the Name of Jesus:—Simeon Zook and his mother of Fairview, Mich., arrived here on the 15th, and now call this "home" and are assisting with the work. Our family now numbers thirty-six in all. Some of them are quite aged, one of them being past ninety years of age. Seven of them are between eighty and ninety, and a number of others are past the three score and ten mark. Realizing that their days are numbered, they are enjoying a few comforts here while waiting for the final reward which is soon to come.

Thursday, the 22nd, was butchering day here; a busy day for some, while others who could not stir around so lively seemed to enjoy the occasion nevertheless.

It is interesting to see them going to church on Sunday morning; some with crutches, some have canes, and some go on wheeled chairs. It is a great advantage to have the church so near. Most of them enjoy to have strangers to come to visit and hold services. We invite you to stop in and visit us. We ask you to remember this place, and wish you all a Merry Christmas and Happy New Year. The Workers.

Nov. 23, 1917.

PERSONALS

Bro. A. B. Miller and family of Brandon, Colo., stopped at the Argentine, Kansas City, Mission enroute to Michigan.

Bishop John Nice of Morrison, Ill., officiated at the communion services held at the Home Mission, Chicago, Ill., Nov. 18.

Sister Mary Cikanek of Chicago, Ill., who spent some time visting among friends at Goshen, Ind., has recently returned to her home.

Sister Pozar, a member of the Bohemian Bible Class at the Home Mission, Chicago, Ill., was baptized and received into church fellowship at that place recently.

Bro. C. K. Brenneman in company with a number of young folks from Canton, Ohio, held a service at the home of the Burkholder sisters near East Union recently.

The members of the Home Mission congregation, Chicago, Ill., are anticipating a profitable time during the "Men's Missionary Conference" to be held at that place in the near future.

Bro. Henry Gurtman, member of the Home Mission congregation, Chicago, Ill., who has been for some time at Camp Grant, Fockford, Ill., was granted the happy privilege of visiting his parents and friends Sunday, Nov. 18, in Chicago.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

September, 1917

General Fund

Mary B. Nafziger	$100.00
Freeport Cong. Ills	51.00
Eli Wenger	1.00
C. W. Klopfenstein	10.00
Leetonia Cong. Ohio	7.13
Simon Nafziger	5.00
Lowe Estate	15.00
East Union Cong Ia.	35.25
Sugar Creek Cong Ia	68.13
Fairview Cong. Ore.	18.00
A sister ,Sask.	20.00
A bro., Sugar Creek, O.	15.00
West Zion Cong. Alta.	18.83
A brother Latour, Mo.	10.00
Logan-Champaign Co., O. Mission Meeting	734.14
Brother-Sister Dakota Ills.	5.00
West Union Cong Ia	14.50
Cullom Cong Ills.	20.00
Western A. M. Conf. Manson Ia	317.51
Mount View Cong. Alta	84.00
Total	$1549.35

India Mission (General)

Union S. S. Ills.	$20.00
Zion Cong. Ore	28.00
Oak Grove—Pleasant Hill Cong. Ohio	62.00
From Coalridge Mont.	6.50
Salem S. S. Wayne Co. O.	2.45
Willow Springs Cong. Ills.	17.80
Brother Kinross Ia.	32.50
J. E. Harshbarger, Mont.	500.00
Total	$669.25

Missionary Support (India)

A. E. Miller	$50.00
D. S. Weaver	300.00
Total	$350.00

Missionary Children (India)

Primary Dpt. Freeport Ills	$ 8.75
Logan-Champaign Children's Meeting O.	4.90
Total	$ 13.65

Native Workers Support (India)

Spring Valley S. S. N. Dak.	$ 5.00
Men's Bible Class Plainview S. S. O.	5.00
Doylestown S. S. Pa.	30.00
Brethren West Union Cong. Ia	40.00
A brother and Sister Dakota, Ills	5.00
Total	$ 85.00

Bible Woman Support (India)

M. L. & Elizabeth Troyer	$2.00
Jonas Wenger Canton Kansas	6.00
Doylestown S. S. Pa.	18.00
In His Name Neb.	30.00
Old Sisters Class Oak Grove S. S. Wayne Co. Ohio	2.00
Old Sisters Class Letonia Ohio	25.00
Ora and Elta Miller	6.00
H. C. Deffenbaugh	4.00
Salem S. S. Wayne Co. O.	2.00
M. L. and Elizabeth Troyer	2.00
Nancy Fetts S. S. Class	6.00
A brother and sister Canton Kans	12.00
Sherman Swartz and Wife	2.00
Total	$117.00

Mary Christene Support (India)

Busy Bee and Anti Cants, Oak Grove S. S. Wayne County Ohio	$14.00

Hospital (India)

Lizzie Stoltzfus	$ 5.00
Oak Grove & Salem Sewing Circle O.	25.00
Total	$ 30.05

Special Work (India)

In Memory of Joseph Landis (J. I. Weldy)	$300.00
Amos Weldy	100.00
Total	$400.00

Mahodi Station (India)

Peter Schertz Sr.	$150.00
Henry Newman	50.00
Kate Litwiller	25.00
Mrs. J. D. Schertz	25.00
Amos Newhouser	5.00
S. D. Schertz	300.00
David Wagner	5.00
A. W. Schertz	15.00
R. C. Shertz	15.00
Peter B. Schrock	15.00
Christian Sommer	5.00
Debold Householder	20.00
John Boss	5.00
Joseph Imhoff	5.00
Peter Springer	25.00
Mrs. Peter Esch	25.00
Total	$690.00

Chicago Missions

Waldo Cong Ills.	$38.00
Goodfield Ills S. S.	25.00
Freeport Cong. Ills	50.00
Roanoke Cong Ills	19.65
Visitors 26th. Mission	11.50
West Market St. Cong. Nappanee Ind.	10.75
Emma Cong Ind.	2.50

Provisions

Manson Ia Cong.	22.00
Lower Deer Creek Cong Ia	11.96
North Main St. Cong. Nappanee Ind.	7.98
West Market St. Cong Nappanee Ind.	9.97
Waldo Cong Ills	6.80
Friends Archbold Ohio	3.60
Total	$319.61

Chicago Mission Building Fund

Deer Creek Cong Ills	$401.00
Willow Springs Cong. Ills.	50.00
Hess Cong. Pa	25.00
Sterling Cong. Ills	55.00
East Bend Cong. Ills	180.00
Josephine Schrock	5.00
Total	$716.00

Fort Wayne Mission

Brother Fisher	$ 3.00
Midway S. S. Ohio	19.13
From Kokomo (Provisions)	15.00
Total	$ 37.13

Canton Mission

A sister	$ 2.00
Martins Y. P. B. M.	10.25
Walnut Grove and Pleasant Hill Congs. Ohio	30.00
Tri-county S. S. Meeting	58.27
David J. Hooly	10.00
Holmes C. Ohio (Provisions)	9.75
Total	$120.27

Kansas City Missions

Wood river S. S. Neb.	$10.95
Gertrude Swomley	5.00
Noah Hartzler	1.00
A brother	2.00
Unknown	5.00
Brother Lichty Ia	5.00
Sycamore Grove Cong. Mo.	23.39
E. J. Heiser	3.00
Bethel Cong. Mo.	14.98
E. C. Bowman	3.10
H. C. Hauder	5.00
Palmyra Cong. Mo.	1.50
L. Schlabach	1.25
V. Swartzentruber	10.00
Brother Yoder	.50
Spring Valley Cong Kans.	1.00

(Provisions)

Bethel Cong. Mo.	12.70
West Liberty Cong. Kans.	7.50
Milford Cong. Neb.	15.75
Beaver Crossing Cong	12.30
C. A. Hostetler	2.00
D. C. Yoder	1.20
Sister Williams	.40
Mrs. Gibbs	.70
Bro. Graber, Ia.	3.50
Palmyra Cong. Mo.	3.20
Wayland Cong Ia	3.75
Crystal Springs, Cong. Kans.	4.80
Total	$160.47

Lima Mission

Logan-Champaign Mission Meeting Ohio	$ 75.00
J. Y. Smucker	6.00
Noah Brenneman	1.40
Mary Hartzler	.50
J. W. Weaver and brethren	3.00
Friends	37.84
S. S. Collections	9.56
Evening Collections	9.69

(Provisions)

Elida Cong	4.70
C. D. Brenneman	.90
C. C. Culp and Ira Beery	.55
J. Y. Smucker	2.15
Total	$151.29

Youngstown Mission

H. H. Stambaugh	$100.00
Eli Blosser	3.00
J. S. Lehman	3.25
Jacob Martin	1.00
Walnut Creek Cong. O.	5.55
Salem Cong. Wayne Co. Ohio	53.00
Portage Cong. O.	55.10
House Income	158.00
Day Nursery	23.17
Sunday Evening Offering	1.75
Allen Rickert	1.75
J. S. Riehl and J. S. Wisler	14.00
Elida Sewing Circle (Clothing)	6.00
Beloit O. W. C. T. U. (Towels)	2.25
Provisions (No names reported)	123.10
Total	$573.92

Childs Welfare Work

J. T. Nice	$ 2.50
A brother	.50
A brother	1.00
Brother Bowman	1.00
Brother Garber	2.00
Zion Cong. Ore	4.00
V. Swartzentruber	5.00
L. Schlabach	1.25
Special Support	32.84
Provisions (No name reported)	44.45
Total	$ 94.54

Orphans Home

J. T. Nice	$ 2.50
North Lima S. S. Ohio	16.89
Special Support	529.48
Farm Products	28.44
Friends	2.85
John Neuhouser	8.95
Ora L. Troyer	20.00
Provisions (No name given)	8.00
Total	$617.11

Sanitarium

Merchandise	$ 28.36
Hospital Fees	382.90
Martha Wenger	5.00
D. S. Weaver	4.65
A. W. Rhodes	4.72
Mr. Ustick	3.00
M. T. Yoder	5.00
Woodruff Endowment	14.00
Litwiller Endowment	10.00
Total	$457.63

South American Investment Fund

M. B. Shantz	$10.00
Wendall Bushart	5.00
Total	$ 15.00

European Sufferers

A Family Albany Ore	$100.00

Canadian Treasurer

M. C. Cressman, Kitchener, Ontario

India Mission (General)

A Friend Baden Ontario	$15.00
Biehn Cong	60.00
Daniel Brenneman	25.00
Mary Ann Snider	5.00
Total	$105.00

India Missionary Children Sup.

Childrens Meeting S. S. Conf.	$2.62

Belgian Relief Fund

A sister St. Jacobs	$5.00

Toronto Mission

Hagey Cong.	$ 8.00
Kitchener S. S. Conf.	66.87
Mary Ann Snider	5.00
Total	$ 79.87
Total for month	$202.49

Eastern Mennonite Board of Missions and Charities

E. G. Reist Tr. Mount Joy, Pa.

India Mission (General)

Slate Hill S. S. Pa.	$15.91
Kauffman Fund	50.00
Girls Class Mt Joy S. S.	2.00
Banks Weaver	10.00
East Petersburg S. S.	39.70
Total	$116.61

India Missionary Support (Sister Hershey)

Kauffman Fund	$50.00

Native Workers Support

East Petersburg S. S. Mens Bible Class	$ 5.00
Total for month	$171.61

Kansas-Nebr. Mission Board

Vernon E. Reiff Hudson Kans. Treas.

India Missionary Support (Sister Schertz)

Missionary Sup. Band Penna. S. S.	$86.00

Native Workers Support

Larned S. S.	$5.00

India Missionary Support

Pleasant Valley Cong.	$1.00

India Hospital

Pleasant Valley Cong.	$1.00

India Mission (General)

Pleasant Valley Cong	$17.25
La Junta S. S.	22.01
Total	$ 39.26

Old Peoples Home

Pleasant Valley Cong	$2.50
Spring Valley Cong	11.00
Total	$ 13.50

Orphans Home (Ohio)

Pleasant Valley Cong.	$4.75

South American Mission

Pleasant Valley Cong.	$1.35

Kansas City Missions

Pleasant Valley Cong.	$3.50

La Junta Sanitarium

Pleasant Valley Cong	$ .50
Missionary Offering at Conf.	15.32
Total	$ 15.82

Silver Coin Fund (Furnishings) Childrens Home

Alta Eby Erb Treas

From Children	$15.00

Free W. O. Fund Childrens Home

Pleasant Valley Cong.	$ .60
Spring Valley Cong.	11.00
Children at Conf. Protection Ks.	5.55
Missionary Offering at Conf.	15.32
Total	$ 32.47

Hesston Academy and Bible School

Pleasant Valley Cong.	$ .25

C. D. Esch and Family Support

Missionary Offering at Conf.	$15.33

S. S. Field Worker Fund

Pleasant Valley Cong.	$ .25

Bible and Tract Fund

Pleasant Valley Cong	$ .35

Evangelistic Fund

Pleasant Valley cong.	$ .65

Home Support Fund

Pleasant Valley Cong.	$3.50

General Fund (District Board)

Pleasant Valley Cong	$2.55
Sale of Conf. Records	2.80
Pennsylvania Cong.	20.00
Offering at Conf.	56.50
Milan Valley Cong.	2.75
Roseland Cong.	10.10
East Holbrook Cong.	17.77
Total	$112.47

General Conference Delegates

Spring Valley Cong	$13.56

Conference Expense Fund

La Junta Cong.	$13.30
Milan Valley Cong.	9.15
Catlin Cong.	12.06
Pleasant Valley Cong.	20.75
Hesston Cong	10.00
Springs Cong.	1.95
Protections Cong	35.31
Total	$102.52
Total for the month	$467.53

Franconia Conf. Mennonite Mission Board

G. S. Nice Harleysville, Pa. Tr.

India Mission General

Spring City Cong.	$25.00
Souderton Pa.	18.85
Total	$ 43.85

Frazer Meeting House

Providence Cong.	20.00
Total for month	$63.85

Franklin Co. Pa.—Washington Co. Md. Mission Board

B. E. Stauffer, Maugansville, Md. Treas.

India Mission General

Cedar Grove Cong.	$47.00

General Fund (General Board)

Stauffer S. S.	$11.00
Stauffer Cong.	12.75
Marion S. S.	10.00
Chambersburg S. S.	45.00
Clearspring Cong	9.86
Total	$ 88.61
Total for month	$135.61

S. W. Pa. Conf. Mission Board

H. F. Reist Scottdale, Pa. Tr.

General Fund (General Board)

Kauffman Cong.	$23.00

India Mission (General)

Schellsburg Cong.	$3.00
Scottdale Cong.	20.26
Weaver Cong	12.65
Sisters Aid Society (India Hospital)	50.00
Total	$ 85.91

India Missionary Support (S. W. Pa. S. S. Conf.)

Rockton S. S.	$ 1.00
Blough S. S.	10.00
Scottdale S. S.	11.53
Total	$ 22.53

Old Peoples Home Ohio

Elton Cong (Sup. Bro. Winskey)	$4.10

Altoona Mission (Bldg. Debt)

Conestoga A. M. Cong.	$10.00

District General Fund

Oak Grove Cong.	$1.00
Casselman Cong	4.00
Total	$ 5.00
Total for month	$172.04

Mo.-Ia. Mission Board

H. J. Harder Tr. Tipton, Mo.

General Fund (District Board)

Liberty Cong	$ .10
Mt. Zion Cong	5.75
Berea Cong.	1.10
Coalridge Cong.	19.50
Cherry Box Cong.	1.00
White Hall Cong.	2.00
Total	$ 29.45

Kansas City Missions

Liberty Cong	$1.65
Mt Zion Cong	5.50
Berea Cong	1.00
Palmyra Cong.	1.25
Cherry Box Cong	1.00
White Hall Cong	.50
Total	$ 10.90

Childs Welfare Fund

Liberty Cong	$ .45
Mt Zion Cong	1.95
Berea Cong	.55
Palmyra Cong	1.25
Cherry Box Cong	1.00
White Hall Cong	.97
Total	$ 6.17

Hesston Academy and Bible School

White Hall Cong.	$ .53

General Fund (General Board)

Liberty Cong	$1.90
Mount Zion Cong	3.75
Berea Cong	.75
Palmyra Cong	7.25
Cherry Box Cong	.75
White Hall Cong	.50
Total	$ 14.90

India Mission General

Liberty Cong	$5.00
Mt. Zion Cong	12.25
Berea Cong	1.87
Bethel Cong	9.60
Spring Valley Cong	6.60
Cherry Box Cong	2.15
White Hall Cong	.50
Alpha Cong	8.80
Total	$ 46.77

La Junta Sanitarium

Mt Zion Cong	$1.00
Palmyra Cong	1.45
Total	$ 2.45

Orphans Home (Ohio)

Mt Zion Cong	$3.85
Berea Cong	.75
Cherry Box Cong	1.25
Total	$ 5.85

Old Peoples Home

Liberty Cong.	$ .25
Mt Zion Cong	1.25
Berea Cong	.50
Palmyra Cong	.10
Cherry Box	.75
Total	$ 2.80

India Bible Woman

Mt Zion Cong	$2.00
Total for month	$121.82

Indiana-Mich. Mission Board

India Mission (General)

Ind.-Mich. S. S. Conf. (per C. D. E.)	$15.00
Fairview Cong (per C. D. E.)	25.00
Berne Cong (per C. D. E.)	20.30
Sunny Side Cong (C. D. E.)	$2.60
Fairview Cong & Bible Reading	18.57
A brother and sister New Paris	26.47
Yellow Creek Cong	16.10
Shore Cong	15.00
Howard-Miami Cong	19.80
Total	$158.84

For Sending New Missionaries to India

A brother and sister New Paris	$100.00

India Missionary Support

Elkhart Cong	$13.85
A brother Middlebury	75.00
W. H. Eash	5.00
Total	$ 93.85

India Missionary Children Sup.

Middlebury Cong	$3.10
Pletcher Children, Kokomo	3.02
Total	$ 6.12

India Native Workers Support

C. A. Shantz and wife	$5.00
Olive Cong	5.00
Total	$ 10.00

India Bible Women Support

Helping Hand Class Elkhart	$2.00
Bowne Cong	6.00
Willing Workers Class Elkhart	2.00
Clinton Frame S. S.	2.00
Ruthean Class Elkhart	4.00
Class No. 9 Olive S. S.	4.00
Total	$ 20.00

Ft. Wayne Mission

Shore cong	$15.00
Middlebury Cong	37.88
A. R. Miller	1.00
Yellow Creek Cong	20.00
Total	$ 73.88

Fort Wayne Workers Home

Mr. & Mrs. Jas. Bucher	$25.00

Chicago Missions

A. R. Miller	$1.00

Old Peoples Home (Ohio)

Emma Cong	$30.00

Orphans Home

A brother and sister Goshen	$100.00

Rural Missions

Shore Cong	$ 7.00
Olive Cong	15.75
Total	$ 22.75

District Home Debt

Nappanee N. Main St. Cong	$20.92

Secretary Support

Levi Mann	$1.00
Salem Cong & S. S.	5.25
Total	$ 6.25

General Fund (District Board)

Forks Cong	$26.85
D. D. Troyer	1.00
Clinton Frame Cong	52.00
Bowne Cong	14.56
Bowne Cong	10.96
Total	$105.37
Total for month	$773.98
Grand Total for month	$9390.20

Gratefully acknowledged,
G. L. Bender, Treas.
Elkhart, Indiana

October, 1917

General Fund

W. Fairview Cong. Neb.	$80.16
Lydia Kauffmans S. S. Class	1.35
Plumb Creek S. S. Neb.	22.00
E. Fairview Cong Neb.	38.80
Sugar Creek Cong Ia	53.58
Walnut Creek S. S. Ohio	70.00
Lower Deer Creek S. S. Iowa	20.33
Freeport Cong. Ills.	50.00
Fulton County Ohio Congs.	76.00
Elizabeth Lowe Estate Penna.	15.00
Fairview S. S. Ore.	15.25
Metamora S. S. Ills.	27.62
Sterling S. S. Ills.	16.92
Beech Cong. Ohio	32.30
A brother West Liberty	
Sonnenberg S. S. Ohio	25.00
A brother and Sister Elida O.	30.00
Abraham Good	85.00
S. W. Sheerer	25.00
Salem S. S. Allen Co O.	129.49
A brother and Sister Dakota Ills	5.00
West Union Cong Ia.	12.00
Susie Gilmore	25.00
Total	$922.80

India Mission (General)

Union Cong. Ills.	$32.60
Allensville S. S. Pa.	21.00
Allensville S. S. Primary Dept.	3.32
Bro. & Sis. Swartzentruber, Upland, Calif.	100.00
E. Fairview S. S. Neb.	103.15
Mattawana S. S. Pa.	15.54
Orrville Cong. Ohio	30.91
Hopedale S. S. Ills.	103.00
Ben Springer	15.00
From Coalridge, Mont.	18.75
Pleasant View Cong. O.	15.40
Wood River S. S. Neb.	14.98
From Mt. Lake Minn.	34.49
Christ Conrad	1.00
Waldo Cong. Ills.	35.80
Pleasant Grove Cong Ills.	13.50
Canton Ohio Cong	17.81
Bro. Unruh Mt. Lake, Minn.	10.00
Zion Cong. Ore.	14.50
Bethel Mission S. S. Ore	2.50
Metamora Cong Ills	26.63
Martins Cong. Ohio	8.48
Asa Ropp	15.00
Hopewell Cong Ore.	48.08
Salem S. S. Wayne Co. Ohio	1.95
Pleasant Grove Cong. Ills.	5.25
Total	$708.63

Missionary Support (India)

Sterling Cong. Ills	$300.00
So. Union & Walnut Grove Y. P. M. Ohio	35.00
A brother and Sis. West Liberty Ohio	75.00
A. E. Miller	100.00
Schertz Bros. Ills.	50.00
Total	$560.00

Missionary Children (India)

Primary Dpt. Sterling S. S. Ills.	$12.27

Native Workers Support India

Spring Valley S. S. N. Dak.	$5.00
Mens Bible Class Plainview S. S. O.	5.00
Harmony Y. P. M. Ills	8.00
Abraham Good	15.00
Shem Peachy	5.00
A Bro. & Sis. Dakota, Ills	5.00
E. C. Bowman	40.00
Harmony Y. P. M. Ills	6.28
Total	$ 89.28

Bible Women Support (India)

Eli D. & Lizzie Yoder	$2.00
Weaver Sewing Society Penna.	6.00
Sisters Sewing Society Sugar Creek O.	12.00
Old Sisters Class Oak Grove S. S. Wayne Co. Ohio	2.00
Old Sisters Class Champaign Co O	3.00
H. C. Deffenbaugh	4.00
Mrs. Maude Kreider	16.00
Logan Co. Sewing Circle Ohio	12.00
M. L. & Elizabeth Yoder	2.00
Nancy Fetts S. S. Class	6.00
Salem S. S. Wayne Co. O.	2.00
Total	$ 67.00

Evangelistic (Mahodi) Station

Christ Schlabach	10.00
John Nafziger	25.00
J. E. Camp	25.00
Peter W. Nafziger	10.00
Ed. E. Schertz	5.00
Peter H. Schertz	25.00
J. A. Bachman	5.00
Sam Schertz	25.00
Christ Studer	50.00
David Ulrich	10.00
Christ Wagner	15.00
D. H. Schertz	125.00
Amos Schertz	25.00
William H. Schrock	2.00
Mrs. Phoebe Kinsinger	30.00
E. E. Schertz	5.00

Peter Wagner	25.00
Emanuel Wagner	10.00
Henry Garber	10.00
Peter Householder	10.00
John H. Garger	25.00
Total	$472.00

New Missionaries (India)

Floradale Y. P. M. Ont.	$36.00

Hospital (India)

Three Sisters W. Liberty Ohio	$3.00
C. L. Kauffman	10.00
E. Detweiler	5.00
Nancy Fett	$ 5.00
John Y. King	20.00
Oak Grove and Salem Sewing Circle	7.50
Lena Stoltzfus	1.00
Mrs. Maude Kreider	5.00
Scottdale S. S. Pa. Birthday Offering Childrens Ward	14.48
Primary Dpt. Oak Grove S. S. Ohio Childrens Ward	42.23
Total	$113.31

Mary Burkhard Support

Logan County Sewing Society Ohio	$7.50

Personal (Poor Children in India)

Primary Dpt. Oak Grove & Pleasant Hill S. S. Wayne County Ohio	$26.00

Chicago Missions

Willow Springs S. S. Ills	$6.41
Brother Zehr	5.00
C. N. Sutter	5.00
Willow Springs S. S. Ills.	16.00
Emma Cong. Ind.	1.28
Roanoke Cong. Ills	6.89
West Market Cong. Ind.	4.00
Lower Deer Creek Cong. Iowa	4.89
(Provisions)	
Hopedale Cong. Ills.	35.00
Total	$ 86.47

Chicago Mission Building Fund

Interest	$540.50
Hopedale Cong. Ills.	195.00
East Bend Cong. Ills.	203.00
Metamora Cong. Ills	651.15
Pleasant Grove Cong. Ills.	85.00
Cullom Cong. Ills.	200.00
Willow Springs Cong. Ill.	10.00
Rent	10.00
Total	$1894.65

Fort Wayne Mission

Forks Cong. (Provisions)	$20.00

Canton Mission

Orrville Cong. Ohio	$8.08
Anna Dreher	1.22
Sugar Creek Sewing Circle Ohio	1.00
A sister	1.00
Walnut Creek Y. P. B. M. Ohio	5.00
Martins Y. P. B. M. O.	5.50
Midway S. S. Meeting O.	16.62
Sarah Shaum	1.00
Katie Nusbaum	.25
W. M. S. S. Ohio Synod	2.00
E. C. B.	1.00
Canton Cong.	5.82
(Provisions)	
Oak Grove Cong.	16.27
John F. Miller	6.30
Sugar Creek Sewing Circle O.	5.00
Total	$ 75.06

Kansas City Missions

Valentine Swartzentruber	$10.00
C. A. Hartzler	1.65
Mrs. Will Yoder	1.00
Matt. 6:3	5.00
A brother	1.00
Arthur Downs	1.00
E. E. Swartzentruber	5.00
Dan. Hershberger	5.00
Sister Yoder	1.00
Sister Yahn	.50
Ira Ramer	1.00
C. B. Driver	1.00
(Provisions)	
Penna. Cong Kan.	$19.00
Mrs. B. F. Buchwalter	2.55
Liberty Cong. Ia	21.75
Mrs. Brunk Ia	1.05
Mrs. Erb Ia	1.75
Sarah Good	2.24
Wood River Cong Neb.	7.45
J. W. Hess	.25
Ira Buchwalter	1.00
Sugar Creek Cong. Ia	12.65
Edwin Swartzentruber	.75
Mrs. Christ Swartzentruber	1.00
Wood River Cong Neb (Argentine)	9.70
Total	$114.29

Youngstown Mission

Holmes Co. Ohio S. S. Conf.	$20.44
Orrville Cong. Ohio	8.08
Martins Creek Cong. O.	36.75
Willow Springs Cong. Ill.	10.00
H. H. Stambaugh	100.00
First Presbyterian S. S. O.	16.69
Vindicator Printing Co.	15.75
Perkins Hardware Co.	27.80
Bothwell Electric Co.	5.12
Youngstown Laundry Co.	17.62
Oak Grove Cong. Wayne Co. O.	20.00
Midway S. S. Meeting	16.57
Stephen Lehman	1.00
Leetonia Cong. O.	10.09
House Income	134.40
Day Nursery	38.85
Sunday Evening Offerings	1.60
Sale of Chairs	25.00
(Provisions)	
J. S. Lehman	1.25
Eli Blosser	3.00
Rudy Metzler	4.00
Allan Richert	2.00
Walnut Creek Cong. Holmes Co. O.	61.50
Lawrence Co. Pa. Cong.	33.15
Lizzie Burkholder and Anna Smucker	7.00
Total	$607.66

Lima Mission

Mary Shank	$10.00
S. S. Collections	6.84
Evening Collections	5.82
(Provisions)	
J. Y. Smucker	1.20
Salem Cong. Allen Co. O.	18.94
C. D. Brenneman and a brother	1.50
Orphans Home	1.25
C. C. Culp and I. Beery	5.80
Fulton Co. O. Cong	7.50
Total	$ 58.85

Toronto Mission

(Aug.-Sept.)

Lewis Fretz	$10.00
Lewis Fretz	2.50
Breslau Cong. (Provisions)	11.00
Total	$ 23.50

Old People's Home

(Sept.-Oct.)

Brother Claudon	$ 2.00
Brother Schmucker	1.00
Lawrence Co. Pa. Cong.	30.00
Special Support	207.00
Sale of wheat	317.73
Sale of live stock	43.30
Joseph Rychener	1.00
Eliza Rychener	1.00
J. J. Sell	2.00
Reformed Missionary Society Columbiana Ohio	45.00
Special Support	109.20
Total	$759.23

Orphans Home

Special Support	$355.75
Farm Products	22.56
Interest	7.87
Sister E. Dalton Ohio	2.00
Lydia Litwiller	5.00
Rent	.75
A sister Terra Bella Calif.	5.00
I. W. Royer	1.00
Pleasant View S. S. Ohio	6.57
Goshen Primary Dpt. S. S.	5.89
Kolb Sewing Society O.	12.00
J. Y. S. West Liberty O.	12.00
Champaign Co. O. Sewing Circle	17.00
Providence Sewing Circle Va.	12.00
Blanchard Cong. Ohio	32.00
J. H. Eigsti	10.00
Incidental	8.88
Sister Gilmore Kans.	10.00
(Provisions)	
J. Y. Yoder (Honey)	58.00
Miller and Troyer	6.00
Uriel Yoder	5.00
Brethren W. Liberty O.	25.00
Oak Grove Cong. Ohio	96.60
Hartzler and Kanagy	3.10
Jno. Smucker	10.00
Total	$729.97

Childrens Welfare Fund

Ben Liechty	$ 1.39
J. J. Johns	1.00
Peabody Sewing Circle	1.70
Provisions (No names reported	28.40
Zion Cong Ore.	4.00
Total	$ 36.49

Sanitarium

Concord Tenn. Mission Meeting	16.40
A sister Waynesboro Va.	24.00
Willow Springs Cong. Ills.	5.00
Hospital Fees	411.97
Anna Wenger	5.00
Ethel Lu Burd	5.00
Litwiller Endowment	20.00
Woodruff Endowment	9.75
Merchandise	19.33
Total	$516.45

South American Mission

Clayton H. Shank	$5.00

Canadian Treasurer

M. C. Cressman, Kitchener, Ontario

India Mission General

Blenheim Congregation	$68.78
Wellesley Congregation	40.00
Poole Congregation	30.45
St Jacobs Cong	87.50
Herbert Bergey	5.00
M. & O. Hoover	25.00
Total	$256.73

Bible Woman

Hagey-Warner Y. P. M.	$6.00

Toronto Mission

Weber Cong.	$19.20
Waterloo Cong	41.85
First Mennonite Cong. (Special)	47.00
St. Jacobs Cong (Special)	18.50
Total	$126.55
Total for month	$389.28

Eastern Mennonite Board of Missions and Charities

E. G. Reist Tr. Mount Joy, Pa.

India Mission General

Kraybill S. S.	$21.85
Mt Joy Y. P. B. M.	10.95
White Horse S. S.	23.00
Gehmans S. S.	20.11
Bosslers Y. P.	5.00
E. Chestnut Street S. S. Lancaster	26.25
Bowmansville Missionary Friends	73.77
Maple Grove S. S.	16.00
Chestnut Grove S. S.	13.72
Salunga S. S.	20.00
Paradise Cong. S. S.	76.85
J. S. Eby	10.00
Total	$317.50

Native Workers Support India

East Petersburg S. S. Y. M. B. Class	$ 5.00
Total for Month	$322.50

Kans-Nebr. Mission Board

V. E. Reiff, Tr., Hudson, Kans.

India Missionary Support

Missionary Support Band Pa. S. S.	$50.00
A Brother Springs Cong.	1.00
Total	$ 51.00

Daniel's Medical Education (India)

Young Mens Bible Class Roseland	$13.67

India Native Workers Support

Larned S. S.	$5.00
A brother Springs Cong.	1.00
Total	$ 6.00

India Hospital

West Liberty Cong.	$5.00
A brother Springs Cong.	1.00
Total	$ 6.00

India Mission

Spring Valley Cong	$24.25
La Junta S. S.	20.59
Roseland S. S.	15.57
A brother Springs Cong.	1.00
Total	$ 61.41

South American Mission

A brother Springs Cong.	$1.00

Kansas City Mission

Protection Cong.	$6.50

Earnings by Children (Childrens Welfare)

Springs S. S.	$2.00

Freewill Offerings for Children's Welfare Work

Spring Valley Cong.	$24.25
West Liberty Cong.	6.00
A brother Springs Cong	3.00
Total	$ 32.25

Kansas City Gospel Ford

Milan Valley Cong	$ 7.00
Larned Cong	7.60
La Junta Cong	25.00
Plainview Cong	7.70
A brother Springs Cong	$5.00
Springs Cong	1.00
Penna Cong	31.00
Protection Cong	20.00
Pleasant Valley Cong	22.50
Hesston Cong	31.00
Spring Valley Cong	60.00
Roseland Cong.	27.50
West Liberty Cong	28.00
Total	$273.30

La Junta Sanitarium

Larned Sewing Circle	$ .65
West Liberty Cong.	6.50

A brother Springs Cong.	5.00
Total	$12.15

Hesston Academy

Larned Sisters Sewing Circle	$ .65

Dr. Esch's Family Support

Milan Valley Cong	$3.65
Hesston Cong	19.44
Pennsylvania Cong	1.00
Protection Cong	6.50
Roseland Cong	7.62
Spring Valley Cong	24.27
Total	$ 62.48

Evangelizing Fund

A brother Springs Cong	$2.86
Springs Cong.	1.00
Protection Cong	2.00
East Holbrook Cong	17.42
Roseland Cong	7.00
Total	$ 30.28

Home Support Fund

A brother Springs Cong	$2.50
Springs Cong	3.60
Total	$ 6.10

General Fund

A brother Springs Cong	$1.00
Spring Valley Cong.	24.27
Total	$ 25.27
Total for month	$590.06

Franconia Mennonite Mission Board

G. S. Nice, Harleysville, Pa. Treas.

Ghatula Station (India)

Perkasie Cong.	$47.17
Blooming Glen Cong.	75.57
Total	$122.74

India Mission General

Brother and Sister Salford Cong.	$25.00
Souderton Cong.	14.03
Skippack S. S.	3.00
Total	$42.03

General Fund

Collected on Day of Organization	$42.80
Souderton Cong.	23.35
Souderton Cong.	27.23
Deep Run Cong	5.00
Deep Run Cong	5.00
Doylestown Mission Meeting	90.65
Souderton Cong	34.50
Providence Cong.	20.60
Spring City Cong	5.00
Providence Cong	10.00
Boyertown and Hereford Cong	23.15
Doylestown Cong.	4.36
Total	$291.64
Total for month	$456.37

Indiana-Mich. Mission Board

India Mission General

J. Kurtz	$15.00

India Missionary Support

Elkhart Cong	$15.23
Henry Karchs S. S. Class	25.00
Orie S. Kauffman	10.00
Nappanee West S. S.	25.00
A brother & sister New Paris	12.50
Total	$ 87.50

India Native Workers Support

C. A. Shantz and wife	$ 5.00
J. I. Weldy and family	15.00
A Pupil Holdeman S. S.	.50
Total	$ 20.50

India Bible Women Support

Clinton Frame S. S.	$2.00
Holdeman S. S.	6.00
Nora Lantz	6.00
Willing Workers Class Elkhart	2.00
Helping Hand Class Elkhart	2.00
Goshen Sewing Circle	8.00
Holdeman Cong	25.00
Holdeman Y. P. B. M.	12.50
Total	$ 63.50

Fort Wayne Mission

Goshen Cong.	$15.00
Howard-Miami Cong.	18.59
Yellow Creek Cong	20.56
Holdeman Cong.	13.35
Salem Cong. & S. S.	21.88
A. R. Miller	1.00
Total	$ 90.38

Fort Wayne Mission Home

A family Holdeman Cong	$100.00

Chicago Missions

Fairview Cong and Bible Reading	$17.09
Holdeman Cong	.50
A. R. Miller	1.00
Total	$ 18.59

Old Peoples Home

Clinton Brick Cong	$9.00

Rural Missions

Holdeman Cong	$5.00
Salem Cong & S. S.	20.00
D. D. Troyer	25.00
Total	$ 50.00

District Home Debt

Oak Grove Cong.	$7.32

Secretary Support

Salem Cong & S. S.	$44.00
Middlebury Cong.	32.35
Nappanee West S. S.	25.00
Clinton Brick Cong	10.41
D. D. Troyer	25.00
Yellow Creek Cong	15.00
Total	$151.81

Literature Fund

Nappanee West S. S.	$2.50
Holdeman Cong.	1.00
Total	$ 3.50

General Fund

Clinton Frame Cong	$42.07
Midland Cong	7.16
Goshen Cong.	20.00
Maple Grove Cong.	42.00
Forks Cong	18.10
Holdeman Cong.	45.27
Berne Cong	18.00
Emma Cong	11.80
A brother Shore Cong	10.00
Total	$214.40
Total for month	$816.75

Franklin Co. Pa. & Wash. Co. Md. Mission Board

B. E. Stauffer, Maugansville, Treas.

India Mission General

Reiff Cong	$66.32
Miller Cong.	28.21
Total	$ 94.53

General Fund—General Board

Paradise S. S.	$4.37
Clear Springs Cong.	6.50
Total	$ 10.87

General Fund District Board

Reiff S. S.	$28.19

Orphans Home (Ohio)

Maugansville Sewing Circle	$ 5.00
Total for month	$165.59

S. W. Pa. Mission Board

H. F. Reist, Scottlale, Pa. Tr.

General Fund General Board

Blough Cong.	$17.00

Home Missions

Schellsburg Cong	$3.00
Scottdale Cong	19.46
Total	$ 22.46

India General

Casselman Cong	$4.50
Glade Cong.	5.68
Martinsburg Cong.	6.53
Oak Grove Cong	1.65
Total	$18.36

Missionary Support

H. F. Reist	$15.00
Casselman S. S.	$2.44
Kauffman S. S.	12.47
Rockton S. S.	.50
Stahl S. S.	6.44
Total	$ 36.85

Poor Children in Hospital (India)

Scottdale S. S. (Birthday Offering)	$14.48

Old People's Home

Martnisburg Cong.	$3.70
Thomas Cong.	19.10
Anna Barclay	10.00
Total	$ 32.80

Altoona Mission

Springs Cong	$7.45
Rockton Cong.	1.00
Total	$ 8.45

Altoona Mission (Bldg. Debt)

Maple Grove and Millwood Congs	$ 5.00
Thomas Cong	208.00
Kauffman Cong.	137.85
Blough Cong	105.50
Stahl Cong	99.50
Weaver Cong	93.00
Elton Cong	10.50
Total	$659.35

Conference Fund

Springs Cong.	$8.00

Rural Fund

Masontown Cong	$5.60
Weaver Cong	13.00
Total	$ 18.60
Total for month	$836.35

Mo.-Ia. Mission Board

H. J. Harder, Tipton, Mo. Tr.

District Mission Board

Liberty Cong	$2.50
Surry Cong	9.00
Palmyra Cong.	5.80
Cherry Box Cong	.50
Berea Cong	1.10
Mt. Zion Cong	6.55
Bethel Cong	5.00
White Hall Cong.	1.27
Coalridge Cong	6.25
Alpha Cong.	10.55
Wolford Cong	6.50
Total	$ 55.02

Kansas City Mission

Liberty Cong	$4.25
Surrey Cong.	1.00
Cherry Box Cong	1.35
Berea Cong	.80
Mt. Zion Cong	6.36
Bethel Cong	4.75
White Hall Cong	.25
Total	$ 18.76

Childrens Welfare Fund

Liberty Cong.	$1.50
Surrey Cong	.50
Cherry Box Cong	.50
Berea Cong	.10
Mt Zion Cong	2.00
Wolford Cong	5.85
Total	$ 10.45

Hesston Academy

White Hall Cong	$ .25

General Fund General Board

Liberty Cong.	$4.80
Surrey Cong	1.25
Cherry Box Cong.	1.00
Berea Cong	.50
Mt Zion Cong.	6.85
White Hall Cong	1.00
Wolford Cong	2.60
Total	$ 18.00

India Mission General

Surrey Cong	$ 5.20
Liberty Cong	12.65
Palmyra Cong	10.72
Cherry Box Cong	11.63
Berea Cong	1.70
Mt. Zion Cong	13.50
Bethel Cong	5.00
Wolford Cong	4.00
A bro. & Sis. Manson Ia	100.00
Total	$164.40

Sanitarium

Liberty Cong.	$ .50
Mt. Zion Cong	.25
Total	$ .75

Orphans Home

Liberty Cong	$ .75
Surrey Cong	.50
Cherry Box Cong	1.50
Berea Cong	.75
Mt Zion Cong	2.15
White Hall Cong	.50
Total	$ 6.15

Old Peoples Home

Cherry Box Cong	$ .25
Surrey Cong	.50
Berea Cong	.75
Mt. Zion Cong	1.85
Total	$ 3.35

India Hospital

Palmyra Cong	$45.00

India Bible Woman

Mt. Zion Cong.	$2.00

Kansas City Gospel Ford

Coalridge Cong	$50.00
White Hall Cong	15.00
Surrey Cong	13.00
Total	$ 78.00

Shannon Co. Cong.

A brother and sister Manson Ia	$100.00

Conference Expense

Palmyra Cong.	$5.00
Cherry Box Cong	5.00
White Hall Cong	5.00
Berea Cong	2.00
Emma Rohrer	2.00
Mt Zion Cong	9.00
J. S. Soll	1.50
Bethel Cong	10.05
Total	$ 39.55
Total for month	$542.68
Grand total for month	$11,636.22

Gratefully acknowledged,
G. L. Bender Treas.
Elkhart, Indiana

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 13, 1917 (Gospel Witness Established 1905) No. 37

EDITORIAL

"The hand of our God is upon all them for good that seek him."

The greatest blessings that fall to our lot in this life are, as a rule, the "blessings in disguise."

IF one-half the time which the reading public spends in reading newspapers and novels would be spent in reading the Bible, what would be the result?

This is the time to get better acquainted with your Bibles. The evenings are getting longer, the work is not so pressing, and now is your time for scripture reading, meditation and prayer. Suppose you try spending at least ten hours each week reading your Bibles. Are there any good reasons why you should not?

War Lessons.—In a pointed and timely article, which we print elsewhere in this issue, Bro. J. L. Stauffer presents a number of practical truths along this line which ought to receive widespread and prayerful consideration. These truths have been emphasized a number of times and in a number of ways, during the past year, and will probably have to be restated and repeated many times before all men will recognize their importance and receive them.

Notice the article on Are Mennonites Slackers? It was written before the writer had seen the notice in the Gospel Herald in regard to the War Sufferers' Relief Commission and is an indication that the steps taken for the formation of that body are in line with the wishes of our people. Let us waste no time in getting to work. The temporary treasurer (Bro. G. L. Bender, Elkhart, Ind.) is receiving contributions already, and there are volunteers for the work of making the relief effective. Winter is here and the sufferings will be severe with the best we can do. Prompt action on our part will do much to lessen the hardships. —R.

It is not often that we pay any attention to unsigned communications but this week we received a copy of an "endless chain of prayer" letter with the request that we give our opinion on the subject. The Gospel Herald has given advice on this matter oft times before, but we emphatically repeat, Pay no attention to such meaningless communications. It is well to pray, and it is well to give to worthy causes, but the "chain letter" business is a waste of good time and money. If each person receiving this letter were to send out seven copies a week, at the end of just eleven weeks the number would reach more than the entire population of the globe, and the cost of mailing the last week's letters would be over fifty million dollars! Better direct our God-given energies in more practical lines.—R.

As a sample of what may be expected of the War Sufferers' Relief Commission in a very short time, we present the following cablegram received from Taurus not long ago by the American Committee for Armenian and Syrian Relief in New York:—

"Famine increasing. Wheat six dollars bushel. People dying at our gate of hunger. Many will die of cold without clothes or bedding. Forty thousand Christian refugees and as many kurds. New refugees arriving. Many others as needy. Estimates sent based on half present prices. Must have at least $500,000 immediately and afterwards $100,000 monthly.

As long as the war continues the need will not grow less but in all probability will increase, for the warring nations are intent on winning the war, and giving relief to civilian population is looked upon as a burden. The opportunity for manifesting the spirit of the Master in giving material relief is simply limitless.—R.

The Niagara Falls.—It was our lot, a few days ago, to pass by this great world wonder. But a new line of thought came to us as we meditated upon this world-famous place. What is the Niagara Falls anyway but a disorganized mass of water falling in confusion and with terrific force upon the rocks beneath? It is the great volume of water falling a great distance, making a terrible noise, rushing away in confusion, and sending up a white spray that often rises higher than the head of the Falls — this coupled with the thought of death to any man that goes down over the precipice—that calls forth the mingled feelings of admiration and awe on the part of all who behold it.

In the Niagara Falls we have a picture of the fall of man. The great mass of falling humanity, going down over the precipice of sin and flowing off in confusion toward the lake of fire and brimstone beggars all description as an object-lesson of terrific frightfulness. Yet this very sight presents such a picture of bewildering fascination that millions of souls, like the suicides at Niagara, take their fatal leap over this awful precipice and are hurled into certain ruin and the confused mass below.

It is strange that few people who visit the Niagara Falls ever look to admire the majestic realms of the heavens above rather than the confused mass of falling waters beneath. Stranger still is it that so few people look up to drink in the inspiration of heaven, to enjoy the foretastes of the eternal glory beyond the skies, rather than to be absorbed in admiring the confused mass of vanity and ungodliness in a sinful, ruined world.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments. John 14:15.

REFLECTIONS CAUSED BY PRESENT WAR EXPERIENCES

By J. L. Stauffer.

For the Gospel Herald.

Reader, you know how it goes! Sometimes you hear of something and soon you are lost in meditation, weighing the evidence, analyzing the facts and thereby forming some resolutions or conclusions.

The writer has had such experiences on a number of occasions since war has taken hold of the country in which we temporarily reside. Feeling that some thoughts may be helpful to the reader, an effort will be made to reproduce them in writing.

I. Nonresistance in Practice

Nonresistance in theory is not nonresistance in practice. It is generally admitted that there are some communities in which the principles upheld by the Mennonite are more strictly adhered to than in others. We have observed that where the principle of nonresistance is constantly violated by members—whether by an untamed tongue, physical violence, or some suit in court—there the most prejudice and opposition is found against our young brethren claiming exemption. Sad it is to learn of public officials who can find sufficient justification to sneeringly inquire whether "Mennonites practice nonresistance, or only recommend it." Equally sad it is to learn of young men called brethren, telling the world that "they would not be cowards and hide behind the skirts of women and children, or a religious creed for exemption and later, when called for examination, approach the minister in charge and say, "Guess I'll have to get you to help me out." Such cases have caused us to believe that whether individuals or congregations, if they were not standing for these principles during times of peace they are now embracing them largely for policy's sake, which is but a mild way of saying they are cowards.

The writer ventures to prophesy that this policy business is fast playing out with the world and will possibly entail physical suffering and trials unthought of at present, out of which those who hold the principles of nonresistance as a vital foundation stone of Christianity and positive teaching of Christ will come "more than conquerors" while the hypocrite may escape, but only to face Job 27:8 some day. Our prayer is that brethren who have had their eyes clogged with gold dust to such an extent that they labored in shell and ammunition plants, etc., staining their hands with the blood of their fellowmen for gold, may sincerely repent and repudiate such inconsistency, as well as those who have violated the Bible principles in some other manner.

II. The Dress Question

It was a cause of deep satisfaction to note in Bro. Loucks' report in the Gospel Herald for Oct. 18 the fact that in the letter from the War Department, the distinctive dress of some of our brethren was recognized in words as follows: "The question of raiment is one of the tenets of their faith." Then the question immediately came up: How many of our dear young brethren going to camp will prove by their appearance that the distinctive dress is one of the tenets of their faith?

The writer has long upheld a distinctive dress for brethren as well as for sisters. If we are going to teach NONCONFORMITY TO THE WORLD, let us have the WHOLE TRUTH IN PRACTICE, whether in dress, business, social, political, domestic or religious relations, all of which are upheld by the Bible, or none. See Amos 3:3; II Cor. 6:14-17; Rom. 12:1, 2; Jas. 1:27; 4:4; I Jno. 2:15-17; I Pet. 3:3, 4; I Tim. 2:9, 10; 2:3, 4; II Cor. 10:3, 4, etc.

We have wondered whether many of our ministering brethren who would not want the Church to depart from its Scriptural foundation and faith of our fathers; and yet who have been causing the drift—either by thoughtlessness or through indifference (we trust the former) by messing in politics and patronizing the polls; by their private lives and inconsistency in wearing a distinctive garb to preach in and the rest of the time while mixing with the world, appear as a worldling, in the same uniform as the world wears, thus giving out the impression to their members that the plain garb is only a CLERICAL uniform—and are not ready to acknowledge their error and amend their ways. We have always understood that the Mennonite Church made no distinction between its ministers and laymembers; that we did not have two standards for the brethren, any more than we should have two standards, one for sisters and another for brethren.

Is it any wonder that there are inconsistencies on the part of the sisters when the church leaders are not solid on the nonconformity question? Many preachers and most brethren could travel from coast to coast and no one would know they were Christians (unless they asked) and much less would any one suspect that they belonged to a nonconforming, separated church endeavoring to uphold the principles of ABSOLUTE separation from the world according to the Word of God.

III. The Political Question

In thinking over this question, we thought of different brethren who have stood with the Bible on this question and against all political or civil affiliation whether it be tax-collector, election judge, or juror, etc., and recall how they have been railed upon and discussed. They have been misrepresented and misquoted. They have been reported as favorable to booze and dubbed a friend of brewers and all the time they were endeavoring to stem the tide of oncoming worldliness and inconsistency by proclaiming the only thing that is the hope of humanity—the Gospel of Christ. Somehow things are changing now because those who were wanting to rule and run the world with the church's instructions are finding their position untenable.

As we take up the Herald for Oct. 25 we must admire the consistency of the Canadian Government when they say in substance: "Those who vote under the present elections act forfeit their right to exemption." If we are correctly informed, those in Canada who refuse to fight are disfranchised. This is a Bible principle, for how can those who claim to be "not of this world" help rule the world? We ask in all sincerity, Why must Governments teach some Mennonites what God has so clearly stated in the Word and we came to America over 300 years ago because we believed it?

IV. The Mission Worker Question

Since the selective draft law has gone into effect, many fathers and mothers have reluctantly parted with their sons and many more will. The Government has claimed them. Methinks I hear the words of Jesus Christ: "Alas! they will let the governments of earth have their sons, but I have been appealing for 1800 years for their sons and daughters through the cries of multiplied millions of darkened, hopeless heathen, the masses of the city, the neglected rural districts; but most of all through the fact that I gave my life on Calvary, but they couldn't spare them." Brother, sister; can God say this of you? As a worker in the city, it has been my unhappy privilege to hear this remark of "We can't spare them" said of many that had convictions for definite work for the Lord but through parental influence were denied the right of following their God-given convictions. We could only turn sadly away and go on, committing the opposers of the Lord's Word to the

mercy of God and the DAY "when God shall judge the secrets of men by Jesus Christ according to my Gospel" (Rom. 2:16).

V. The Money Question

"Nothing goes without money," is a current saying. Especially is this noticeable in the present vast expenditures of the nations of the world. The missionary work of the apostle Paul needed funds and yet many people in these days seem to think that the Lord's work will run on its reputation. Wealth has been accumulating on every hand. God has been prospering, especially this country, but contributions to the Lord's cause have not correspondingly increased. Wealth that is in excess of actual needs is rusting according to James 5 and will bring down the just judgment of God upon the holder. Many Scriptural references show the folly of riches. Hoarded wealth will net a heavy tax to the government. It seems that many are seeking to evade this by investing in Liberty Bonds as they will be free of taxation.

Recently a workman in the shops was loud in his denunciation of Mennonites who refused to fight and yet purchased government bonds. He said, "They're not consistent." He thought it did not seem fair that the people who could not conscientiously assist in the prosecution of this terrible war and destruction of human life, could still loan their money to the Government at 3½ or 4 per cent. interest when the money is invested in manufacturing and maintaining the necessary accessories to taking human life, making children fatherless, women husbandless and widows. A member of the Church would come into disrepute if he loaned his money to a saloonkeeper or rented a building for the operation of a saloon, yet some members have been known to have invested in the greatest war of the world and draw interest from that source.

My mind goes back a few hours earlier in this day as I write, when in conversation with a minister he remarked about the great necessity of Christians investing in things that count for eternity as the Lord pays 100 per cent. interest. If ever there was a time that a great responsibility fell upon the Church it is now when many of the popular churches have turned aside to boosting and supporting the movements that deal only with the physical and moral and are neglecting more and more the support of the spiritual or mission work. The Mennonite Church must do something. It cannot stand still. We must take advantage of the open doors to proclaim the GLORIOUS GOSPEL OF THE BLESSED GOD and push forward in the name of the Lord to fulfill his parting message of "go ye" with both men and money.

Conclusion

My dear reader, we appeal to you in the name of the Christ who died on Calvary that together we seek to "adorn the doctrine of God our Saviour in all things" (Tit. 2:10). Oh that we might be consistent with the Word of God by life and word so that no one shall be able to say anything against us as Daniel of old unless about our faith in Christ and life for Him. Dan. 6:4, 5.

Altoona, Pa.

AMBASSADORS FOR CHRIST

(Extracts from a sermon preached in East Holbrook, Colo., Church by John Thut, as reported by J. H. Shank.)

The point has been made that we are ambassadors in the world, and that an ambassador is not a citizen of the country to which he is sent. You might amplify that a little more and say that he is also not a lawmaker in the country to which he is sent. If an ambassador should venture to dictate how laws should be made in the country to which he is an ambassador he would be sent home in short order. An ambassador is not allowed to shape public opinion. Sometimes they get a little outspoken and say more than they ought, and it usually makes serious trouble—sometimes so serious that they must be recalled. So Christian people, since they are ambassadors in this world, are not to fashion world policy or world opinion. They are not to dictate what sort of laws are to be made. I know that Christian people, in general, would take exception to that view, but the Christian Church is safe only when she takes a stand, not even to mix in the law-making of this world. The call of the Church is a call out of world policy, world system, a call out of world-civilization, to promote civilization; that is altogether a secondary issue. We are to hold Christ up to a lost world, as the only hope of salvation or of redemption.

PRIDE

Sel. by R. J. Heatwole.

"Pour contempt on all my pride." Jesus is a standing rebuke to all pride. Pride of birth and rank: then 'twas said, "only a carpenter's son" (Matt. 13:55, 56).

Pride of wealth: "hath not where to lay his head" (Matt. 8:20).

Respectability: "Can any good come out of Nazareth" (John 1.46).

Personal appearance: "He hath no form nor comeliness" (Isa. 53:2).

Reputation: "Behold a man glutonous and a winebibber" (Matt. 11:19).

Sanctity: "A friend of publicans and sinners" (Luke 7:34; Matt. 10:9, 13).

Independence: "Many ministered unto him of their substance" (Luke 8:31).

Learning: "How knoweth this man letters, having never learned" (John 7:15).

Superiority: "He was made a curse for us to redeem us" (Gal. 3:13).

Success: "He came unto his own, and his own received him not" (John 1:11).

Ability: "I can of mine own self do nothing" (John 5:30).

Self-will: "I seek not mine own will, but the will of the Father which hath sent me" (John 5:30).

Intellect: "As my Father hath taught me I speak these things" (John 8:28).

Bigotry: "Forbid him not, he that is against us is on our part" (Mark 9:39, 40).

Resentment: "Father, forgive them, for they know not what they do!" (Luke 23:34).

Windom, Kans.

GRACE

He giveth **grace** unto the lowly. Prov. 3:34.

And God is able to make all **grace** abound toward you. II Cor. 9:8.

But unto everyone of us is given **grace** according to the measure of the gift of Christ. Eph. 4:7.

But he giveth more **grace**. Wherefore he saith, God resisteth the proud but giveth grace unto the humble. James 4:6.

By **grace** are ye saved through faith: and that not of yourselves: it is the gift of God. Eph. 2:8.

For the **grace** of God that bringeth salvation hath appeared to all men. Titus 2:11.

Even when we are dead in sins, hath quickened us together with Christ, (by **grace** are ye saved.) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his **grace** in his kindness toward us through Christ Jesus.

The Lord will give **grace** and glory: no good thing will he withhold from them that walk uprightly. Psalms 84:11.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 4:16.

The **grace** of our Lord Jesus Christ be with you all. Amen. Rev. 33:21.

—Zion's Watchman.

The well balanced life is one that wants to learn those things that will yield a healthy growth in true Christian experience.—N. H. M.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Fort Wayne, Ind.

Bro. Abram Metzler labored with the Ft. Wayne congregation from Nov. 4 to 18, and the Lord blessed his labors in a marvelous way. The visible results of the meeting were the conversion of ten souls and the congregation led to a deeper experience in the blessings of God.

Bro. Peter Unsicker of Goshen, Ind., filled the pulpit at the Mission Nov. 22. His labor was greatly appreciated.

The small pox scare in Fort Wayne has somewhat reduced the attendance at the regular services here of late.

Bro Ben B. King is at present laboring with the Mennonite congregation at Nappanee, Ind. The Lord is blessing the labors to the salvation of souls.

Cor.

Lancaster, Pa.
(112 East Vine St.)

To the Herald Readers, Greeting:—The Lord has been mindful of us whereof we are glad. We praise the Lord for His goodness and His wonderful works to the children of men.

Bro. Charlton of Newville, Pa., conducted a series of Bible meetings here beginning on Nov. 11 and continued throughout the following week. The attendance and interest were very good. We praise God for eight souls who confessed during the meetings. Pray for them.

We note an interest in attendance on the part of the children in both Sunday school and children's meeting with the coming of the winter months, as usual.

Our hearts were made sad a short time ago by the sudden death of a mother whose children have been regular attendants at both Sunday school and children's meeting for a number of years. The mother was a frequent visitor at the Mission home. She also attended some of the services. We are sorry she never made a public confession. She was always going to "just wait a little" when spoken to about her soul. We trust this may be a warning to others who are putting off until a more convenient season the most needful thing. Pray for the family, the father is a drinking man, and a number of little children are left without a mother's care.

The brethren and sisters of Elizabethtown and vicinity sent us a large donation. We appreciate it very much. Also kind friends of Lititz remembered us with potatoes. We wish to thank the kind doners, as well as the different individuals throughout the county who have kindly remembered us. May the blessings promised the cheerful giver be yours.

And we also appreciate the many warm garments the sewing circles have sent us. Many little hearts are made glad by them.

Christmas season is drawing near. We expect to give baskets to needy ones at Christmas again this year as we have done in the past, and will appreciate the help of the brethren and sisters in the city and county. In Proverbs we read, "He that hath pity upon the poor lendeth unto the Lord." Let us give as freely as we have received.

We expect, the Lord willing, to take the baskets out on Monday, Dec. 24, and whatever you have to give kindly bring it to the Mission sometime before Dec. 23. Let us pray for each other. In His service,

Elizabeth E. Myers.

Altoona, Pa.

Dear Herald Readers,—Greeting in Jesus' name.

Another month has passed and gone. Since the last report, Bros. C. Z. Yoder, J. E. Kauffman, J. N. Durr and C. F. Derstine each paid us a visit over the 11th at which time we commemorated the Lord's death and suffering. It was an event of rejoicing as it may have been the last. When HE comes, faith shall give way to reality and symbol to substance.

Bro. C. Z. Yoder remained with us and preached faithfully for two weeks. We enjoyed his messages. Sorry that most of those who attended the mission had to work at night and as a consequence the attendance was small.

We have also reason to thank the Lord for the bountiful supply of material things that will enable us to answer some of the pleas for assistance during the winter months from the poor people. The Belleville and Allensville A. M. Congregations of Mifflin County together shipped us fourteen barrels of potatoes, apples, and other supplies. Some individual brethren from other congregations also gave liberally.

Following will be found a statement of the financial receipts for the month of November:

No. 312	$50.00
No. 313	5.00
No. 314	5.00
No. 314a	1.00
No. 315	2.00
Kaufman congregation	15.70
No. 316	6.00
No. 317	1.00
No. 318	2.00
No. 319	3.44
No. 320	1.00
No. 321	1.00
Collection Box	2.06
No. 322	10.00
Pleasant Grove Mission Meeting	6.25
No. 323	54.00

Yours in His service,
John L. Stauffer.

ORPHANS' HOME LETTER

By F. I. Smucker.

For the Gospel Herald.

We were glad to welcome here as workers Marie and Margaret Martin of Washington, Ill. They are twin sisters and will take up work in the kitchen. Sister Lydia Kauffman expects to leave in a few days for Hopedale, Ill., to spend a four-weeks' vacation with her parents.

On Thanksgiving day the children at the Home partook of a bountiful dinner furnished by the sisters of the South Union and Walnut Grove churches, to which they all did ample justice. In the afternoon the older boys and girls attended mission meeting at the South Union Church.

Bro. Metzler enjoyed a visit from Bro. and Sister B. B. Stoltzfus of the Lima Mission on Thanksgiving day afternoon.

West Liberty, Ohio,
Dec. 1, 1917.

EASTERN MENNONITE HOME

(Souderton, Pa.)

For the Gospel Herald.

Greeting to readers of the Gospel Herald:—May the love of God, the God of Peace dwell with us all.

By these words we wish to thank the brethren and sisters and kind friends and neighbors of our surrounding community for their deeds of love, in remembering us by supplying us with many things for the sustenance of life.

The 2nd day of December shall be remembered as a day of blessing and joy by us all.

We cannot express our feelings when we saw the first wagon stopping and then the second following; with provisions consisting of the following: 94 Jars fruit, 5 crocks apple butter, 2 kettles lard, potatoes, apples, turnips, beets, celery, sausages, scrapple, barrel pickels, beans, dried corn, corn meal, corn starch, jelly, dried apples, cabbage, baking powder, parsley, tea, hops, soap, carpets.

We have often felt the sympathy of the brotherhood but not so forcible as when we saw the above (love in action).

The brethren Amos Kauffman, Frank Krider, Leidy Hunsicker, Wm. Moyer with their wives and the Board of Trustees spent part of the day with

us, in singing, giving admonitions and prayer.

About 7 o'clock we were called to the door, and were greeted by 9 brethren and sisters with children, the evening was spent in singing beautiful songs of zion, and was greatly enjoyed by the aged brethren and sisters, (call again) who made mention of these things at our morning devotion.

Pray for us that we may perform the duties of our station into which God's providence has placed us, that it may tend to the glory and honor of God, and to the advantage and profit of the aged.

We invite you all to stop and visit us, as we would be glad to meet you all, but if not so ordained we hope to meet each other in heaven to live together with, and praise the Lord God our Redeemer and Savior for ever. Amen .

Humbly yours for the aged and needy, E. Mennonite Home,
per Supt.

MENNONITE CHILDREN'S HOME

Millersville, Pa.

For the Gospel Herald.

We were made to rejoice because of the many donations that came during Thanksgiving week and tried to impress the children with the fact that God is the Giver of all good. Sister Gontner, Lancaster, Pa., again supplied three gallons of ice cream which was enjoyed by the children and workers. Some may think this quite a luxury in these strenuous times but when we tell you that the cream with a few cakes, crackers and pretzels made up the evening meal for forty persons, you will agree with us that it was not a costly meal. During the day we reviewed the blessings of the past year. All the children were asked to tell what they are thankful for. Several said they are thankful that they are with us in the Home. One little three year old boy said he is thankful that Harry is here. Harry is his brother, nine years of age. Who will open the door for these two boys? We would like to place them in one home. We are thankful for past blessings and want to look forward to greater blessings. One of our boys, fourteen years of age, who is in a private family confessed Christ. Our prayer is that others may follow. Again thanking all contributors of provisions, etc., we are, Yours for the needy,
Levi Sauder.

Our missionary activities are measured by the amount of our enjoyment of our own savation.—J. Y. H.

A LETTER FROM INDIA

For the Gospel Herald.

Parents who tuck their little ones into bed every night, and boys and girls who can run to their father or mother at any time with anything, may appreciate the following letter from a seven year old child who is a thousand miles away from her parents and among strangers.

July 13, 1917.

My dear Father and Mother:—

Thank you for your kind and loving letter. I was glad to hear you were well. We are havig rain again and it has become quite misty. Sometimes the snows are just lovely. We are learning how to read and write and to work long sums. Only four and a half months left and I will be home. I am quite well and I hope you are the same. I hope Caroline and Waldo are better. Please give them a kiss for me. With love and kisses,

Ever your loving,
Irene.

Irene Lehman is one of our missionary children who is away from us on the plains, nine months of the year, to attend school at Darjeeling with its bracing mountain air. The school where she receives care and teaching is a Methodist institution for the children of Europeans, the situation is safe and healthful and she will come back to her parents in November with the glow of health in her cheeks but—what if it were your own?

This school has no department for boys over ten years of age, and so Peter and Ida Friesen, two more of our missionary children are at Naini Tal, another high hill station still farther away on the great Himalayas, and among strangers. They too write letters every week saying they are well and counting the days until they can come home for three months—What if they were your own children?

Crissie Y. Shank,
Dhamtari, India.

READ, AND THEN PRAYERFULLY PONDER

By Anna Stalter.

For the Gospel Herald.

Recently I ran across an old photograph taken at a missionary conference in March 1906, which is a good reminder of how few the missionaries really are, who remain very long in mission work, and shows the great need of constant recruits, without which the work and cause of Missions greatly suffer. In the picture were thirty-four missionaries, and three assistant missionaries. One of the three assistants I know is still doing mission work, about the other two I do not know what they are doing if still living. Of the thirty-four, of which not more than eight could have been more than thirty-five years of age, seven have died, twenty-two are out of the country, and five are still at work in India. Our own mission claims three of the five. Of the twenty-two not one is out of India on regular furlough, and not more than five are out of India exclusively because of war conditions, all the rest are away because of having withdrawn from mission work, health or other reasons except one who is Secretary for The Mission to Lepers in India and the East, and is located in Ireland.

A little history of our mission during the eleven years since that time may at least be of some interest. The Board has sent us eleven new missionaries. Two of our number have been promoted to higher service, four have gone home for an indefinite time, or permanently. So we have gained five in numbers in eleven years, which are not enough to take the place of those who must be on furlough.

We have a much larger Christian community than then, two more mission stations, more institutions, and schools, and the possibilities for growth and development are almost unlimited if only we could get more missionaries and means for carrying on the work.

It is disheartening to have only twelve missionaries on the field with work enough for twenty, a number of the twelve in a state of health which compels them to get away from the plains of India if they want to live and work a while yet, and with it all no hope of any new missionaries to take up language study and get ready to help the work along.

Pray that more laborers may be sent to this needy field, not only pray but do something to help, give yourself or your means if God requires it, and your reward will be sure.

Dhamtari, India, Sept. 28, 1917.

God takes the most eminent and choicest of His servants for the choicest and most eminent afflictions. They who have received most grace from God are able to bear most afflictions from God. Affliction doth not hit the saint by chance but by direction. God doth not draw His bow at a venture.—Sel.

OBSERVATIONS BY THE WAY

By J. N. Kaufman.

For the Gospel Herald.

I shall devote this observation to our experiences in getting started to India. Early in January, we announced to the Mission Board our in-

tentions to return to India sometime in September. About the middle of March the Executive Committee took up our case and recommended us to the Board and at the same time asked us to make application to the India Government through the British Ambassador at Washington for permits to enter India. On the 6th of April the applications left our hand having been forwarded through the Secretary of the Mission Board to the British Ambassador. Almost five months later at the time of the General Conference the permits were handed to us "with the compliments of the British Embassy."

In the mean while time was very precious and there were other matters to be attended to before we could think of sailing. Tentative arrangements for the voyage across the Pacific were made before the permits arrived. Accommodations were reserved for us on the S. S. Monteagle to sail from Vancouver, B. C. Oct. 2. But now another matter came up for consideration. A short time after accommodation on the Monteagle was reserved word came from India that the Lapps were expecting to land in San Francisco Oct. 3. It was thought advisable that we have an interview with them relative to the work in India before we leave, if possible. Accordingly, Bro. Shoemaker made arrangements to have our sailing arrangements transferred to San Francisco sailing from that port on the S. S. China on the 11 Oct. We were also informed that the Monteagle was postponed to sail on the 20th instead of the 2nd Oct. Accommodations were no sooner reserved on the China when we discovered that our children had the whooping cough and had been having it, though in a very mild form, already for three weeks! Sailing on the China was therefore out of the question. There was no time for further letters on the subject and Bro. Shoemaker called me by wire to Freeport to talk things over. As a result of that conference I was sent to Chicago to make personal arrangements with Thomas Cook & Son and the decision was then reached that we sail on the S. S. Empress of Asia leaving Vancouver on the 25th October. This was decided upon in spite of the fact that the children were having the whooping cough and the possibilities were that they might not be over it before that date.

But there was another matter of vital importance. This was in connection with our passports. We were unable to apply for our passports until the time of sailing, ship, and port were all definitely arranged for, for this information must appear on the application. But the time was getting dangerously short. The applications went to Washington only to elicit the information in a few days that a separate application is required for my wife and calling for some more detailed information not given in the original application. Requests for the necessary information were flashed over the wires to my father in Pennsylvania and to Chicago to be sent to Washington. In due time my wife's passport came but no news concerning mine. The time came to leave for the Pacific coast and a message to Washington brought no information. Thinking that the original information asked for was not reached at Washington I again sent telegraphic requests to my father and to Bro. Shetler to state to the Department of State that I was born in the United States. We left on the Union Pacific for Portland, Oregon. When we arrived at Hubbard Bro. J. D. Mishler handed me two telegrams which brought the good news that my passport had been received in Chicago and that it was forwarded to Vancouver, B. C. in care of the Canadian Pacific Railway Company. This news took a "ten tons burden" off my shoulder and helped us to have a most pleasant time with the brethren in Oregon. There we also had a most satisfactory, if short, visit with Bro. M. C. Lapp who came north from Los Angeles to meet us. We left for Vancouver and one of the first things we did was to ask for that long looked for passport. The agents handed us a number of letters addressed to us in their care and hunted for the passport which they said is there. They could not find it and asked me to return in the afternoon when they would locate it and hand it to me. I went in the afternoon but they declared they could not locate it and told me that the next day if it wouldn't turn up they would "fix me up" so that we could go. The passport "didn't turn up." The managing agent gave me a letter of explanation addressed to the Canadian Immigration officer. I took the letter to this officer but was told that he could do nothing until I had a proper paper from the American Consul General. I went to the American Consul General, Col. West, who very kindly gave me a paper establishing my American citizenship and this paper was then duly vised by the Canadian Immigration Officer and we were permitted to come aboard the Empress. This paper is now calculated to give us a "safe conduct" to India. Let us hope that it will!

The Lord no doubt has a purpose in all this and we feel sure that He has a special blessing for us somewhere along the way. At least we trust Him to this extent.

We arrived safe at Yokohama at 3 o'clock this morning. We praise the Lord for His protection. - J. N. K.

Nov. 6, 1917.

EXTRACTS FROM A LETTER FROM INDIA

For the Gospel Herald.

(Bro. R. J. Heatwole, Windom, Kansas, sends us the following, hoping that it may be of interest to many readers.—Ed.)

I was pleased and profited today, hearing letters read that were sent from India by Sister Florence Cooprider. I've no doubt many readers of the Gospel Herald would enjoy some of the clippings that might be taken from them. I will even try to give a few:

"On one occasion, at the bazaar, Bro. M. C. Lapp preached to over five thousand people. The native Christians there all seem very earnest."

"At one of the young people's meetings there were three speakers, and they were so full that they ran over the hour.....The speakers show their interest in the audience by always facing it, even if they do sit on the floor, and cannot be induced to accept a chair."

"In the evening before Jalsa began (that is a meeting somewhat similar to our Bible Normals) which they hold anually before Christmas, all past sins were straightened up; and during the meetings that followed many confessed publicly that they wanted to live better and made wrongs right."

"We went to the Leper Asylum, and such a sight! I could hardly control my emotions for awhile. When we entered the Church such a chorus of salaams greeted us and all seemed happy and I think actually forgot their troubles for awhile. I spoke to them a little while after Sunday school, and four of the leper girls sang a welcome song for me that they had composed themselves in their language as follows:

'We all salaam (welcome) the lady doctor from the heart.'
'You have come to our country to stay.'
'You have left your own home and country.'
'And come to Dhamtari to teach us all the way of God.'
'It is our joy to be with you,'
'The Lord having mercy upon us has brought you here.'"

"I am beginning to see and realize that there are many problems before the Church here that the Church at home never has and it does take much prayer and consecrated lives to carry on the work here. Pray for us all that we may be pliable in the hands of our Lord and useful in leading many souls from heathenism to Christ."

Sunday School

For the Gospel Herald.

Lesson for Dec. 23, 1917.—Mal. 3:1-12

PREPARATION FOR THE MESSIAH

Golden Text.—Repent ye: for the kingdom of heaven is at hand.—Matt. 3:2.

Lesson Story.—Malachi wrote about 400 B. C. The lesson before us points the Jews forward to the coming of Christ, hence called "Christmas lesson." It is a severe arraignment of the Jews because of their sins and points them forward to the coming of the Messiah whose mission was foretold as that of Redeemer and Judge.

The immediate sign of His coming was the sending of a "messenger" or forerunner, John the Baptist. When finally the Messiah should come He was to "sit as a refiner and purifier of silver," only those having the experience of salvation being able to stand the test. He is declared to be unchangeable, and in the judgment all who stand the test will be spared.

But what were the sins of Israel? In that they withheld from the Lord their tithes and offerings they were charged with robbing God and were "cursed with a curse." They were exhorted to repent, whereupon great blessings would be showered upon them.

Lessons for Us.—1. There was an event in history that was more perfectly established "by many infallible proofs" than was the coming of the Messiah. The prophets formed a "great cloud of witnesses," telling not only of His Coming but minutely describing the incidents of His life from beginning to end. Immediately before His coming there came the heaven-sent messenger (John the Baptist) who introduced Him to the world. There is absolutely no reason to doubt His Messiahship. Heaven and earth are witnesses to this fact.

2. The mission and work of Christ is described in the words, "refiner's fire" and "fuller's sope." As a refiner and purifier His work is perfect. But there must be an inward experience of salvation before any one can stand the test. Only the gold-bearing rocks yield the precious metal when passed through the crucible. Without this the rock may be polished and call forth the admiration of man, but in vain do we look for the precious metal if there is none there. See that you have the experience.

3. It takes the refiner's fire to make us shine for the Master. In this world of sin spiritual prosperity without tribulation is impossible. Where there is no cloud there is no "silver lining."

4. The greatest of sins are recorded against those who profess but do not possess the true religion. Judah, self-righteous and vain, was called upon to face the fearful charge of robbing God. Many a professed child of God today is guilty of the same sin. Every Christian professor who fails to give his best service to God and the Church, who spends the money (in consuming upon his own lusts or hoarding it up for selfish glory) that rightfully belongs to the treasury of the Lord is guilty of the worst form of robbery. No wonder that the cause of Christ does not prosper any more than it does, when there are so many robbers in the Church.

5. God is unchangeable. He has changed methods to fit the different dispensations, but as for God Himself, His attributes and the great truths which He brings to man, it is "Jesus Christ the same yesterday, today, and forever."

6. There is no investment which pays so well as sacrifice for the Master. "He that soweth bountifully shall reap also bountifully." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

7. God cares for His own. To the faithful in Israel the promise was, "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground." To all the faithful the promise is, "I will never leave thee nor forsake thee." Let us take Him at His Word, serve Him faithfully, and our sacrifices to God will rise up before Him as a sweet smelling savor, the overcomer's crown being our everlasting reward.—K.

WHAT BLESSINGS GOOD HABITS BRING TO OUR LIFE

By Esther Summer.

For the Gospel Herald.

Good habits bring many blessings to our life and to others, just as bad habits bring sorrow and distress. Since "habit is second nature" good habits are blessings in this—we are generally doing good both to ourselves and others without knowing it—it has become a second nature with us.

We may break up bad habits by forming good ones. Some one has said, "Occupy yourself with the good and you will keep from doing the bad." Thus where you were once a hindrance [illegible] are now a blessing.

If the principles of our habits are not based on the Gospel they will avail us very little. If based on the blood of Christ, however, they will prove a blessing here and lead us on our way to heaven.

Gridley, Ill.

Our Young People

BY WAY OF THE MANGER.—Luke 2: 1-20

Topic for December 23

MOTTO

"For your sakes he became poor, that ye through his poverty might be rich."

THE STUDY HOUR

I. **The Path of the Son of God.**—We think of the birth of a person as the beginning of their life's history. But when we think of the Son of God we think of the birth in Bethlehem and the humble place in the manger as only an incident in the long everlasting of the past to the long everlasting of the future. But why, in the great plan of God, should He choose that His Son should walk by such an humble way? Why should He who is so much better than the angels be called upon to pass thru the most helpless state on earth as a child and pass thru the limitations of the flesh thru His earthly pilgrimage to the most humiliating death that can come to man? Surely necessity of being did not require it, for all power and wealth was in His hand. It was not because He was dissatisfied with Heaven, for Heaven was full of harmony and love. It was not because Heaven was tired of His presence, for the angels adored Him with wonderful praise. But it was because that the love for man constrained Him. It was because the fall of man could not be remedied by any other way. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." If God could have brought salvation by some other plan that would have accomplished the same end and have blessed humanity as much, would He not have done it? But the blessed Son of God saw that by walking in the lowly paths of earth, He could be a "merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." So He came by way of the manger.

II. **The Text, Luke 2:1-20.**—This gives an account of how the birth of Jesus took place. His mother in the flesh came to Bethlehem under circumstances brought about by the government, tho the event itself was the direct plan of God and was thus brought about thru the leading of His providence. Angels gave testimony to this fact. Shepherds wondered. Mary the mother pondered it all deeply in her heart. What do we think of it today?

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Jesus.**
2. Jesus Once a Little Child.

For Young People—

1. Great Things Wrought in Lowly Ways.
2. Following Jesus by Way of the Manger.
3. Blessings to Mankind Because Jesus Came so Lowly.

For Older People—

1. God in the Flesh, the Mystery of Our Redemption.
2. Modern Ways of Consigning Christ to the Manger.

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THURSDAY, DEC. 13, 1917

Field Notes

Bro. Ed Miller, Springs, Pa., began a series of meetings at Pinto, Md., on Sunday, Dec. 2.

December 9 is the time set for the dedication of the new church at Sherkston, Ont.

D. S. Yoder, Johnstown, Pa., filled regular appointment at Gortner, Md., on Sunday, Nov. 25.

Bro. John Bressler expects to begin a series of meetings in Doylestown on evening, Dec. 4.

A very interesting Sunday school meeting is reported from Clarksville, Michigan, held on Thanksgiving Day.

Changes in Address.—Bro. Andrew Brenneman formerly of Lima, O., Rt. 3, is now to be addressed at Elida, Ohio, Rt. 3.

Bro. Simeon M. Zook, formerly of Fairview, Mich., is now to be addressed at Marshallville, Ohio, c-o Old People's Home.

Bro. J. S. Kanagy and wife of the Toronto Mission were called to Markham recently by the death of Sister Kanagy's mother.

Bro. L. J. Burkholder of Markham, Ont., spent some time recently at Baden, Ont., assisting in the Bible Conference at that place.

Thursday, Dec. 13, is the time set for a series of meetings to begin at the Altona, Ont., Mennonite Church with Bro. Oscar Burkholder of Breslau, Ont., in charge.

Bro. Chris L. Hoover, our aged deacon of Markham, Ont., was recently stricken with a stroke of apoplexy and at the time of this writing is in a serious condition.

An all-day Mission Meeting was held at Cross Road Church, Snyder County, Pa., on Thanksgiving Day. Bishop Benj. Weaver and Bro. Oliver H. Zook were among the speakers.

Bro. I. J. Buchwalter of Dalton, Ohio, is reported to be quite ill of pneumonia. We hope that the report is exaggerated and that our brother will soon be able to go about the duties of his responsible calling.

Bro. Royal A. Buskirk of McBrides, Michigan, (of the Vestaburg Congregation) was ordained to the ministry at the Oak Grove church near Vestaburg, Mich., Nov. 27, 1917, by Bro. J. K. Bixler, of Elkhart, Ind.

Quite a number of the younger brethren and sisters from the Kitchener, Ont., district, also a few of the Toronto brethren and sisters, attended the Bible conference at Wideman Church near Markham, Ont., last week.

Last Sunday was a great day for the little flock at Sherkston, Ont. It was the time for dedicating the new church at that place. The program arranged for a dedicatory sermon and communion service in the morning and a Sunday school meeting in the afternoon and evening. Long live the work at Sherkston.

Bro. Daniel Kauffman, Editor of the Gospel Herald has been absent from the office since day before Thanksgiving. On Thanksgiving Day he was in Lawrence county, Pa., in an all-day service, and from there he went to Markham, Ontario, for Bible Conference work of a week. During this week he expects to be in Shiremanstown, Pa., for a few days and to be at home to direct the final touches of next week's Gospel Herald.

Bro. John G. Hoover, our aged minister at Altona, Ont., has been confined to his bed over four years, the result of a paralytic stroke. Though prostrate and helpless in body, he is still about his Father's business in that his patient resignation to the will of God and his faithful testimony for the truth are preaching louder sermons than any of us can preach from the pulpit. He and his faithful companion are bearing their burden with Christian fortitude and strengthening their many friends who visit them from time to time.

Beginning with Monday evening, December 24, 1917, the first General Missionary Conference, a devotional and inspirational meeting of the Mennonite Board of Missions and Charities, is to be held at Forks Church near Middlebury, Ind., to continue until the evening of the 26th. On the 27th a meeting of the District Board presidents and the Executive and Mission Committees of the General Board will be held at the same place or its vicinity. The programs have not yet been received, but we make this tentative announcement pending the arrival of more definite information.

Correspondence

Bareville, Pa.

Dear Brethren:—Brother Decaon Harry L. Herr, of New Danville, Pa., will give an address on the subject of Benefits Derived from Class Work during the closing exercises of the fall term of the Stumptown singing class in the Stumptown Mennonite Church, Lancaster County, on Saturday evening December 15, at 7:15 o'clock. The exercises by the class will consist largely of singing selections from their text book. Cor.

Boswell, Pa.

Dear Herald Readers. Greeting in Jesus' name: On Nov. 10 Bro. E. J. Blough began a series of meetings at the Thomas Church and continued till the 17. We believe the church was greatly strengthened and sinners were warned to flee the wrath to come. Seven precious souls were made willing to confess Jesus Christ as their Savior, and on Sunday, Dec. 2, they were taken into the church by Bishop James Saylor. One was reclaimed and six sealed their vow by water baptism. May God's richest blessing be upon them as they go forth thru life, that they may be a power for good wherever they go. Cor.

Metamora, Ill.

Bro. A. L. Buzzard preached a missionary sermon Sunday morning, Nov. 18. Text, John 4:35. Bro. G. H. Summer preached Sunday morning, Nov. 25 at the Harmony Church. Text, Matt. 25:40, also reorganized Sunday school at Metamora Church, J. D. Smith, Supt.; E. H. Oyer, Assist. The Sunday school at Harmony Church was also reorganized with S. E. Smith, Supt.; E. H. Oyer, Assist.

Bro. G. L. Bender took us by surprise Sunday evening, Nov. 18 at Y.

P. M. He gave a short talk after meeting. Subject, Rural Missions.

Sisters Marie and Margaret Martin of our congregation left for West Liberty Orphan's Home. May the Lord richly bless them in their work.

We expect to have meeting at the Harmony Church on Thanksgiving Day. May we be thankful for all the Lord has done for us. Cor.

Nov. 25, 1917.

Beemer, Nebr.

To all Herald Readers, Greeting:— At this time we have again many reasons to be thankful to the Giver of every good and perfect gift for His manifold blessings, both in spiritual and temporal things.

Especially have we enjoyed a spiritual feast the past few days, when the Brethren Jacob Gerig of Smithville, Ohio, and Jacob Heatwole of La Junta, Colo., were with us in Bible Conference work. Our program consisted of a number of topics, chapter study, and sermons, and indeed many were the good and practical thoughts brought out by our brethren. We feel thankful to God, and to the brethren for so faithfully and earnestly expounding unto us the way of life and truth: and for the deep interest they have taken in our church here, and may the rich blessings of God reward them for their labors of love, and may we all as a church at this place show by our life and conduct that we appreciate and mean to live out the teaching of God's Word. We were also glad for the presence and help of a number of our visiting brethren and sisters who came to enjoy the meetings with us. We thank you all for your kindly help and encouragement and would say to all come again.

Pray for us. D. Z. Birky.

Nov. 26, 1917.

Continental, Ohio.

(Blanchard Congregation)

Greeting to all Herald Readers:— We had our Thanksgiving sermon today. Bro. Gabriel Brunk preached a good sermon. There was a collection taken amounting to $22.25, on Nov. 18. There were two confessions and baptismal services.

Our little place is in great need of more earnest workers. Several of our number are getting old. So to speak, their days are numbered. Today the thought was brought up in regard to a new Church house. There was more effort shown than any time before. The placf is in the center of the congregation where the Ohio electric crosses the Blanchard River, good stone pike and school house right beside the place. We are expecting Bro. Simon Shenk of Elida, Allen Co., to be a helper by another spring, and we shall welcome more to come and help us. L. E. Strite.

Nov. 29, 1917.

Midland, Mich.

Dear Herald Readers, Greeting:— On the 24th of Nov. Bro. J. K. Bixler came into our midst and preached two helpful sermons one on Sunday morning, also in the evening. Bro. Daniel Sauder of Fulton Co., O., was also present with us and took part in the services. Bro. Nafziger and sons of the same place worshiped with us on Sunday morning. We thank the brethren for these visits and ask them to come again.

Bro. Bixler was sent here by the Mission Board to help the brethren here to find a suitable location for our new Church house.

The Mission Board has bought a hall that has not been in use for some time and it will be moved nearer to the center of the brotherhood and remodeled and painted to hold our services in.

Up to the present time our services were held five miles north of Midland but our new place of worship will be located two and a half miles south and one mile west of the City of Midland. We expect to hold our Bible Conference during Holiday week with Bro. E. B. Stoltzfus as instructor.

We ask an interest in the prayers of all praying people that we as a little flock may stand unitedly together that the border of Christ's kingdom may be extended.

Nov. 30, 917. Katie Bontrager.

Aurora, Ohio

(Plainview Congregation)

Greetings in the Name of Jesus:— We certainly feel thankful toward God for His bountiful blessings which He has bestowed upon us. Great interest was being manifested during the past week in the Bible lessons given by Bro. D. J. Johns. Many beautiful thoughts were brought out, which were very instructive.

May we not only remember them, but live them out in every particular.

Such trying times should set us all thinking for what purpose and for whom we should live. Cor.

Dec. 1, 1917.

Metamora, Ill.

Bro. J. E. Hartzler was with us today and preached from Isa. 54:2, 3. The truth was presented to us in a clear manner.

Our responsibility was held before us in mission work.

There was also a committee appointed to solicit for War relief commission to be sent to Bro. G. L. Bender, Treas.

There are at present many sufferers and probably more to follow. No doubt there will be much that the church can do.

May the true church of Jesus Christ awaken to the responsibility she has before her at this time. The Lord expects much of the church at this time. May we be true to his cause.

Dec. 2, 1917. S. E. Smith.

Lancaster, Pa.

(Mellingers Congregation)

To the readers of the Gospel Herald, Greeting in Jesus name: — It may be of interest to some one to read a few lines from this place especially so to our dear brethren in camp. We had services this morning by brother Sanford Landis reading part of 1st. chapter I Peter as an opening and telling us to read this chapter often and meditate over it, for it will be a great help to us. Brother David Landis preached from text Ps. 107:8. The brother spoke about the Great Physician who healeth both body and soul if we have a disease of the body we send for a physician in whom we can place confidence. Jesus is the one in whom we can put our trust. The text, "O that men would praise the Lord for his wonderful works to the children of men." Sometimes there are heavy clouds come over us that we can hardly praise the Lord, but we are told every dark cloud has a silver lining, the sun always seems to shine brighter after the storm, gold is made brighter and purer by being taken through fire and all things work together for good to them that love God. We trust our dear young brethren may be able by the grace of God with the church keeping on praying, to stand the test and come out victorious and win souls for Christ, whilst among such as rulers and magistrates. With God all things are possible.

Our brother David Landis had been holding continued meetings with the congregation at New Providence the past two weeks. Bro. Sanford Landis has lately been engaged in the same kind of work with the Masonville congregation. The Lord bless our brethren in their work.

Sunday school is well attended in the morning before church services but not so well on the other Sunday. Like Nehemiah, we too must watch and pray but we need not the carnal sword as these men had, but we must have the sword of the Spirit which is the Word of God. Let us pray for one another that we may stand firm on the solid rock which is Jesus Christ the Lord. Yours for His cause.

Hettie B. Buckwalter.

Dec. 2, 1917.

(Continued on page 684)

Miscellaneous

A VISIT TO CAMP MEADE

By D. M. Wenger.

For the Gospel Herald.

Camp Meade is located at Admiral, Md., approximately one half the direct distance between Baltimore and Washington, D. C.

In accordance with plans arranged during several days previous to the day set for making this trip, the brethren Banks Winey, Aaron L. Groff, Milton B. Landis, George Rutt and the writer and his two sons, found themselves comfortably seated in an automobile at 6 o'clock A. M. Wednesday, Nov. 21, when, with hearts throbbing with anxiety for a safe trip and a desire to visit the brethren detained at Camp Meade, we started the automobile on a round trip of 203 miles.

At 11 o'clock A. M. we were halted at one of the entrances to the camp by several military police who politely requested us to produce a pass before proceeding into the camp. We told them we understood no pass or permit was required on visitors' day. We were then informed that on Wednesdays and Saturdays 12 o'clock noon only is the hour after which visitors are permitted to enter the camp without a pass or permit and all day on Sundays. As we had our lunch with us we were politely directed to a place only a few yards from where we were stopped and where we could partake of the same.

Evidently our efforts to politely comply with these instructions and the manner of our conduct while partaking of the lunch had their good effect because at about 11:20 o'clock we were told that we can now proceed. The desire to see the boys was greater than our appetite so we quickly stowed away the balance of our lunch, asked for and cheerfully received directions for finding the detention barracks and then proceeded accordingly.

Soon after 12 o'clock noon we arrived at barracks BB13 and BB14 where from 140 to 145 conscientious objectors of some 20 different faiths and beliefs are "at home." The Mennonites seem to be the largest body with the Brethren, I think, coming second. Our memory does not serve us with the names of all these beliefs but here are a few—Russellites, Quakers, Infidels, I. W. W.'s and others. While we might question the ground of some of these beliefs for refusing military service, we do not want to do so here for "what is that to thee? follow thou me," and again we should be interested that our own might "be ready always to give an answer to every man that asketh you a reason of the hope that is in thee with meekness and fear."

After our arrival at these barracks we were pleasantly greeted by a number of our boys who were just coming from their "noon mess," just as any one would rise up from dinner and go out to meet a friend, not under the oversight of a guard. Our acquaintance through those we knew with those as strangers in the flesh was soon established and then followed a season of conversation very pleasant and edifying. Their "fair and fatty countenances" and cheerful disposition made us think of Daniel and his three friends. We believe that there are some Daniels in this camp that will remain loyal "no matter what the test may be."

We were agreeably surprised to find a large number of visiting brethren from far and near and when apprised of the fact that this was the day when the "bread which we break" and "the cup of blessing which we bless" would be observed, we were glad that our "lines are fallen in pleasant places." Bishop Peter R. Nissley of Mt. Joy and Bro. Jacob Habecker of Mountville, Pa., had charge, and we hope either one or both will also write for the Gospel Herald. This communion, the first that the boys observed in camp, was indeed impressive and the tears which flowed freely were evidences of the importance in which this observance was held. Strange, and new, indeed, were the environments. The "upper room" in barrack BB14 was the scene of this feast. No elaborate preparations or furnishings. Only a small number (about twenty) participated. The spectators within were the visiting brethren, other conscientious objectors on this floor and a few officers, one of the rank of second lieutenant. Without and scattered over an area of a city of about 40,000 population were the "boys in khaki" of about the same number. The clatter and glitter of gun, pistol, and bayonet borne by these reminded us of parallel events in the time of our forefathers and especially of the time when our blessed Lord instituted this feast in an "upper room" with the blood-thirsty mob without. The ordinance of feet washing was also observed accompanied with singing appropriate hymns from C. & S. S. Hymnal and Life Songs. The uniformity in appearance of the boys in khaki impressed us with the question, Would not a uniformity in nonconformity to the world in the appearance of our boys and visiting brethren as well give the cause a greater prestige and recognition with the "powers that be?" The boys are patient with their lot. The officers are kind and pleasant and frequently on their daily "hikes" join the boys in a running race or some out-door exercise. None, we believe, have signed the pay-roll. The Bible, Gocpel Herald, Christian Monitor, etc., are seen on shelves from which they are frequently taken for study and reading. Their food is sufficient but not of a variety or over abundance. Any eatables such as jellies, canned fruit, cake, etc., are thankfully received.

As we were about ready to start on our homeward trip Bro. Melvin Myer was informed that he was granted a two days' furlough to visit his sick father. As his home is close to that of the writer's he accompanied us on our return trip which was concluded at 11:30 P. M. without any of the usual automobile annoyances.

In conclusion, brethren, let us be thankful that it is as well as it is. Be prayerful, be loyal, "grow in grace and the knowledge of our Lord and Saviour Jesus Christ," "lest a worse thing come upon thee."

Leola, Pa.

ARE MENNONITES SLACKERS?

By J. E. Hartzler.

For the Gospel Herald.

It is my privilege to spend a week with the churches of Illinois in the interests of school and missions. I think in my thirteen years of experience in the ministry I have not found so much real interest in school and missions. Especially is this true of the middle-aged men in the church. The men have come to the place where they are ready to do something. I have thus far visited the congregations at Sterling, Tiskilwa, Cullom, Metamora, and Roanoke. I shall yet visit Tremont, Deer Creek, and Washington. I regret that time and other duties will not permit me to visit the remaining churches of the state. I can not fully express the eagerness the churches are manifesting at this time in doing something for missions and war relief work.

To the present time the churches have not seen fit to purchase Liberty Loan Bonds. We can not consistently take part in the military service of the country and be true to the teachings of the Lord Jesus Christ. We can not send our boys to the trenches, the ammunition plants nor any other services which contributes directly to the killing of our fellowmen. The principle of non-resistance is fundamental in Christian faith and can not be denied by the church if we would live.

But we are called "slackers," because of religious convictions, we refuse to go to the trenches, buy Liberty Bonds, etc. Are Mennonites Slackers? That depends on circumstances.

We are slackers only to the extent that we fail or neglect to do and live the whole Gospel of Christ. No man

is a slacker who lives true to Him who gave his life for our salvation. No man is a slacker who lives the principles of Jesus Christ in loving and serving our fellowman. The best, the most loyal and most valuable citizen under the American flag is the honest, sincere, and genuine Christian man who lives the teachings of Him who is the Prince of Peace.

We are slackers if we fail to do our duty to the poor, the suffering and destitute masses who are products of this great world war. Every man and woman in the Mennonite Church can render a greater and more noble service to God and to the human family than can the man who enlists in military service and dies on the firing line. It is not a difficult thing to **die** for a country; but it takes great faith and courage to **live** for God and our country.

There ought to be several hundred men in the church who would volunteer their service for one year or more to do war relief work. To do reconstruction work in Europe at the close of the war. In times of war it is needful to prepare for peace. There ought to be 500 men in the church who would write their personal check for $1,000.00 each toward a fund of one half million dollars for war relief and reconstruction. It can be done. These men and money should be placed in the hands of a commission appointed by the Church whose duty it should be to serve the Church as the official avenue through which we can do proper relief and reconstruction work.

Every member of the church should do more than a soldier on the firing line. We should do more than buy Liberty Bonds. We must do more than simply contribute to the Red Cross fund. We must go the "second mile," and as a church we must do more toward relief and reconstruction than can possibly be done through military avenues.

If the church will start something soon we can relieve the anxiety of hundreds of brethren who are sure to do something. Some brethren have purchased Liberty Bonds because they felt it the best and only way to make contributions at this time. If the church will start something soon we can have both money and men and the world will have no occasion to point the finger at us and say "Slacker."

Brethren, whether the term "slacker" as applied to nonresistant people be just or unjust let us be up and doing. Let us not content ourselves in walking with the "be good" fellows who passed by the man who fell among thieves. Let us join hearts and hands with the "do good" man who came with oil and wine and carried the half dead man to the hotel and paid all his doctor bills. The good Samaritan was non-resistant but he did a service which the world shall never forget. No people on earth are in better position to do a similar service just now than are the Mennonites.

Goshen, Ind.

THE LOVE OF GOD

By Susie Kurtz.

For the Gospel Herald.

> For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.—Jno. 3:16.

We can see the love of God manifested all around us as every object we behold declares the love of its Creator. When we read the history of Adam and Eve we are impressed with the love of God for His first creature in His own image. He placed them in a beautiful garden and gave them all they need have to enjoy. The tree of knowledge of good and evil was forbidden them because God in His love for them knew the great sorrow that would come upon them if they should eat of it. When they disobeyed and were driven from the Garden, God again showed His love by the promise of One who should bruise the head of the serpent which deceived them. The Bible records God's dealings with His people and plainly shows that He loved them and cared for them and down the ages to the present time His mercies are not wanting. His way is more blessed than our own choosing could have been. When we sin against the wise counsel of God it would seem but just that we should be cast off, but God manifests His love in forgiving and accepting the child that comes to Him in true penitence. And God loved the world so much that He gave His Son that we may have everlasting life if we will only believe in Him who was sent to redeem the world.

God's love is so great that we can be adopted into His family as His heirs and joint heirs of Christ, but we must love one another as He is love, for He that loveth not knoweth not God, for God is love. But how can we love God and do evil to our fellowman? It is impossible, hence we could not go out and take up arms against him.

We are told to serve God with all our heart, soul, mind and strength. Also do to others as we wish them to do to us. If we profess to be followers and do not these things we are mocking Christianity. But God is not mocked, for what we sow we must reap. If we sow to the flesh we shall reap everlasting destruction, but if we sow to the Spirit, we shall reap everlasting life. If we will wear the crown we must bear the cross which will require self-denial, but will it not pay at the Great harvest time at the end of the world, if we allow His Word, which is sharper than any two-edged sword to rule over us. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." "Let us not be weary in well-doing."

Kinzers, Pa.

THE CHURCH'S RELATIONS TO WORLDLY GOVERNMENTS

Sel. by Daniel Shenk.

What, we may lawfully inquire, has the Church of God, the body of Christ, to do with the settlement of the nations of the earth? Nothing whatever. The Church, **according to the mind of God**, is a stranger on the earth. Her portion, her hope, her home, her inheritance, her all, is heavenly. Her calling, her walk, her destiny, her whole character and course, her principles and morals, are or ought to be, heavenly. The Church has nothing to do with the politics of this world. Her citizenship is in heaven, from whence she looks for the Savior. She proves false to her Lord, false to her calling, false to her principles, in so far as she meddles with the affairs of nations. It is her high and holy privilege to be linked and morally identified with a rejected, crucified, risen and glorified Christ. She has no more to do with the present system of things, or with the current of this world's history, than her glorified Head in the heavens. "They," says our Lord Christ, speaking of His people, "are not of the world, even as I am not of the world."

This is conclusive. It fixes our position and our path in the most precise and definite way possible. "As He is, so are we in this world." This involves a double truth, namely, our perfect acceptance with God and our complete separation from the world. We are **in** the world, but not **of** it. We have to pass through it as strangers and pilgrims, looking out for the coming of our Lord, the appearing of the Bright and Morning Star. It is no part of our business to interfere with municipal or political matters. We are only called and exhorted to **obey** the powers that be, to **pray** for all in authority, to pay tribute, and owe no man anything; "to be blameless and harmless, the sons of God without rebuke in the midst of a crooked and perverse nation," among whom we are to "shine as lights in the world, holding forth the word of life."

C. H. McIntosh.

CORRESPONDENCE

(Continued from page 681)

Manson, Iowa

Dear Herald Readers, Greeting:—On Nov. 11, 1917, baptismal services were held at this place. Four precious souls were received into church fellowship by water baptism and two were reclaimed. On Nov. 25 communion services were held, conducted by Bro. D. D. Zehr, assisted by Bro. J. C. Eigsti. Nearly all the members communed. On Thanksgiving day we had our usual morning services and a prayer and praise service in the evening. Cor.

Dec. 2, 1917.

Millersville, Pa.

(Habecker's Congregation)

On Nov. 4 our communion and feet washing were observed at the Habecker Church. Nearly all present partook of the sacred emblems. We truly can thank God for the privilege of showing forth the Lord's death till He comes.

Bishop Abram Herr was with us but on account of sickness was not able to have charge of the services so Bishop Noah L. Landis showed his love towards the church and God by coming to have charge of the services, Bro. J. C. Habecker assisting him.

The same evening Bro. Sanford Landis began a series of meetings at Masonville closing in the evening of Nov. 25, the brother labored earnestly and faithfully for the salvation of the lost. The visible results were 8 confessions and 2 to be reclaimed. It makes us rejoice to see visible results but our hearts are pained when we must close with so few of the many unsaved round about us.

May God work in and thru them in such a way that they will not be satisfied until they have peace with God.

Pray for the work at this place.

Dec. 2, 1917. E. F. S.

Bismarck, Pa.

Dear Herald Readers, Greeting:—Bro. Hiram G. Kauffman began a series of meetings at Krall's Church on Nov. 11, which continued till Dec. 1. The brother labored faithfully among us. Many were the truths presented, and warnings given.

One soul became willing to make the wise choice. There were yet others who need salvation, but were not willing to make the surrender. May we continue to pray for them.

We feel to thank the many brethren and sisters of the different churches of Lebanon, Lancaster, and Dauphin, counties, who came and helped along in the work. May the Lord bless them. May we press forward with greater zeal, and follow the Master more closely.

The Lord willing a series of meetings will be opened at Gingrichs church on Dec. 16, with Bro. Noah H. Mack in charge. Yours in his service,

Dec. 3, 1917. Lizzie M. Horst.

Greencastle, Pa.

(Cedar Grove Congregation)

Continued meetings began at this place on Nov. 17 and continued until Dec. 2. Bro. E. F. Hartzler of Marshallville, Ohio, conducted the meetings. On Nov. 28 Bro. J. L. Stauffer of Altoona Mission joined Bro. Hartzler and a Bible conference was held in connection with the evangelistic meetings. The interest and attendance were good. Nineteen public confessions were one of the visible results of the meetings. Pray for the work at this place. Cor.

Dec. 5, 1917.

Protection, Kans.

Gospel Herald Readers, Greeting in Jesus' name:—We have reason to thank the Lord for the privilege we had to enjoy great blessings, while I. S. Mast of N. Dak., was with us from Nov. 12-23. All that were willing to sacrifice self and follow the footsteps of Jesus Christ could receive a blessing during these meetings. He preached twelve instructive sermons. We have great reason to bless the Lord for what He has done for us. Two souls confessed Christ during these meetings, while two others promised to walk closer with God. There is always a blessing for those who are willing to confess their shortcomings. Now it is the duty of the Church to send a message upwards in their behalf. There are still others out of the ark of safety who need our remembrance. May God convict them that they can't reject Him.

Dec. 2, 1917. John Shrock.

Carver, Mo.

We held our annual thanksgiving service at the church, only an all day's meeting consisting of topics assigned, and a sermon by Bro. J. M. Kreider of Palmyra, Mo. A bountiful dinner at noon. After noon some children's exercizes on thanksgiving and more topics. At night a prayer and praise service and another helpful sermon by Bro. Kreider. Bro. Kreider also filled our regular apponitment Sunday night. For all these helps and services we feel thankful. Cor.

Dec. 3, 1917.

In order to do effective work in the Master's service, we want to be an example of consecration, plus.—N. E. M.

REPORT

Of the Bible Conference held with the Kaufman Congregation of the Johnstown District, Nov. 20-25, 1917, near Holsopple, Somerset Co., Pa.

For the Gospel Herald.

Instructors,—C. F. Derstine, S. G. Shetler.

Paradise Lost. S. G. Shetler.

Sermon—II Pet. 1:1-3; 3:1. C. F. Derstine.

Paradise Regained. Bro. Shetler.

Signs of the Times. Bro. Derstine.

In the last days perilous times shall come. Second coming prophesied by prophets, preached by Christ, Paul, and others and heralded by angels; on the earth, from heaven, and believed by thousands.

The Bible exhorts believers to look for and love His appearing.

Judgment on Earth. Bro. Shetler.

There are four kinds of judgment (a) civil, (b) personal, (c) between individuals, (d) in the church. The church should gain the erring one with love and all charity. Judge not that ye be not judged.

Sermon—Jno. 3:7. Bro. Derstine.

S. S. Work. (a) The Pupil. Shetler.

The Need of Missions. Bro. Derstine.

To this end was I born and for this cause came I into the world that I should bear witness unto the truth.

The Church Repairing the Wall. Bro. Shetler.

Sermon—Jer. 36. Bro. Derstine.

The Open Door. Bro. Shetler.

Sermon—Malefactors and Benefactors. Bro. Derstine.

A. Kaufman, Secy.

REPORT

Of the Annual Meeting of the Mennonite Board of Education Held at Goshen, Ind. Aug. 25, 1917.

For the Gospel Herald.

The meeting was called to order by the President, H. Frank Reist.

Devotion was conducted by John Blosser.

The roll was called and the following members responded in person or by proxy:

H. Frank Reist	D. S. Yoder
D. G. Lapp	S. F. Coffman
D. D. Miller	John Blosser
Sanford C. Yoder	A. L. Hess
J. S. Hartzler	(J. B. Smith)
E. S. Hallman	I. R. Detweiler
Aaron Loucks	D. N. Lehman
C. P. Yoder	(T. M. Erb)
Jos. Bechtel	Geo. R. Brunk
(J. S. Hartzler)	(D. Kauffman)
J. M. Kreider	J. E. Hartzler
D. J. Johns	D. S. Gerig
J. S. Shoemaker	D. H. Bender
D. A. Yoder	T. M. Erb
	Noah Oyer

The minutes of the previous meeting were read and approved.

The President of the Board reported and report was accepted.

The Treasurer's report followed and was accepted.

The financial reports of Goshen College, (given by J. E. Brunk) and of Hesston Academy and Bible School, (given by T. M. Erb) then followed. Both these reports were accepted.

The brethren, J. E. Hartzler and D. H. Bender, then gave the report of their respective schools. These reports appearing in the bulletins of the respective schools are omitted here. These brethren also gave a report of the work done by the Executive Committees of their respective schools. These reports were accepted.

S. F. Coffman reported for the Text

Book Committee. The report was accepted, the committee (S. F. Coffman, D. H. Bender, J. E. Hartzler) retained and instructed to prepare a list of books at their earliest convenience.

Adjourned for noon intermission.

The afternoon session was opened by devotion led by Abram Metzler.

The Faculty Committee reported and report was accepted.

Bro. Kauffman reported for the Religious Welfare Committee. The Committee recommended the holding of an Educational Conference sometime during the year. Report was accepted.

The report of the Committee on Problems of Church and Schools was given next. After some discussion it was moved to have a combined committee composed of the Religious Welfare Committee and the Problems Committee, (the present Problems Committee to be retained) which joint committee is to complete the work of formulating an educational policy, and report at the next annual meeting. The motion was carried.

At the last annual Board Meeting a committee of five was appointed to investigate the advisability of incorporating each school separately. The committee reported they did not see their way clear to recommend a separate incorporation, but were ready to submit a plan to give temporary relief. The plan was presented and after some discussion it was moved and carried that a committee of three, one of which is to be the President of the Board, be appointed to get the necessary legal advice for the financial management of the schools under the Board, and present a complete plan at an adjourned meeting called by the President of the Board sometime the next week. The two other members of the committee were Aaron Loucks and J. E. Hartzler.

It was moved and carried that the President appoint a committee of three to work out a form of student church-membership certificates and present at adjourned meeting. Committee appointed: S. F. Coffman, I. R. Detweiler, D. H. Bender.

It was moved and carried that the Executive Committee of the Board arrange for an Educational Conference sometime during the coming year.

Moved and carried that the President appoint two members on a committee of six, consisting of two members appointed by the Publication Board and two by the Mission Board, to prepare a uniform doctrinal examination blank for the applicants for positions under any of the Boards. Members appointed, S. F. Coffman, J. M. Kurtz.

Moved that the brethren J. S. Hartzler, D. J. Johns, D. D. Miller and A. L. Hess be reappointed as Board members at large. Carried.

Moved that the following be re-elected to represent their respective districts: J. G. Bechtel, D. N. Lehman, Daniel Eshleman. Carried.

Moved that Sanford C. Yoder be re-elected as a trustee to represent the Western A. M. Conference. Carried.

Election of Officers

Pres., H. Frank Reist.
V. Pres., D. G. Lapp.
Sec., D. D. Miller.
Treas., J. S. Hartzler.

Moved that the President, V. President, and Secretary be authorized to hire a President for Goshen College, limiting his time and fixing his salary. Carried.

D. S. Gerig was elected Acting Dean of Goshen College for one year.

D. H. Bender was elected Principal of Hesston Academy and Bible School for a period of three years.

The following Committees were appointed for the coming year:

Ex. Com. of Goshen College: J. E. Hartzler, D. S. Gerig, J. S. Hartzler, A. R. Zook, Wm. Haarer, F. S. Ebersole, Jos. E. Brunk.

Ex. Com. of Hesston Academy: D. H. Bender, T. M. Erb, A. L. Hess, J. M. Grove, M. M. Weaver, J. A. Cooprider, C. M. Hostetler.

Faculty Committee: J. M. Kreider, J. S. Shoemaker, D. J. Johns.

Religious Welfare Committee for both schools: Daniel Kauffman, J. S. Shoemaker, Aaron Loucks.

Auditing Committee for Board: F. S. Ebersole, Jno. E. Weaver, L. S. Nafziger.

Auditing Committee for Goshen College: C. B. Blosser, A. R. Zook, S. O. Nafziger.

Auditing Committee for Hesston Academy: J. M. Grove, L. O. King, A. K. Stoltzfus.

Moved to adjourn to meet at call of President. Carried.

Report of Adjourned Meeting

The Board met at the Holdeman church, near Wakarusa, Ind., on the afternoon of Aug. 28. 1917.

In the absence of the Secretary the President appointed E. S. Hallman as Secretary of the Meeting.

The Committee appointed to prepare student's church-membership certificates reported. The form of certificate was accepted.

The committee appointed to get legal advice on the proposed plan for transacting the business of Goshen College reported as follows: "The Committee recommends that for the present the Board adopt the proposed plan and that the Executive Committee of Goshen College be authorized to appoint a Finance Committee. We also recommend that a Treasurer for Goshen College be elected, who, by virtue of his office, shall be a member of said Executive Committee. In order to relieve the Treasurer of the Mennonite Board of Education of much of the detailed work connected with his office, we further recommend that the Executive Committee of the Board be authorized to secure the services of a competent book-keeper who shall keep all the accounts of the Treasurer and attend to all necessary details pertaining to that work."

It was moved that the proposed plan be adopted as a temporary arrangement for one year, and that the Committee of Incorporation be retained and continue to work on the problem. Carried.

Moved that J. E. Brunk be elected Treasurer of Goshen College for one year. Carried.

Moved to adjourn.

(E. S. Hallman, Acting Sec.)
D. D. Miller, Secretary.

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES REPORT

For the Gospel Herald.

Of receipts for November, 1917

Children's Home, Millersville, Pa.		
Bosslers S. S.		15.00
Frazer Church building		
Byerland Cong. and S. S.	2.00	
East Petersburg S. S., Y. M. Bible Class	1.00	
Landis Valley Cong.	41.00	44.00
Eastern General Mission		
Byerland Cong. and S. S.	43.00	
E. H. Hershey	100.00	
Mechanicsburg, Cum. Co., Y. P. M.	13.28	
Joseph K. Charles	5.00	
		161.28
Home Missions		
Bosslers Y. P.		1.60
India Mission		
Stony Brook Cong.	28.50	
Landisville, Pa., Cong.	24.00	
Erbs Cong.	17.00	
Rissers S. S.	35.00	
Bosslers S. S.	15.00	
Mt. Joy Y. P. B. M.	4.25	
Elizabethtown S. S.	10.00	
		133.75
India, Native Missionary Support		
East Petersburg S. S. Y. M. Class		20.00
Stauffers Church bldg. fund		
New Danville Cong.	119.10	
Metzlers Cong.	25.00	
		144.10
Total for month		$519.73

Married

Diller—Greider.—On Nov. 10, 1917, at the home of the bride near Elida, Ohio, Bro. Joseph B. Diller and Sister Barbara Anna Greider were united in marriage Bro. Geo. Ross officiating. May the Holy Spirit be their guide through life.

Scheffel—Sutter.—On Nov. 29, 1917, at the home of the bride's parents near Pryor, Okla., by B. F. Hartzler, occurred the marriage of their daughter Lizzie to Bro. Jake Scheffel. May God bless them thru life.

Miller—King.—Bro. J. Clarence Miller and Sister Carrie King, both of Fentress, Va., were united in marriagé Oct. 9. 1917, Bro. A. D. Wenger officffiating. May God grant them a prosperous and happy journey thru life.

Bechtle—Fox.—On Nov. 22, 1917, at the home of the officiating minister Bro. Isaac Miller, Mazeppa, Alta., Bro. Noah Bechtle and sister Sarepta Fox were united in the holy bonds of matrimony. May God bless them thru life.

Kemp—Eby.—Bro. Ray Kemp and Sister Gertrude Eby, both of Fentress, Va., were united in marriage Nov. 11, 1917, by Rev. Cox, our minister being away. May their faithful Christian service adorn life's pathway with constant peace and happiness.

Martin—Ebersole.—On Nov. 1, 1917, Bro. Leroy Martin of Maugansville, Md., and Sister Ida Ebersole of Mason-Dixon were united in holy matrimony Bishop Geo. S. Keener officiating. May God's guiding hand keep them thru life.

Eby—Ebersole.—On Nov. 20, 1917, Bro. Laban Eby of Maugansville, Md., and Sister Maggie Ebersole, of Strasburg, Pa., were united in the holy bonds of matrimony at the home of Bro. Geo. S. Keener, who officiated. May the Holy Spirit be a special guide to them thru life.

Burkhart—Landis.—On Oct. 2, 1917, at the home of the bride's parents Bro. Harry B. Burkhart of Bareville, Pa., and Sister Edna M. Landis of Bird-in-Hand, Pa., the bride's father, Bro. Sanford B. Landis, officiating. May God's richest blessings attend them thru life.

Riehl—Glick.—On Nov. 29, 1917, at the home of the bride's parents at Smoketown, Pa., Bro. Aaron K. Riehl and Sister Malinda A. Glick were united in the holy bonds of matrimony by Bish. Benj. F. Beiler. May God's blessings attend them thru life.

Harder—Shearer. — Thanksgiving Day, 1917, Bro. Edward Harder and Sister Mary Shearer both of Alpha, Minn., were united in matrimony. Services took place at the

Alpha church, Bro. C. J. Garber officiating. Our prayer is, To this union be much grace, to God great Glory.

King—Kennell.—On Nov. 20, 1917, at the home of the bride's parents, Bro Elmer R. King of Hesston, Kans. and Sister Lena M. Kennell of Roanoke, Ill., were united in marriage, Bro. Andrew Schrock officiating. May the Lord bless them thru life.

At home after Mar. 1, 1918, Eureka, Ill.

Bontrager—Coffman.—On November 28, 1917, at the home of the bride's mother, Sister J. S. Coffman, Elkhart, Ind., Brother Jacob B. Bontrager and Sister Barbara Coffman were united in marriage, Brother W. B. Weaver officiating. May the rich blessings of God attend them as they journey thru life.

Cooprider—Zimmerman. — On October 18, 1917, at the home of the bride's parents, Bro. P. J. and Annie Zimmerman, near Jet, Okla., Bro. Irl W. Cooprider of Inman, Kans., and Sister Lizzie M. Zimmerman of Jet, Okla., were united in marriage, Bro. S. C. Miller officiating. May God's blessed sunshine attend thru life's journey.

Showalter—Miller — Showalter—Lesher.—On Nov. 22, 1917, at the home of Bro. Noah Showalter, Irvin Franklin Showalter and Sister Fanny E. Miller both of near Maugansville, Md., and at the same time and place Bro. George Paul Showalter of Broadway, Va., and Sister Ruth Lesher of Franklin, Pa., were united in holy matrimony by Bishop Geo. S. Keener. May God's Holy Spirit be a special blessing to them through their Christian life.

Hoover—Sternaman.—On the 14th of November at the home of the bride's parents near Selkirk, Ont., the marriage of Bro. Arthur Hoover and Helen Gertrude Sternaman was celebrated in the presence of a few of the immediate friends of the family, S. F. Coffman of Vineland, Ont., officiating. May the blessing of the Lord accompany the brother and sister in their new joys and responsibilities. The best wishes of many friends are extended to them.

Obituary

Sherk. — Rebecca Anna, was born in Bertie Twp., Welland Co., Ont., May 30th 1858, and died at her home, near Ridgeway, Ont., Oct. 31, 1917. Sister Sherk had been a member of the Mennonite Church for a number of years and gave evidence in the closing days of her life of having peace with her God and a hope of entering into His rest. She and her sister resided on the old homestead and many friends shared the hospitality of the home and enjoyed its quiet spiritual atmosphere and the warm friendship of the sisters. May the Lord comfort the many bereaved friends and acquaintances. Funeral services were held at the home on Nov. 3, in the presence of a large number of friends and neighbors. Services by Howard W. Stevanus and S. F. Coffman. Text, Heb. 2:6. Interment was made in the Mennonite burying ground near Sherkston, Ont.

Byler.—Nora May Troyer was born Oct. 15, 1893, in Elkhart Co., Ind.; died Nov. 22, 1917; aged 24 y. 1 m. 7 d. She had undergone an operation some time ago from which she never recovered.

She was united in marriage to Fred S. Byler on Jan. 12, 1913. To this union was born one daughter, Ruth. She leaves to mourn her departure her husband, daughter, parents, one brother, three grandparents, and other relatives and friends. She united with the Mennonite Church at the age of 14, and remained faithful until death. During all her sickness she was courageous and bright and had patient hope that she might again be restored to health. She possessed a kind and generous heart and lived that peaceful quiet life until she peacefully fell asleep.

Funeral services were conducted at the Clinton Frame Church, Elkhart Co., Ind., by D. J. Johns and Silas Yoder.

Bontrager.—Harold, son of Bro. Noah and Sister Clara Bontrager, was born near Jet, Okla., March 16, 1908; died at the hospital in Enid, Okla., Oct. 21, 1917; aged 9 y. 7 m. 5 d. Harold has been afflicted with infantile paralysis since he was 5 years of age, and had not walked alone for 3 years. He had been at the hospital since June 11, 1917. Although afflicted and not able to run about, he was always patient and cheerful, always having a smile for everybody. He was willing and always ready to learn having committed to memory the 23 Psalm, also the Lord's prayer at 5 years of age. He leaves to mourn his departure father, mother, and one brother; also grandparents, a number of uncles and aunts and a host of friends. Two brothers preceded him to the spirit world. He was laid to rest in the Milan Valley Cemetery. Funeral services where conducted by Bro. S. C. Miller and Simon Hershberger. Text, Job 7:7-10.

Baer.—Martha Katharine, daughter of Bro. Abram H. and Sister Amanda C. Baer of near Hagerstown, Md., was born Oct. 4, 1917; died Oct. 18, 1917; aged 14 d. Death was due to congestion of the lungs. Her father left in the morning of the 18th for Admiral, Md., to visit his Bro. at Camp Meade. Baby seemed to be in health. At twelve o'clock noon we noticed something unusually wrong and called the doctor who came and by 2:15 God clasped her little hand and called her to her heavenly home. She leaves to mourn her early departure father, mother, one sister, two brothers and three half-brothers. One little sister preceded her to the spirit world.

Oh that we may all live such lives that we may meet these little ones in that heavenly home where no parting hand is known or no farewell tear is shed. Funeral services Oct. 19 at the house at 2 o'clock conducted by Daniel Strite, interment at Paradise grave yard.

"The golden gates were open wide
A gentle voice said, Come.
And angels from the other side
Welcomed our darling Martha home."

Schiffler.—Mary Schiffler (nee Allhaus) was born in Germany in the province Rheinbaiern, on Oct. 17, 1839; died near Roseland, Nebr., Nov. 18, 1917; aged 78 y. 1 m. and 1 d. She was received into the Mennonite church on confession of her faith by baptism at the age of twelve years, to which faith she remained true to the end of her life. In the year 1852 she with her father (her mother having died) 1 brother and 1 sister emigrated to America, settled in Woodford Co., Ill., and later in Livingston Co., same state. On Sept. 3, 1871, she was married to Albrecht Schiffler at Washington, Ill., where they lived until they moved to Roseland, Nebr., which was in the fall of 1878. This union was blest with 5 children, 3 sons and 2 daughters. She leaves to mourn her departure, husband, 5 children, and 23 grandchildren (who were all present at the funeral) and relatives, neighbors and friends.

Her last sickness being (as the doctor pronounced it) senile degeneration followed by heart complications. She was confined to her bed two weeks, was very patient and resigned to God's will and fell asleep seemingly without any struggle.

A short service was conducted at the home of the departed by Bishop Joe Zimmerman of Woodriver, Nebr., and at the church by Bishop D. G. Lapp who used for his text Luke 20:34-36. She was laid to rest in the cemetery adjoining the church.

Longacre.—Isaac W. Longacre was born near Norristown, Montgomery Co., Pa., Jan. 6, 1841; died Nov. 16, 1917, near Quakertown, Bucks Co., Pa.; aged 76 y. 10 m. 10 d.

He leaves to mourn his beloved Wife (Susan, nee Schantz,) Five sons, two daughters, and 13 grand children, Two sons djed in infancy. Also four brothers survive, besides a host of relatives and friends.

He was a loving and kind husband and father; always deeply concerned, both temporally and spiritually, for the welfare of his family and children as well as the church and community, not only concerned but ready and willing to do all in his power for the welfare of the church or anybody who came in contact with him, from beggar to friend.

He was a faithful member of the Swamp Mennonite Church from his early youth.

His illness was pneumonia from which he suffered for about two weeks. Some days before his death, realizing that his end was near, the family gathered about him, where he admonished them to read The Bible faithfully, with the understanding and live up to its teachings.

Funeral services were held at the Swamp Mennonite church Nov. 22, 1917.

Services were conducted by Bishop Henry Rosenberger and Jacob Clemens. Text St. John 11:26. Interment in adjoining cemetery.

"The Golden Gates were open wide
The Savior's voice said come
An Angel from the other side
Welcomed our father home."

ANNOUNCEMENT

Believing that the brotherhood does not realize the seriousness of the present war situation to the extent that it should, considering the thousands of fatherless homes, the terrible hardships of the trench and prison life, the starving conditions of millions of people in Europe and Asia, and the deteriorating influences of the training camps with their shocking moral and spiritual consequences, the Executive Committee of the Indiana-Michigan Mennonite Conference asks that the membership of this district observe December 19, 1917, as a day of fasting and supplication and prayer, interceding before God for forgiveness and Divine direction so that war conditions may not be required to humble us but that we humble ourselves; that we pray for the welfare of our brethren in detention camps, who with best conditions that can be made under the circumstances are after all subject to many severe trials and alluring temptations. Also, that we pray for the warring nations, and especially for the heads of these governments that they may under God become reconciled to their enemies so that the children of God may be able to devote their time and attention to the furtherance of the cause of Christ and the ingathering of the lost, instead of having their attention constantly drawn to suffering, blood-shed and the death of thousands without Christ whilst we helplessly wait the end of the awful carnage. We humbly plead that other conferences join in this time of intercession.

J. K. Bixler, Moderator.
J. S. Hartzler, Secretary.

ANNOUNCEMENT

Special Bible Term at Hesston Academy and Bible School, Jan. 2, 1918, to Feb. 12, 1918

For the Gospel Herald.

Courses of Instruction

will include Doctrinal Teachings, Book of Acts, Gospels, Bible Geography, Synthetic Bible Study, Church History, Biblical Introduction, New Testament History, Old Testament History, Agriculture, Sunday, School Teacher Training, Vocal Music.

Special Lectures on Practical Life Problems, Prophecy, Missions, Hygiene, The Bible in Practice or under the Spade Agriculture and the High Cost of Living, will be given.

Special Programs

Besides the regular literary society work, there will be several progams given by the classes in Elocution and the combined classes in Vocal Music, especially chorus work.

Gospels.—The Gospel of Mark will be studied with the view of helpful preparation on the Sunday school lessons, which cover the entire Gospel of Mark during the first half of the year of 1918. This course will be of special interest to all Sunday school workers.

Theology.—The doctrines of Jesus Christ, Man and his Salvation and the fundamental teachings of the Word will be made of special interest in this course during the Special Bible Term.

Synthetic Bible Study.—Book study relative to contents, key verses, chief divisions with emphasis upon structural arrangement and typical meaning will be among the chief features of this course. The poetical books will be the portion of the Bible studied during the term.

Church History.—The portion of Church History given during the Special Term will be the Pre-Reformation Period, or the Decline of the Papacy.

Doctrinal.—The fundamental doctrines affecting the plan of salvation, the Christian faith, church ordinances and restrictions will be given from the viewpoint of the Bible and the Church.

Early Church.—The founding and history of the early Christian Church, life of the Apostles, establishing of missions and the spreading of Christianity are vital points in this course.

Old Testament History.—The period of O. T. history covered during the Special Bible Term will be that of the entering into the Promised Land of the Israelites. their conquests over the native tribes, the period of the judges and the transition of the government from that of the judges to the rule of the kings.

New Testament History.—The class in N. T. history will study the life of Christ—His early ministry, His miracles and parables, His rejection by the Jews and His triumph over His enemies and Satan.

Bible Geography.—The Bible Geography class will study the places, journeys and accomplishments of the Apostles, with special attention given to the three missionary journeys of Paul and the founding of churches en route.

Biblical Introduction.—This course introduces the student to the Bible as a whole—its divisions, history of the canon, authenticity, inspiration and authorship. One of the leading features of this study during the term will be the outline and application of the contents of several books of the Book with the above points as fundamental.

Sunday School Teacher Training.—A helpful course of training will be offered covering points in Child Psychology, Methods and Application of the lesson. A course of special interest and help to all Sunday school workers.

Agriculture.—The work in Agriculture will be so arranged that those coming in for the four weeks may get practical help on scientific subjects connected with the work of the tillage of the soil and other subjects confronting the farmer. The laboratory and microscopes will be at the disposal of all interested.

Vocal Music.—A special class in rudiments and singing practice will be organized for the Special Bible Term students. The two regular singing classes will also be open for any who wish to enter them.

Regular Courses

Besides these courses arranged especially for this term, any of the regular courses of the school are open to students who are in position to enter them without any extra expense. The use of the library and reading room is free to all.

Evening Lectures

These lectures will be given in the Assembly Hall and will be open to the general public. This feature of our Special Bible Term has proven a very interesting one. It will be the aim to make these lectures still more instructive and helpful. The speakers have given their subjects special study and they will make them thoroughly practical. The fact that we have on the program two returned missionaries who have learned much by experience as well as study, and two others who have given a number of years of both study and practice to their special lines, ought to insure a highly instructive course of lectures for this term.

Our Lengthened Term

Heretofore our Special Bible Term extended over four weeks only. Each year it was suggested that we offer a longer term, since many who came from a distance and had spent their money for railroad fare, felt that just a few weeks more of study, after they had "gotten in the way of it," would be appreciated. So this year we are offering six weeks work along very helpful lines. We have gone to extra pains in arranging for this term's work and have secured both good talent and selected especially practical subject matter to be given, which we believe will be much appreciated by our friends and patrons.

No preacher, missionary, Sunday School superintendent or teacher, or church worker or any one interested in the study of the Bible and in better preparation to serve God and the Church can afford to miss this opportunity if attendance is at all possible. We pledge our best efforts in your behalf and the advancemen of the great cause we love.

Expenses

Tuition for the term	$6.00
Room with heat, light and washing for the term	7.50
Board per week	3.00

Tuition free to missionaries, ministers, and their wives.

For information address

D. H. Bender or T. M. Erb,
Hesston, Kans.

ANNOUNCEMENT

Third Ministerial Meeting of the Kansas-Nebraska Mennonite Conference to be held at Hesston, Kansas December 26-28, 1917

The following subjects will be considered:—

The Minister, his Opportunity and Encouragement.
Preachers' Problems.
Our Evangelistic Field.
The Two Kingdoms.
The Scriptural Requirement for Union with the Body of Christ.
A survey of the Purpose and Unity of the Book of Daniel.
Methods of Bible Study for Busy Ministers.
The Biblical Standard for Non-Resistance.
Preparing the church for the On-coming Evil Days.
Survey of the Purpose and Unity of the Book of Daniel.
The Hope of the Church.

To the Ministry:

We hereby extend an invitation to meet with us. A number of vital subjects will no doubt be discussed that are not placed on the program. Spend some time in prayer that God may direct all to His Honor and Glory, and that we, His servants, may be better equipped for work.

The program has been especially prepared for the Ministry. No Christian workers will be barred from any of the sessions and the public is invited to the evening sessions. The Committee.

ANNOUNCEMENT

of

The First Annual Meeting of the Young Men's Conference in the Kansas-Nebraska Conference District

For the Gospel Herald.

To be held at the Pennsylvania Church near Newton, Kansas

Dec. 31, 1917 and Jan. 1, 1918

At the Kansas-Nebraska Conference held at Protection last August, we had a meeting of young men and it was there decided to have a Young Men's Conference this winter. The plan met with the approval of the Brethren D. G. Lapp, D. H. Bender, Dr. C. D. Esch, Allen Good and many others.

We keenly feel the eyes of our nation are upon the Mennonites. Their doctrine is being studied and the question arises are they loyal to the teaching of the church. Not only are they being watched but also tried and tested as the refiner does the gold. The question comes, are we able to stand the test? We need the admonition of the elder brethren. We need to confer with each other. We need to discuss these subjects so vital to young men.

Will you come and be admonished in the faith? Ask God. Trust God.

The following subjects are to be considered:

The value of an Ideal.

Be thou an example unto the believer in, Word, Conversation (conduct), Charity, Spirit, Faith, and Purity.

Young men's problems—heart to heart talks.

Necessity of church government.
Christian Citizenship.
Home and the young man.
Nonconformity to the world.
Self-denial.
Consecration sermon.
The young man and the dress question, open discussion.

All are invited. Committee.

Our white lives should make the sinner feel his sinfulness by the contrast he sees between his own wickedness and our purity.—J. Y. H.

ANNOUNCEMENT

Of Canton Bible School Beginning Jan. 7, Ending Feb. 15, 1918, at the Mennonite Church, 1935 3rd St. S. E., Canton, Ohio

Instructors

Isaiah W. Royer — John E. Hartzler
C. K. Brenneman — George J. Lapp
Walter E. Yoder — Irvin R. Detweiler

Description of Courses

Old Testament

Some time will be given to the study of the Patriarchs from Abraham to Joseph, covering the last quarters of the S. S. Lessons for 1918. Part of this course will be devoted to the study of Prophetic literature.

Gospel of Mark—S. S. Lessons for the first half of 1918.

In this course we aim to get a grasp of the facts of the Gospel Story.

Attention will be given to the Harmony of the Gospels. A Harmony of the Gospels will be helpful in this study.

Epistles—Two courses will be offered

An introductory study of the Epistles will be arranged for.

Also an exegetical study of some Epistles for more advanced students.

Doctrinal

Studies in the great Doctrines of the Bible. The Plan of Salvation, Church Ordinances and Restrictions will be taken up.

(Bible Doctrines, the book gotten out by our General Conference, will be used as a text book)

Teacher Training

This course is particularly adapted for those not having had the regular Teacher Training as offered in many of our Churches.

(Hurlbut's Teacher Training Lessons, text book)

Religious Pedagogy

In this course we have the presentation of laws and methods by which Bible Truths can best be communicated to the mind of another.

Soul Winning

The Doctrine, Method, and Practical Work of Soul Winning will be taken up, the tenets and arguments of the various cults, or "isms" will be brot up and refuted by the Scriptures.

Missions

In this course we aim to give the teachings on Missions in the New Testament, and a knowledge of the field, and its needs as seen today.

(New Testament Studies in Missions by Harlan P. Beach will be used as a text book)

This will be supported by supplemental readings and lectures.

Also arrangements will be made for observations, and practical work along Missionary lines.

Vocal Music

This course will include the teaching of Rudiments, General Chorus Work, the selection and interpretation of Hymns for Religious Worship.

Opportunity will be given for private lessons in voice culture.

Morning Watch—conducted by C. Z. Yoder

For the deepening of the Spiritual life, and for the encouraging of regular family and private devotion.

A number of Special Talks and Lectures will be given by well-known ministers and others.

Special Meetings

Sunday School Conference—Jan. 11 and 12.
Missionary Conference—Jan. 25 and 26.
District Ministers' Meeting—Feb. 11 and 12.

Dates for lectures and programs for meetings will be sent out later.

Equipment

The New Church Building is conveniently arranged for class work. Students will have the advantage of Library and study rooms.

Dining Hall and Laundry provided for in connection with the Mission.

Furnished Rooms can be secured near the School.

Expenses

Tuition Free.
Board per week $3.00
Rooms per week 1.00

Further information will be gladly given. Write and tell us you are coming.

Address all correspondence to C. K. Brenneman, 1939 3rd St. S. E., Canton, O.

Our Aim

The aim is to inspire and to prepare for more active and efficient Christian Service.

Special attention is given to the studying of the Scripture and Sacred Music, to getting a vision of the field, to doing practical work, and to the nurturing and deepening of the Spiritual life, that HE might send forth laborers into His harvest.

Yours for the Master,
Committee.

Address all correspondence to C. K. Brenneman, 1935 3rd St., S. E., Canton, O.

NOTICE

All Mennonite Brethren, who in the future may be called, under the Conscription Law, into the service at Camp Dodge, near Des Moines, Iowa, will immediately, after they have been assigned to quarters, notify the undersigned of their presence in the Camp, giving their full address, so that we can get into communication with you.

Sanford C. Yoder,
Kalona, Iowa.

MINISTERIAL MEETING

A meeting of the ministerial body of the Kansas-Nebraska Conference will be held at Hesston, Kans., Dec. 26-28, 1917. Subjects of vital interest to the Church as well as important Biblical doctrines will be considered. Ministers and deacons of other conferences are invited to meet with us. The time is such that those desiring to do so can remain and take the short Bible term at the Hesston Academy and Bible School.

L. O. King,
Secretary.

SHORT COURSE IN AGRICULTURE

It has been evident for some time that there are many young men in our Mennonite communities who desire agricultural training of a practical nature, but so far there has been very little attempt made to meet this demand by our church schools and the young men who want such training either do not care to attend state agricultural schools or cannot find time for extended courses.

Goshen College is offering a twenty-four weeks short course. It is the aim of this course to give the greatest amount of information and training in practical agriculture in the shortest possible time and at a time of the year when there is the least work to do on the farm.

The first term of twelve weeks will begin Jan. 2, 1918 and will continue to March 15. The second term will be given during the same period 1919.

Courses will be given in Dairying, Animal Husbandry, Poultry Husbandry, Field Crops, Vegetable Gardening, Fruit Growing, Soils Management and Farm Management.

For further information address
Goshen College school of Agriculture,
Goshen, Indiana.

Gratitude may be shown by words and deeds. Probably the best way to show our thankfulness to God is to use the time and talents which he gives in rendering service to our fellowmen.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC. 20, 1917 (Gospel Witness Established 1905) No. 38

EDITORIAL

"Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born . . . . a Savior, which is Christ the Lord."

"Unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Great things for God may seem very trifling in the eyes of men. When Christ was crucified the Jews thought that now they were rid of a troublesome foe; but that little stream of blood that flowed from Calvary was sufficient to wash the souls of the millions who will share the glory of God in eternity.

Brother, have you ever noticed how much of our Savior's teaching is devoted to admonitions and warnings against the evils of this world? After you have read all of his "take heed's" and "beware's" you are fully convinced of the force of Paul's warning, "The whole world lieth in wickedness." Look up—press on—walk in the light—pass on the warning to others.

Prospective Work in Knoxville.—Bro. C. B. Byer and wife, formerly of Columbia, Pa., are now living in Knoxville, Tenn., preparing to organize for mission work in that city. In a recent letter our brother very earnestly and feelingly describes the field and expresses great hopes that a prosperous mission may be organized there. There is an eagerness, on the part of many people in that community, to hear what we believe, and there is great need for work in the city and in surrounding mountainous districts. Bro. Byer is imitating the example of Paul by working with his own hands to minister to his own necessities and to the wants of the needy. Any help that may be given him in his work at Knoxville, will be given to a worthy cause. Back numbers of the Gospel Herald, Christian Monitor, quarterlies, or any other helpful literature you may have on hand could be used by him to good advantage. Any one interested in the work in Knoxville or vicinity would do well to write him at his address, Knoxville, Tenn., 1308 W. Fourth Ave.

The Questionnaire.—Under this caption Bro. Loucks favors us with an article of interest and importance to every brother registered under the U. S. Selective Draft Law. We regret that we could not have published this article a week earlier, but we trust that it may be in time to help most of our young brethren interested. Concerning the time when the Mennonite Church first adopted nonresistance as a tenet of her faith, it is hard to give the exact date for authorities differ as to the date of organization. Not raising the question as to how closely the early Anabaptists (predecessors of the Mennonite Church) were connected with the Waldenses, who preceded them in organized dissent from Romanism, it is safe to give 1525 as an authentic date, as that was the time of the organization of the Swiss Mennonite Church, from which body the Mennonites of America are descendants. One point which none of our brethren should overlook is the importance of claiming exemption not only because of their faith but for all other reasons mentioned in the Questionnaire which describe their situation and condition. The final evidence which will determine the action of the Government with reference to your case is that which you write into the Questionnaire.

Christmas.—In common with most serious-minded Christians who have given the matter consideration, we join in the wish that the world might know nothing about Christmas day as a holiday. The prominence given such things as Santa Claus, Christmas trees, "riotous eating of flesh" (turkeys, geese, etc.), carnal festivities of endless variety, and the comparatively little of real joy because of a Savior born to earth, makes it very doubtful whether the day, as we know it, is of any real value in the way of spiritual uplift and of bringing out that which is best and noblest in man.

But recognizing conditions as they are, in common with most serious-minded Christians, we believe in making the most of opportunities and make this day count for all that is possible, under existing circumstances, to the glory of God and the uplift of fellow men.

There are a number of things which the thought of Christmas ought to bring to our minds:

1. In this day of "wars and rumors of war" it ought to bring a much-needed ray of light and gladness. Of the time when our Savior was born it is said, "And the cities which sat in darkness have seen a great light." In this time of world-wide strife and weeping it is refreshing to know that the same loving Savior which brought to earth the glad message of salvation is at the right hand of God as our Intercessor. What must have been the joy of the pious shepherds of Bethlehem as they listened to the heavenly refrain of "Glory to God in the highest, and on earth peace, good will toward men!" and of the wise men from the east when the star of heaven brought to them the joyful news that the infant King had been born to men! With what rapturous joy should we receive and proclaim the gladsome message that there is a Savior born to earth; a Savior whose mission it is

to bring us joy and gladness, to lead the way into everlasting glory and endless delight! With the heavenly host we feel moved to sing, "Glory to God in the highest."

2. The coming of the Son of God to earth ought to remind us of the blessedness of spending our lives for the good of fellow men. Leaving the courts of glory, He came into a sin-cursed world and spent His life in service and hardship, enlightening the world and pointing lost souls to "the Lamb of God which taketh away the sin of the world." And shall not we, who have accepted His salvation, imitate His example of faithful, self-sacrificing service that the comforts of a saved life and the blessings of heaven might be the happy lot of the greatest possible number of souls? "As we have therefore opportunity, let us do good unto all men."

3. It ought to bring to our remembrance the fact that only in the joy of the Lord is there real satisfaction and uplift for the soul. Behold the world after pleasure and death! That picnic at Baal-Peor cost Israel more than twenty thousand souls. That banquet in Belshazzar's kingly palace was but a prelude to the retribution which quickly followed. That birthday party in the home of Herod ended in the death of John the Baptist. Another Herod's false pretense at worship ended in the terrible slaughter of innocents. And still another Herod died a miserable death as a result of reveling in the glory of self rather than live to the glory of God. These are but a few among many illustrations showing that a seeking after worldly pleasures invariably results, sooner or later, in degradation, desolation, and death.

How very different from this is the satisfaction and the moral and spiritual uplift resulting from a faithful Christian service. The wise men saw the star, "rejoiced with exceeding great joy," went on, and worshiped the infant King. It was with exceeding great joy that the multitudes were baptized at Pentecost; that the apostles prayed and worshiped while the place where they were was shaken by the power of God; that Stephen testified while his face shone with angelic lustre; that the midnight praises went up to God from the prison in Philippi, and the prison doors swung open; that the exile on the isle of Patmos beheld the wondrous visions of heaven. The children of God, rising upon wings of faith, looking forward with the blessed hope which only the child of God can have, "rejoice with joy unspeakable and full of glory." "Rejoice in the Lord alway; and again I say, Rejoice."

In pleasure there is neither vice nor virtue. Both saint and sinner rejoice and weep, depending upon what kind of emotions stir them. But it is in the things in which we take pleasure that the vice or virtue exists and which stamps itself upon our characters. They who look to the world for pleasure or riches invariably become worldly-minded and polluted with the sins of the world. They who look heavenward for their joys invariably become more heavenly-minded and nobler and purer and holier in thought and life. The coming of the Redeemer of man reminds us that the rapturous joys which thrill the soul, ennoble the life, and stamp the image of God upon the vision of man are all from above. Then look up; press on; be glad and rejoice; the Redeemer of man has come—and will come again to claim His own.

4. This ought to help us fix our thoughts and our affections on things above. It was from heaven that the light came which gladdened the shepherds of Bethlehem and the wise men from the east. It was the heavenly host which proclaimed the glad message of peace and good will and salvation to men. It was to heaven that the Son of God returned after He had finished His work upon earth. It is in heaven that all the ransomed hosts of God will spend eternity. Then let us set our affections on things above, rejoice because the priceless "Christmas Gift" from heaven is again at the Father's right hand as our intercessor, reach out and proclaim the glad tidings of salvation to a lost and sinful world, and in heaven the joy of everlasting salvation will complete the experience begun in the miracle of grace performed in the hearts of all who believe. "Rejoice, and be exceedingly glad; for great is your reward in heaven."

Christmas Meditations

Christmas

Christmas, as every boy and girl knows, is a most delightful day. People all over our broad land, even those who do not recognize its beautiful religious significance, unite joyously in this time of gift-giving and "good-will to all mankind."

Much ado is made about the "Santa Claus" of today—teach from this fable the true spirit of giving without the giver being known. The best gift any one can enjoy is the consciousness of Jesus being a present enjoyment, and at this period of world disturbance may God's people remember that the outward circumstances do not alter our inward relations with Him.

"Peace on earth, good will to men," is the song we need to herald today, and these anniversaries are the seasons we need to re-iterate the story in such a way as though we really believed and enjoyed the Christmas spirit.

"Not what we give, but what we share,
The gift without the giver is bare,
He who gives himself with his alms feeds three,
Himself, his hungry neighbor, and me."

S. B. Landis.

Where to Bestow Our Gifts

Perhaps of all the special seasons of the year, there is none that brings with it so much of the spirit of helpfulness, or "preferring one another." We remember others, not expecting a similar remembrance in return, but to brighten others' lives, and in many cases, render them needed assistance.

To my mind, upon this anniversary of the greatest gift bestowed upon mankind, our gifts ought to be governed by an earnest desire to help. God gave His Son, because we needed Him. So may our gifts be useful ones, given to them who are in need. What a glorious opportunity for the follower of Jesus to make glad the hearts of the sorrowful and destitute, of whom there are so many this Christmas time, and by his gift manifest the true spirit of God's gift to men.

Oscar Burkholder.

Our Best Christmas Gift

The first Christmas marked the beginning of the most wonderful life ever lived—that of Jesus Christ. It was a life entirely free from sin and one of continuous good to humanity. We should endeavor to follow the example of Christ by doing good to others. We cannot live a life as Jesus Christ lived, but we can do what He commands us to do. He never expects more of us than we are able to perform. We cannot give Him such gifts as the wise men gave at the time of His birth, but we can render a far nobler service by giving ourselves into His hands and allowing Him to have complete control of our lives.

Elam R. Hernley.

A Reminder to Parents on Christmas Trees

Those who have been accustomed of erecting a Christmas tree to please their children and who profess to be members of the Church of Jesus Christ should read what Jeremiah the weeping prophet reveals to us of how the heathens do. Read Jeremiah 10:2-5:

"Learn not the way of the heathen,

and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest (Christmas tree—cedar or spruce) the work of the hands of the workman, with the axe. They deck it with silver and with gold (ornaments); they fasten it with nails and with hammers, that it move not. They are upright as a palm tree, but speak not: they must needs be borne, because they cannot go."

There is no comparison, in strength and power, between these heathen-like decorated evergreen trees and the true and living God of heaven. The heathens erected such trees. Shall we?

J. B. Detweiler.

A Day of Joy

"Behold I bring you good tidings of great joy" (Luke 2:10).

There are two ways by which we may make Christmas a day of joy. First, by bringing joy to the hearts of men. Second by causing joy in heaven. The first we accomplish by unassuming service for our fellow man. Whether it be by counsel, sympathy, help, or love. The second we may accomplish by a consistent godly life that is spent in building up the kingdom of Christ.

Howard W. Stevanus.

A Christmas Thought

We are again reminded of Christ's birth. When we think how much it means to us, we will be moved to spend Christmas day in a different way than most people do. It seems it is generally a day of feasting, and our minds are drawn away from the real purpose of keeping that day. We could improve our time much better if we would take more time to consider how much this day really means to us; that our Savior was born on this day, and that God in His great plan has opened the way for us that we might be saved, through Him. Let us remember that Christmas day is not a day for sport.

Martha Reesor.

The True Spirit of Giving

As the Christmas season is again approaching we see all around us, especially in the city, the preparations for the coming of Santa Claus.

Thousands of children know very little if anything of the real meaning of this holiest of birthdays, of the little Babe that was born who came to save the world.

What a great pity that parents, especially Christian parents, teach their little ones the foolish belief in a Santa Claus, and fail to teach them the true meaning of Christmas day.

We believe it is quite right to give at this time, but only is it right when we take into consideration that "It is more blessed to give than to receive," and do it in the right spirit; for "God so loved the world that he gave His only begotten Son."

It is only as we give in love to others and not expecting anything in return that we receive the true blessing of giving at this time.

Mary Reesor.

Christmas

Almost two thousand years ago, there appeared an angel of the Lord unto the shepherds as they watched their flocks by night on Bethlehem's plains. The glory of the Lord shone round about them as the angel said, "Behold, I bring you good tidings of great joy which shall be to all people." "Glory to God in the highest, and on earth peace, good will towards men," or, as the rendering is, Peace and good will to men.

Christmas was opened with the angel announcing the arrival of the great Bringer of peace, Jesus Christ. What a wonderful and glorious thing it would be if the strife among human souls could be ended and men would be universally able to say, "We have peace with God through Jesus Christ our Lord."

Christmas, while it is a day, is also a condition of the heart and mind. If we love our enemies and our neighbors as ourselves and if in our riches we are poor in spirit, and in our poverty we are rich in grace, and if our charity is longsuffering and kind—if, as each day dawns, an opportunity to keep some one, however small or great the act may be—if it is done out of charity, and to the glory of God and the furtherance of His cause and kingdom, then every day is Christ's day, and Christmas is always near.

"The Prince of Peace as He passeth,
The light of His face is on me;
But listen, beloved, He speaketh:
'My peace will I give unto thee.'"

J. C. Paul.

What the Christmas Season Brings

Christmas, the most joyful time of the year, is again drawing nigh. It is the time when we celebrate the birthday of the Prince of Peace.

This year Christmas bears a special mark. Near Bethlehem, near Jerusalem, the places where the angels sang, where the glad tidings were heralded, where our Savior was born, where He grew up, and where He finally suffered death for us in His great love for mankind—here in these places the terrible world's war is now raging. And yet, when we think of what happened in these very places many years ago joy and peace fills our heart and soul.

This terrible war reminds us all the more of the fact that the time is at hand when the Prince of Peace will come again and reign in peace. Then there will be no more war.

This season also gives us a chance to give and try to make other people happy. There will be no one who can say they never had a chance to give. But no one is able to give what God gave to us in the person of His Son Jesus Christ that peace might be restored through Him in this world.

Hilda Hege.

In Grateful Remembrance

Christmas time has come again. Now we rejoice to know that many, many years ago, Jesus Christ was born and how that He was laid low in the manger. Oh! that we too might be humble in this world of sin, knowing that it is for Jesus we should always live. When we think of the Father's love how He gave His dear Son that we might live and be happy, may we on this Christmas day think of our dear Father and as we give our gifts of love, may we think as never before of the Gift He gave to us.

Clara Steiner.

A Christmas Wish

Christmas. How full of meaning and promise! The whole world thrills at the sound of it. Christians and non-Christians alike love it, though for much different reasons. So often those who bear Christ's name stoop to the level of the world. But to those who look and seek, there is given each Christmas day a new, deeper, and inner meaning of the love and sacrifice of Him who "cleanseth us from all sin." Since there can be no true love without sacrifice, we too may strive to help and serve. And the best Christmas wish is that Christ may give to us the vision that sees and the love that serves for His sake and in memory of the Child in the manger, that first Christmas day.

Anna Loucks.

What Will Christmas Mean to You?

The time usually celebrated as Christmas brings joy to nearly every one, but the nature of the joy depends upon how and by whom celebrated.

The child of God thinks of a Savior born into the world to "save his people from their sins" and by the world disowned.

The child of the world looks forward to the possible gifts that may be received and with dread ofttimes because of what it costs, but never think of "God's unspeakable gift" for them.

It's the writer's prayer that every Herald reader may experience the real joy that comes from having an experimental knowledge of the SAVIOR that was born. J. L. Stauffer.

"No Room . . . . in the Inn"

In the Christmas story along with its tidings of joy and song of exultation there is a touch of sadness. In the ordinary dwelling places of man

there is found no place for the Creator of the universe, the Savior of the world, the King of kings. We need to be careful that this part of the record is not duplicated in our personal experience—that we do not allow ourselves to be absorbed in the pursuits of our daily life, the activities of the world and the earthly aims of man that we find no place for Christ in our life. Particularly do we need to watch lest we be deceived by that method of reasoning, characteristic of this age which exalts man and minimizes his sin and so finds no place for Christ as the Savior. Let us open our hearts to receive the Babe of Bethlehem, the Christ of the Scriptures and so be able to sing the angels' song of joy.

Cora E. Zimmerman.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields: for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Job. W. Va.

Greetings in the Name of Jesus:—We take the present opportunity to tell you that while the Lord is doing great things and making all His exceeding great and precious promises good to all His people, He is not forgetting us here in the mountains. We are having severe storms and cold weather at present.

We were favored with visits from Brethren A. B. Burkholder and Henry Blosser of Rockingham Co., Va., who made a tour over a part of this field about a month ago. While with us they conducted two series of meetings. There were ten public confessions. All of those who confessed were received by baptism and four others were reclaimed.

On Monday, Dec. 3, Bro. Jasper Smith of Horton, W. Va., and Sister Pearl Long of Roaring, W. Va., were quietly married at the home of Bro. Smith's mother. The Lord bless them through life.

Pray for us in this needy field.

Yours in His cause,

Dec. 13, 1917. Rhine W. Benner.

MENNONITE CHILDREN'S HOME

For the Gospel Herald.

Our family of thirty-four children is well and anxiously awaiting Christmas time. A boy, one and one-half years of age, was admitted recently and is expecting some one to take him into a nice home where he can enjoy a foster father's and mother's love. We also have a number of boys between the ages of three and seven years.

There are more applications for girls than boys, which accounts for a gradual accumulation of boys in practically all institutions. We are considering several applications for girls at present and think we can fill them if the applicants are patient until the way opens. The mother of the five girls admitted from Baltimore in October has again applied for her children, but the Watson Aid Society of that city has ordered us to hold them as they are under their jurisdiction. We frequently have perplexing cases to deal with, but have found that God gives grace for every trial and if we take our perplexing cases to Him they are easily solved.

We are glad to state that the brotherhood is responding nobly in supplying provisions, etc. We are often asked what we can use and invariably reply by saying that we can use anything you can use in your own family. Sugar, lard, home made soap, etc., etc., are some of the things needed now.

May you remember the work here and elsewhere, is our prayer.

Millersville, Pa. The Workers.

ORPHANS' HOME LETTER

By F. I. Smucker.

For the Gospel Herald.

Bro. and Sister John A. Hilty and their three children arrived at the Home on Thursday of last week. The sudden change in the moderate climate from Kingman, Ariz., to zero weather and below in Ohio is rather hard on them.

The Home girls have not ventured out much since the cold spell but the boys are enjoying the deep snow and coasting down the hill on their sleds.

An eleven year old boy who had been abandoned by his mother was placed in the home of a relative at Bluffton, Ind., last week.

The Martin sisters—twins—keep some of us guessing to tell "which from the other."

Sister Martha Garber of Deer Creek, Ill., remembered the boys and girls at the Home with a box of hazel and hickory nuts. Sister G. formerly was a worker here.

Ora L. Troyer and family who recently moved from Jet. Okla., to Midland, Mich., stopped here enroute. They have an adopted daughter nine years old whom they got here at the Home some time ago. Last spring Bro. Troyers gave her a hen and 16 eggs, from which she raised 14 chicks and sold them for $7.00 which she has donated to the Orphans' Home. If a little girl can do that much for the Home what could others do?

West Liberty, Ohio.

PROBLEMS OF THE INDIAN CHURCH

By Lydia Lehman.

For the Gospel Herald.

The longer we live in this part of the Lord's vineyard the more we are impressed with the likeness of customs and peoples and surroundings of India to those of Palestine in the time of Jesus and to those of the different Churches in Paul's day. We need only to read the four Gospels and note Christ's teachings, and the Pauline Epistles to the Churches to note some of the problems peculiar to us here.

Before becoming a pessimist on this subject we must remember that about 98 per cent. of the Dhamtari churches are first generation Christians who bear this name at the longest less than 20 years and the majority less than 10 years with nothing but the darkest, blackest form of heathenism and idolatry back of that for generations and generations, and with nothing but that same form of sin circling about them even after they try to throw off the old man and put on the new man in Christ Jesus.

Sabbath breaking is a great temptation to most of the Christian people but especially to those who are employed by non-Christians who observe no such day. India's millions know no Sabbath. In many towns, the largest, most important, and the cheapest market day of the week is held on Sunday and a few pice mean much to the poor who must economize on every hand to make a living and who do not stop to consider which they love most, Jesus or a few pice.

Superstitious ideas that have been brought down for generations, such as wearing certain things about the neck or ankles or wrists or in ears or on fingers to prevent disease or evil spirits coming upon them does much harm to their spiritual growth. On such occasions as births, prolonged illness, or death, heathen relatives come to the homes of the Christians and use their influence to adopt these superstitious means. But possibly we should not labor against this—why—does it not exist in our own dear mother Church at home?

Very abusive, uncharitable language between women is a great evil. This of course is due to not enough love of Christ in the heart; not enough real hard work to keep them busy every minute of their waking hours; and the terrible hot foods they eat which undoubtedly work on their tempers. Another cause is the way they live in villages one house against the other. One woman's chickens will destroy her neighbor's garden—another woman will sweep her dirt in front of her neighbor's door and let it remain there—another woman's children will

strike those of her neighbor—and a neighborhood fuss is ripe.

Another evil is the use of tobacco (smoking, not chewing), alcohol, and opium. Here is much room for real hard work and much prayer. To my knowledge opium is used very little and alcohol by only a few while tobacco is more general. There are castes who do not allow the men to smoke—those coming from such castes never touch it when they become Christians and there are those who have stopped it on becoming Christians, but many more need to follow the worthy example. The effort against the above mentioned evils and others not mentioned is carried on to such an extent that every member in the Church here would be shocked at the thought that any of the above might be carried on in even the slightest form in the home base. May we not well ask ourselves the question, "Am I guilty of any of these before we expect our Indian brothers and sisters to set the ideal before us?" Pray for the Indian Church.

Dhamtari, India.

AT HOME AND IN INDIA

By Crissie Y. Shank.

For the Gospel Herald.

Is the Church adequately supporting with its members, and its money, as well as with its prayers the mission enterprise in India, for which it is responsible? To answer this question satisfactorily we must begin by considering how large the enterprise is at this time.

From the Mennonite Church in America there are now twelve missionaries. The field they have been sent out to reach is large. The number of people living in the field who have no other means of hearing the Gospel except through the workers which the Mennonite Church stations here is over one million, and not one of the surrounding missions claims to reach all the people in its own field. When you divide one million people among the twelve missionaries, you have an average of 85,000 persons to each one. How would you like to labor in a field of that size?

How much does this enterprise cost? The financial report of the Mennonite Board of Missions and Charities for the last fiscal year is that $26,930.16 came into the treasury from the Church for the support and propagation of the Gospel in India.

Last year the figures published by the Mennonite Year Book and Directory gave the number of church members who belong to conferences that work under the auspices of the Mennonite Board of Missions and Charities as 35,345. In the field to be reached by them, there are enough church members of other denominations so that if the field be divided by the number that ought to be active Christian workers each one of you has to reach only two persons to make North America wholly Christian. And yet some of you are wondering whether the country can get along if you decide to go away, or if you decide to send your very best, most active worker.

What is the need here? It is useless to say that the task of reaching all these people with the Gospel message is entirely beyond the strength of the present force of workers, with the native Church which must be trained and supervised and directed. I suppose that those here might differ somewhat about the need, but do you think that any one of them would ask for less than the doubling of the present force? They would like to have at least another missionary beside every one already here. Suppose our missionary force were doubled immediately and instead of twelve on the field there would be twenty-four. Could you support so many workers and spare so many lives?

At present there is only one missionary here out of every 1860 members of the Church at home. Some of those are not interested. So let us eliminate half of the entire membership from the calculation. That would mean only one out of every 930. Is the Mennonite Church of America not sufficiently interested in the greatest work that God has given it to be willing to spare one out of every 930 to go out as missionaries to dark India? Do you mean to say you cannot spare one out of 930?

The only other question is whether the 929 who stay at home could support the one who goes. Suppose you double the $26,900.00 you gave last year. It may look large until you remember that it is an average of only three cents a week from each of the members of the Mennonite Church. Eliminate half of them again for our calculation, and it requires only six cents a week from the rest to raise $53,600.00 in a year. Eliminate all but one thousand. Are there not a thousand persons out of the 35,000 Mennonites who will each give a dollar a week to support this enterprise, and double now our force of workers? Are there not twelve persons who will enlarge themselves by having their own missionary on this side of the globe? And as they lie down to sleep on that side of the world are there not twelve who will pray God to bless the representative they are sending and supporting here, who is just going forth to his day's work for the Master, and so have a share in bringing to pass the kingdom of God which Jesus Christ Himself came to establish in the hearts of men?

The real financial problem is whether the 35,000 Mennonites will increase their missionary giving from an average of one and a half cents a week to three cents a week. Money is the cheapest thing that anyone can give, and it should be an easy thing to do. But we hear that three congregations with a total of 600 members recently gave $1000 toward the work of the Red Cross Society, and now we are praying that they will give $1000 toward the spreading of the kingdom of God in India, and that that may be the beginning of all other congregations giving in proportion with equal generosity.

I do not mean that home missionary effort is to be minimized, for unless the attacks upon sin and the defense of righteousness at home be aggressive and victorious, the battle abroad cannot be won. But in view of the fact that the Mennonite Church is now furnishing only 130 workers or one out of every 270 members for all its city and rural missions and charitable institutions, and in view of the fact that for the support of all mission and charitable institutions and work besides India each member gave last year an average of seven and one-half cents per week, the figures for India do look pitifully small. Look at them again. You have one missionary here out of every 1860 members in the home church and are giving an average of one and a half cents a week per member for the support of the work.

Will you say that foreign missions do not count for anything, or that money given for the work is wasted? Will you say there are no results? Then you lack knowledge of things as they are and should study mission reports and literature. And if there is a need for our Mission and if it is having results, the giving of money should be a simple thing. You never hesitate about putting money where large results are guaranteed. If God has given you the ability to make money does He not expect you to use it for His kingdom? And will He not hold you responsible for the use of that money for the building up of His kingdom on earth just as He holds the man responsible whom He has given the ability and power to preach the Gospel?

Shall the Mennonite Church in America do her share in bringing the Gospel to India? This is the challenge given her today. Will you be satisfied in comparing yourself with other church memers and in thinking that you are just about as good as any other one, by attending service regularly, taking an average interest in the work, teaching a Sunday school class, etc.? Or will you do all that you can to help bring in the Kingdom?

Dhamtari, India.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

WORDS THAT WE DIDN'T SAY

There's a word that a man may rue,
And regret it was ever said;
There's many a time when the things we do,
Bring pain ere the hour has sped,
The cruel words and the harsh reply—
How they grieve us from day to day!
But saddest of all is the memory
Of the words that we didn't say.

The withering words of a cruel rage,
Are soon by our loved forgot:
Life's book may uncover a better page—
The past be as though 'twere not.
Discord may be changed into love's sweet tones,
And night be dissolved to day;
But balm there is none—when the years have flown—
For the words that we didn't say.

We silently kneel by the couch of death,
To whisper a fond farewell;
And mem'ry comes like a chilling breath
To weight us with sorrow's spell.
We grieve for things we should not have done—
For mistakes all along the way—
But sadder our grief, as the years roll on,
For the words that we didn't say.

Sometimes, when our hearts are sore with pain,
We're so tired that we scarce can stand;
Life's harp is waked to some grand old strain;
By the touch of a loving hand.
We are thrilled with a joy that we do not show
Until time passes by for aye.
Alas! for our loved ones were longing so,
For the words that we didn't say.

The beautiful things that we might have said,
The flowers that we might have given,
The song and the smile that we might have lent,
To cheer some poor soul towards heaven;
The hungering heart, and the lonely life—
Ah! what chances we cast away,
And left in our lives a forlorn regret
For the words that we didn't say.

—Charles L. Owen.

A DREAM OF TRUTH

I dreamed that I was on my way to school, when suddenly I noticed a great crowd upon the green. People were hurrying to and fro, and when I asked what all this commotion was about, a girl said:

"Why don't you know? It is Measuring Day, and the Lord's angel has come to see how much our souls have grown since last Measuring Day."

"Measuring Day!" said I; "measuring souls! I never heard of such a thing," and I began to ask questions; but the girl hurried on, and after a little I let myself be pressed along with the crowd to the green.

There in the center, on a kind of throne under the great elm, was the most glorious and beautiful being I ever saw. He had white wings; his clothes were a queer, shining kind of white, and he had the kindest yet most serious face I had ever beheld. By his side was a tall, golden rod fastened upright in the ground with curious marks at regular intervals from the top to the bottom. Over it, in a golden scroll, were the words: "The measure of the stature of a perfect man." The angel held in his hand a large book, in which he wrote the measurements as the people came up on the calling of their names in regular turns. The instant each one touched the golden measure a most wonderful thing happened. No one could escape the terrible accuracy of that strange rod. Each one shrank or increased to his true dimensions—his spiritual dimentions, as I soon learned, for it was an index of the soul-growth which was shown in this mysterious way, so that even we could see with our eyes what otherwise the angel alone could have perceived.

The first few who were measured after I came I did not know; but soon the name of Elizabeth Darrow was called. She is the president of the Aid for the Destitute Society, you know, and she manages ever so many other societies, too, and I thought, "Surely E. Darrow's measure will be very high indeed." But as she stood by the rod, the instant she touched it she seemed to grow shorter and shorter, and the angel's face grew very serious as he said: "This would be a soul of high stature if only the zeal for outside works which can be seen of men had not checked the lowly, secret graces of humility and trust and patience under little daily trials. These, too, are needed for the perfect soul growth."

I pitied E. Darrow as she moved away with such a sad and surprised face, to make room for the next. It was poor, thin, little Betsey Lines, the seamstress. I never was more astonished in my life than when she took her stand by the rod, and immediately she increased in height till her mark was higher than any I had seen before; and her face shown so, I thought it must have caught its light from the angel, which smiled so gloriously that I envied poor little Betsey, whom before I had rather looked down upon. And as the angel wrote in the book he said: "Blessed are the poor in spirit: for theirs is the kingdom of heaven."

The next was Lillian Edger, who dresses so beautifully that I have often wished I had such clothes and so much money. The angel looked sadly at her meausre, for it was very low—so that Lillian turned pale as death, and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glittering robes beside her. And the angel said, in a solemn tone: "O, child, why take thought for raiment. Let your adorning be not that outward adorning of putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price. Thus only can you grow like the Master."

Old Jerry, the cobbler, came next—poor, old clumsy Jerry; but as he hobbled up the steps the angel's face fairly blazed with light, and he smiled on him, and led him to the rod; and behold, Jerry's measure was higher than any of the others. The angel's voice rang out so loud and clear that we all heard it, saying: "He that humbleth himself shall be exalted." "Whosoever shall humble himself as a little child, the same is the greatest in the kingdom of heaven."

And then, O, my name came next! and I trembled so I could hardly reach the angel, but he put his arm around me and helped me to stand by the rod. As soon as I touched it I felt myself growing shorter and shorter, and tho I stretched and strained every nerve to be as tall as possible, I could only reach Lillian's mark—Lillian's, the lowest of all, and I a member of the church for two years! I grew crimson for shame, and I whispered to the angel: "O give me another chance before you mark me in the book as low as this. Tell me how to grow; I will do it all so gladly, only do not put this mark down!"

The angel shook his head sadly: "The record must go down as it is, my child. May it be higher when I next come. This rule will help thee: 'Whatsoever thou doest, do it heartily, as to the Lord in singleness of heart as unto Christ.' The same earnestness which thou throwest into other things will, with Christ's help, make thee to grow in grace!"

And with that I burst into tears, and I suddenly woke and found myself crying. But O, I shall never forget that dream! I was so ashamed of my mark.

Do any of my readers know an girl who throws more enthusiasm into every other thing than into the most important of all—the growth of the Christian character?—Sel. by a Sister.

The world is putting forth greater efforts to hinder the work of the Gospel than ever before. There is greater need for us to put forth renewed efforts to maintain the standard of the Gospel, for we are nearer the end.—C. Z. Y.

Sunday School

For the Gospel Herald.

Lesson for Dec. 30, 1917.—REVIEW

Golden Text.—With the Lord there is mercy, and with him there is plenteous redemption.—Psa. 130:7.

Introductory.—Having come to the end of the quarter, as well as the end of the year, we pause for a retrospect over the ground covered. For convenience we shall group the lessons under three heads: Those connected with the life of Ezra, those conected with the life of Nehemiah, and miscellaneous subjects chosen for special occasions.

Ezra.—Ezra was a scribe, talented and devoted, one of the leaders of Judah in the early years of the return from the captivity. With him were associated Zerubbabel and a number of other faithful workers who had the cause of the nation at heart. It was with great difficulty, bearing great hardships, that the advanced companies of Jews came back to Jerusalem. Nevertheless they set themselves to work courageously, arranged their homes, rebuilt the temple, and instituted the worship of Jehovah. One commendable feature of their worship from now on was that it was untainted with idolatry. The captivity had cured the nation entirely of that. On Ezra's return to Jerusalem from Babylon he gave us the practical lesson of trusting in the Lord for protection rather than to call for soldiers, and the Lord justified this trust reposed in Him by protecting him and his people far better than any company of soldiers could have done.

Years after, in connection with the work of Nehemiah, Ezra took a leading part in teaching the people the book of the law. For a model for modern Bible conferences, read Neh. 8:1-18.

Nehemiah.—But the work at Jerusalem, for a number of reasons, became weakened and disorganized. One day when Nehemiah, the king's cupbearer, inquired about the condition of affairs at Jerusalem he was informed that things were in a deplorable shape. This message went home to Nehemiah, and from that time on he set his heart upon the welfare of his nation. He sought the Lord in prayer, committed his all to Him, and asked directions that all obstacles in the way of going to Jerusalem be removed. The Lord heard his prayers. The king not only gave Nehemiah a leave of absence but encouraged him to go, giving him letters to the governors and an escort to Jerusalem. Nehemiah set himself to work at once. He went to Jerusalem, inspected the walls, informed himself as to exact conditions, and then presented his plans to the people. He found a warm response from the people, who had a mind to work. But Sanballat, Tobiah, and others opposed his work with all their powers. By ridicule, threats, false reports, bribery, scheming among those who ought to have been Nehemiah's friends, writing letters to the king, and making a show of armed interference, they tried to bring the work of Nehemiah to nought. But this faithful servant of God was not to be turned from his purpose. He had put his trust in the Lord, had received divine assurance that God would protect him, and neither ridicule, bribes, threats, schemes, offers of compromise, nor treachery among his own people could permanently stay the work. Opposition may hinder, but it can not thwart the work of God among people who are faithful to the Almighty. The wall was finished. The faithful rejoiced; the enemy gnashed their teeth; the cause of God triumphed.

Nehemiah brought in many reforms, such as curbing of avarice and a faithful observance of the Sabbath, and in conjunction with the work of Ezra, did much to bring the nation upon a prosperous footing.

Miscellaneous.—There are three lessons studied during the quarter which properly belong under this head. They are (1) the temperance lesson, taught in connection with Benhadad's disastrous defeat through drunkenness; (2) the Thanksgiving lesson, the message voiced by the psalmist that ought to be the testimony of all who have had a taste of the goodness of God; (3) the Christmas lesson, telling of the preparation for the coming of the Messiah.

The great lesson taught by Benhadad's experience is the folly of blasphemously defying the will and sovereignty of God and swelling with pride because of over-confidence—a sin which usually has its finish in dissipation.

Our Thanksgiving lesson brings forcibly to mind our obligations and opportunities in giving God thanks for all blessings received and living true to such an attitude.

The work of John the Baptist is foretold in the lesson telling of the preparation for the coming of the Messiah. The life and work of Christ upon earth, the greatest event of history, is more abundantly testified and prepared for and proven by "many infallible proofs" than anything else that has ever been brought before the notice of men.

"Let everything that hath breath, praise the Lord."—K.

The ideals held up by much of the preaching of today could be lived up to without being converted, because they are not the ideals of the Gospel. —N. E. M.

Our Young People

MY FAVORITE PSALM AND WHY

Psa. 95:1-6

Topic for December 30

MOTTO

"O come and let us sing unto the Lord."

THE STUDY HOUR

I. **The Psalms.**—"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." Why then should people have favorite passages and parts of the Bible? In the sense of having a love for anything that our God shall speak we should have no partiality. We should not count anything as unimportant. We should not exalt one part above another so as to distort its meaning or lessen its importance. But in the sense that the Word of God is so perfect as to reach the needs of every life, we do find along life's journey times when one part is more vivid and also more precious because of the special way that it has touched our life. Today we may be in some great danger and find deliverance in certain passages of Scripture. This will naturally be precious now. Someone may find comfort for their sorrow, or loneliness, or perplexity. As the various chords of the heart are touched by the precious Word, there is a special appreciation of that part of the Scripture. All this is as it should be. From this standpoint we may have found in the Psalms a message that has specially helped us and would make a special Psalm a favorite. Sometimes our own experience with the Word is helpful to some other life who may be passing thru the same conditions. It will be helpful then to tell why we have become attached to certain Psalms at this stage of our experience.

II. **The Text, Psa. 95:1-6.**—This gives an invitation as tho the singer was calling for others to come and join in a song service. He wants to praise the Creator for all His many blessings and for what is seen in Him worthy of adoration. He speaks here of making a "joyful noise with **psalms.**" It is as tho different individuals would select their favorite song and then have everybody join in the singing of praise to the Creator in one glad company. Perhaps we can use our lesson tonight in a similar way by sharing with each other the things that have made a certain psalm our favorite.

PERSONAL THOUGHT

May our lives respond to the message of the Word in such a way that we can point definitely to certain passages and say, "This has blessed my life."

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Psalm.**
2. Commit a Favorite Psalm.

For Young People—

1. Variety of Experience in the Psalms.
2. Kindred Experience in the Psalms With My Own.

For Older People—

1. The Writers of the Psalms.
2. The Authors of the Psalms.

Gospel Herald

A Religious Weekly

Published in the interests of the Mennonite Church by

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THURSDAY, DECEMBER 20, 1917

Field Notes

"A great meeting" is one report from the Men's Missionary meeting held in Chicago last week.

Bro. J. F. Bressler of Richfield, Pa., labored in the Doylestown, Pa., district Dec. 9-16, in continued meeting work.

A series of meetings began at Kinzer, Pa., on Sunday evening, Dec. 9, with Bro. A. W. Geigley of Gordonville, Pa., in charge.

Good interest is reported from the Providence Church near Yerkes, Pa., where Bro. John H. Mosemann of Lancaster, Pa., has been conducting a series of meetings.

Bro. J. F. Bressler of Richfield, Pa., expects to begin a series of meetings at the Stauffer Church near Edgemont, Md., Dec. 22. The prayers of God's people are solicited.—H.

Sunday, Dec. 16, was the date set for the beginning of a series of meetings at Mt. Zion Church near Versailles, Mo., with Bro. L. J. Miller of Garden City, Mo., in charge.

The Lord willing, a series of meetings is to be held at Gingerich's Church, Lebanon Co., Pa., commencing Dec. 16 with Bro. Noah H. Mack in charge.—W.

The bishops of the Lancaster Co., Pa., Conference district held a meeting in Lancaster City, Dec. 10, to consider ways and means of extending relief to war sufferers at home and abroad.

The brethren, N. H. Mack and S. G. Shetler, served the Hanover, Pa., Mennonite Church in the capacity of instructors in Bible meeting, Dec. 14 and 15.

Bro. C. Z. Yoder of Wooster, Ohio, filled appointments in the several churches of the Franconia Conference district in Bucks and Montgomery Counties, Pa., Dec. 5 to 10.

Saturday evening, Dec. 15, was the time set for the beginning of a series of meetings at the Slate Hill Church near Shiremanstown, Pa., with Bro. J. W. Weaver of Union Grove, Pa., in charge.

Bro. S. G. Shetler of Johnstown, Pa., filled an appointment at Locust Grove Church near Belleville, Pa., on Monday morning, Dec. 10, and performed a similar service for the Willow Creek, Pa., Church in the evening.

Bible Conference.—A Bible conference is announced for Longenecker Church, Holmes Co., Ohio, to be held Dec. 23-28, with Brethren Joshua B. Zook and Enos F. Hartzler as instructors. It is a most profitable way to spend Christmas week.

Dedication Services Postponed.—On account of the severity of the snow-storm the dedication services announced for Sherkston, Ont., Dec. 9, were not held. They will be held some time in the near future, the Lord willing, possibly Dec. 30.

Bible Meeting.—A very helpful instruction meeting was held with the congregation worshiping at the Plumstead Mennonite Church, Plumsteadville, Pa., Nov. 25-28. The instructors were Brethren J. B. Senger and J. C. Clemens. Report later.

Bro. T. E. Moyer and family of the Mennonite Old People's Home near Lancaster, Pa., accompanied the remains of Bro. Jacob D. Millard to Slate Hill Church near Shiremanstown, Pa., where a funeral service was held Dec. 13.

Bro. Simon B. Landis of Bainbridge, Pa., accompanied by a number of young disciples from his community, spent a day at the Bible reading at Slate Hill Church. Our brother delivered an instructive message on the subject of Sanctification.

The Bible reading at Slate Hill Church near Shiremanstown, Pa., last week was well attended considering the condition of the weather. There were a number of visitors there from neighboring congregations, including brethren and sisters from Lancaster and Juniata counties.

Sunday evening, Dec. 16, was the time set for the beginning of a series of meetings at the Diller Church near Newville, Pa., with Bro. Amos W. Myer of Mummasburg, Pa., in charge.

Bible Conference.—Dec. 27-Jan. 2 is the time set for a Bible conference to be held with the Howard-Miami Mennonite Church near Greentown, Ind., with Brethren S. G. Shetler and Clayton F. Derstine as instructors.

The brethren, J. S. Gerig of Smithville, Ohio, and J. A. Heatwole of La Junta, Colo., who have been together in Bible conference work during the past few weeks, favored the Roseland congregation with their services Dec. 12-17.

Sunday School Meeting.—There is to be an all day Sunday school meeting, held in Elizabethtown, Pa., Mennonite Church on Christmas day. The program before us indicates that a practical, spiritually edifying meeting is in prospect for all who will attend.

We regret that we are unable to publish, in this week's Gospel Herald, all that has been sent in for publication. What is left over will be published as soon as we have room. We thank you for your interest in sending the news. We will do our best to publish as promptly as we can.

Next week will be a busy week for many of our congregations and a number of special meetings of more than ordinary importance have been arranged for in a number of places. Among them is the general missionary conference at Forks Church near Middlebury, Ind. See announcement on another page.

Change of Address.—Bro. John A. Hilty and family, from Kingman, Ariz., to West Liberty, Ohio. They are now at the Mennonite Orphans' Home at West Liberty, where Bro. Hilty expects to give his life for the good of the cause as superintendent of the Home. The Lord bless them abundantly in their new field of labor.

Correspondence

Fairview, Mich.

Greetings to all Herald Readers:—Bro. J. S. Shoemaker began a series of meetings at this place beginning Nov. 15, leaving here the 30th. Meetings were interesting and inspiring, having book study of John, afterwards a sermon. He also gave a few talks on Palestine which were interesting, since they came from one who saw the place where Jesus was born and many other interesting places, which bring us in closer touch with Him

who died that we might live and have everlasting life. Five souls became willing to confess Christ, and there are yet others that need salvation, but were not willing to separate from the world and lay all on the altar and come and confess Him. May we continue to pray for them and examine ourselves and see if we are letting our lights shine brightly every day of our lives as we should. We must forsake the world and its lusts if we are true disciples of His. Our annual Sunday school meeting was held Thanksgiving forenoon and in the evening and was well attended and many helpful thoughts presented. May we put them in practice. We were glad to have Bro. Shoemaker with us also at these meetings. He spoke of the relation of the church to the missionaries and missionaries to the Church. Instruction meeting is announced for Saturday afternoon. God be praised for the spiritual food received in the days gone by. May we grow stronger in His service and make it a part of our lives. Pray for the work and for His cause. Mary M. Zook.

Dec. 5, 1917.

Waynesboro, Va.

(Springdale congregation.)

Dear Herald Readers, Greetings of love in Jesus Name:—On the third Sunday of November as we were gathering for service, it was a glad surprise to see Bro. J. F. Brunk get out of Bro. E. C. Shank's car. He was with us and preached to us morning and night, which I am sure all enjoyed. One soul confessed Christ as his Savior, which always causes rejoicing in heaven and on earth. Bro. Brunk came to visit his brother, Geo. R., who has been at the home of Bro. E. C. Shank for some time, hoping he may be benefited by the change. Am sorry to say he is not improving much if any. Let all continue to pray for his recovery.

The first Sunday of December we had quite a number of brethren and sisters with us from Rockingham Co., among them the ministering brethren Lewis Shank, Lewis Heatwole, and J. B. Smith. Bro. Heatwole preached a very interesting sermon from Jude 24, the other brethren assisting. After this Bro. A. P. Heatwole administered the rite of baptism to the applicant present for membership. May he be an example for good to his family, and all he may be associated with. We are expecting, if the Lord is willing, to have Bro. J. H. Mosemann of Lancaster, Pa., with us Dec. 9, and Bro. E. D. Hess the 13th, for a series of meetings and Bible teaching. I am sure all are looking forward to a rich spiritual feast. Pray for the work, as there are yet many that need a Savior.

Yours in Him,

Dec. 6, 1917. Maggie M. Driver.

McVeytown, Pa.

The Bible meeting held in the Mattawana A. M. Church from Nov. 27 to 30, 1917, was very helpful and inspiring to Bible study. The instructors made their work plain and impressive which should make lasting impressions on every one present. The attendance was not so large as sometimes but the interest was good. May we long remember the truths revealed and make them practical in our lives, is our wish and prayer.

Dec. 7, 1917. J. H. Byler.

Spring City, Pa.

(Vincent congregation)

Dear Readers of the Gospel Herald: Greeting in that name which is above every name:—Since our last letter to the Gospel Herald, a few pilgrims of the faith have passed into the great beyond, and a few have been given us of God to fill their vacancy in this life. Recently we have been favored with a visit by Bro. David Gehman of Doylestown who instructed us very earnestly out of the Book of life.

On Dec. 4 Bro. S. G. Shetler came into our midst and spoke to us from the Book also which is life and peace everlastingly to the saints and condemnation and woe to the wicked. Bro. Shetler used for his text, "I must walk today and tomorrow" (Luke 13:33). In the evening of the same day we met and Bro. Shetler talked to us about the brethren in the camps. At 7:30 he preached a very powerful and helpful sermon from Rom. 8 on the nine "if's." On the following evening Bro. C. Z. Yoder of Wooster, Ohio, was with us and had a short children's meeting and preached a sermon from Heb. 11:7. We wish the brethren all God's richest blessings and ask them to come again.

After summing all up we come to the conclusion that many of us are like a cracked bell, we don't ring true. Brethren pray for us!

Your brother in faith,

Dec. 9, 1917. Paul Sheeler.

Salunga, Pa.

The Landisville and Salunga Sunday school workers' meeting is to be held at the Landisville Mennonite Church on Wednesday, Dec. 26, at 7 o'clock. Pragrom as follows:

Lesson for Jan. 6, John Prepares the Way for Jesus—Mark 1:1-11. Bro. Frank Baer.

Lesson Jan. 13, Jesus Begins His Work—Mark 1.12-20. Bro. Henry Lutz.

Lesson for Jan. 20, Jesus at Work—Mark 1:21-45. Bro. Clayton Yake.

Lesson for Jan. 27, Jesus Forgives Sin—Mark 2:1-12. Bro. Sem S. Brubaker. Sec.

Dec. 10, 1917.

Parnell, Iowa.

(West Union congregation)

Dear Herald Readers, Greeting:—We have reason to be thankful at this time, as we are again enjoying a place of worship. Our old church building at this place was torn down the latter part of August and this congregation had to worship with neighboring congregations. A goodly number worshipped with the Lower Deer Creek Church most of the time, where they had torn down their building earlier in the summer and erected a new building, which was dedicated the first Sunday in September. At that time Bro. Andrew Schrock of Illinois, and A. G. Yoder of this place preached.

The new building at West Union was dedicated on Nov. 25, when Bro. Geo. Lapp preached the sermon. Bro. Lapp also conducted Children's Meeting in the evening and preached a sermon. The people in these two congregations should surely praise the Lord because He has blessed them so they could have these nice roomy houses of worship. Yet we realize that it depends on how we live and conduct ourselves that God can be glorified.

May these be places of worship that it may be according to the promises of the people of the temple of old when God said that at that place He would meet His people.

On Thanksgiving Day Bro. I. S. Mast of Minot, N. Dak., began a series of meetings at this place, closing Sunday evening, Dec. 9. The brother preached the Gospel in a plain, practical way and we believe he can leave this place saying, "I am free from the blood of all men."

Weather quite cold and stormy of late, was some cause for diminishing the attendance at the meetings. A number of visitors here lately, but some have left for other places. May God richly bless His work.

Dec. 10, 1917.

Cor.

Lebanon, Pa.

(Gingerich's congregation)

Dear Readers:—On Nov. 11 Bro. John Snavely preached at Shirksville, using as a text, "It is finished."

On Nov. 17 Bro. and Sister Hiram Kauffman came into our midst. Bro. K. conducted the continued meetings at Krall's Church, preaching edifying sermons. We praise the Lord for the conversion of one young soul and trust the Lord will yet work mightily in the lives of others who were visited, invited, and warned. Some 50 of our brethren and sisters from Lancaster county visited the meetings, giving much encouragement. Bro. Kauffman preached a Thanksgiving sermon at Gingerich's Church.

(Continued on page 701)

Miscellaneous

MENNONITES NEITHER PRO-GERMANS NOR PACIFISTS

By J. L. Stauffer.

For the Gospel Herald.

The great majority of people who oppose this present war are usually counted under one of two special heads, viz., Pro-Germans and Pacifists. There is, however, a third class that cannot rightfully be included with either of the above. They are the non-military class who try to exemplify the simple principles laid down by Jesus Christ the Son of God and Prince of Peace. To this last named class, the Mennonites belong by profession and they generally maintain this profession by practice.

We admit that there may be a few Pro-Germans and Pacifists among us, **but positively assert that our stand of absolute separation from all military service whether combatant or non-combatant is based on higher, more noble, and more authoritative principles.**

Perhaps the best way to make ourselves clear regarding the above mentioned facts would be an inquiry as to what we mean by

1. A Pro-German.

Our understanding of one who is termed a Pro-German is that he being possibly of German descent or formerly a German citizen, still retains the national love (usually termed patriotism) for the land of Germany.

As such, he would rather see Germany victorious than defeated. His discussions would be in defense and justification of their military achievements. He would glory in German victories. He eventually becomes so enthused that he will seek to further the cause of Germany by opposing and retarding all military preparations in the country in which he resides. The question as to whether war is right or wrong does not often bother him. It is a question of the land he loves realizing their national aspirations and hopes. We admit human love (patriotism) for one's country is generally blind to the evils committed by their country, just as human love in a mother will invariably plead the innocence of her son though he goes to the gallows confessing his guilt.

2. What is meant by a Pacifist?

Our understanding of a Pacifist is one who looks at the question of war from a humanitarian standpoint. He sees the great destruction of life and deplores it. He sees the millions of men taken from useful pursuits to learn how to slay their fellowmen and reasons within himself, why this waste of life, time, and money? He then looks at the widows and orphans, the maimed and dying, together with the wasted cities and longs for international arbitration of national differences. He believes that preparation for war naturally brings war, but as to how bring about these conditions, the pacifists differ among themselves. Some think votes for women will do it. Others think that it takes war to cure war and that this war will be the last one. Others while believing it wrong for nations to quarrel, yet show by their methods of opposing war that they believe in individuals asserting their rights. Finally the pacifist hopes for the day when universal brotherhood shall cover the earth and they are generally optomistic and agree that this condition will be brought about by legislation and education.

3. What about the third class?

As stated in the introduction, there is a class of people who are neither Pro-Germans or Pacifists. To this class the Mennonites belong. 'Tis true that we are often numbered with both classes, but when once our position is understood, the difference is clearly apparent.

It is true that most of the Mennonites are of German, Swiss, or Dutch origin, but NOT Pro-Germans, because we left Germany to be free from militarism. There are at present among us, those who within the last few decades have fled from Germany to America to escape military service.

There are many truths connected with Pacifism from a humanitarian standpoint that nearly every thinking individual will admit is true, but the answer usually is "we're facing a crisis that demands action" and war is justified on that basis.

Let us notice some fundamental facts concerning those who stand in this third class.

1. We acknowledge all wars to be one of the results of sin and as long as there is sin, there will be war. The Word of God declares war and preparations for war shall continue until Christ returns and makes an end of sin. See Jer. 25:15-33; Joel 3:9, 10; Dan. 9:24-27; Zech. 14:1-9; Matt. 24:6-12; Luke 21:9-17.

2. We admit that wars were sometimes commanded by God in the Old Testament, but are so stated.

3. We recognize the fact that God only ever claimed one nation bodily and in their entirety as His own and that was Israel (Deut. 7:6-8; 14: 2, etc.) and they have been **temporarily disowned** and **scattered** because of SIN, being defeated by other nations by the permission of God. (Deut. 28).

4. We acknowledge that in Old Testament times the religious and political were associated together in Israel to punish nations roundabout them because of exceeding wickedness. During those days a valiant soldier could be a true worshiper of God at the same time.

5. We firmly believe that with the advent of Christ into the world, we have a change in God's dealings with men and a vital separation between the religious and political shown both by His teaching and life. We fully believe that the correct relation of His children is very definitely stated by the word Church which means "that which is called out" from the Greek word "ekklesia," that we are **not of the world** after accepting Christ as our Savior, **even as He is not**; that our hope and aim should not be set upon anything upon earth and that **our conduct should be such as to testify to these truths** as given in the following verses.

Ye have heard that it hath been said An eye for an eye, and a tooth for a tooth, but I say unto you that you resist not evil.—Matt. 5:38, 39.

Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, love your enemies, do good to them that hate you, bless them that curse you, and pray for them that despitefully use you and persecute you.—Matt. 5:43, 44.

Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for His name.—Acts 15:14.

I have given them thy word, and the world hath hated them BECAUSE they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of THE WORLD EVEN AS I AM NOT OF THE WORLD.—Jno. 17: 14-16.

Jesus answered, My kingdom IS NOT OF THIS WORLD: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.—Jno. 18:36.

If ye be risen with Christ, seek those things which are above. . . . . Set your affections on things above, not on the earth.—Col. 3:1, 2.

Be ye therefore followers of God, as dear children.—Eph. 5:1.

6. We firmly believe that since grace and truth came by Christ (Jno. 1:17) and since the Christian is an object of God's grace (II Cor. 8:9; Tit. 2:11-14), that **every Christian should exemplify this same grace to all men regardless as to who or what they are.** From the following Scriptures, Matt. 5:33-48, Luke 6:27-40; I Cor. 6:1-8; I Pet. 2:18-23, it is evident that a Christian if he will be true to Scripture, cannot—

1. Resist physical assaults
2. Verbal insults
3. Sue at law.

4. Use carnal weapons
5. Show partiality in dealing
6. Be a respecter of persons
7. or take an oath, either judicial or profane.

We further believe that as Christ was holy, harmless, and separate from sinners, that all Christians should take the same position. Heb. 7:26; II Cor. 6:14-18; Heb. 12:14, etc.

7. We believe in governments, that they are necessary and have certain functions to perform in this world also that they are responsible to God and that the Church has government to exercise, but only within its own house among its own. The comparison and contrast quoted from "Church and State" is herewith given.

Romans 12—The Church	Romans 13—Governments
LOVE	FORCE
"So we being many are one body in Christ" (v. 5).	"There is no power but of God: the powers that be are ordained of God" (v. 1).
Duties.—"Ministering," teaching," "exhorting," "giving," "ruling," "shewing mercy" (vv. 6-8). "Abhor that which is evil" (v. 9). "Continuing instant in prayer" (v. 12).	Duties.—Mete out "damnation" (judgment), bear the sword, terrorize evil works, execute wrath on evil doers. (v. 4). "Attending continually upon this very thing" (destruction of evil by force) (v. 6). "He (governments) is a revenger" (v. 4).
"Avenge not yourselves . . . Vengeance is mine; I will repay, saith the Lord" (v. 19).	"Execute wrath upon him that doeth evil" (v. 4).
"Overcome evil with good" (v. 21).	

8. We believe that only followers of Christ can be termed Christian soldiers and that they cannot entangle themselves with the affairs of this life (II Tim. 2:3, 4); cannot use carnal weapons (II Cor. 10:3, 4); cannot carry any but a Gospel sword (Eph. 6:17); and are messengers of life because of the life-giving Gospel they proclaim to the world (Luke 9:51-56).

9. Lastly, we believe that as Christians we should **pay tribute** to the governments under whose rule we live while on the earth (Matt. 17:24-27; 22:17-21; Rom. 13:6), that it is our duty to **pray for rulers** that we might live a quiet and peaceable life (I Tim. 2:1-3), that we should be industrious (II Thes. 3:10; Rom. 12:11), that we should be **subject** to the powers at all times and OBEY whenever the laws of the powers do not conflict with the higher laws of God (Acts 5:28, 29). When they do, our duty to God is plain and we should yield up all possessions, houses, lands and even our own life, rather than disobey God; having the assurance from the Word that VIOLENT DEATH and a BETTER RESURRECTION are to be preferred to taking the WAY OF LEAST RESISTANCE and have the disapproval of God.

In Conclusion

As Christians, we share the hope of the Pacifist that **universal peace will come,** but know it **cannot come in the Pacifist's way.** We believe firmly in a time when "nations shall learn war no more" (Isa. 2:4) but that this glorious time can only come after the judgment of God, as they do the reverse of this before, see Joel 3:9, 10, 12. We let our case in the hands of God, awaiting the arrival of His Son from Heaven, choosing in the meantime to suffer wrong and endeavor to live as our Master, that we may reign with Him when He returns, at which time all wrongs will be righted. Christian reader, we can afford to wait. Rom. 3:5, 6; 12:19; II Tim. 2:12.

Altoona, Pa.

SOMETHING FOR MAN TO DO

By I. G. Musser.

For the Gospel Herald.

"The effectual fervent prayer of a righteous man availeth much."

But there is something else, besides praying, for man to do. If we would sit down and do nothing, though we prayed much there would be little accomplished. For instance, if we as a Mennonite Church would have thought of self only, it is not likely that the Lord would have done much for the Church. There are always things for man to do, and God will perform His part.

Some people's actions with reference to a trust in God remind me of an incident that came under my observation years ago. A certain person got sick. At first he thought he would turn the whole case over to the Lord and not send for a physician. But as he grew sicker he changed his mind. God can heal a man without a doctor, but there are things that He expects us to do.

Terre Hill, Pa.

THE STORM AND THE STILLNESS

The wonderful story of Elijah's experience at Horeb has particular meaning for Christian people and reformers just now. On the morrow of the great scene upon Carmel, when the fire descended from heaven and caused the people to acknowledge God as the Lord, Elijah fled into the desert, pursued by the mad fury of Jezebel. He learned how shallow were the conversions of yesterday. And it was upon the mountain at Horeb that God taught him—by means of a nature-parable—what he and all others like him needed, and need to know. The hurricane, the earthquake, and the terrible display of lightning—Nature's violence—left the prophet unmoved. "The Lord was not in the wind . . . . nor in the earthquake . . . . nor in the fire." It was when a "sound of gentle stillness' (R. V., marg.) came that Elijah heard the voice of God speaking to him. The meaning of the whole incident is clear. The prophet had believed in force to effect conversions: now force is tried upon him, and he does not respond to it, but his heart opens to a sound of gentle stillness. And then God explains to him that the "seven thousand who had not bowed the knee to Baal" were left to do his work quietly and penetratively. Men would be conquered, not coercively but persuasively; by the triumph of truth and not of force. We need to learn this lesson today. Men still believe in the power of repression. Evil is to be slain by force. Germany is to be cured by a smashing blow. Evil crushed here will break out anew there. No change in men or in nations can be permanent unless the conscience is touched and the heart changed. It is the voice of God that convinces. And the business of the seven thousand is ever to go on bearing their witness to God and truth. It is through them that the best work is always done.—The Christian (London).

THE SCHOOL OF PRAYER AND A PROPER PREPARATION

By Mollie Schrock.

For the Gospel Herald.

Jesus commanded us to watch and pray. Paul told us to "pray without ceasing." He realized that God's followers must always have the help and presence of God and His Holy Spirit.

We sometimes wonder why some prayers are not answered. If we would examine ourselves at such times I wonder if we would find our hearts in the right condition and if we would find the true faith there.

In Matt. 21:22 we read, "And all things whatsoever ye shall ask in prayer believing, ye shall receive." Prayer was not any more needed than it is now when the nations are killing thousands of people. There are also many professed Christians in our own country that seem to forget Christ in their daily pursuit of riches and pleasures of this world, although there are many who give up everything to work for Christ and the Church, as the missionaries that go to the foreign fields. If we neglect prayer, we neglect our Christian duty. Christian life within the soul cannot exist without prayer. We must learn anew the worth of prayer and enter anew the school of prayer.

Flanagan, Ill.

THE QUESTIONNAIRE

By Aaron Loucks.

For the Gospel Herald.

The Questionnaire (Form 1001) consists primarily of a number of questions divided into twelve series of questions (addressed to and to be answered under oath, or affirmation, by every registrant), designed for the purpose of ascertaining the status of every registrant in relation to the various matters, things, or circumstances constituting ground for exemption or deferred classification.

Beginning Dec. 15, Provost Marshal General Crowder has designated that each Local Board shall mail Questionnaires to one-twentieth or five per cent. of the registrants within its jurisdiction, who have not been inducted into the military service.

All exemptions and discharges made prior to noon on Dec. 15, 1917, are revoked at that time.

Each registrant not inducted into the military service will receive a Questionnaire from the Local Board of his district. Failure to receive such Questionnaire, for any reason, does not excuse any registrant from the liability for failure to make his return in the specified time of seven days from the time such notice was sent (Sundays and holidays not included).

Questionnaires should be carefully read and studied, and if not fully understood the registrant should secure the help of some friend who is well informed in these matters. Legal and advisory Boards have been provided for each district and will give free advice of the true meaning and intent of the Selective Service Law and of the regulations and of assisting registrants to make full and truthful answers to the Questionnaire.

All drafted persons classified according to occupation or dependents, will come under the first four classes.

The effect of classification in Class I is to render every man so classified presently liable to military service in the order determined by the National drawing. The effect of classification in Class II is to grant a temporary discharge from draft, effective until Class I in the jurisdiction of the same Local Board is exhausted, and similarly Classes III and IV become liable only when Classes I and II are exhausted. The effect of classification in Class V is to grant exemption or discharge from draft.

It appeared to be the opinion of most people who first saw the classification that any "member of well-recognized religious sect and organization, organized and existing on May 18, 1917, whose then existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein," would be granted exemption or discharge from draft. In response to a direct question Provost Marshal General Crowder states that non-resistants are not in Class V, but put after Class V for classification by the War Department.

Section 79. Selective Service Regulations, with reference to religious objectors, Rule XIV, is as follows: "Any registrant who is found by a Local Board to be a member of any well-recognized religious sect, or organization organized and existing May 18, 1917, and whose then existing creed or principles forbid its members to participate in war in any form, and whose religious convictions are against war or participation therein, in accordance with the creed or principles of said religious organization, shall be furnished by such Local Board with a certificate, (Form 1008) to that effect and to the further effect that, by the terms of Section 3 of the Selective Service Law, he can only be required to serve in a capacity declared by the President to be noncombatant. He shall be classified, however, as is any other registrant; but he shall be designated upon all classifications, forms, records, certificates, and other writings of Local and District Boards on which his name appears, by the insertion of a cipher (0) after his name."

Exemption should be claimed upon every ground under the several classes, to which the registrant is justly entitled. Brethren should make a cross (X) in column A opposite the division of the five classes under which they may be entitled to exemption.

Series I. Question 6, should be answered "No."

Series I. Question 8, requires no answer from any of our brethren.

Series IV—Ministers of Religion. All our ministers are "duly ordained," except some workers appointed to city or rural mission stations. The latter would come under the head of regular ministers, as used in the Questionaire. (Selective Service Regulations, Note 2, P. 40.)

Series IV, Question 4, should (by the laboring preacher) be answered "yes," giving occupation, and stating as a reason that the Church has no salaried ministry.

All married men who can truly do so should register in Class IV, A. All farmers managing their own or rented farms should register in Class IV, C. Hired or assistant managers come in Class III, J. None of our brethren should file under Series XI, Question 1, except under division (3). They can file under this consistent with their claim on religious ground under Series IX. Divisions (1) and (2) apply to military maintenance.

The registrant may make as many crosses (X) as he has conditions corresponding with those described in the different classes.

Series IV (for ministers) and Series IX (on religious claims) do not require supporting affidavits.

Series IX, Question 1, should be answered according to conditions in the Church. If he is a member of a branch having a General Conference, give the name and address of its Moderator; if a member of a branch having only a District Conference, give name and address of its Moderator; and, where no Conference, give name and address of the Bishop in charge. The following are heads of their respective Conferences: Mennonites, S. G. Shetler, Johnstown, Pa.; General Conference Mennonites, A. S. Shelly, Upland, Cal.; Mennonite Brethren in Christ, C. I. Scott, Milford, Nebr.; Illinois Conference of Mennonites, Emanuel Troyer, Normal, Ill.; Wisler Mennonites, Martin Ramer, Wakarusa, Ind.; Amish Mennonites (Conservative), S. J. Swartzendruber, Bay Port, Mich.; Defenceless Mennonites, C. R. Egli, Chenoa, Ill.

The approximate membership of the several branches of Mennonites in the United States is as follows: Mennonites, 35,000; General Conference nonites, 15,400; Old Order Amish, 7,700; Mennonite Brethren in Christ, 4,700; Illinois Conference of Mennonites, 2,700; Wisler Mennonites, 1,600;; Amish Mennonites (Conservative), 1,250; Defenseless Mennonites, 850.

For illustration we submit the following from the Questionnaire, together with answers by a member of the Scottdale Mennonite Church:

Series IX. Religious Conviction Against War

INSTRUCTIONS.—Every registrant must answer the first question. If he answers "no," he need not answer the other questions, or sign his name. If he answers "yes," he must answer ALL the questions, and sign his name.

Q. 1. Are you a member of a religious sect or organization whose creed forbids you to participate in war in any form? If so, state the name of the sect and location of its governing body or head.

A. Yes. The Mennonite Church. Moderator of Mennonite General Conference, S. G. Shetler, Johnstown, Pa.

If your answer is "no," do not answer any other questions and do not sign your name.

Q. 2. State the date and place of organization of your local church.

A. 2. 1800, near present site of Scottdale, Pa.

Q. 3. State number of adherents of such sect in the United States.

A. 3. About 35,000.

Q. 4. When did said sect adopt opposition to war as a part of its creed?

A. 4. At its organization, about 1525.

Q. 5. When, where, and how did you become a member of such sect?

A. 5. 1912, Lititz, Pa., by baptism.

Q. 6. Give the name and location of the particular local congregation of which you are a member.

A. 6. Scottdale Mennonite Church, Scottdale, Pa.

Scottdale, Pa.

CORRESPONDENCE

(Continued from page 697)

Continued meetings open, D. V., at Gingerich's Church, Dec. 16. Help us pray for the work according to Jno. 14:13, 14.

Bro. Samuel Oberholtzer preached for us on Dec. 2.

Dec. 11, 1917. Mary K. Umberger.

Elizabethtown, Pa.

Dear Herald Readers:—Following is the program of the Elizabethtown Mennonite Sunday school workers' meeting to be held Dec. 27:

Lesson for Jan. 6, Bro. Edward Heisey.

Lesson for Jan. 13, Bro. Reuben Miller.

Lesson for Jan. 20, Bro. Henry Lutz.

Lesson for Jan. 27, Bro. John S. Garber. Committee.

Dec. 12, 1917.

Ronks, Pa.

Dear Herald Readers:—On Saturday evening, Dec. 1, Bro. Noah H. Mack of New Holland, Pa., closed a two weeks series of meetings at Mt. Pleasant, Lancaster Co., Pa. This is one of our out-posts, and the congregation here is not large. However we had reasonably good attendance, good order, and good interest. Quite a number of brethren and sisters from the valley congregations encouraged us by their presence, and assisted in the singing.

Bro. Mack gave us the pure Word, presenting it in a telling way. While there was only one confession we believe the congregation was encouraged, and the meetings did much good. Our warmest thanks to Bro. Mack and all who helped in the meetings. God bless them all.

Jacob H. Mellinger.

Plumstead, Pa.

Dear Readers of the Herald, Greeting: We have great reasons for praise and Thanksgiving as we had with us from Nov. 25 to Nov. 28, Bro. John Senger of Kinzers, Pa., and Bro. Jacob C. Clemens of Lansdale and held a Bible instruction meeting at this church, instructing us on the subjects which should be very helpful on our life's pathway. Bro. Senger's topics were **Deceitfulness of Sin, Conversion, What is it? The Atonement, Ordinances of the Lord's House, Nonconformity to the World,** and a sermon—**Coming of the Lord.** Bro. Clemens' subjects were, **Repentance, Why Needful? The Holy Spirit and His Work, The Christian Home, The Christian's Warfare, Young People, Their Problems.** These subjects were very plainly explained so that even children could understand what the Gospel of Jesus Christ wished men and women to do and live in peace, we can say, like David of old, "Our lines (or thought) have fallen unto us in pleasant places." The brethren have richly broken the bread of life unto us, whereof we are strengthened and are glad.

This Church is located within 5 miles of the Delaware river (eastern boundary of Pennsylvania) and is the most eastern Mennonite Church building in the United States. It has no ordained ministers in charge. But the brethren of Doylestown, Deep Run, and Blooming Glen congregations hold services here every two weeks. The members partake of communion at the Deep Run congregation with the exception of a few who commune at the Doylestown congregation.

Cor.

Chappell, Nebr.

Dear Herald Readers, Greeting:—We are glad that God has again permitted us to enjoy another Bible conference, beginning Nov. 30 and closing Dec. 3. Our instructors were Bro. Jacob Gerig, Smithville, O., and Bro. J. A. Heatwole, La Junta, Colo. On Friday evening we had our first lesson by Bro. Gerig, a sermon by Bro. Heatwole. Five souls stood up for Christ that evening. The next morning two more came. On Sunday, Dec. 2, we held baptismal and communion services, nearly all partook of the sacred emblems. Monday A. M. we had two lessons and a lesson and a sermon in the evening. Bro. Heatwole left that evening for Limon, Colo., and Bro. Gerig and quite a few from this place left Tuesday morning for Thurman, Colo., where they expect to meet Bro. Heatwole and continue with Bible conference work. There were also a few of the brothers and sisters from Woodriver here to attend our conference.

I believe we have all been strengthened and helped by the brethren. May the Lord give us grace to be as true to Him as we would like to be, and do our part of the great work that is to be done for the Master. Pray for us that we may let our lights shine and be true.

Bess Stutzman.

Coalridge, Mont.

Greetings in Jesus' Name:—We observed communion on Oct. 8. We had council meeting prior to communion and feet washing. Peace and harmony prevailed and all members present partook of the sacred emblems. We had meeting on Thanksgiving day and a special offering was taken for Kansas City Missions and India. We ask the prayers of all of God's people that this little flock remain faithful in the service of the Master.

Janie Young.

Larned, Kans.

Dear Herald Readers, Greeting:—We were permitted to enjoy special blessings from Oct. 30 to Nov. 11, when Bro. I. S. Mast of Minot, N. Dak., was with us in a series of meetings. One soul was made willing to confess her Savior and we as a little band of believers were made stronger to press onward and upward though trials and discouragements come.

On Sunday, Nov. 17, we were privileged to have with us Bro. C. D. Esch, when we were forcibly reminded of our duty to the poor heathen in India. We enjoy all these blessings as they come our way and may the Lord bless His servants as they go forth to proclaim His Word. In Christian love,

Nov. 22, 1917. Elizabeth Zook.

Minot, N. Dak.

Dear Herald Readers, Greeting:—God is still blessing us with sunshine and clouds. The sun always seems brighter after a storm.

Our services today were well attended, with good interest. Praise God for His unspeakable gift of love.

Bro. I. S. Mast is still in the evangelistic field. We expect him home by Dec. 12 or 15. He has been gone since Oct. 6. May God bless his labors.

Bro. S. Y. Yoder and family will leave for Louisiana by way of Illinois, where a few days will be spent with some friends enroute to former place.

Bro. D. G. Kauffman will spend a few weeks with Lake View congregations at Wolftrap, N. D., in the interest of Song, D. V. We are very glad to report good interest and courage from that congregation

Dec. 2, 1917. L. S. G.

Vestaburg, Mich.

Dear Herald Readers, Greeting:—The Lord has been rememering us very graciously, for which we feel to praise His holy name.

On Nov. 12, Bro. D. J. Johns of Goshen, Ind., came into our midst and conducted two very interesting meetings. We thank the Lord for having the privilege of partaking of the communion and also observing feet washing. On account of sickness amongst the members not all could be prestnt.

On Nov. 27 Bro. J. K. Bixler of Elkhart, Ind., was with us one evening. He delivered a very interesting sermon after which Bro. Royal Buskirk was ordained to the ministry.

vWe are glad to know that there are young men who are willing to be used in handing out the bread and water of eternal life. Praise God for such.

We are looking forward to a revival meeting at this part of God's vineyard, and ask an interest in the prayers of God's people that souls might be born into His kingdom.

Dec. 4, 1917. Nannie H. Yoder.

(Continued on page 704)

ANNOUNCEMENT

We wish to announce again the Special Bible Term of the Eastern Mennonite School, Harrisonburg, Va., beginning Jan. 8, and ending Feb. 15, 1918.

The following subjects will be offered in regular class work: Old Testament History, Methods of Bible Study, Inspiration of the Bible; The Church, Her Nature, Message, Mission and Authority; Personal Work, Paul the Model Missionary, Book of Mark (S. S. Lessons for 1918), Sunday School Teacher Training, Theology, Homiletics, Synthetic Bible Study and Vocal Music.

Bro. Abram Metzler of Martinsburg, Pa., will be with us for the entire term of six weeks. The Brethren S. G. Shetler of Johnstown, Pa., and A. D. Wenger of Fentress, Va., will divide the time between them. Bro. H. B. Keener of Harrisonburg, Va., will supplement the regular classes in Vocal Music by special work in sight reading and hymn interpretation. Special lectures will be given on timely, inspirational and practical topics. We look forward to a feast of good things through the instrumentality of our special instructors and we cordially invite all interested in Bible study and practical Christian work to attend this special Bible term.

The third story of our building has been completed and is ready for dormitory purposes. A new heating plant also has just arrived and will be immediately installed, so that we hope to accommodate all desiring to attend. Any one wishing further information, please address either of the undersigned.

J. B. Smith, Principal.
A. G. Heishman, Bus. Manager.

Lancaster, Pa.

At a meeting of the Board of Bishops of the Lancaster County Conference of the Mennonite Church on Dec. 11, 1917, the following resolution was unanimously adopted: Since great privation and suffering exists in war stricken districts, we believe it to be our Christian duty to contribute to the relief of such suffering. Therefore we resolve that our congregations be encouraged to contribute funds for such relief, and advise that all their contributions shall be paid to the Treasurer of the Eastern Mennonite Board of Missions and Charities by whom it will be applied to the purpose intended.

At a meeting of the Executive Committee of the Eastern Mennonite Board of Missions and Charities the above resolution was presented and acted upon unanimously as follows:

That ministers in the various congregations be requested to impress upon their members the necessity of relieving distress and suffering wherever found.

That the funds so contributed be used exclusively for the relief of suffering and not for the support of war in any form.

Great care will be used by the Board as to the channel through which funds will be distributed.

We request ministers to read the above statements to their congregations from copies which will be sent them by the Board.

John H. Mellinger, Pres.,
Lancaster, Pa., R. 6.
Eli G. Reist, Treas.,
Mount Joy, Pa.

That where I am, there ye may be also. —Jno. 14:3.

Married

Schrock—Yoder.—Nov. 29, 1917, Simon D. Schrock and Sadie W. Yoder were united in the holy bonds of matrimony by Daniel D. Yoder in the A. M. Church near Kempsville, Va.

Hershberger—Stauffer.—On Dec. 6, 1917, Bro. Ed. Hershberger and Sister Alma Stauffer were united in marriage. Bro. Jos. Zimmerman of Wood River, Nebr., officiating. May God ever bless them.

Davis—Schlabach.—Joseph Davis and Laura Schlabach were united in matrimony Nov. 15, 1917, at the home of Christian Schlabach. Bish Andrew Schrock officiating. May the Lord ever be their guide.

Yoder—Schertz.—Walter E. Yoder and Matilda Schertz were united in marriage Nov. 1, 1917, at the home of the bride's parents, near Washington, Ill., Bro. A. A. Schrock officiating. May the Lord guide them through life.

Sauder—Zeamer.—On Nov. 14, 1917, at his home in Millersville, Pa., Bro. D. N. Lehman united in marriage Ira H. Sauder and Emily E. Zeamer. May the happy couple early seek Jesus and in Him find true happiness.

Herr—Brubaker.—At his home in Millersville, Pa., Nov. 11, 1917, Bro. D. N. Lehman united in marriage Rudolph G. Herr and Frances N. Brubaker. May the happy couple find true happiness in Jesus the Savior.

Charles—Ament.—On Nov. 15, 1917, Bro. D. N. Lehman of Millersville, Pa., united in marriage Bro. David G. Charles and Sister Esther S. Ament, both of Lancaster Co., Pa. May heaven's choicest blessings ever attend them is our prayer.

Rohrer—Snyder.—On Nov. 22, 1917, at the home of Bro. and Sister Ezra H. Mellinger, Ronks, Pa., Bro. Abram M. Rohrer to Sister Margaret E. Snyder, Bro. Jacob H. Mellinger officiating. May God bless them through life.

King—Kennel.—Elmer R. King and Lena M. Kennell were united in matrimony Nov. 29, 1917, at the home of the bride's parents, near Roanoke, Ill., by Bro. A. A. Schrock. May the Lord's choicest blessings attend them through life.

Shank—Lindeman.—On Dec. 4, 1917, Bro. Frank M. Herr of Willow Street, Pa., united in holy matrimony at his residence Bro. Walter S. Shank of Lancaster Tp., and Sister Susan H. Lindeman of West Lampeter Tp. May God richly bless them through this journey of life.

Driver—Kauffman.—At the Lima Mission Home, Samuel Driver of Lima, Ohio, and Eva M. Kauffman of Topeka, Ind., were united in marriage Dec. 6, 1917, the undersigned officiating. May the Lord bless their future activities in the Church and home. B. B. Stoltzfus.

Kraybill.—Garber.—On Dec. 3, 1917, Bro. Martin R. Kraybill of near Bainbridge, Pa., and Siste Suie E. Garber, daughter of Pre. Simon Garber, of Elizabethtown, Pa., were united in holy matrimony at the bride's home by John G. Ebersole. May they walk together the beautiful path of righteousness. Surely peace and happiness will follow.

Birky—Fleener.—On Dec. 5, 1917, Bro. Dean Birky of Beemer, Nebr., and Sister Hazel Fleener of Manson, Iowa, were united in marriage at the home of the officiating bishop, Bro. D. D. Zehr. May God's richest blessings attend them thru life.

Egli—Shertz.—On Dec. 4, 1917, at the home of the bride's mother, Sister Lena Schertz, near Manson, Iowa, Bro. Amon Egli and Sister Edith Schertz were united in marriage, Bro. D. D. Zehr officiating. May God's richest blessings attend them through life.

Mann—Kendig.—On Nov. 29, 1917, at the home of Bro. George W. Mann in Millersville, Pa., his son, Bro. Ira K., was united in marriage with Sister Annie S. Kendig of Manor Tp., by Bro. D. N. Lehman. May God grant them a long and happy life.

Speicher—Sommers.—Bro. Harry J. Speicher and Sister Maude Sommers were married Oct. 6, 1917, at the home of the officiating minister, Bro. I. W. Royer, Orrville, Ohio. God bless our brother and sister with many joys and many days in His service.

Bender—White.—On Dec. 5, 1917, Bro. Frank M. Herr of Willow Street, Pa., at his residence united in holy matrimony Bro. Jacob S. Bender, Jr., of New Providence Tp. and Sister Ada M. White of Strasburg Tp. We wish them the blessing of God through their life.

Cotterman—Detweiler.—On Dec. 5, 1917, at the home of the bride's parents, Bro. and Sister R. W. Detweiler, Elkhart, Ind., Bro. Urbane G. Cotterman, Jackson, Minn., and Susie Detweiler, Elkhart, Ind., were united in marriage by Bish. Jacob K. Bixler. May God's blessing rest upon this union.

Lehman—Burkholder. — Bro. Harvey Lehman of Dalton, Ohio, and Sister Grace M. Burkholder of Smithville, Ohio, were united in marriage Dec. 8, 1917, at the home of Bro. I. W. Royer. May the blessings of heaven attend our brother and sister along life's pathway for much good to home and church.

FACTS IN FRAGMENTS

"The prayer meeting will be as usual," the minister announced. That is the trouble with it. If it were a little unusual it would draw.

* * *

Yes, my son, a man should be true to his conscience. But first he should be sure that his conscience is true.

* * *

Pity the man who has neither friends nor foes.

* * *

Economy is the easy-chair of old age.

* * *

Gossip decreases when intelligence increases.—Bishop Joseph F. Berry, in Christian Advocate.

Obituary

Brubaker.—Joseph L. Brubaker was born in Snyder Co., Pa., Aug. 20, 1849; died Nov. 29, 1917 at Cherry Box, Mo., aged 68 y. 3 m. 9 d. He was married to Jannie Mishler. To this union were born 9 children: Mrs. Maud Head, Henry, Nolty, Levi, Mrs. Laura Mumford, Rubin, Mrs. May Woodward, Carl, Doll. Laura preceded him in death Sept. 19, 1916. Funeral services were conducted at the Mennonite Church near Cherry Box, Mo., by Bro. Ira Buckwalter of Pearidge, Mo.

Zook.—Lydia (Burkholder) Zook was born July 5, 1867; died Nov. 30, 1917; aged 50 y. 4 m. 25 d. She was married to David S. Zook Nov. 5, 1889. She leaves to morn her departure her devoted husband and three faithful children—Clara, John, and David J. Also three sisters—Emma Yoder, Melinda Smucker, Anna Steiner—and two brothers—Elmer and David—with a host of relatives and friends. She united with the Amish Mennonite Church in her youth and remained faithful to the end. Her patience and Christian fortitude manifested thru her long illness and suffering which was intense was a living witness for her Master and a worthy example to all. Services and burial at the Oak Grove Church near Smithville, O. In the absence of the home minister, P. R. Lantz and I. W. Royer minstered. Text, II Cor. 4:17.

Nathaniel.—Sept. 24, 1917, Bro. Nathaniel of Dhamtari, Central Provinces, India, went to his eternal reward. He was well known by Bros. Shoemaker and Hartzler and all the missionaries who have ever been at Dhamtari. He was a faithful, sincere Christian and lived to a ripe old age of about 80 years. For several years he would suffer from a cough during the rains and cold seasons, which together with old age caused his death. His sons all died in the prime of life and he often said, "Why did the Lord take my sons and leave me? They should have been left to bury me." The day before he died he expressed his great desire to leave this world and go home. He leaves a wife, one daughter, grandchildren and many friends to mourn his death. We believe his life has been an inspiration to many and we trust his peaceful death will bring others to know their Savior.

Schneuker.—Daniel Schneuker was born near Waterloo, Ont., on Feb. 19, 1854. About twenty-five years ago he and his wife were converted and joined the Mennonite Church at Strasburg, later moving to Berlin (now Kitchener). Death came to him very suddenly on the evening of Nov. 28, when he was returning home from the factory where he was working. He was suddenly overcome by heart failure and dropped to the sidewalk dead. He leaves to mourn his beloved wife and adopted daughter, besides a host of friends. He was the janitor of the Mennonite Church at this place for many years and he was seldom absent from any church service. His age was 63 y. 9 m. 9 d. Funeral services Dec. 2 at the First Mennonite Church, Kitchener, by the brethren, Jonas Snider and U. K. Weber, where a large number of people gathered to pay the last tribute of respect to the departed brother. Interment in the adjoining cemetery.

Shoemaker.—Jacob Shoemaker was born at Perlin (now Kitchener), Ont., on June 15 1859; died at Floradale on Oct. 17, 1917; aged 58 y. 4 m. 2 d. He was married to Barbara Wideman on Mar. 5, 1882. This union was blessed with four children and one child was adopted. He leaves to mourn four children. Bro. Shoemaker had undergone an operation a week previous to his death, not expecting that the end would be so soon. When he realized that his end was near he called his family to his bedside and earnestly admonished them to live true Christian lives that they all might meet again in the glory world. Bro. Shoemaker was a faithful member of the Mennonite Church, was of a quiet, unassuming disposition but left to us a very bright testimony. He found much consolation in the words of our Savior, Jno. 14: 1, 2. Funeral services were conducted at North Woolwich Church, Waterloo Co., Ont., by Abraham Gingerich and Oliver D. Snider. His body was laid to rest in adjoining cemetery.

Snyder.—Elizabeth Cressman was born near New Hamburg, Ont., Feb. 13, 1842; died at her home near Breslau on Dec. 2, 1917; aged 75 y. 9 m. 19 d. On March 10, 1863, she was united in marriage to Absalom C. Snyder, who preceded her in death over four years ago.

She leaves to mourn her departure 1 son, 9 grandchildren, and 7 great grandchildren, besides a large number of relatives and friends.

Sister Snyder was a faithful and active member of the Mennonite Church at Breslau, the greater part of her life. She was well known for her kindness to those in need, and was intensely interested in the spiritual welfare of those that she befriended. But her interest in the Lord's cause was not confined to her home community alone. Many are the testimonies that might be given by those who came from other parts of the United States and Canada, who not only enjoyed her hospitality, but were also encouraged to be faithful in the Master's work.

Funeral services were conducted at the house by Bro. J. S. Woolner, and at the church by Bros. Jonas Snyder and Oscar Burkholder.

Stutzman. — Barbara (Swartzentruber) Stutzman was born near Grantsville, Md., Dec. 26, 1849; died at her home near Hydro, Okla., Nov. 7, 1917; aged 67 y. 10 m. 11 d. When a year old her parents moved to Johnson Co., Iowa, where she grew to womanhood and was married to Moses J. Stutzman Dec. 27, 1870.

She has been an almost constant sufferer from asthma since a young woman, which led to a serious emphysemic condition last winter from which she never fully recovered, and an other attack of asthma with other complications was the cause of her death. In early life she united with the Amish Church and remained a faithful member until the time of her death.

She leaves to mourn their loss a husband, three daughters, and one son; thirteen grandchildren, also three sisters and four brothers.

Funeral services were conducted at the home Nov. 10, by T. T. Yoder and Sam Bender in German and Joe Slagell in English, After which the body was laid to rest in the Plesant View Cemetery.

"Gone to heaven is our loved one
Gone to her bright home above
She has left us here so lonely
How we miss her whom we loved."

Boshart.—Mattie Ulrich Boshart was born in Waterloo Co., Ont., Canada, on April 18, 1869; died Nov. 8, 1917, near Wood River, Nebr., from an extended illness from cancer of the breast; aged 48 y. 6 m. 21 d. She came when a girl of 10 years with her parents to Seward Co., Nebr., where she grew to womanhood and where on Feb. 3, 1891, she was united in marriage to Daniel B. Boshart. Of this union were born three sons, one dying at the age of 5 months nearly 23 years ago, and the others, William and Amos, and two daughters, Fannie and Marian, surviving, together with the husband. She also leaves an aged mother (Mrs. Nich Ulrich) and two sisters, living at Milford, Nebr., also two grandchildren, and an adopted daughter, Esther Roth, aged seven years. (This child was received again by her father, Ben Roth, on Nov. 20). Ten years ago last March the family moved from Milford, Nebr., to Wood River, Nebr., living on a farm. Sister Boshart was a member of the Amish Mennonite Church from her youth and remained fatihful to the end, realizing her sickness she bore it all patiently till she was called home. Services by A. E. Stoltzfus by reading Job 14 with a few remarks and prayer, and D. G. Lapp from Rev. 21:1, last clause.

ANNOUNCEMENT

The first General Missionary Conference under the auspices of the Mennonite Board of Missions and Charities will be held at the Forks Church, near Middlebury, Ind., beginning on the evening of Dec. 24 and continuing till the evening of the 26th, 1917. A program of live missionary subjects has been arranged with speakers representing the east and west. You are invited to attend but especially to pray for this meeting.

C. Z. Yoder, Wooster, O.
J. S. Shoemaker, Freeport, Ill.
Jacob K. Bixler, Elkhart, Ind.
Program Committee.

ANNOUNCEMENT

At a meeting of the Executive Committee of Goshen College, it was ordered that the board for the winter term be placed $35.00 for the term, payable in advance; or $3.50 per week when paid by the week.

It was the hope of the management that the board for the present year would not need to be raised in price, but the high cost of all lines of food-stuffs makes it absolutely impossible to offer boarding at the low figure at which it has been offered.

It is not the purpose of the management to decrease the quantity or the quality of the board but to keep up the same standard thruout the year. With the additional price for the winter term, this can be done very nicely.

ANNOUNCEMENT

The Special Bible Term at Goshen College will open this year on January 2 and continue until Feb. 13. A short course in agriculture will also be given at the same time. Students will have the privilege of taking work in both departments.

Those interested in taking these courses should send notice of their coming in good time so that rooms may be reserved.

Address all communications to **Goshen College, Goshen, Ind.**

ITEMS AND COMMENTS

In an official statement from the chancellor of the exchequer in England it is asserted that England's war bill now amounts to $36,000,000 a day.

The "white plague" has cost Allegheny Co., Pa., $12,000,000 during the past year. It is becoming more and more recognized as one of humanity's most deadly foes.

Owing to pressure from the U. S. government the paper trust has decided to go out of business. This decision will naturally revive interest in the "dissolution" of the Standard Oil Trust several years ago.

In the midst of the present struggle for meats to supply the world's demand, it is announced that the 1917 catch of Alaska salmon was the largest in history, amounting to 5,300,000 cases of packed salmon, valued at $4,000,000.

One of the acute problems in the countries now at war is that of "price-fixing." From the start there has been a practically unanimous desire for reduction in prices on all things we are called upon to buy, but to fix prices so as to be satisfactory to the consumer without cutting into the profits of producers and middle men is a problem which up to date has not yet been solved.

A report before the Pennsylvania State Grange, in session at Williamsport, Pa., last week, favored the manufacture of beer and the confiscation by the government of all incomes above $100,000. These were urged as "war measures." The first is a wise recommendation for any time; the second would probably leave enough to keep the wolf away from the door of any one whose incomes were shaved down to the $100,000 mark.

One of the events which has caused more world-wide comment than anything that has happened for many years is the capture of Jerusalem by British soldiers. It adds interest in the move to make Palestine a Jewish state. Already there are plans being laid to relieve the sufferings of the unfortunate inhabitants of the holy land who have for centuries groaned under the yoke of Turkish rule. A Jewish republic becomes a growing probability. The events of the times are awakening a growing interest in prophecy.

The past week was one of intense activity on the part of the opposing armies in Europe. Germany continued her aggressive warfare in Italy, and in spite of the most determined opposition from the Italians, aided by British and French reinforcements, made slight gains. In the west the struggle continued, the Germans being the aggressors and having slight advantage over the allies at the time of this writing. The Bolshevika in Europe have continued to hold control in Russia and concluded an armistice with Germany. Added to the intense and widespread sufferings caused by war and explosions in Halifax and several places in Germany, an unusually early winter has made its appearance to convict the world of its folly in trying to destroy men's lives rather than make things comfortable. There is much talk of peace, but none in sight.

While India has but one-thind the area of the United States, it has about three times as many people.

CORRESPONDENCE

(Continued from page 701)

Columbia, Pa.

Dear Christian Friends and Readers, Greetings: "Hitherto hath the Lord helped us," (I Sam. 7:12) with good health, showers of blessings, and remembrances of happy gatherings where we sit together in heavenly places in Christ Jesus. For all these things we can't help but agree with the psalmist and say, "Bless the Lord, O my soul and forget not all his benefits."

We also praise God that laborers are coming into this part of the large field. The brotherhoods have their heart in the work, though they can not all be present. On Nov. 20, Bro. Henry Erb and Bro. Martin Rutt came here with an auto full of eatables given by the congregation at Bossler's. Again on Nov. 22 a package of clothing from the Millersville Sewing Circle was received, and again on Nov. 27 we were visited by three brethren and autos with eatables, religious papers and clothing from the Lititz Sewing Circle. These blessings of the Lord were given by the Lititz and Hess congregations. We believe the brethren and sisters have felt the truth of Christ's own words, "Freely ye have received, freely give." We also realize the truth, "It is more blessed to give than to receive." At any rate, there are many made happy and none feel any lack, for the Lord does richly bless.

Readers, you who know the worthy power of prayer, lay in a mite in behalf of this place, which also is a part of God's great harvest field.

Proposed preaching for Sunday evenings, every two weeks is looked for and longed for by all the flock. A subject talk and study has been started here on Sunday evenings, taken out of the 1000 Questions and Answers given by Bro. Daniel Kauffman. Pray for the work and workers and visit your brethren and sisters who need your personal touch and encouragement, while awaiting the return of the Master. Heb. 10:24, 25.

Dec. 10, 1917.

I. M. Schertzer.

Chester, Mont.

Dear Brethren in Christ:—My prayer is that we all get ourselves cleansed and ready for that day set apart, Dec. 19, by our shepherds to fast and pray that God may be honored by our obedience and supplications and pleading for peace. I feel so thankful to our dear Lord that He has put it into the hearts of our dear brethren to set a day for fasting and praying. We feel to praise God for all good comes from Him. It means much for us to set our house in order for that day. When we make a feast we prepare for it several days before, so now they gave us plenty of time to search ourselves.

We have a good school here, 96 on roll, last year this time we had 26, so God keeps knocking at their hearts. We now have a consecrated young minister living here and all like him. He has taken 6 in by letter from other denominations and 26 communed the last quarter.

Pray for us that God may bless the good seed that is being sown. We invite all the brethren to stop in passing. Bro. and Sister Kropf from Cass Co., Mo., stopped with us. We were glad for their visit.

Mrs. Noah Gerber.

MINISTERIAL MEETING

A meeting of the ministerial body of the Kansas-Nebraska Conference will be held at Hesston, Kans., Dec. 26-28, 1917. Subjects of vital interest to the Church as well as important Biblical doctrines will be considered. Ministers and deacons of other conferences are invited to meet with us. The time is such that those desiring to do so can remain and take the short Bible term at the Hesston Academy and Bible School.

L. O. King,
Secretary.

Wisdom is not exactly the same as knowledge. One may develop a strong intellectual power and yet not be wise; and, on the other hand, one may be wise and yet not well educated. But, happily, one may be both well educated and wise. Wisdom is the right use of all our powers, and this can be properly directed only by God—"The fear of the Lord is the beginning of wisdom." Am I beginning to be wise?—Our Boys and Girls.

God can not help us much until we are willing to be separated from the world.—J. S.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, DEC 27, 1917 (Gospel Witness Established 1905) No. 39

EDITORIAL

"Freely ye have received, freely give."

Read Bro. Mosemann's article on last page.

Your record for 1917 ought to be recalled to memory for the help it will be to improve upon this record for 1918.

Standing upon the threshhold of another year, we are also reminded that we are standing upon the brink of eternity.

Those who object to tithing on the ground that "we ought to give more than the tenth" ought to show by actual demonstration that their reasoning is sound.

When we will see the average Christian church put forth as great an effort to save men's souls as the average Christian nation is now putting forth to destroy men's lives we will conclude that surely the world is getting better.

This is "holiday week." Thank God that in a number of our congregations it is also being made holy day week. There is no more appropriate time to engage in a continued effort for the ingathering of the lost than the time set apart in commemoration of our Savior's birth. The message, "Behold, I bring you good tidings of great joy," ought to be as cheering today as it was the day when it was first sent forth to gladden the hearts of men.

The Gospel of Mark.—For the next six months our Sunday schools will be studying the life and teachings of Jesus as recorded by Mark. Shall we give this Gospel but a passing notice, or shall we make the most of our opportunity? One suggestion that we have heard is that as many of us as can make it a point to read Mark through once each week while we are making a study of the book. Many revelations are in store for those who act upon the advice. Whatever our method of study, let us make it thorough, and we will be paid abundantly for the effort.

New Year.—This is the time of the year when the word that stands at the head of this editorial is prominently before the eyes of men. There is perhaps less of sentimentalism about this day than there used to be. We are growing away from the idea of keeping it as a holiday and "New Year resolutions" are not quite so common or taken quite so seriously as they have in times past.

Nevertheless, this is a convenient time to take an inventory of our stock and lay new plans for the future. Has our record for the year been what it ought to have been? Looking at the world's record, we shudder at the thought of so much of the world's energies having been spent in the work of taking human life. The impression made by a year's record of leading Christian nations spending their forces in destroying men's lives rather than saving men's souls is not good. But as individuals the question is not so much, What have nations done? but, What have I done? What has there been about my record that could have been better, and what lessons do I learn from my mistakes that will enable me to make a better record for 1918?

New Year's day is for us a reminder that as yet there is no blot upon the record of 1918. Let each of us resolve, by God's grace, that we will put none there.

SOME LIVE QUESTIONS

IV. Is the Time about here when the Mennonite Church should Give up its Restrictions on Dress?

Some may object to calling this a "live question," as there are comparatively few of our substantial members who are even thinking of considering the question seriously.

Nevertheless, the question is before us, and we might as well face it. There is scarcely a conference held among us but that "the dress question" is considered in some form or other. Once in awhile some well-meaning brother is heard to remark that after "a few of us older ones" are gone the Mennonite Church will cease being "a plain church." On the other hand you hear it whispered, once in awhile, by some who would have it so, that most of our preachers would be willing to give up the idea of standing for nonconformity and uniformity in attire but are afraid to come out in the open and say so. Then there are many who profess to believe in nonconformity in attire, but their clothing gives no evidence whatever that such is their belief. So we might as well face the question and see what there is in it. We certainly can not afford to keep up forms which have nothing but custom to back them or which we expect to give up some time any way. Shall we longer cling to our old conference resolutions concerning dress, or shall we ignore them and go the same way that other churches have gone?

If we have been frank in stating the question, we shall be equally frank in telling what we think about it.

Our weakness has not been in adhering to the principle of simplicity and nonconformity, but in failure to exercise wholesome discipline. There are a number of reasons why we can not think of abandoning the principle:

1. **We dare not ignore the fact that**

the Bible does teach simplicity, modesty, nonconformity, and uniformity in attire.

Even if the Mennonite Church were silent on this truth, the Word of God would still teach it. To abandon any part of the BOOK means to discredit the entire message. You can not abolish the truth by closing your eyes to it or stopping your ears against it.

2. **We can not be true to God's Word and not be "peculiar" in our attire.**

The Bible teaches "modest apparel" (I Tim. 2:9). Can any one obey this precept and at the same time follow prevailing fashions with respect to exposed breast or arms and conform to the constantly changing fashions that advertise first this and then some other part of the female form? The Bible teaches against the wearing of jewelry, and against gaudy display and costly array (I Tim. 2:9, 10; I Pet. 3:3, 4; Isa. 3:16-24). Can any one obey this precept and at the same time conform to prevailing fashions in the way of wearing rings and other forms of jewelry and gay, costly apparel? The Bible teaches against conforming to the world (Rom. 12:2; Jas. 1:27; 4:4; I Jno. 2:15, 16). Who can be true to this teaching and at he same time change the style of the hat, collar, coat, shoes, etc., with or soon after the changing styles of the world? It is folly to talk about "Dressing so as not to be noticed" (among worldlings) while the Word of God and the fashions of the world are so entirely opposite the one from the other. You can not be true to Bible teaching with reference to modesty in apparel, the wearing of jewelry or costly array, conforming to the world, bodily ornamentation, etc., without being "out of style." No fair-minded, scripturally enlightened man or woman tries it.

3. **"No man can serve two masters."**

Sometimes you hear people tell you very gravely that while they believe in "nonconformity" they do not believe in "uniformity." About two minutes sober thinking would convince them of the folly of their claims. Nine-tenths of those who make the claim are faithfully conforming to the uniform of the world, either as fashions change or soon afterwards. The styles of their hats, collars, ties, coats, skirts, shoes, etc., change with the changing styles of this world—either promptly or soon afterwards. The fact is, every one that is active in mind and in human sympathy naturally gives himself or herself over to some controlling power or influence. Every one who really believes in the Bible doctrine of nonconformity to the world, acts upon his convictions, naturally conforms to the customs of those who believe likewise. They who actually try to satisfy the Bible and the Church in the matter of dress and at the same time try to dress so as not to appear odd among worldlings have a miserable time of it. The question is not, Do you believe in uniformity? but, Which style of uniformity are you minded to follow: that of the Church or of the world? The answer to the question depends upon where you have your affections, "on things above," or "on things on the earth."

4. **"If any man love the world, the love of the Father is not in him."**

Why? because "the whole world lieth in wickedness?" Of fallen man it is written, "Even their mind and conscience is defiled." The tastes of sinful man are naturally corrupt. It is out of the question, therefore, for the child of God, "renewed in . . . . the image of him that created him," to go to the world for standards of taste, in dress or in anything else. You frequently hear this argument in favor of conforming to latest style: "Men who are strongest in opposing conformity to the world in dress are the first to get the latest out in the way of farm implements and conveniences about the home." Here there must be some inconsistency, either on the part of the critic or the ones criticised. It is noticed that those who thus criticise are about as quick to sneer at the man who refuses to ride in a top buggy or to use a telephone as they are the man who seems "odd" in the kind of clothing that he wears. As a rule, men who do not hesitate to buy some new agricultural implement because it is useful are as ready to put on some new article of clothing because it is serviceable. Here is the test: Is this "something new" (whether it be an article of clothing, a telephone, a bicycle, an automobile, or something else) purchased because of its usefulness or because it is in style? Our great objection to conforming to the styles of the world lies in the fact that as a rule they are dictated by a love of display, by pride or by lust, rather than the idea of serviceableness or convenience. Take these elements out of the question, and our opposition to worldly conformity will cease immediately—but the world must be converted before the follies of fashion will disappear.

(To be concluded)

GOD'S PLAN FOR THE CHURCH

By J. R. Shank.

For the Gospel Herald.

> And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.—Matt. 16:19.

God has not left us to guess our way through life. He has an ordered plan for our life in the world. It is His plan that we find out His order and walk according to it. It is not sufficient excuse for us to sit down in confusion because of the great disorder about us and say, "No one can tell what is right and therefore each must do what is right in his own eyes." There was a time in the history of Israel when this was the way the people drifted along. "There was no king in Israel, but every man did that which was right in his own eyes." But we find too that this time was a very dark time for God's chosen people, and their history is a very unsatisfactory one

We are living in a time of conflicting authorities. Among the nations there are revolutions and in the world there is war and struggle for a change. Many things that seemingly were established in the past have been rapidly approaching great changes and the hearts of men are unsettled and full of perplexity. Can we wonder that in looking over the spirit of things that have been creeping over the Church, that the same unrest and disregard of authority and wonder as to what authority is, also is there? But it need not unsettle us or cause us to give up hope of finding the right way. Again I repeat, **God has not left us to guess our way.**

There is an Earthly Organization known as the Church. Christ has left definite plans for its government. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," etc (Eph. 4:11-16).

His manner of giving these leaders has been through a definite order as set forth in the Word. First of all, it is the Holy Ghost who makes all leaders overseers. Acts 20:28. Christ the Head of the Church has given certain order by which these Spirit-called men are brought before the body and commissioned with their duties. The early Church found them first of all when there was a need of completing the apostolic company. They chose men who were eyewitnesses and cast lots praying that the Lord should show whom He had chosen. Later, when there were special needs arising that required fuller organization than the apostolic company themselves they set apart seven deacons. Acts 6:1-6. Still later, when they were waiting upon God in prayer and they were directed by the Holy Ghost to separate

men for a definite field of activity. Acts 13:1-4. Paul later left definite directions as to how they were to be discerned among the body of believers by their outstanding qualities (I Tim. 3: 1-16; Tit. 1:5-9) giving orders to ordain such and set in order the things which are wanting (v. 5).

Our text speaks of the gift of keys. The man to whom a key is given is one who is entrusted with the master's goods. He is given access to the things of His master to see that the household is properly provided for. He has the right to let in or to lock out. Those who are not the kind of persons who contribute to the welfare of the Master are not admitted, while those on proper business are given access to the Master's supply house and the material with which He works. God has actually given into the hands of human beings keys by which they may open or close the gates of the kingdom of heaven. He has planned an earthly organization through which the things of eternal life are dispensed to men. He has given power to shut men out from it or to open the door for men's admittance.

But man is ever on extremes when he departs from God's plan. He has gotten on extremes in the living out of this text. Either men are following the lordship of the Catholic popedom which presumed to have absolute dictatorship over the souls of men regardless of their own light or mediation on the Word, or they take a stand so extremely independent of any authority that they practically follow that which is right in their own eyes. Between these extreme errors is the teaching of the Bible which is God's plan for our life in the Church.

The Spirit-called leaders have special charge given them to fulfill. It is their duty to take the oversight and to feed the flock. I Pet. 5:1-4. In Christ's messages He addresses the leaders of the Church instead of the Church direct showing that of them God expects a good stewardship in behalf of the flock. Rev. 2:3. Of the watchman God will require an account. Heb. 13:17. The unfaithful watchman will be guilty of the blood of those over whom he has charge. Acts 20:26, 27; Ezek. 1:9.

The leaders have the special responsibility to represent the Church in disciplining the unruly and keeping out those who would destroy the body by defilement. While the entire body is to act it is through its chosen leaders that such action is taken. I Cor. 5; Tit. 3:10; II Jno. 10, 11; Rev. 2:14, 15, 20. It is plain that God expects certain ordinances to be kept and administered by the hands of leaders. Otherwise there would come confusion into the body and there would be a corrupt body. Such ordinances as baptism, the communion, etc., must necessarily be administered by chosen men carrying out the work in harmony with the Word.

Since there is an organization there must of necessity be a body which works together in the organization. How could this be unless Christian people unite with the Church and submit themselves to the government of the same as directed by the Word?

Choosing a Church Home

Here the problem confronts us, What Church is the one God would have me join? We are living in confusing times in this regard; but not so confusing but that the child of God can be approved in walking with God in an acceptable organization. Christ is our authority. The Holy Spirit is our helper in such questions. "If any man will do his will, he shall know of the doctrine whether it be of God." Some one else may have become responsible as a leader, for your conception of the requirements of the Word. But if you are open to the truth of God and prayerfully submit to the light you have, with the will to do His will, He will bless you and lead you to join a church organization acceptable to Him.

But the church organization is a body that may fail in its stewardship and be rejected of God. Just as a proprietor would take the keys out of unfaithful hands, so God will take the church organization out of its place of power if it is unwilling to remember from whence it has fallen and to repent of its backslidings. Rev. 2:4, 5. It is altogether possible that many sincere souls are in organizations today that are rejected of God and have their candlestick already removed because they will not repent. If this should be our condition, kind reader, our duty is plain. We would be justified in discharging our duty toward that body in earnest pleading and warning and then find a body where we are not hindered from doing the whole will of God as taught in the Word.

But right here let us be careful. Be sure your changings are getting you nearer to the Word of Truth and not nearer to convenience of the flesh. Some people actually will be lost because they fail to join a certain church. Not that church-joining is a saving act in itself, but it may be an act that is the test of one's willingness to do the will of God in its fullness. Upon absolute surrender depends our right to be the disciple of the Master (Luke 14:33). When we remain out of a church home because we are unwilling to be bound to regulations that call for self-denial, we are leaving undone a work which God has enjoined upon us, and leaving it for a reason unjustifiable. We are expected to adjust our lives in consideration of other brethren, strong and weak, together. (Heb. 10: 24, 25 Rom. 15:1, 2). How dare we waste the life influence we possess by uniting our efforts in a church which has ignored the plain teachings of the Bible when we might have stood for them and saved the rising generation from much loss for time and eternity?

The Duty of Submission to the Church

Having chosen our church home according to the will of God, it becomes our duty to find out God's will for us in this church. We need not guess concerning this. God's Word is very definite. "Likewise ye younger, submit yourselves to the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, but giveth grace to the humble. (I Pet. 5:5, 6). "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you" (Heb. 13:17). The spirit of God's plan is very plain. Submission is good for all. Elders as well as the younger are to be subject one to another. By this plan things work together for good. Greater progress can be made through submission in a common cause with a very ordinary leader, than by selfwill and rebellion with the most brilliant of leaders. Some have said in their hearts, and sometimes by their lips, "No minister or bishop can dictate to me what is right or what is wrong. I follow the dictates of my own conscience." My dear soul, have you first of all a conscience as to what God asks of you in reference to your duty to those that have the rule over you? Have you thought that these were God's overseers of whom He will require an account. Have you cleared yourself by the submission required of you toward them. Even if they have failed in their duty you cannot better your condition by rebelling against church leaders installed into office after God's order and whom you have no scriptural right to ignore. Even if your ministers and bishops would make rulings very imperfect in plan and judgment, if there is no Gospel principle at stake and it is not positively against the Word, it would be better to show a submissive spirit and a willingness to entreat in all humility, than by word and act to sow rebellion within the Church. "We must all appear before the judgment seat of Christ" (II Cor. 5:10). You cannot make your leader's misrule better by rebellion, and your account will be clear at the judgment if you have done your whole duty including the right attitude toward your overseers.

Why have elders, anyhow? As well might we ask, why have fathers and mothers in the home? Or, why have

teachers in school, or leaders in any other work? Why does mother pull the innocent babe away from the hot stove? Why do those who know danger tell those who are ignorant? Why do elders and ministers make plans and regulations for the government of the Church? In view of the fearful responsibility that rests upon then the question is impertinent.

When Leaders and Teachers Disagree

in teaching and discipline how can we know what to do? We read of a Gospel plan very plain and definite. When there was a difference in the church at Antioch they carried the question to the conference at Jerusalem. Acts 15:1-32; 16:4, 5. There the apostles and elders, with the whole church, came together to consider this matter. They came to a decision by aid of the Word in the light of the Holy Spirit and wrote out a decision. This decision was afterward carried to the different churches and delivered for their observance. Acts 16:4, 5. Church leaders after this who would not submit to this ruling were considered imposters. Tit. 1:10, 11. Church leaders today who are too headstrong to submit to the conference decisions are unfit for a place of leadership, and will, if they continue, cause divisions which bring ruin to the church organization. All conference rulings should of course be in harmony with the letter and spirit of the Gospel. They should be made by the help of the Holy Spirit. But even if we could not fully see the reason for all the rulings made and they seem to be made without a full understanding of the question, after all it is better to yield submission and seek by that means to lead our brethren to reconsider, than to sow rebellion by a stubborn attitude against the ruling. It is better to yield to things not according to our own notion when there is no positive principle at stake than to sow strife and rebellion which makes the work of the body a failure. When Jezebel gets into the Church and the Church does not use the key to lock her out she will certainly work great mischief. Rev. 2:20-23. May the Lord deliver us from that headstrong fornicator in our day. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine, which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17, 18).

We Work by Approval from Heaven when we keep God's house in order according to the Word. The earthly organization is the pillar and ground which God has chosen to set His truth upon for the benefit of the whole world. I Tim. 3:15. What stronger backing could we ask than that which is given to the church that faithfully works with God? Here we may preach the message of the Gospel and when men accept it we may admit them into fellowship with the approval of high heaven and that soul can realize that a key has opened the door of eternal life to him. When men seek admittance into the Church and fail to meet the requirements of the Word, we may refuse them fellowship and God in heaven sets His seal upon them as unsaved forever unless they repent. When members rebel against the Church and wilfully neglect to be reconciled till they are cast out as a heathen man or a publican, God also disowns them. Matt. 18:17, 18. When a disowned brother or sister again reflects upon their way and comes in penitence to the Church for pardon and restoration, the Church may forgive and God owns the forgiveness. Jno. 20:23. Glorious is this candlestick upon which the light of the Holy Spirit is set as a seal to shine forth in the darkness. Here Jesus walks in His royal authority directing and blessing reproving and judging that all the world may see the truth and understand their condition. Rev. 1:12-20. Wonderful thought is that which reveals Jesus holding His ministers in His right hand as stars overlooking the affairs of the churches.

Can we look at God's plan for the Church in the world and realize its nearness to Christ and then fail to respect her organization in the world? **Is not our duty plain?**

Purvis, Mo.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Is it edifying, or scriptural, for a minister to feign emotion? M. G. G.

The key word in this question is the word "feign." No, it is not right that any minister, or any one else for that matter, should pretend something that is not real.

It is hard to answer this question so as to reach the designing man who for effect's sake presses water out of his eyes, without giving encouragement to the unsympathetic critic who delights in imputing wrong motives to the faithful minister who preaches a Gospel that doesn't suit him.

While some are more emotional than others, and therefore manifest their emotions more readily, there is plenty about the condition of a lost world to stir the emotions of the hardest heart, so that there is no occasion for pretense on the part of any one.

Missions

SUNDAY IN OUR CORNER OF SOUTH AMERICA

By J. W. Shank.

For the Gospel Herald.

Our Sunday

When we think of Sunday at home, how many are the pictures that our memories bring of numerous Sundays we spent there! Days full of religious meetings for young and old, brotherly visits in Christian homes, and quiet hours with the Bible or other religious books.

Today, here in our corner of South America, we can enjoy some of these same things, though in different circumstances. Once in a while, we go to the American Methodist church where we can hear an English sermon and meet many English speaking people. But because of the great distance to this place, we more frequently attend Spanish services, Sunday school and preaching, in the little church here in Flores. Although we do not understand all, we can enter into the spirit of worship among a class of people who are simple and sincere in their lives. Upon occasion we can have friendly visits with Christian people who have long been at religious work in the country. We have found the most kindly and helpful people in whom the spirit of God is working. Again, we have our Bibles and other religious books and papers which we make use of during the quiet hours. Yes; there are opportunities here, as well as at home, for spending our Sabbaths in the accustomed ways; and for these opportunities we are truly thankful. We can feel the presence of our Faithful Friend here, and this is the great comfort to our lives in this distant home.

To a certain extent, however, even the most simple Protestant services and the most kindly association with other Christian people are lacking in something to bring the complete feeling of home. Other missionaries are hearty in their sympathy with us and our plans, but we are always conscious that their ideals and methods are not quite like ours. We do not want to find fault, but there are some things that disagree with our sense of the fitness of things. For example: At an English service recently the entire time was devoted to talks, songs, and other exercises designed to create enthusiasm for the American army in Europe. Prayers were offered for the triumph of American arms and for the downfall of the enemy. To us, who have been thoroughly filled with the Gospel of nonresistance as taught by our Savior,

such things are shocking. We can pray that God may have His way in this awful war, but to pray that one army may succeed in destroying another is not within our desire nor our right scripturally. In another instance some women of a Protestant church were distributing, broadcast, posters which were designed to create sentiment here in Argentine favoring the break of relations with Germany. No doubt Argentine would be better off commercially if she would join the allies. But why should such propoganda be distributed by people who profess to be followers of the Prince of Peace? Such things as this remind us that we are peculiar in our convictions on nonresistance.

Friends in the homeland, will you not remember that, because of such peculiarities, we need your prayers and your helpfulness in every way? We believe that the whole Gospel of Jesus should be presented everywhere so that all men may know to do His will. We want to equip ourselves, first with the fundamentals of our Master's teachings and then strive to give these truths to the people with whom we are called to labor.

The Sunday of our Neighbors

You will notice that the subject of this paper is, "Sunday in our Corner of South America." If I were to give only one part of the Sunday program, you would not have a very complete discussion of the subject. Therefore the rest of this paper will be devoted to the other side of the picture.

On Sunday morning when we go to church we see on the streets every sign of business that may be seen on other days; however, there is not so much of it. About one-third of the stores are open; there is a large street market going on in the main street near here; there are milk wagons, garbage carts, street hucksters and other sorts of business passing along the streets. Among the people on the streets, most of them are either at business or out for pleasure. A few are on their way to the Catholic services.

Sunday afternoon, especially, seems like a big holiday, boys are out flying their kites or romping in the streets. Crowds of people go to the parks and to the theaters. Very frequently one sees a public sale going on at some private residence or store. Many of the sale bills posted on the streets have Sunday marked as the sale day.

Sunday is generally a day for visiting the cemetery and, in fact, many funerals occur on that day. We have seen as high as four and five funerals pass on one day. Sometimes it is a group of men or girls carrying a coffin that is covered with flowers, while a large crowd follows. Almost every follower has a large bunch of flowers. But generally the funeral consists of from six to a dozen closed carriages which are entirely occupied by men. One day when we were walking in the cemetery a funeral procession came. One woman led the crowd while there followed about fifty men, several of the front ones carrying a baby's coffin. They approached the grave and immediately the coffin was lowered and covered without any ceremony. When the grave was nicely rounded at the top it was completely covered with the most beautiful flowers. This closed the funeral, for the men scattered in various directions. Often one sees those who ride in the carriages smoking or laughing as though the funeral were a holiday affair. We have not found out why the women do not attend the funerals.

Thus without any particular evidence of Sabbath keeping around us the days pass much as other days. When we realize that there are less than fifty churches in this great city, we do not wonder that there are so few church-goers. If all people in this city would go to these churches on a Sunday morning there would be no less than twenty-five thousand people at each church. With so few churches and so few preachers it is not to be expected that much piety can exist here. Remember, too, that of these few churches, only a small dozen are Protestant. Will you pray for the work in this land?

Buenos, Aires, S. A.

OBSERVATIONS BY THE WAY

IV

By J. N. Kaufman.

For the Gospel Herald.

After almost twenty-three days at sea we landed safely at Hongkong. About an hour and a half after the time set the mighty turbines of the "Empress of Asia" put into motion the quadruple screw propellers to be running continuously until we dropped anchor at Yokohama, Japan, eleven days later. The "Empress of Asia" is a large, fast vessel belonging to the Canadian Pacific Railway Co. It is almost 600 feet long and 60 feet wide with a speed of 20 knots though she does not average that speed on her transpacific voyage.

The trip as far as Yokohama was quite rough and many of the passengers were sea-sick. The malady affected us also with the result that the greater part of the voyage to Japan was rather unpleasant for us. The children escaped sea-sickness up to that point for which we are thankful. It was very cold, for we sailed far north—so far, in fact, that if the weather had been clear the Aleutian Islands could have been seen.

We were indeed glad when we finally dropped anchor in the beautiful harbor of Yokohama. We availed ourselves of the opportunity of going ashore and seeing the strange sights in the Japanese city. Japanese life is very interesting and the people are fascinating. Our next stop was at Kobe, Japan, where we also went ashore. When the ship stopped again we found ourselves at Nagasaki where the ship coaled. We were told that the boat uses several hundred tons of coal daily, hence we could easily understand why they loaded over three thousand tons at Nagasaki. There were about a thousand coolies employed on the numerous small coal boats to put the coal into the hold besides a large number inside taking it away from the chutes. This was a very interesting sight. Next we called at Shanghai, China, but as our boat was too large to go clear up to the city we had to anchor about fourteen miles down the Yangtse River. Here we stopped for two whole days. From here we went direct to Manila on the Philippine Islands where we made another stop of two whole days. Here we were able to get off and enjoy the beautiful scenery. It made us feel at home to see signs of the United States on every hand; such as flags, mail boxes, police, etc. A very large part of the ship's cargo was consigned to Manila and it made a tremendous difference on the vessel after she had unladen over seven thousand tons of her burden. With a much lighter ship we started away from Manila on a very rough sea and passengers who had escaped sea-sickness up to this stage had to "give up." Even Russell was sea-sick but Paul escaped it all.

Naturally we were in rather poor shape when finally we landed at Hongkong. Getting our feet on solid earth was a welcome feeling but we were not destined to have much of a rest for we had to make arrangements for our onward journey to India. A great many of the steamers have been taken off and those remaining are very crowded so that it is exceedingly difficult to get accommodations of any kind. Owing to the fact that the Board has sent to Hongkong a deposit of $100.00 with instructions to reserve accommodations for us we were able to get accommodations on the French steamer, "Paul Leclat," which sails tomorrow for Colombo. We are indeed glad to get off so soon. If all goes well we will have another twenty days in the sea and after we land at Colombo we will have nearly a week on the train to Dhamtari. You can imagine how glad we will be when we finally get to our destination anl can help in the work for which we feel called to devote our lives.

Pray for us that we may be faithful in the work of the Lord and that we may be enabled to turn many souls to the Light of the World.

Nov. 21, 1917.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord: for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

YOUNG PEOPLE'S SOCIAL GATHERINGS

By Maggie Horst.

For the Gospel Herald.

It has been proven time and again that as a whole we are a social people. This is right, because "He who would have friends must show himself friendly."

But the great problem that confronts us (I say problem because it is a problem), is just how much room shall we give to social affairs? Some ministers' and parents' hearts are sore because of social condition. There are many young people, and older ones as well, who treat this subject as a joke, but are we blind? Can we not see the influence of social gatherings on the work of the Church? Shall we then say that the influence of young people's social gatherings on the church is inversely proportional to the length of the line that reaches from God to those who take part, that is, the longer the line the less influence for good?

I cannot but believe that God is grieved to see us as young people taking part in parties. Can you imagine yourself singing, "Thy will be Done" while playing a skipping game? I am inclined to think that as Jesus wept over Jerusalem so He weeps over conditions in the church. Perhaps you say that the writer should have lived back in the twenties. Perhaps so, but has the Bible changed? Are there different rules by which we are admitted into heaven than our forefathers had?

After coming home from a moving picture show, before retiring, can you pray, "O Lord! give me peaceful slumbers for I have done Thy will?"

But you say, Why all this fuss? Well it is a strict command to be separate from the world, and that means in social affairs as well as in dress, language, manners, etc.

Do you think our young brethren who are in the camps are longing for parties? How about church services, prayer meetings, etc.? Let us help them by keeping our lives clean and ready for service, so that we will be able to reach the throne of God through prayer.

I know of no better way to illustrate our mixing with the world in social affairs than by using a very practical illustration: Why do you suppose housewives who are neat washers are so careful in sorting their clothes? In the first place all the clothes that are to be laundried, are put in a basket together. Just so with us; we must mix with the world to an extent, but suppose the stockings, overalls, table linen, etc., would all be mixed and washed together, would the stockings become like the table linen? No, never, Yet the same water and soap is used for both. But if the clothes are separated properly mark the beautiful contrast on the line.

Let's call black black and be sure we recognize white when we see it and stop carrying the devil's tags along, so that our ministers who are working so untiringly on subjects that must be decided NOW, may devote all of their time to these instead of having social evils to keep them awake nights.

Peabody, Kans.

HOW TO MAKE MY HOME HAPPIER

By Elias C. Kropf.

For the Gospel Herald.

First of all, live a true, consecrated life to God. Then we will want to let others know of a happy life in Christ.

We may make a home happier by obeying our parents, showing our love towards them and those about us; also by showing an interest in the home and in the things of Christ.

Christ says, "Love one another as I have loved you." "Be ye kind one to another" (Eph. 4:32).

"Planted in the heart of old and young, this law of kindness grows a beautiful flower. It bears the sweet fruit of peace which ripens in the sunshine of God's love until the angel reapers shall harvest it as the blessed message which God's angel brought to the earth when the child Jesus lay in the manger."

We should always try to give a word of encouragement to seek spiritual light that we might feed upon God's Word. When each individual is yielded to be used in his or her place in the home in harmony with the plan of God, that individual is consecrated in the home life and makes the home happier.

We also can make the home happier by our conversation, by speaking kind words. In Col. 4:6 we read, "Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man." This means "always" in social gatherings as well as in religious meetings.

Our love is always to have the quality of unselfishness if it is the possession of the Christian. Such love "doth not behave itself unseemly" and it "seeketh not her own." It is "not easily provoked," "thinketh no evil."

Anything that is not in harmony with the Holy Spirit is not for the Christian to engage in. God has given us each some gift for the service of society. We may use it selfishly and for the glory of the world, or we may use it unselfishly and for the glory of God. True consecration will seek to use every gift for the welfare of others and the glory of God.

Another way in which we may make the home happier is to be of good cheer. No quality appeals quite so strongly to draw us toward an individual as the cheery spirit. When good cheer enters into our own heart there is a quality there that gives vigor to our physical body and strengthens our mind and heart. The work we do seems to go much easier if there is good cheer in our bosom. The sorrows of life largely vanish and lose their power over us if good cheer is ruling in our life.

But the good cheer of the true Christian is borne of the Holy Ghost and is not brought about by ignoring serious facts. It comes by meeting the conditions of salvation in a way that it is possible for God to so bless the life with strong consolation that all the power of darkness cannot take away.

Home from angle of the child can be consecrated by filling our place as a son or daughter so as to make that home better than if we had not been in it. Our brothers and sisters ought to be better off for our influence and example. Our parents ought to be happier and better for our life and they ought to be able to do more for the cause of Christ because we were born in the home.

There is a blessing for us if we try to make the home happier, if we minister to those about us. Christ is our worthy example in ministering to those about us. Let the Holy Spirit guide and direct in all things.

Garden City, Mo.

When you can forgive yourself you will find God forgives you and absolves you and takes away your punishment. You can forgive yourself only after you have (1) made all amends possible for your misdeed, (2) resolved very firmly for right doing hereafter. Then you can forgive yourself and forget the thing entirely. As long as you think upon the misdeed and fear its consequences you are feeding the energies that bring you the evil consequences.—Elizabeth Towne in Farm Journal.

Sunday School

For the Gospel Herald.

Lesson for Jan. 6, 1918.—Mark 1:1-11

JOHN PREPARES THE WAY FOR JESUS

Golden Text.—Behold the Lamb of God, which taketh away the sin of the world.—Jno. 1:29.

Introductory.—After spending some time in the study of the Old Testament we are now to spend six months in the study of the Gospel of Christ according to Mark. We recognize, of course, that "all scripture is given by inspiration of God, and is profitable;" but there comes to us a special pleasure in being permitted to spend some time in the study of the special Friend and Savior through whose love and sacrifice we have redemption for our sins, to whom we look as the Author of our salvation, and from whom we have the blessed Gospel that instructs us in the way of righteousness. Here is an opportunity to make a thorough study of the Gospel of Christ as we have never done before. Let us begin now, with lesson I, to improve our opportunity.

Lesson Story.—This lesson is "the beginning of the Gospel of Christ, the Son of God." His coming had been prophesied for centuries ahead. It was also foretold that there should be one to come before, to serve as a forerunner of the Messiah, to open the way before Him. This person proved to be John the Baptist, second cousin of Jesus, according to the flesh.

He began his ministry by preaching the baptism of repentance and baptizing the believing multitudes. His clothing and diet were of the simplest sort, and his message was so convincing that the Jews thought that he must be the very Christ of whom the prophets spoke. But he assured them that he was not the Messiah but simply the one who was sent before; that when the Messiah should make His appearance His greatness would be such that John, great as he was, would not be worthy even to unlatch His shoes.

In due time this Messiah came and asked to be baptized. John at first hesitated, but upon the assurance of Jesus that this was the proper thing to do he baptized Jesus. There was no mistaking the fact that this was Christ. Coming up out of the water, He saw the heavens opened and the Holy Ghost in the bodily form of a dove descended upon Him. The Father also spoke from heaven saying, "Thou art my beloved Son, in whom I am well pleased."

Lessons for Us.—1.. We are at the "beginning" of a most beautiful and touching story. Get the beginning well, and you make a good start to learn well the entire message of the Gospel.

2. While it is interesting to note the story of Jesus as a man, let us not forget that it is as "the Son of God" that His work on earth was done. Jesus is perfect, both as man and as God, but we miss the principal part of the message of the Gospel if we fail to receive His message as coming from the Son of God. Many who give Him reverence as Jesus the man reject Him as "the Christ of God."

3. Of all the events in the world's history, there is none more completely established by the testimony of reliable witnesses than the birth, life, and death of Jesus. His coming, the manner of His birth, the exact place of His birth, the incidents of His childhood, were all foretold in prophecy. He was miraculously preserved from the wrath of Herod, and in this several more prophecies were fulfilled. A forerunner was prophesied and came according to prophecy. When the time was ripe this forerunner baptized Him, called the attention of others to Him, and Father and Spirit united with John in introducing Him to the world. His coming, like His resurrection, is established by "many infallible proofs."

4. Behold the self-sacrificing spirit of John the Baptist. Simple diet, simple attire, a simple message, an eye single to the glory of God, faithfulness to his mission marked the man, and he stirred whole multitudes by the eloquence of his appeals. When men came to sound his praises he quickly pointed them to the One "the latchet of whose shoes I am not worthy to stoop down and unloose." He himself was but a "voice crying in the wilderness" while all the powers of his mind and tongue and life went to glorify Him whose forerunner he was. Shall we imitate his example?

5. The same prominence which John gave to the doctrine of repentance should be given it today. "Except ye repent, ye shall all likewise perish." Without repentance the blessings of the Gospel are an idle dream. One of the crying needs of the present is the preaching of repentance.

6. People who get the idea that baptism is for the purpose of cleansing from sin should make a study of the baptism of Jesus. Though Himself without sin, having never committed a single sin, He hesitated not to ask for baptism, even though the baptizer at first protested. It was not until Cornelius and his house had received the baptism of the Holy Ghost that Peter said, 'Who can forbid water that these should not be baptized." It is not until the applicant has given undoubted evidence of faith and repentance that the baptismal rite should be administered.—K.

Our Young People

THE YEAR RIGHTLY BEGUN.—Col. 3:1-17

Topic for Jaunary 6

MOTTO

"Seek ye first the kingdom of God."

THE STUDY HOUR

I. **Beginnings.**—These are the things that determine endings. If beginnings are right, the ending will not be hindered by a bad beginning. It may be possible to begin right and wander from the right course and then end badly, but it is not possible to end well, unless sometime, somewhere we lay a right foundation. That laying may not be in the first days of the year. If not, we are laying a foundation for something evil. Each new day, or week or month or year is a challenge to us to make the best of it possible. This best cannot be accomplished unless the very first moment of it is rightly begun and each succeeding moment is likewise consecrated to the same end.

It is not possible to begin right unless we ourselves are right toward God. We cannot be right toward God unless we have accepted His plan for our salvation as well as His plan for our individual life. No one can go right without God's Book to direct the way. None who ignore the Bible can ever begin or end a work well. This does not mean that they may not be able to do many secular things as well as the most consecrated Christian, but even that does not make it well unless it has back of it that hallowed motive, "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

Years are measures of time. We cannot avoid beginning them. If we begin them thoughtlessly they will not be begun rightly. Since we must begin the new year some way, let us ask God for wisdom and grace to begin in His way.

II. **The Text, Col. 3:1-17.**—Here are the foundation principles of a right beginning. Having put off the old man with his deeds, being buried with Christ, there now takes place a resurrection of a new man with new purposes. Affections are set on the things above, earthly things are put down as nothing unless they contribute to the heavenly treasures. Bodily passions are brought into mortification, and the heavenly virtues are put on in their stead. The Word of God is the chief counselor, and Jesus Christ is the center of all that is done or said.

PERSONAL THOUGHT

It behooves us as true men and women to make the most of opportunity. What principles are we applying to our days as they pass? These principles will characterize the new year unless we change. May God give us grace to hold fast to the good and let go of the evil.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **First.**
2. Pleasing God this Year.

For Young People—

1. The Place of Prayer in a Right Beginning.
2. True Aims in Life and where to Find Them.
3. Principles that Help Us to Realize True Aims.

For Older People—

1. Things That Spoil Our Years.
2. The Relation of Time to Eternity.

Gospel Herald

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THURSDAY, DECEMBER 27, 1917

Field Notes

The Brethren D. J. Stutzman and S. Y. Slabach of Holmes Co., Ohio, called at the Publishing House last Saturday morning.

Bro. L. O. King of Hesston, Kans., made a flying trip, last week, to the several training camps of the southwest where a number of our brethren are being held.

Interesting meetings are reported from Pennsylvania Church near Newton, Kans., where Bro. Simon Gingerich of Wayland, Iowa, was faithfully proclaiming the Word.

Brethren Benjamin Byler and Stephen Stoltzfus of Lancaster Co., Pa., the former a bishop and the latter a minister in the Old Order Amish Mennonite Church, favored us with a brief visit on Friday of last week.

Sunday School Meeting.—An all day Sunday school meeting will be held, the Lord willing, at the Chestnut Street Mennonite Church, Lancaster, Pa., on New Year's Day, 1918. An invitation is extended to all to attend. Bring your Bibles.—L. S. K.

The following item appeared in a Lancaster, Pa., daily:

"San Francisco.—Ten years in a military prison will be the sentence imposed hereafter upon 'conscientious objectors to the draft,' according to an announcement made here today by Major General Arthur Murray, commanding the western department of the army. Alfred Bloss, Jr., and Wallfred E. Maher, both of Seattle, Wash., who expressed scruples against draft service were sentenced each ten years by a court martial at Fort Worden, Washington."

We have no means of knowing whether these men were genuine nonresistants or just common, ordinary "slackers." The law is clear as to the former and we do not believe that such a sentence would have been imposed if they were truly members of a nonresistant church.

Correspondence

Goshen, Ind.

(Yellow Creek congregation)

Dear Herald Readers, Greeting:—"The Lord hath done great things for us; whereof we are glad."

Fourteen souls confessed Jesus as their Savior during the meetings held here. Bro. Abram Metzler of Martinsburg, Pa., began a series of meetings with us Dec. 4 and continued until Dec. 16. Several day meetings were held. The last one was for the special benefit of the converts and was helpful to all who attended.

Bro. Metzler's presence with us was appreciated and we believe the church was strengthened and many members encouraged to press forward in the Master's service with greater zeal and earnestness.

From here the brother went to the Clinton Frame Church and we pray God's blessing upon him as he labors with the congregation there.

Cor.

Camp Sherman, Ohio

Friends:—Being requested to write a message occasionally, we take this privilege to express our appreciation for the kindness and consideration given us by friends and loved ones. We are not unmindful of the temporal and spiritual blessings God is constantly bestowing upon us. Physically we are blessed and thank the Government and officials for the kind consideration they give us. We have athletics for physical exercises, besides our daily walks among these picturesque hills. Many will be the reminiscences of the secluded dells where we have conversed alone with God. We have studies in regular school work for mental recreation, also our daily Bible study and devotional. The officials are very courteous and are considerate for our spiritual comforts. God is not dealing with us as we deserve, as His blessings far surpass what we merit. Realization of the many beautiful truths portrayed by the power of God's Word draw us together with the bonds of love. How beautiful that the one aim is to be true and stand firm for His principles so we may be worthy to meet the Prince of Peace when He comes again.

In our other article we requested that we be remembered by correspondence and we are grateful for the letters in answer to the request. Please continue to remember us by correspondence and constantly send up prayers in our behalf. To our young friends at home we wish to give this for meditation: Study rural sociology according to Bible standards, so our social conditions may have a thorough cleansing. Why not start house-cleaning now? Daily converse with God so He may create within us pure hearts, cleanse our hands from sin, our lips kept from words not essential to the followers of the meek and lowly One, and not harbor impure thoughts in our minds. Our aim is to consecrate all to Him who made Himself sin, who was without sin, that we might have life, such as endureth forever. We count it all joy for the privilege of being one of His. We anticipate the hope of seeing home and loved ones again as a civilian, but we can never be just the same. Many reminiscences will linger in our memories.

Bro. Aaron Loucks was our guest one day and gave us an interesting talk,

We are contemplating Bible conference here if we remain much longer, knowing the concern of those absent from this place and that God can comfort you as none other. We do not wish to be intruding, so please remember us at the Throne of grace. We remain yours most humbly,

The Boys at Camp,
Per J. Erwin Gnagey.

Wolf Trap, Va.

Dear Herald Readers, Greeting:—It will be of interest to the many friends of the congregation at Wolf Trap to hear that we now have a minister residing in our community. Bro. S. H. Brunk of Denbigh, Va., who was recently ordained for the work here, arrived Dec. 1. He preached to us on Dec. 2. We are to have regular preaching services every Sunday.

Bro. W. C. Grove and family left today for a year's stay at Denbigh, Va., and other places. We hope they may have a pleasant and profitable year.

Martha F. Barbe.

Dec. 3, 1917.

Carver, Mo.

A Very Sad Occurrence

Saturday morning, Nov. 24, while Ben Jenkins and family, his son Frank and wife were at breakfast, having left Frank's three small children upstairs in bed, Frank's wife heard one of the children cry and ran to see what was wrong. Seeing the house in flames she ran screaming, "Oh, my children are burning up." They all ran to the rescue but too late, too late.

Little Grace, aged 4, and her little sister Mary, aged 2, were being consumed. All was done that could be for the rescue, without sacrificing another life. Search was made as soon as possible for the little bodies, at last the little charred trunks beyond recognition except one was larger than the

other were brought out. Funeral services by Bro. Harry Diener of Proctor, Mo., and we laid them side by side. Little Carl, aged three, having run through the flames was so badly burned that his sweet spirit, also winged its flight Saturday, Dec. 1, just one week later. We laid his little form beside those of his sisters, Bro. Ezra Bowman conducting this service. This was all their children. Dear parents, think of them safe in the arms of Jesus, beckoning you to a world of bliss. A Friend.

Dec. 3, 1917.

Cresston, Mont.

Greeting in Jesus' Name:—On Sunday, Dec. 2, Bro. J. P. Bontrager worshiped with us and preached three inspiring sermons to us. After the sermon in the evening two souls were willing to confess Christ.

Monday forenoon we held communion service with nearly all members present. On account of sickness some could not be present. Monday evening these two souls were received into church by baptism.

May they ever be faithful and true to their Savior.

Bro. Chris Snyder and family of Dutchess, Alta., are now with us. They expect to make this their home. We are glad to welcome them as worshipers with us. Wish all God's richest blessings. Geo. J. Hoylman.

Dec. 7, 1917.

Airlie, Oreg.

(Firdale congregation)

Dear Herald Readers:—On Dec. 2, Bro. J. D. Mishler came into our midst and held communion services. On account of sickness there were a few who could not be present. We are glad to say that Grandpa Weaver (E. C. Weaver) is still in good health and able to be at communion services. Grandpa Sharer has had a stroke of paralysis and cannot use his left side. There is quite a bit of sickness at present. We are looking forward to the meetings to be held in January, by Bro. Yoder. Pray for us.

Dec. 9, 1917. Orva Kilmer.

Deep Run, Pa.

Dear Readers of the Herald, Greetings:—Today our congregation was richly reminded of the new birth which was brought to us by the Spirit through the voice of Bro. C. Z. Yoder of Wooster, Ohio. Text, Jno. 3:5-7. It was a very appropriate text for the occasion, as 21 precious souls in their teen ages were baptized and received into church fellowship after the sermon. Bishop Henry Rosenberger also admonished us upon the vividness of making this vow or covenant before God and man. Bishop Rosenberger reminded the whole congregation who had made this vow years ago, how they have kept the promises before God. And many no doubt would be obliged to confess that we have all sinned and come short of the glory of God. Rom. 3:23. But thanks be to God that we are no more under the law but under grace and the Gospel of Jesus Christ. The law reveals sin (Rom. 3:20) but the Gospel reveals a Savior (Jno. 3:16). The law condemns but the Gospel saves. We are indeed thankful for these promises.

With pleasure we are looking forward, the Lord permitting, to have with us next Sunday, Dec. 16, J. F. Bressler of Richfield, Pa., who is laboring with the workers at Doylestown congregation during this week. May souls be brought out of darkness into the marvelous light and saved for Christ's kingdom. Cor.

Dec. 10, 1917.

Hesston, Kans.

Dear Readers:—We have again passed through a series of inspiring meetings conducted by Bro. A. C. Good of Sterling, Ill. The meetings began Nov. 15 and closed Nov. 25. It was a real season of "sitting together in heavenly places in Christ Jesus." The Holy Spirit's presence and power was manifested as Bro. Good exhorted and encouraged Christians and warned sinners. While we were saddened that many rejected the offer of salvation, yet we rejoice that two young souls confessed their Savior and five who had been in the Church but were not satisfied with their Chritian life renewed their covenant.

A chapel talk on Nov. 16 by Bro. John Hilty, a former student at the Academy, was much appreciated by the students. Bro. Hilty and family were on their way to their new home and work at the Orphans' Home at West Liberty, Ohio.

Bro. I. S. Mast of Minot, N. Dak., preached a helpful sermon on the evening of Nov. 26.

The children of the primary department of the Sunday school gave a Thanksgiving program on Sunday afternoon, Nov. 25, to a crowded house. The children's annual missionary offering was also given at this time.

Baptismal services were held on Dec. 9, when two dear young souls were received into the Church by baptism and one reclaimed. May they be kept by the power of God.

Dec. 11, 1917. Estie Miller.

Lancaster, Pa.

The congregations of the Mennonite Church at Millersville and Rohrerstown, Pa., have great reason to rejoice and thank a kind heavenly Father for blessings bestowed. We had two weeks' meetings at Rohrerstown conducted by Bro. John Senger of Kinzer, Pa. Three souls confessed Jesus as their Savior. We believe the whole Church was much helped by the earnest teaching of our brother. Two weeks' meetings were held at Millersville conducted by Bro. John W. Weaver of Union Grove, Pa., with visible results of fifteen confessions. May the Lord bless these dear souls and use them for much good in His cause and Kingdom, and reward the dear brother for their earnest labors with us. L.

Dec. 11, 1917.

Birch Tree, Mo.

Greetings to Herald Readers:—Bro. Joe C. Driver came into our midst on Dec. 7 and remained until the 13th, officiating at our communion services on Sunday, Dec. 9. Not all the members were able to be present on account of the snow and extreme cold weather. For this reason also we were permitted to have only a few services while the brother was with us, but we appreciated the visit and the encouragements and admonitions he was able to give.

We are always glad for ministers or anyone who can make it suit to visit us. We appreciate very much the interest that is shown in the work at this place. Continue to pray for us that we may be faithful and true to God at all times. Lydia Driver.

Dec. 15, 1917.

Flanagan, Ill.

Greetings to all Gospel Herald Readers:—Nov. 25 we were privileged to have with us Bro. Ezra Yordy of Eureka, Ill. He spoke to us from Jno. 14:21. His sermon was short but instructive to all who gave a listening ear.

Dec. 16 our Sunday school was reorganized. Bros. Joe Hartzler and Joe Orendorff were elected superintendents. May the Lord add His blessings. Pray for the work at this place. Lydia H. Smith.

Dec. 16, 1917.

Hydro, Okla.

Dear Herald Readers, Greeting:—We are enjoying beautiful sunlight at the present time. We feel to thank Him for the blessings. We were again privileged to partake of the communion while Bros. Isaac Hartzler and Berkie were with us. They held out the blessed Word to hungry souls who were hungering for the bread of life.

The Word was preached with burning zeal and power from high. Pray for the work at this place.

Dec. 16, 1917. A Sister.

Stony Brook, Pa.

To all Herald Readers, Greeting:—We have again many reasons to be thankful to the Giver of every good and perfect gift for His manifest blessings, both in spiritual and tem-

(Continued on page 716)

Miscellaneous

UNDOUBTEDLY!

By S. A. Weaver.

For the Gospel Herald.

There is a port beyond the starry heaven,
Where angels 'wait the day when God has given
His orders for their loving wings to wend,
And bear their dear loved ones to their desired end.

There is a home beyond the starlit sky,
Where weeping eyes will be forever dry;
Where those whose lives were full of cares and sighs
Are filled with rapture o'er their heavenly prize.

There is a rest beyond the gates of gold,
For those who Truth and Mercy do unfold
To men of earth who God's will still do spurn;
And signal them to stop and to return.

There is a hope for those whose life has been
A bright and shining light which could be seen
By weary trav'lers on roads of sin and shame;
And led them up to Heaven in Jesus' name.

There is a Rock upon which men can build
A life of service—be they Spirit-filled—
They'll gather power as days and years go by,
And shine a well-built structure upon high.

There is a task for toilers here below,—
To point the world to gifts God doth bestow—
To lead them by the Light which He has given,
And start them on the narrow path to Heaven.

There is a Way, which seemeth to the lost,—
Those thoughtless beings, who are tempest tossed
By earthly pleasures that are short and vain,—
To be a Place to which none can attain;

But this Way, friends, is Truth and Life, as well;
The "earthly" way leads onward down to hell;
The humble, who this Narrow Way have trod,
Have evidenced the Truth,—it leads direct to God.

There is a Cross which Christians, true, must bear,
That men of sin will all refuse to share.
This cross is often heavy, and is spurned
By those who've after earthly prizes yearned;

But this amazing Cross is easily borne
By those whose worldly fetters have been torn,—
Those saints who've long this worldly life laid down,—
Amazing fact! it leads them to the Crown.

There is a Crown for those who live a life
Of consecrated love thruout the strife
And thickening turmoil of the present day,
It forms the Goal upon the Narrow Way.

There is a Joy, such as the world has not,
A joy which man for ages past, has sought;
This joy which satisfies both mind and heart,—
The joy in which the Son of God has part.

There is a Power which God on man bestows
When pray'rfully following Jesus' ways, he knows,
Will bring him grace to follow all the way,
And lead him safely to Eternal Day.

Shall we this Way of Truth and Life defy?
Or shall we follow it until we die?
One day we'll have to meet before the Throne
To render our account for what we've done;

If grace and mercy humbly we have sought
From Him whose lifeblood our lost souls has bought;
If faithful we have been to Him, in prayer;
He's promised we His glory then may share.

Duchess, Alberta. —S. A. W.

ON A NEW YEAR

Selected by Rosa V. Weber.

Make thou this coming year new to me, blessed Father, or it will be only the same as the old year.

Renew to my faith Thy promises, and renew my courage to seize them. Quicken within me the consciousness of Thy presence. Let Thy Spirit of great joy drive from my soul its old-time fears. They shall not dwell with me to befoul this sweet New Year. Through its days I will carry, dear Father, the steady bearing of one upheld by the Infinite. I will walk straight onward. Thy hand leading me, I will look men frankly in the face, Thine eyes seeing me. I will sing, I will laugh, I will rejoice through the year, the joy of the Lord being my strength. Draw close about me, if it be Thy pleasure, the curtain of the future, so that I may not see beyond the encompassing day. It is Thy future, and behind those dense folds are Thine upholding arms. It will draw back before me as I move courageously onward, disclosing at each step new proofs of Thy wisdom and, no evil will befall me, for Thou wilt befall me. I do not ask Thee for more light, or more, strength, or more joy; I ask Thee boldly for Thyself, Father, through whom the New Year comes, O come through it to me. My spirit burns within me for the vision of Thee. I long to be freed from the frets of worldliness into the liberty of the world, the mastery of sense and of time that Thou canst give. I long to know Thee, that I may know myself and others. Live Thou in me, blessed Lord, then alone shall I rightly live in Thy New Year.

Maugansville, Md.

Has your record for 1917 been satisfactory to yourself? Has it been satisfactory to God?

PETER'S PHOTOGRAPH OF FALSE TEACHERS

II Peter 2

By C. F. Derstine.

For the Gospel Herald.

We are in an age of "heaps of teachers." Any man who can quote Bible is a spiritual advisor to some. Any lecturer who can tell something of a moral character has to be heard. Jesus foresaw the course of the church period, and gave practical advice. "When they say, Lo, here is Christ, believe it not, go not forth." Every preacher, they cry, must be heard personally—the same poor argument that a young man learned to his own hurt, who went to see Chicago's vice resorts, and saw things that are a hindrance to him to this day. Better to hear ten proven and tried ministers of the Gospel than three thousand who are unknown to the hearer.

Peter gives at least fifteen ear marks of false teachers; let us be wise to each characteristic.

1. They work PRIVILY.—v. 1.

From the pulpit they speak in orthodox language, in the ear in closets, they hide the leaven of false doctrine, and the leaven of worldliness.

2. Bring in Damnable Heresies.—v. 1.

Any diversion from the "faith once for all delivered to the saints" has a destructive effect, and some teachings even damn souls.

3. They deny redemption by BLOOD.—v. 1.

Substitutionary purchase by blood is obnoxious to Satan and the natural man. Preaching total depravity does not exalt man, but highly glorifies God. Preaching works and morality exalts man, but will damn the soul.

4. Way is PERNICIOUS—many follow it.—v. 2.

Pernicious is defined as killing, hurtful, and destructive. Christ's sheep do detect their voice because they know Christ's Word. Sad though, that many follow to their own everlasting hurt and ruin.

5. They speak EVIL of the truth. —v. 2.

It is good policy to be vigilant whenever you hear a speaker disparage any Bible truth, be it ever so little. Beware of essentials and non-essentials. Christ's way to handle undue emphasis was, "These things ye ought to have done, and not to have left the other undone"—(socalled non-essentials.)

6. Work through FEIGNED words. —v. 3.

To gain their own end they will actually act out truth formally, even speak well of it by using words and expressions that can be taken two ways without lying.

7. Covetous to gain their OWN END.—v. 3.

They preach to be admired, or reach the pocket-book, or a high social standing.

8. Despise GOVERNMENT—self-willed.—v. 10.

They do as they please or break away. They undermine, privily, faithful men, conferences, congregations. They say thus: "Who is the conference?" "Who is the church?" They are lawless, disobedient; they are like Korah, despise Moses.

9. Speak evil of DIGNITIES.—v. 10.

Because Moses married an Ethiopian woman, they, like Miriam, feel called to overthrow God's order and substitute their own. True of false teachers today.

10. They go in the WAY of BALAAM.—v. 15.

Balaam, for pecuniary gain, violated the Word. He suggested world alliance. Overthrowing the divine limitations concerning marriage. Undermined the Biblical doctrine of separation from the world. In present days it sounds thus:

Church Federation—marry any one who looks good and pleases you.

Church and State enter Politics—join any organization that helps make money.

Conformity to the world.

11. Destitute of HOLY GHOST POWER.—v. 17.

They are like wells without water, make much noise in the pump operation, carried with the tempest, no stability, like some modern revivals, will hook up with anything which will help raise the dust. Will talk organization from Dan to Beersheba, but one would hardly know if there be a Holy Ghost.

12. Use BIG SWELLING WORDS.—v. 18.

This attracts. Oh, how learned! Must have swallowed Webster's Dictionary. Oratory is exalted. It's Moses is the wilderness that is magnified, "Mighty in words and deeds." Not Moses after 40 years in the school of God, "I need a spokesman."

13. Allure through the LUSTS of the flesh.—v. 18.

They preach so as not to hurt the conscience of any in their sinful life. Pride is not mentioned. Things that minister to pride are not condemned. They speak of big men, like Washington, Napoleon, Shakespere, Edison. They speak about the terribleness of the gallows, which God ordained for the death of the manslayer; but laud to the skies the wholesale destruction of life on the battlefield. They attack with vigor the food speculator, but pass over the fact of labor unions, etc. In a nutshell they preach about the Jews because there are none in their church.

14. They affect LIBERALITY.—vv. 19-21.

They never are branded, the way, the sect, narrow-gauged, old-fogy, back-number, or off-scourings of the world. Why thus they are more broad-minded—so liberal. Their followers are liberalistic likewise, they cause friction in the church. They curl up their whole chin when they speak of how narrow they once were, too. Now they can do this, go here, now they can see good in everything. (I can in the devil, too.) They don't see thorns any more—all grown into roses, I guess. These sunshine prophets can see a whole converted world, and even make the Bible out a LIE.

15. UNSAVED PROFESSORS run after them. vv. 22.

Whenever I like to get a good estimate of a preacher, I listen to those that heard him often and their conclusions. Every time I hear the cold church member backsliders, liberals, world-conformers, pleasure-seekers, popularity and notoriety gainers, the self-willed, the proud, the man who seeks world confederacy, the politician, and the living-in-sin-church-member (all professors) speak well of the sermons; I do like the shying horse—bob up my ears. But when the Enoch, Noah, Abraham, Daniel, Jeremiah, Paul, John, Peter, and Jude crowd speaks well of him, I bow my head, and PRAISE THE LORD.

Now in conclusion we are not called to judgment upon them—only to beware. The day of Noah's prophecy came, also of Sodom and Gomorrah destruction, all held forth as forerunners of another tribunal. Peter tells us the Lord **knows** how to reserve these for punishment, but better still, to keep the godly from TEMPTATIONS.

Eureka, Ill.

LEAVEN

By I. R. Detweiler.

For the Gospel Herald.

> The kingdom of heaven is likened unto leaven.—Matt. 13:33.

Jesus here symobilzes the laws of society; the way in which like begets like, and by contact the spirit and atmosphere of an indivdual passes on to others; the spirit of an institution disseminates throughout its constituency, the spirit of the age penetrates every corner of the globe. Not only does this leaven radiate to the uttermost parts of the circle, but it also gathers together every activity, all the talents and every gift and unifies them in one splendid character. This symbol gathers all our experiences into one unifying life.

The nature of this leaven decrees the kind of medium through which it passes and leavens the medium into its own nature. The life of the grape decrees and determines the nature of the vine. Though we may sow, "God giveth it a body even as it pleases Him and to each seed a body of its own. All flesh is not the same flesh; but there is one flesh of man, and another flesh of beasts, and another flesh of birds, and another of fishes." But each are determined by the character of the life that is to be lived.

The style of any literature is determined by the nature of the message, the temperament and mode of thought of the individual. Each writer of the sacred scripture has given us his individual message in his own style, in his own mode of thought. Read the letters of Paul and the person of the man rings in every line. Read the words of John and the sweet yet stern reality of the Christ which the apostle has experienced in his own life is felt at every turn. The person and life of each individual is itself the mesage. The message is identical with the messenger.

The same principle may be illustrated by the air through which the beautiful rays of the sun pass and are changed by the streaming light. The atmosphere that surrounds the black earth, cold and lifeless, is transformed into a life tremulous with possibilities.

The leaven which leaveneth the lump is not always of the same standard. There is the higher and the lower, the highest medium found in the universe is the human life, with its message of eternal life. The blue sky may hide away its mystery in a thousand stars, the storm may lead the soul into amazing wonder and the quiet meadow prophecy of the myriad mystery but the soul of man alone can transmit the message of eternal life. This makes the divine incarnation a necessity, though God's everlasting power and divinity have been seen since the creation of the world. Only His Son could reveal His Fatherhood and the brotherhood of man. Men have gazed into the starry skies for centuries and centuries, but never discovered this element in the God of the heavens. The Egyptian astrologers calculated the movements of the heavens with remarkable accuracy, but never found the true Spirit of the God that held each in its place. The poets have sung their psalms from the age of primitive men. But it was Jesus, the Son of Man, through whom the Heavenly Father spoke this mystery.

This element in the kingdom which is analogous to leaven is the Spirit of God and the lump is the humanity that is to be leavened into the character of God. As the leaven regenerates the dead lump and puts life into the otherwise heavy hard substance, so brings about a new birth in the soul of man. There are, however, other leavens which work in society; the leaven of the Pharisees to which Jesus calls our attention, or those evil influences in the world which Paul

characterizes in the words, "A little leaven leaveneth the whole lump." Every age is dominated by some leaven. The present has been characterized as the age of commercialism. A world in which all are striving for material gain or the age into which we have so suddenly been ushered, the period of militarism. Not only every age is leavened with some leaven whether good or bad, but every institution also extends its influences whether good or bad and leavens its constituency. Every individual influences his group.

There are many truths in this parable, but there is one truth which stands out above all the others and unifies them into one great whole. The leaven may tremble with power and latent forces, but its possibility is in the lump; as to what extent it is able to transform the lump and make it like itself. The lump in itself is but dull and lifeless, a mass of sleeping power. But it is at the open door of a thousand miracles waiting for the touch of the leaven. The greatest truth this parable conveys is, that it is possible for man to be reborn, remade into God's own life. Man, while in this world, surrounded by his fellowmen and in the presence of evil, expresses divine relations and the more that man lives the life of a real man the more he lives the life of God. While he still is man he is most man when he follows God and the more he lives of the kind of man which God had intended from the beginning the more of the divine relations he experiences and expresses.

That is, the social life of the individual, when leavened by the kingdom of God will express divine relations. The man in business will express divine relations in his business transactions. Truly, Jesus has said, "I am come that ye might have life and that ye might have it more abundantly." Man alone has failed; he has drifted from the presence of God and in contact with God the leaven leaveneth the whole lump. We cannot know how, that is not our part. Our part is to come in touch with Christ and then while in this world in our social relations, in our business transactions, in our ethical standards we express divine relations which Jesus fully lived while in this world. The same words which were written at the death of Livingstone will still apply to such an one:

"He needs no epitaph to guard a name.
Which men shall prize while worthy work is known.
He lived and died for good, be that his fame,
Let marble crumble, this is Living-Stone."

Goshen, Ind.

The life that is spent for self with no thought for others—that life is lost. —J. D. Y.

CORRESPONDENCE

(Continued from page 713)

poral things. Especially have we enjoyed a spiritual feast the past two weeks. All that were willing to sacrifice self and follow the footsteps of Jesus Christ could receive a blessing during these meetings, while Bro. Sanford B. Landis labored faithfully among us. Many were the truths presented, and warnings given. Nine precious young souls became willing to make the wise choice. There are yet others who need salvation but were not willing to make the surrender. May we all pray for them. May God convict them that they can not reject Him. Cor.

Dec. 17, 1917.

Lansdale, Pa.

(Plain congregation)

Dear Herald Readers, Greeting:—Last Sunday, Dec. 9, was a day of rejoicing, not only for the fathers and mothers whose sons and daughters accepted Jesus Christ as their Savior, but for all present. We had been praying and hoping for those very ones and still others who as yet have not yielded. We now have a class of eleven under instruction who will be received into church fellowship, the Lord willing, Jan. 6. May they be bright and shining lights in this dark and sin-cursed world.

Bro. J. C. Clemens, in company with other brethren, visited Camp Meade last Wednesday. They were favorably impressed with conditions and favors shown our young brethren detained there.

We had a season of refreshing last Monday morning when Bro. C. Z. Yoder of Ohio broke unto us the bread of life.

Bro. J. F. Bressler of Richfield, Pa., was also with us Thursday morning, breaking unto us the bread of life. May God abundantly bless the brethren in their labors of love.

The Lord willing, Bro. A. O. Histand will be with us at our regular Sunday morning services Dec. 23 and will speak to the Sunday school in the afternoon.

We are thankful to God for the interest our new deacon, Bro. Abram Wampole, manifests in the work.

Yours in His service,

Dec. 17, 1917. Laura A. Fuss.

Camp Meade, Md.

Dear Herald Readers, Greeting:—We wish to inform our Herald readers that we are all well. No further developments, only moved again, address is same, except Barracks No. which now is BB 49.

I wish to give our services since Bro. Newcomer wrote you in the Herald.

Nov. 28: Brethren Ruth and Bechtel were here from Montgomery Co., Pa. Text, I Thes. 5:18.

Dec. 5: The Brethren, I. B. Good and J. C. Habecker preached. Text by I. B. Good, Psa. 42:11.

The same evening Bro. Aaron Loucks stopped with us on his way home from Camp Lee, Va. Text, Eph. 6:10-20.

Dec. 12: Quite a number of ministers for a Camp Meade service. Brethren Abram Clemmer, J. C. Clemens, Jacob Rush, Dea. Jos. Overholt of Franconia; Brethren H. H. Baer of Hagerstown, Md., W. W. Hege of Marion, Pa., C. Z. Yoder of Wooster, Ohio. All spoke a little. Text, II Tim. 2:3.

Dec. 16: Bro. S. G. Shetler of Johnstown, Pa., spent the entire day with us. After the noon meal he preached to us. Text, Psa. 119:89. He again preached to us in the evening. Text, Gen. 3:9.

We all join to thank the brethren for the visits and messages. We feel that we cannot express our appreciation for these messages and for religious liberty we have. We can feel the Lord's hand of protection over us. May the Lord abundantly bless the labors of the dear brethren from time to time. May we all continue to pray for each other. We feel the need of fervent prayer. As the 19th is set apart for fasting and prayer let none shrink from his duty. We will join all the brethren in observing the day. There is great power in united effort.

We invite our ministering brethren to come. The way is open. Here is an opportunity.

Following is part of a letter that a Quaker received at this place and allowed me to copy same:

"Two members of the American Friends' Service Com. interviewed Sec. War Baker last Thursday, Dec. 6. They have evidently decided not to publish any decision on your fate for some time to come. And this for the deliberate purpose of testing you. This is one piece of definite information they got. So perhaps your suspense can be lightened a bit by knowing that suspense is a certainty. The committee got the impression that those companies who stood this strange ordeal would in the end get reasonably favorable treatment."

Many may wonder when we can return home. Many mothers doubtless spend sleepless nights on account of their boys. The anxiety seems to rise at times above that which we are able to bear. But let us look on the bright side and thank our heavenly Father that we are not being required to do anything contrary to the Word of God and our consciences. So far we have not yet been able to get passes to get home.

Dec. 17, 1917. Isaac M. Baer.

Mount Joy, Pa.

Greeting to the Herald Readers:—Dec. 2 Bro. Walter Charlton of Newville came into our midst and began a

series of meetings. Last night they came to a close with the result of six confessions, and the believers encouraged and strengthened. Each evening the brother spoke to us and "shunned not to declare unto us all the counsel of God." May the blessing of God attend him as he goes about laboring in the cause.

Dec. 17, 1917. R. R. E.

Clarksville, Mich.

We held our annual Sunday school meeting on Thanksgiving day, having three sessions which were well attended and interest was good, it was an ideal day for this time of the year, and the speakers from a distance were all here to take their part on the program.

Bro. T. U. Nelson of White Cloud, Mich., was with us and preached for us in the morning and discussed a number of subjects during the day.

Bro. Silas Weldy of Wakarusa, Ind., was with us and discussed a number of subjects during the day, and in the evening he had charge of the children's meeting and preached for us.

Bro. Royal Buskirk of the Vestaburg congregation, was with us and helped make the meeting a success by helping to carry out the program for the day.

Bro. Simeon Martin of the Vestaburg Church was with us and took part in the program for the day.

We appreciated the service of those from a distance as well as those of the home congregation who helped along in any way, to make the meeting a success.

Trusting that all that was done may have been done to God's honor and glory, and that we may be better able to go forth in the Master's service, to accomplish that which He may have for us to do. Cor.

Dec. 17, 1917.

Nappanee, Ind.

(North Main St. congregation)

Greetings in His Name:—On Nov. 18 a mission meeting was held at this place conducted by Bro. Kreider of Goshen, Ind. On Nov. 25 the Yellow Creek, Salem and the two Nappanee churches held their semi annual Sunday school meeting at this place. The meeting was enjoyed by all. Sister Mary Burkhard gave an interesting talk to the children about the boys and girls of India.

Nov. 20 Bro. B. B. King of Fort Wayne, Ind., started a revival meeting here, in which we were much encouraged to go on with the good work. Bro. King gave many soul-stirring sermons. Here are a few of his topics: **Sowing and Reaping, Chaff Driven Away, A Call to the Unconverted, Forgiveness and Obedience, "Peace, Peace, when there is no peace," Work Out Your Own Salvation with Fear and Trembling," and The Choice of Life.** Meetings closed Dec. 6 with thirteen young converts.

Yours in His service,

Dec. 18, 1917. Mary M. Burkey.

IN MEMORY OF GRANDMOTHER

By a daughter-in-law.

For the Gospel Herald.

(The following tribute to a departed mother in Israel could be attributed to many an aged pilgrim, just passed over, whose memory is a precious heritage to loving children and granchildren left behind.—Ed.)

Oh! how we miss her! Her "going away" brings to mind many of her characteristics. Thoughts of her affection, her goodness and her patient suffering come to us. May we all be better men and women for having known her. Not only her own were always welcome in her home but all who knew her found her a "friend indeed."

The little children will miss her for the attention she always paid them. She has been a **grandmother** to children before she had any claim to that time-honored title, that bond of affection. She always remembered those who were not blessed with the material things of life. The gifts from her hand with her pleasant, friendly smile are things to be remembered long after she is gone.

Her life work has ended here only to be taken up in a place where no suffering will be known. She has suffered much in this life, suffered with much patience bearing much of her affliction in silence. The lines on her face tell us these things.

Shall we say it is good that she has found rest? Yes; Rest indeed. Rest for her weary soul. She has been a professor of Christianity most of her life. She made the wise choice early and oh! the good that has come to her and others thru this salvation.

We mourn her going from us, but would not call her back for we realize this loss of ours to be her eternal gain.

QUARTERLY WORKER'S MEETING

Report of the Quarterly Worker's Meeting held at Sundarganj, Oct. 6, 1917.

Subject, Col. 1:10. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

Leader, Bro. Michael; Chor., Bro. C. L. Shank.

What is the Christian Walk? Bro. Sukrit.

How are Christians fruitful? Sister Jewarbi.

How can Christians increase in the knowledge of God? Bro. Peter.

Exposition of the lost sheep and the lost coin—A model sermon as could be given out in the villages before the non-Christians, and criticized by the audience. Bro. Sonu.

A few thoughts given. "What is the definition of a Christian? It means not simply to bear the name, but to believe on Jesus Christ and to follow his teachings and obey his commandments."

"Christians are branches of the great vine Christ Jesus and 'Every vine in me that beareth not fruit he taketh away and every branch that beareth fruit he purgeth it that it may bring forth more fruit.' By being hid with Christ in God, fruit—good fruit can be borne. Fruits of the Spirit were named and fruits of the Evil one."

"Christians can increase in the knowledge of God by a prayerful study of the Bible. By listening to the preaching of the Word, and by reading good religious literature."

Pray for these message-bearers.

Lydia Lehman.

BOOK REVIEW

Christ's Headship of the Church, According to Anabaptist Leaders, Whose Followers Became Mennonites. By J. H. Langenwalter, Bluffton, Ohio.

The book is a summary of the writings and testimonies of Anabaptist leaders with favorable criticisms on their stand concerning the Headship of Christ in His Church on earth. The work shows much patient and painstaking labor and research. The book is orthodox regarding the separation of Christians from the world, non-resistance, non-swearing of oaths, and the observance of ordinances. However no mention is made of feet-washing as an ordinance, though this ordinance is included in Article II of the Dort Confession and in Article 23 of the "thirty-nine-article" Confession. The author is evidently anti-chiliastic in his views and necessarily allows this to influence him in his criticism of chiliastic Anabaptists. To extended quotations in that language a reader unacquainted with German the would undoubtedly be somewhat annoying, but they can scarcely be avoided in places where an exact quotation is demanded. The book contains 187 pages and is published 1917 by the Mennonite Book Concern, Berne, Indiana.

OUR MINISTERIAL LIST
in the
MENNONITE YEAR BOOK AND DIRECTORY

Our new Mennonite Year Book and Directory will be ready for distribution in a few weeks. Before going to press we desire to bring the ministerial list up to date. There have been a number of changes since we last published the list, and these we wish to correct. We will greatly appreciate the favor if you will send us a list of all the bishops, ministers, and deacons who, during the past three months, have been ordained, have died, or have changed locations or address. Should you notice any errors in the list as it appears in the Family Almanac for 1918, we would be glad for these corrections also. Trusting that we may have these corrections AT ONCE, and again assuring you of our appreciation for so doing, we remain,

Yours for the public service,
Mennonite Pub. House.

REPORT
Of All Day Thanksgiving Meeting Held at Mennonite Mission Church Canton, Ohio

For the Gospel Herald.

Mods., C. K. Brenneman, Henry Horst; Secys., Henry Bender, Denia Horst; Chors., M. I. Miller, Mabel Tish.

Subjects discussed: **Benefits of Thanksgiving,** by A. R. Horst.

God's Call to Joy, by H. R. Weinier.

Thanksgiving sermon, by C. K. Brenneman. Subject, Lessons from the Prodigal. (Luke 15:22-24).

A Thanksgiving dinner was enjoyed in the basement of the church.

A very interesting illustrated talk was given to the children by Sister Brenneman.

Songs and singing by M. I. Miller.

The Sacrifice of Praise, by Arthur Duncan.

A very inspiring "round table" was conducted by D. J. Schwary.

A Thank Offering was given which amounted to $25.00 for the war sufferers.

The evening was spent in prayer and praise service led by Henry Bender.

The secretaries.

REPORT
Of the Mennonite Home, Lancaster, Pa.
(September and October)

For the Gospel Herald.

Donations.—Benjamin B. Krady, Benjamin Hess, Hettie Rank, Daniel Metzler, Sister Nissly, Lefer and Meyers, Isaac Miller, John Kauffman.

Cash:—Tobias D. Kreider, 50c.; Henry Musselman, $2.00; Hayden A. Seber, $1.00; Joseph L. Horst, $1.00; Anna K. Stern, 50c.; Mrs. John Tanger, $5.00; Mary Wangner, $1.25; Mrs. Aaron Huber, $1.00; Peter B. Hess, Lititz, $10.00; Lizzie B. Herr, $2.00; Annual Meeting Friends, $7.75; Anna Lehman, 50c.; Daniel W. Shoop, 25c.; S. M. Petersheim, $1.00; Chritsian Neff, $2.00; Lovina Neff, $1.00; A Sister in Faith, $1.00; Contribution Box, $3.50.

Services.—Sept. 2: Regular services were conducted by Bros. D. H. Moseman and Theo. Forry. Text, Rom. 8:14.

Sept. 14: This evening we held the funeral services over the remains of Bro. David Rudy, who departed this life on the 12th by Bro. Frank N. Kreider. Text, I Cor. 15:3. He was aged 81 y. 2 m. 12 d.

Sept. 16: Regular services were conducted today by Bros. Banks Winey, Frank Kreider, and A. B. Eshleman. Text, II Cor. 9:15.

Sept. 30: Regular and counsel services were conducted by Bros. John Snavely and Jacob Greider. Bro. Greider read 18th Matthew and Bro. Snavely took this for his text. Peace was confessed and communion desired.

Oct. 14: Regular services were conducted by Bros. Simon Landis and Amos Kauffman. Text, II Peter 3:9.

Oct. 28: Today we held funeral services with the regular services over the remains of Sister Elizabeth Pickel, who departed this life on the 26th. Conducted by Bros. John W. Weaver and J. B. Senger. Bro. Weaver read John 14:1-14 and Bro. Senger took Rev. 2:25 and Psalm 17:15 for a text. She was aged 78 y. 1 m.

On Sept. 4 Bro. Joseph Foreman died. He had been an inmate of the Home for over a year and a half. He was faithful to his duties as a Church member and also to the Home; but for some reason his children took his body away without having services here at the Home—the first as a member of our Church. He was aged 80 y. 1 d.

On the 8th of Oct. we again held the Annual Meeting, when the accounts were audited and reports given which seemed to interest those who were here very much; also the able sermon preached by our beloved brother, Noah H. Mack. We had a good many visitors that day, but had room for many more. We believe it would have been good for them and a great encouragement to ministers and the Supt.

Pray for this work that much good may be done, because this is the last help we can give the ones that have their place here and prepare for Eternity. As we can see by every report, some have left for the great beyond.

Tobias E. Moyer, Supt.

REPORT
Of the Forty-first Quarterly Mission Meeting of Logan and Champaign Cos., Ohio, Held at the South Union Church, Nov. 29, 1917.

For the Gospel Herald.

Mods., D. S. Yoder, Earl Yoder; Treas., A. Y. Hartzler; Director of Music, John L. Yoder.

Devotion by L. L. Hartzler.

Mission Sermon by A. I. Yoder. Text, Psa. 79:13. Points emphasized in the Sermon: True believers have the right to call themselves the people of God, the sheep of His pasture. God cares for his sheep. Give thanks to God in everything. The World has largely forgotten God. Unthankfulness is a characteristic of the last times.

The Subject, **Why the Mission Cause Should Appeal to Every Christian,** was discussed by Elden Snyder and Noah Troyer. Essay by Lydia Kauffman.

Some points: Love for Christ will move us to work for Him. The peril and value of souls should appeal to us because of results here and rewards hereafter. The World is radically wrong and is lost. It rejected and crucified the Son of God. The World will get no better as long as Satan is its god. The balm of healing is the Lord Jesus Christ. The Church of Jesus Christ holds the remedy for the World's ills. The work of reconciliation is the work of every believer and is the greatest work under the sun.

Forenoon Session closed with prayer by L. L. Plank.

Afternoon session opened with Scripture texts by the Congregation and prayer by Eli D. Yoder. After an interesting Children's meeting, conducted by Sadie Troyer, the Subject, **Spending Life for Others,** was discussed by Oliver Yoder.

He gave his life for others, it is our privilege to do the same.

The Topic—**How Lend a Helping Hand?** was discussed by S. L. Warye.

Points: Everyone is expected to do something. Be interested yourself and seek to interest others.

Those who have them may give their sons and daughters.

An offering amounting to $861.35 was taken. After an interesting open discussion the meeting closed with prayer.

Secretary.

REPORT
Of Bible Conference Held at Gospel Mission, Baden, Ont., Nov. 27-29, 1917

For the Gospel Herald.

We are again thankful and rejoice that we can report a Bible Conference which was indeed instructive and edifying. An interesting 3-day program was rendered, Brethren M. H. Shantz, L. J. Burkholder, O. Cressman, U. K. Weber, Jonas Snider, and Noah Stauffer being the instructors.

Another service was held on Friday evening of the same week. The interest taken was very good throughout, the house being crowded to the doors in every afternoon and evening session. Equally well was the seed sown by the faithful servants. Many valuable thoughts were given and we believe the impression made will result in the expression of better Christian conduct, closer walking with God, and greater interest in His service and cause. One soul gave her heart to Jesus during the meetings. The conference was well represented by people from nearly all points within a radius of fifteen miles, as well as Bro. and Sister P. H. Zeigler and Bro. and Sister D. W. Burkholder from Ohio. Also Bro. and Sister C. Gascho, and Bro. and Sister Gingerich from Zurich, Huron County. The spirit of love and unity prevailed, everybody present witnessing to that effect. In short we must say, The Lord blessed us, whereof we are glad.

Faithfully submitted in His Service,

M. H. Shantz, Moderator; J. Gingerich, Asst. Mod.; N. M. Steinman, Sec'y; N. J. Litwiller Asst. Sec'y; J. O. Jantzi, Chor.

REPORT
Of the Seventh Annual Sunday School Meeting held on Thanksgiving Day near Amboy, Ind.

For the Gospel Herald.

Forenoon

Devotional, J. S. Horner.

The Power and Beauty in Sunday School Work. N. W. King.

Consists in the harmonious working of everything connected with the Sunday school. Much depends upon the organization and efficiency of the school.

The Benefits of the Sunday School.

(a) **To the Individual.** Earl Mast.

It exercises our talents; gives joy to our hearts; and we shall reap most of our benefits at the marriage feast of Christ.

(b) **To the Home.** Fanny Frey.

Many homes become Christian homes through the influence of the Sunday school.

(c) **To the Community.** Paul Myers.

It keeps the young people together. The standard of the community is raised, and many are brought to Christ.

Recitation — "Count Your Blessings." Lettie King.

The Sunday School Worker's Helps. Elijah Mast.

Prayer is one great help. Lessons should be well prpeared. Lesson quarterlies and other literature should be consulted.

Book Review—"The Unfolding Life." Anson Horner.

A very interesting review was given of this book. It was very clearly brought out how life is continually unfolding.

Afternoon

Devotional. N. M. Slabaugh.

Children's Meeting. Amanda Mishler. Subject, **Heaven.**

What Can the Sunday School do for the Boys at the Training Camps. Ira Mast.

The Church should see that all boys have Bibles and further see that there are a few extra to lend to others. Other books would be appreciated and would be of good use to them. Writing to them is appreciative. They should be remembered at the Throne of Grace.

Recitation—What We are Thankful for. Della Heusher.

What Improvements Could be Made in the Sunday School? L. M. Miller.

In an ideal Sunday school we find the following:

1. Teachers always present with lessons prepared.

2. All work together to bring everybody into his place.

3. Everybody is on time for Sunday school.

Possibilities of the Sunday school as a Moral and Spiritual Force. Wm. Weaver.

Our Church has a wonderful opportunity to evangelize everywhere. 13,000,000 boys and girls of America do not go to Sunday school. Religious education is necessary to a man or woman to live the best life that is in him.

Evening

Devotional. E. A. Mast.

Sermon (Rom. 1:16) Wm. Weaver.

Secretary.

Obituary

Stuckey.—Magdalena Hartzler Stoltzfus Stuckey was born April 9, 1836; died July 1, 1917; aged 81 y. 2 m. 23 d. She died at the home of her son, C. H. Stoltzfus, Emporia, Kans. She was a loving mother and a good wife.

Berkhimer.—Sister Anna Berkhimer was born May 22, 1833; died Nov. 27, 1917; aged 84 y. 6 m. 5 d. Funeral Friday, Nov. 30. Services at the house by Bish. B. F. Zimmerman and at the Churchtown Church by Bish. C. M. Brackbill and Reuben Cockley. Interment in the Mt. Zion Cemetery. Peace to her ashes.

Byler.—Bro. Eli Byler, Allensville, Pa., died Nov. 14, 1917; aged 74 y. 9 m. 25 d. He was in feeble health for several months before his death. He was conscious to the last. Funeral services were conducted in the home. Bro. Joshua B. Zook preached the sermon from I Chron. 29:15. He was laid to rest in a cemetery at Mill Creek, Pa., where two children were buried who preceded him to the spirit world. He leaves to mourn their loss a wife, one son and four grandchildren. May the Lord comfort the family.

Ligo.—Sheppard C. Ligo was born near Indian Run, Pa., June 28, 1850; died Dec. 2, 1917 at New Wilmington, Pa.; aged 67 y. 5 m. 4 d.

He was married to Malinda Zook, to which union were born 4 children (Ida, John, Elsie and Alice). The father was the first to leave the home for the great beyond. Bro. Ligo was afflicted for some time and suffered much but revealed a beautiful Christian spirit through it all, being fully resigned to the Father's will. He planned in detail many of the arrangements for his funeral services and left many evidences of entering into rest with Jesus. He will be missed in the home, community, and Church. A man of few words, endowed with keen interest for every good work, and excellent in counsel.

Funeral services conducted by home minister and Bro. I. W. Royer. Text, "Godliness with contentment is great gain."

Christophel.—Peter R., son of Bishop John M. and Harriet Christophel, was born in Elkhart Co., Ind., Jan. 15, 1861. In the spring of 1891 he was married to Effie Fager of Nappanee, Ind. This union was blessed with one son. They resided in Union Twp. until Aug. 1, 1894, he was bereft of his wife, after which he went to Cullom, Ill., where he taught school for several years.

Later he located at Lake Charles, La., having married again to Julia Martin, as his second wife, June, 1907. To this union a daughter was born who preceded him to the spirit world. He died near Lake Charles, La., having been stricken with paralysis. He was a member of the Mennonite Church, and heard the summons, "Come home," Oct. 22, 1917, leaving this world at the age of 56 y. 9 m. 7 d. He leaves to mourn a sorrowing wife, one son (Orris), one brother (Abraham I.), and one sister (wife of Jacob Bauer). Funeral services were held at Lake Charles, La.

God bless the sorrowing ones. Peace to his ashes.

Brown.—Anna Brown, daughter of Jacob and Elizabeth Reesor, was born April 10, 1846; died Nov. 30, 1917; aged 71 y. 7 m. 20 d.

A few days previous to her death she took sick with broncho-pneumonia, and having had a valvular trouble of the heart for several years gradually weakened until she quietly fell into a sleep from which she never wakened on earth.

During those last days the Word of God was constantly on her lips, and she was much engaged in prayer.

Sister Brown was a quiet, modest, industrious woman; a patient, devoted, loving mother; and a true, humble Christian, having been a faithful member of the Mennonite Church for many years.

She leaves to mourn her departure her husband (David H. Brown), three children (Wade, M. Elizabeth Kanagy, and Oscar), besides a large number of relatives and friends.

Funeral services were conducted by Bro. L. J. Burkholder, assisted by Dan'l Kauffman. Text, Psa. 23.

Interment in the Wideman Cemetery near Markham, Ont.

King.—On the old Plank homestead in Union Twp., Logan Co., Ohio, a little girl, Katie Almeda, came to live with her parents, David and Mary Plank. She grew to womanhood here, in her youth accepted Jesus as her Savior and united with the A. M. Church of which she has since been a faithful member. For several years after the death of her sister Elsie, in 1895, she helped care for the two motherless children that remained. On Dec. 27, 1898, she was married to Simon King, who, with their two children, Carl Elwood and Nora Mae, an aged mother, many other relatives and friends are saddened because of her death. She was a devoted companion, a noble Christian mother, a true friend and neighbor; of a quiet disposition, yet cheerful and in her sickness would greet us with a smile. When asked how she was, she would say, "I think I'm better today." In the early hours of Oct. 13 she passed quietly away at the age of 44 y. 2 m. 20 d. She was always much interested in the welfare of her family, who with her mother, neighbors and friends shall miss her greatly. But we believe she is now with Jesus and is awaiting our coming.

"Rest in peace, our noble mother,
For God's will, we know, is done;
Thou art gone, but not forgotten,
In the mind of every one."

Thompson.—Minerva Coffy, wife of Emmit Thompson died at her home near Stuart's Draft, Va., Friday. Dec. 14, 1917; aged 36 y. 5 m. 20d. She was ailing but a week with inflammatory rheumatism and was not even considered serious by her physician. Having eaten supper, she retired and at 10 o'clock she expired, her heart being paralyzed. There are left husband and baby less than two years old and many sorrowing friends to mourn her early departure. Funeral took place at Rankin Chapel where a large concourse followed to her final resting place in cemetery nearby. Text, Job 16:22.

Stalter.—Mary Stalter was born near Pekin, Ill., July 22, 1850; died Dec. 11, 1917; aged 67 y. 4 m. 19 d.

She came with her parents to Livingston Co., Ill., in 1854. She was married to Joseph Stalter on March 5, 1871. They located near Meadows, at which place they still resided at the time of her death. They walked life's pathway peaceably together for nearly 47 years. To this union 4 sons and 4 daughters were born, 2 sons and 1 grandson preceded her. She leaves a loving husband and 6 children (John, Chris, Mrs. Henry Stalter, Mrs. Ed. Rediger, Barbara, and Lena); also 12 grandchildren.

In early life she united with the A. M. Church and remained a faithful member. She suffered from Bright's disease for sometime, but bare her affliction patiently until she quietly passed away. She had the privilege of seeing her children grow to manhood and womanhood and all members of the church of her choice.

Services at the house by Bro. D. W. Slagel (Text Jno. 14) and at the Church by Bro. Dan Orendorff (Phil. 1:21). Bro. Geo. H. Summer (Rev. 14:13). Burial in the Waldo Cemetery.

"Farewell, mother, till we meet thee
In that heavenly home above;
There to sing God's praises with thee,
In that land of joy and love."

Married

Yoder—Zook.—On Nov. 29, 1917, Bro. Thomas M. Yoder and Sister Effie May Zook were united in the holy bonds of matrimony, both of the Allensville Congregation. May God richly bless them.

Saltzman—Kennel.—On Nov. 13, 1917 at the home of the bride's parents, Bro. Wm. Saltzman and Sister Rosa Kennel of Shickley, Neb., Bro. Peter Kennel officiating. May God bless them through life.

Schweitzer—Nole.—On Dec. 6, at the Salem Church near Shickley, Nebr., Bro. Wm. Schweitzer and Sister Pauline Nole were united in marriage. Bro. Peter Kennel officiating. May God bless this union to His honor and glory.

Stoltzfus—Swartzendruber.—On Oct. 25, 1917, at the home of the bride's parents, Bro. Wm. Stoltzfus and Sister Sadie Swartzendruber, both of Gap, Pa., Bro. J. S. Mast officiating. May the Holy Spirit be a special guide to them through life.

Yoder—Byler.—On Nov. 29, Bro. Samuel Yoder and Sister Ida Ruth Byler were united in the holy bonds of matrimony at John D. Yoders, near Belleville, both of the Belleville Congregation. Wish them God's richest blessings.

Yoder—Witmer.—On Dec. 9, at the Fair View Church near Wolford, N. D., Bro. Thomas Yoder and Sister Emma Witmer both of Wolford were united in marriage, Bro. J. C. Gingerich officiating. May God's choicest blessings be upon them through life.

Stoltzfus—Rhiel.—On Nov. 24, 1917, at the home of the officiating bishop, Bro. J. S. Mast, Elverson, Pa., Bro. B. K. Stoltzfus of Atglen, Pa., and Sister Mary E. Rhiel of Intercourse, Pa., J. S. Mast officiating. May God's blessing attend them through life.

Ruth—Souder.—Dec. 15, 1917, Bro. Wallace M. Ruth and Sister Eva F. Souder of the Line Lexington and Rockhill congregations respectively were joined in holy matrimony, Bish. A. G. Clemmer of Franconia, Pa., officiating. May the Lord richly bless them in their new relation.

Items and Comments

One-third of the world's supply of gold is now held in the United States, according to an official report.

Of the 300,000,000 passengers carried on U. S. ships during the fiscal year ending June 30, 1917, only 592 lost their lives, according to a recent official report.

An exchange informs us that Jerusalem has fallen thirty-four times. Prior to its capture by the British it had been in Turkish hands just four hundred years.

One of the theories advanced as to the causes in shortage in coal is the fact that on many farms the wood-pile has given way to the coal-bin, and therefore a much larger quantity of coal is required.

In a special election in the Dominion of Canada, with Conscription as the vital issue, Canada has endorsed the union government and continued it in power. Australia, on the other hand, in a similar election voted against Conscription.

In a freight train wreck, in which a fast train rushed into the rear end of an accommodation train, near Shepherdsville, Ky., Dec. 20, there were 67 people killed and 40 or 50 injured. "In such an hour as ye think not," is true of death as well as of the second coming of Christ.

By a vote of 282 to 128 the U. S. Congress recorded itself in favor of submitting a prohibition amendment to the Constitution for ratification by the states. The vote is significant in that it reflects the public sentiment behind it, yet the battle for a dry nation is yet far from being won. Every resource known to man will be resorted to by the foes of temperance to keep themselves in power. The friends of temperance count on 34 states as being sure to satisfy the amendment.

A Correction.—In an item published in these columns the statement was made that in a report before the Pennsylvania State Grange the manufacture of beer was favored, and we made favorable comment on the recommendation. Through mistake we omitted three words—the prohibition of—which omission made us say the opposite of what we intended to say. The report referred to favored the prohibition of the manufacture of beer. By this omission we not only recorded ourselves on the wrong side of an important issue but misrepresented the action of the body referred to. It is an apt illustration of the sins of omission.

MORE ABOUT WAR SUFFERERS' RELIEF WORK

By John H. Mosemann.

For the Gospel Herald.

It is most interesting and gratifying to note how the Lord has been stirring the hearts of His people to do something at this time to relieve the helpless and starving people in Europe who were brought into this condition by no choice or will of their own. It has been brought upon them by the terrible world war relentlessly raging for the past three years.

Our Church has been approached again and again from various angles with strong and determined effort to have her take part in some way in the greatest slaughter of human lives ever recorded in history. Individuals here and there among us, for the sake of friendship with the world, love of fame, safe investment of money, etc., have yielded, seeking to do a "little" evil that "much" good may come.

We are glad the church as a whole has been loyal and true to the teachings of Christ and has not deviated from the believer's pathway of total separation. She has remained true to the principles of Christ seeking to manifest the spirit of love, peace, harmlessness, loyalty to Christ and His Word at any cost. She has not only sought to abstain from evil itself but from even the appearance of evil,

Since the Church has tenaciously clung to her Lord and His Word conscientiously refusing any compromise to assist or lend encouragement to war in any form she has been looked upon as being stingy, miserly, unpatriotic, slackers, etc., by such who are of the worldly kingdom and some also who are professors of the religion of Jesus Christ. It was necessary in order to maintain consistency with the teaching of Christ and the Apostles on the doctrine of nonresistance to hold aloof from buying "Liberty Bonds," Red Cross Work, Y. M. C. A. Hut Fund, all of which has been found to be a part of the war machinery. (The writer himself gave to the Red Cross fund, not thinking that it was a part of the war machinery for the futherance and successful prosecution of the war.)

But now that conditions have developed wherein we can consistently and conscientiously participate in the work of saving many lives that would otherwise be lost and prevent much severe and painful suffering that otherwise must be endured, feeding the hungry, clothing the naked, that otherwise would remain uncared for, ministering to the comfort and well-being of many poor, needy, helpless souls that otherwise would be left to perish, it should be regarded by every one of us as one of the greatest privileges of our lives. What a grand opportunity to put into active practice the great underlying principle of our faith—that of love and doing good unto all men!

Brethren, do we love these poor, unfortunate, destitute and heartbroken souls? Jesus says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." If Jesus were there would we not be willing to share with Him our last penny and last bite of bread? If our own kin were among the number would we not with all speed send that which they were in need of. "Again Jesus says, "He that loveth father and mother, son or daughter, more than me is not worthy of me."

I am not writing because I think you are not willing to give something for this cause, nor am I writing for fear we will give so much that we will need to be called to repentance for having given too much, but rather lest we may be called upon to repent for having given too little. Yea I am desirous to stir us up that our gift may be large and generous even as we would desire to have others give unto us would conditions be just reversed. Let us put ourselves in their dilemna and we shall have open hearts, open pocket books, with heavenbound prayers for their safety, welfare, and preservation both physically and spiritually. If we do something for them in their distress of body and mind may we not thereby be in the best possible position to also help them spiritually and afterward find an open door to carry the Gospel and the Word of Life to them?

Let us then be willing to do as Jesus has commanded and the Scriptures enjoin upon us,

"Give, and it shall be given unto you; with the same measure that ye mete withal it shall be measured again unto you."—Luke 6:38.

"He that giveth to the poor lendeth unto the Lord and that which he hath given will he repay him again."—Prov. 19:17.

"The Liberal Soul shall be made fat: and he that watereth shall also be watered himself."—Prov. 11:25.

"Blessed is he that considereth the poor: the Lord will deliver him in trouble; the Lord will preserve him and keep him alive; and he shall be blessed upon the earth and thou wilt not deliver him unto the will of his enemies."—Psa. 41:1-2.

"He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor."—Prov. 22:9.

"Cast thy bread upon the waters; for thou shalt find it after many days."—Ecc. 11:1.

"Let every one of you lay by in store, as God hath prospered him."—I Cor. 16:2.

"For God loveth a cheerful giver."—II Cor. 9:7.

Lancaster, Pa.

When we behold the field we want to look farther than the contribution basket.—N. E. M.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 3, 1918 ( )

EDITORIAL

"Thy word have I hid in mine heart, that I may not sin against thee. Blessed art thou, O Lord."

All members of nonresistant churches receiving questionnaires should see that their Local Board furnishes them with a certificate (Form 1008) to that effect. See copy of Form on page 736.

Almost 11,000.—That tells the size of our subscription list at the present time. We would like to announce, a few weeks hence, that the list has passed that number. If fifty of you send us one or more new subscribers, the desired number will be reached.

Mission Conference at Forks.—A feast of good things was enjoyed by many people at Forks Church, near Middlebury, Ind., Dec. 24-26. On account of the meeting not being very well advertised, and therefore the nature of the meeting not being well known by our people in general, the meeting was not so largely attended as some had hoped that it might. Yet there were workers there from many states and all felt that it was good to be there. Tuesday and Wednesday were devoted to inspirational talks by workers from various fields, and Thursday was devoted to a joint conference between the General Mission Board and members of our several local Mission Boards. We trust that the mission cause among our people may have been greatly strengthened because of the meeting. Report to be published later.

A War-sufferers' Relief Commission Organized.—At the mission meeting held at Forks Church near Middlebury, Ind., last week a mass meeting was held at which a temporary organization was effected calling into being the "Mennonite Relief Commission for War Sufferers." This was the time selected by our General Conference committee because it was a general meeting attended by representatives from most of our conferences. The feeling was general that in view of the appalling conditions of millions of people in the war-stricken districts of Europe and elsewhere we should begin at once to take steps to lend a helping hand in the work of relief. A temporary organization was effected accordingly, to take charge of the work until such a time as a permanent organization may be completed. A committee of five brethren—G. L. Bender, Eli G. Reist, D. D. Miller, Aaron Loucks, and Levi Mumaw—was appointed to take charge of the work for the present, and donations for this cause may be sent to the treasurer, Bro. G. L. Bender, Elkhart, Ind. Fuller particulars next week.

OUR MINISTERIAL LIST
in the
MENNONITE YEAR BOOK AND DIRECTORY

Our new Mennonite Year Book and Directory will be ready for distribution in a few weeks. Before going to press we desire to bring the ministerial list up to date. There have been a number of changes since we last published the list, and these we wish to correct. We will greatly appreciate the favor if you will send us a list of all the bishops, ministers, and deacons who, during the past three months, have been ordained, have died, or have changed locations or address. Should you notice any errors in the list as it appears in the Family Almanac for 1918, we would be glad for these corrections also. Trusting that we may have these corrections AT ONCE, and again assuring you of our appreciation for so doing, we remain,

Yours for the public service,
Mennonite Pub. House.

SOME LIVE QUESTIONS

IV. Is the Time about here when the Mennonite Church should give up its Restrictions on Dress?

(Concluded)

It is idle, therefore, for us even to think of surrendering our position in support of modesty, simplicity, nonconformity, and uniformity in attire. The Word of God is plain, and we know of no other course but to stand by it. Churches may (and often do) change, but "the word of our God endureth forever."

Aside from the plain Word of God, there are other reasons why we should hold to our position on this question. Here are a few of them:

1. **We can not afford to give up the plain garb because it would open the door to too many other forms of worldliness.**

This is so evident that it needs no argument to sustain it. In fact, it is the pressure from other kinds of worldliness that causes some people to modify their form of dress so as not to appear "odd" while associating with those who are seeking after and reveling in the world's vanities and foolishness.

2. **The dress question has become such an evil that even legislators and business men have felt called upon to take hold of the matter and stifle the evil.**

Laws against indecent exposure and against sacrificing innocent birds from the ravages of Fashion are quite common. If business men like John Wanamaker of Philadelphia see fit to lay restrictions as to what things shall not be worn and to specify certain things that must be seen as a part of the garb of the employees in his store, why should the Church hesitate to exercise like control? It is openly charged that much of the prevailing social impurity of the present time is due to the indecencies of prevailing

fashions. Why should not the Christian Church of today, in the language of God (Isa. 3:16-24), protect its members and show its worthiness as the champion of decency and virtue by exercising wholesome regulation in the matter of proper and improper attire?

3. **A distinctive garb is a positive help in many ways.**

Again we go to the world for illustration. Christ did not speak in vain when He said that "the children of this world are in their generation wiser than the children of light." No soldier thinks of anything else but to wear the adopted uniform of his country. Employes at the railroad stations and on trains, nurses in hospitals, policemen, and others in other lines of employment, all wear their uniforms. Ask for the reasons, and you will have material for meditation on why the same would not be good reasons why citizens of the heavenly kingdom should not likewise wear their distinctive garb. Why should any loyal soldier of the cross think of rebelling against the thought of wearing the uniform of his people and voluntarily wearing the uniform of the fashion-loving world?

4. **Simple attire is the common people's garb.**

The world is composed of common people. Why not hold to the kind of attire which the masses can reach without being burdened with unnecessary expense?

5. **The simple garb, universally worn by all who profess the name of Jesus, would solve many problems brought on through the reign of Fashion.**

It would reduce to the minimum the problem of getting the poor into the Church, for it would take away their argument that it is impossible for them to "keep up with the styles." It would unloose millions of dollars for charitable and religious work that now goes to "keep up with the times." It would lighten household burdens, take church members away from the temptation to attend balls, theaters, "movies," etc., etc., etc., and help solve many other problems which leaders in Christian thought and life find in the way of Christian life and growth.

6. **Simplicity is the embodiment of neatness.**

It takes frightfulness out of the hair, misfits out of the clothes, and gives to individuals and to congregations an appearance of modesty and meekness which reminds us of what Peter says of the "ornament of a meek and a quiet spirit."

There are other reasons why we should hold to the simple garb, but we will let this suffice for the present as there is another phase of the subject that we wish to notice.

How may we best promote that cause of simplicity?

1. **Practice it.**

Why should any believer in nonconformity think of doing anything else? It is a positive injury to the cause for any one to attempt to preach "nonconformity" and at the same time be so dressed that you can not tell by his appearance that he is a believer. Be consistent, and show by the garb you wear that you believe that such scriptures as Rom. 12:2, I Tim. 2:9, 10 Jas. 4:4, and I Pet. 3:3, 4 were written to be obeyed.

2. **Teach it.**

Be wise, of course, in your teaching, but don't neglect to leave your testmony on the right side. Like other Bible doctrines, nonconformity in dress should be faithfully taught in the home, in church, in the social circle, and wherever opportunity affords; remembering, however, that it is but one among many Bible doctrines to be accepted, obeyed, and taught.

3. **Be consistent.**

Your testimony in favor of nonconformity will have most weight when your life otherwise shows that you are a faithful, loyal, pure-minded, conscientious, hard-working, prayerful, self-sacrificing child of God.

4. **Exercise wholesome discipline.**

Obedience in this, as well as in all other things which the Bible teaches, is to be expected as a matter of course. Disobedient members ought to be gotten into line with God and the Church, no matter what the form of their disobedience may be.

There may not be a direct "thus saith the Lord" for every detail of doctrine you attempt to maintain in discipline, but there ought to be one not far away. Make no effort to maintain any tenet of faith that is devoid of Scripture foundation. Discipline, to be effective, must be by the Word.

5. **Insist on a complete separation from the world.**

Half-way separation is a failure. We have a good illustration of what it means to play the half-way game between avowed enemies, in the present unhappy predicament of Russia. God says, "If any man love the world, the love of the Father is not in him." The history of churches shows that the nearer that members approach world standards, in dress and other things, the less serviceable they were to the Church, the harder it was to keep them from going away from us entirely. The most ruinous thing in Christian experience is compromise. Let the garb be distinctive enough so that everybody knows where you belong, whether you be called brother or sister.

6. **Support the church that stands for faithful discipline.**

You can judge a man's loyalty or disloyalty by the side he takes when a congregation has some trouble in keeping its members in line. For illustration: Two men visit a congregation where the issue between conservatism and liberalism is tightly drawn. One goes away criticising the liberals while the other criticises the conservatives. It is not hard to tell where their sympathies are, or on which side the weight of their influence goes. The same tendencies are manifest when any one is before the Church for insubordination. Your sympathy with the Church or with the offender is invariably made manifest by the side which gets your criticisms. You help the cause of simplicity and nonconformity by standing faithfully by and supporting any church that tries to maintain the Gospel standard along this line, no matter what may be the form of the question that is up for trial; and you injure the same cause whenever you direct your criticisms against the church that tries to maintain discipline. This is not saying that we should not disapprove of unwise efforts at discipline, but our friendship or unfriendliness is invariably betrayed by the manner of our criticisms. You help the Church to the extent of your support of her efforts to maintain wholesome discipline; you injure the cause whenever you fail to give such whole-hearted support.

7. Be thoughtful, prayerful, patient, hopeful, faithful, vigiliant, long-suffering, firm.

The value of these qualities is so evident that no argument is needed to prove their worth.

As a concluding thought we wish to commend the advice given by Paul in II Cor. 6:14-18, to be applied in every case where there is danger of a mixup between the Church and the world. This advice adhered to firmly, faithfully, loyally, uncompromisingly, trustfully, meekly, will keep us upon the sure foundation and in line with the sure promise, "If ye do these things, ye shall never fall."

MENNO SIMONS ON THE DOCTRINE OF NONRESISTANCE

(From Menno Simons, His Life, Labors, and Teachings, by John Horsch.)

For the Gospel Herald.

The regenerated do not go to war nor fight. They are the children of peace who have beaten their swords into plowshares and their spears into pruning hooks and know of no war. They give to Caesar the things that are Caesar's and to God the things that are God's. Their sword is the sword of the Spirit which they wield with a good conscience through the Holy Ghost. (Menno Simons' **Complete Works**, part 1, page 170).

Since we are to be conformed to the image of Christ (Rom. 8:29), how can we, then, fight our enemies with the sword? Does not the apostle Peter say: "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously" (I Pet. 2:21-23; Matt. 16:24). And this accords with the words of John who says: "He that saith he abideth in him ought himself also so to walk, even as he walked" (I Jno. 2:6). And Christ Himself says: "Whosoever will come after me, let him deny himself, and take up his cross and follow me" (Mark 8:34; Luke 9:23). Again: "My sheep hear my voice . . . . and they follow me" (Jno. 10:27).

And this is the voice of Christ: "Ye have heard that it has been said: An eye for an eye and a tooth for a tooth. But I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. 5:39). Again: "Ye have heard that it was said, Thou shalt love thy neighbour and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that you may be the children of your Father which is in heaven, for he maketh his sun to rise on the evil and on the good," etc. (Matt. 5:43-45; Rom. 12:20; I Pet. 3:9; Luke 6:34; I Pet. 1:15).

Behold these are the words of Christ. All those, now, who are His sheep will hear His voice. (Works, part 2, page 435).

My dear reader, if the poor, ignorant world with an honest heart accepted this our hated and despised doctrine, which is not of us but of Christ, and faithfully obeyed it, they could well change their deadly swords into plowshares and their spears into pruning hooks, level their gates and walls, dismiss their executioners and hangmen. For all who accept our doctrine in its power, will by God's grace not have any ill will to any one upon earth, and not against their most bitter enemies, much less wrong and harm them by deeds and actions; for they are children of the Most High who from their hearts love that which is good and in their weakness avoid that which is evil; nay, hate it and are inimical thereto. (Works, part 2, page 103).

Antichrist rules through hypocrisy and falsehood, with violence and the sword, but Christ reigns through patience with His Word and Spirit; neither does He use any other sword nor sabre.

O man! man! look upon the irrational creatures and learn wisdom. All roaring lions, all frightful bears, all devouring wolves, live in peace among themselves with their own species. But you, poor, helpless creatures, created in God's own image and called rational beings, are born without teeth, claws, and horns, and with a feeble nature, speechless and strengthless, yea, neither able to walk nor stand, but have to depend entirely upon maternal care—to teach you that you should be men of peace and not of strife. (Works, part 1, page 76).

Peter was commanded to put his sword into the sheath. All Christians are bidden to love their enemies, do good to those who do them evil, and pray for those who abuse and persecute them; to give the cloak also if any one sue them at law for the coat; if they are stricken on the right cheek to turn to him who abuses them the other also. Say, beloved, how can a Christian, according to the Scriptures, consistently retaliate, rebel, war, murder, slay, torture, rob and burn cities and conquer countries? Matt. 26:52; John 18:10; Matt. 5:12, 39, 40. (Works, part 2, page 306).

All who are led by the Spirit of Christ know no sword but the Word of the Lord. Their weapons are powerful, fervent prayer, a long-suffering, patient heart, strong, immovable faith, a living hope and an unblamable life, as has been said. By such means the Gospel of the kingdom, the word of peace is to be spread and defended against the gates of hell.

O, beloved reader, our arms and weapons are not our swords and spears, but patience, silence and hope, and God's Word. With these we must fight our battle. Paul says, "The weapons of our warfare are not carnal, but mighty through God." In that way we intend and desire to resist the kingdom of the devil; and not with swords, spears, cannons and coats of mail.

True Christians know of no vengeance, however they may be wronged; in patience they possess their souls (Luke 21:18). They do not break the peace even if they should be tempted by bondage, torture, poverty, and by the sword and fire. They do not cry for vengeance, as does the world, but with Christ they pray, "Father forgive them, for they know not what they do." They have, according to the declaration of the prophet, beaten their swords into plowshares and their spears into pruning hooks. (Works, part 2, page 307).

Again, our fortress is Christ, our defence is patience, our sword is the Word of God, and our victory is the sincere, firm, unfeigned faith in Jesus Christ. Spears and swords of iron we leave to those who, alas, consider human blood and swine's blood of well nigh equal value. He that is wise, let him judge what I mean. (Works, part 1, page 81).

I am well aware that the tyrants who boast themselves Christians attempt to justify their horrible wars and shedding of blood, and would make a good work of it, by referring us to Moses, Joshua, etc. But they do not reflect that Moses and his successors, with their iron sword, have served out their time, and that Jesus Christ has now given us a new commandment and has girded our loins with another sword.—They do not consider that they use the sword of war, which they wield, contrary to all evangelical Scripture, against their own brethren, namely those of like faith with them who have received the same baptism and have broken the same bread with them and are thus members of the same body.

Further we reply that we know and use no other sword than that which Jesus Christ Himself brought down from heaven and which the apostles have used in the power of the Spirit, namely that which proceeds from the

mouth of the Lord, the sword of the Spirit, which is "sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." With this sword and no other we desire to destroy the kingdom of the devil, provoke all wickedness, preach righteousness, etc., in like manner as Jesus Christ and His holy apostles and the prophets did in this world. I do not here mean the prophets Elijah and Samuel, understand me rightly, who also used the sword, but I mean the prophets Isaiah, Jeremiah, etc., who only reproved with doctrine, and not otherwise.

This sword we wield and would not let emperor or kings, or authorities take it from us or forbid its use. For Peter says, "We ought to obey God rather than men." To the praise and service of Him who has girded us with this sword we must wield it, whether it bring us life or death, as it may please God. (Works, part 1, page 198).

Captains, knights, soldiers and such like bloody men are offering to sell soul and body for money, and swear with uplifted hand that they will destroy cities and countries, apprehend and kill the citizens and inhabitants and rob them of their possessions, although they have never harmed them nor given them any provocation. O what an accursed, wicked, abominable business! And yet it is said that they protect the country and people and assist in administering justice! (Works, part 1, page 137).

It is clearer than mid-day that many of you are so mad, so influenced by the spirit of the devil, that ye hate, envy, bite, and devour one another. You have destroyed whole principalities, castles and citadels with your accursed wars and uproar, and have shed human blood like water. You deprive poor citizens and peasants (those of your own faith) of body and possessions, by burning, robbing, plundering, imposition and torturing even those who have never harmed you or given you a rash word. Such good-for-nothing, godless saints, or Christians we do not read of in Scripture. (Works, part 1, page 174).

I tell you the truth in Christ; the truly baptized disciples of Christ, who are baptized with the Spirit and with fire, and outwardly with water according to God's Word, know of no weapons other than patience, hope, nonresistance and God's Word. Paul says, "The weapons of our warfare are not carnal, but mighty through God," etc. (II Cor. 10:4, 5). Our weapons are not such with which cities and countries are desolated, walls and gates broken down and human blood shed like water, but they are weapons to destroy the spiritual kingdom of the devil, put away ungodliness and break the flinty hearts that have never been affected by the heavenly dew of the holy word. (Works, part 1, page 81).

Thus we do not combat with carnal, but with spiritual weapons, with patience and with the Word of the Lord, trusting in Christ, against the flesh, the world and the devil. Nor shall there ever be found other weapons with us. Therefore be not afraid of us (I tell you the truth in Christ Jesus); for we do not desire your destruction but your regeneration—on account of which I have these seven years suffered slander and scorn, anxiety, persecution and great peril of being imprisoned; and persecution is still increasing. (Works, part 2, page 327).

WHEN WAS THE PRINCIPLE OF NONRESISTANCE MADE A PART OF THE CREED OF THE MENNONITE CHURCH?

By John Horsch.

For the Gospel Herald.

The doctrine of nonresistance has been one of the leading tenets of the Mennonite Church from the time the church was first organized, i. e., from the year 1525. Before that date the predecessors of the Mennonites, namely the Waldenses and other Christian bodies, advocated the doctrine of nonresistance. The connection between the Waldenses and the Mennonites is still a matter of controversy.

It has been supposed that the Mennonite Church represents a development from some of the various Anabaptist sects of the time of the Reformation. But recent investigation has established the fact beyond a doubt, that the first and oldest organized body of Anabaptists was the Swiss Brethren which today is known by the name of Swiss Mennonites. It is worthy of notice that all denominations which rejected infant baptism and practiced the baptism of believers were given the name Anabaptists, the Swiss Brethren and Mennonites as well as other sects.

The Mennonites of Switzerland are of the body that was organized in 1525 by Grebel, Manz and Blaurock in Zurich. They have existed as a church ever since that date. There is abundant evidence to show that the early Swiss Brethren held the same faith as the Mennonite Church in our day. Later there arose various Anabaptist sects, some defending unsound and partly revolutionary principles. The Swiss Brethren kept themselves free from the vagaries of the enthusiastic Anabaptist sects.

About the year 1536 an Anabaptist body was organized in the Netherlands by Obbe Philips and Dirk (or Dietrich) Philips. This church was, practically, one in faith with the Swiss Brethren. With this body Menno Simons united and within a short time became their principal leader; hence they were known by the name of Mennonites.

The Mennonites who immigrated from Europe to Pennsylvania were, with the exception of the Germantown church, almost all of the Swiss Brethren, being of Swiss descent. After their settlement in America they adopted the name Mennonites for the reason that Menno Simons was the leading exponent and defender of the faith they held dear.

It is worthy of notice that the founders of the first congregation of the Swiss Brethren, before they organized themselves as a church, advocated the doctrine of nonresistance with other distinctive doctrines for which the Mennonite Church stands today.

Scottdale, Pa.

"CONSCIENTIOUS OBJECTORS"

By Menno S. Richer.

For the Gospel Herald.

In the following statements made by the English authorities, I feel to encourage all of our brethren to be more steadfast of their convictions, as men who are true "conscientious objectors" are respected by all men of high standard. They can not help but see that such men have something better and more elevating to mankind than carnal warfare. Besides, our Savior wants only such as have backbone, and stand firmly for that which is right in the sight of God.

Captain Stephen Gruynn, in his short address said to House of Commons, on the same day:

"These are people who are not a blight upon the community. They may very probably prove to be, in my opinion, the very salt of the community. I am speaking now as one who has seen war. I think that everybody who has seen war has one governing desire, and that is to see war abolished from the world. I am not at all sure that these people whom we propose to reject as an outcast of the state, may not be the best people to help in the fight to make an end of war. There is one thing sure that nobody can deny them. I am speaking now of real conscientious objectors, let us put the other people aside."

Commander Wedgwood made this statement at the same date:

"Unlike other honorable members who have taken part in the debate, I believe that most of the conscientious objectors are honest people, and I feel the greatest sympathy for them. I think I am prouder of my country than I was before, because it has produced people who have sufficient conscientious scruples to enable them to face a long term of imprisonment rather than upset their scruples. It is something to be proud of, even, to produce martyrs of this sort as well as martyrs on the battle-field."

Camp Taylor, Ky.

Preachers' Page

SERMON OUTLINES

THINGS ABOVE

By G. J. Lapp.

For the Gospel Herald.

Text.—Seek those things which are above.—Col. 3:1.

Introductory.

1. "This world is a stage, and all men thereon are actors."
2. The world is a hunting ground, and all we are hunters, seeking for something.
3. The world is a vast fishery, and all we should be fishers of men.

I. What to Seek.

1. Christ.
   He is the egg of iron in which is the egg of brass in which is the egg of gold in which the precious diamond is found.
2. Christlikeness. Like HIM.
   A child, when asked by the king of Prussia to what kingdom he belonged replied, "To the Kingdom of God." One of the conditions of the Kingdom is a child-like spirit of trust.

II. How to Seek.

1. By looking and lifting up.
   If the mule had the disposition of the eagle it would seek to rise.
2. By turning the temporal into the eternal.
   "We must throw over the rags in order to save the people." Money and self must be given for souls.

III. Why Seek the Things Above?

1. They do not disappoint.
   In the religion of Jesus Christ and the salvation which He came to bring is the only soul-satisfying portion.
2. Things above remain forever.
   Our works do follow us. The gold of eternity is better than the gold of kings.

WE ARE KNOWN

For the Gospel Herald.

Text.—Thy speech bewrayeth thee.—Matt. 26:73.

Introductory.

1. Peter's descent into gross sin—sleeping, attempting to resist the foe by carnal force, running away from danger when disarmed, following afar off, associating with the enemy, hiding his identity, lying, denying his Lord, swearing.
2. His speech gave him away.

I. How Our Speech and Actions Betray Our Identity.

1. Illustration: Our nationality often betrayed by the brogue in our speech.
2. "Of the abundance of the heart the mouth speeketh."
3. "Actions speak louder than words."
4. As a rule, our appearance indicates whether we are loyal to God or subject to the world.
5. Our likes and dislikes shown by the kind of books we read, the kind of company we keep, and the kind of gatherings we love to attend.

II. Lessons for Us.

1. They who sleep when they ought to be praying are usually overcome with temptation.
2. It is dangerous and often ruinous to follow Jesus "afar off."
3. They who try to hide their "peculiarity" while among the enemies of God invariably get into trouble.
4. One sin, however small and however well concealed at first, will eventually leaven the whole lump and expose the individual to the world as an open and vile sinner. "Be sure your sin will find you out."
5. Keep close to Jesus and faithful in service.
6. Let the fact of peculiar speech be recognized, avowed, and used to the glory of God and the extension of His Kingdom. K.

A SERMONETTE

By John F. Bressler.

For the Gospel Herald.

Text, Acts 9:6: "Lord, what wilt thou have me to do?"

Saul, a bitter enemy of everything that he thinks contrary to God, persecutes the children of God even unto distant cities. In a remarkable revelation on the Damascus road he learns that he has been the contrary one and that he has been persecuting the right. His first prayer is for guidance and later he doubtless prayed for forgiveness for his sins of ignorance and unbelief.

Proud hearts are ashamed to confess they have been in the wrong. Not so Saul. He would be ashamed to stay on the wrong side when he knew the right. His one desire is to work with heart, soul, mind, and body, and God does not leave him in darkness (Jno. 1:17) but grants him his desire and uses him more than any other in the service of God.

God means us to work willingly, not to wait until we are forced into the work, nor to rest in idleness between jobs until another job is thrust upon us. On the first day of our entrance into the family of God we should go to the Father and ask Saul's question. What He bids us we should do with alacrity. As soon as done we should go to Him and ask Him "What may I do next?" Ask these questions every morning when you rise, every hour of the day or night, and when He bids never question the command but with a "Yea, Lord, I will," go forth to your labors until the sun sets behind the western hills and you are called to rest. Rev. 14:13.

So little has been done, so much remains to be done. Asking forgiveness for past slothfulness and grace for future devotion, let us labor like Paul (II Cor. 6:1-11) and at last gain our reward. II Tim. 4:7, 8.

Richfield, Pa.

Who will bear the Gospel of Christ to a dying world if the Church will not awake to its duty and evangelize the world as Christ commanded us?—J. S.

It seems the less value that money has as purchasing power, the more that the worldly mind craves it, and the more is risked to obtain it.—E. H.

A PRACTICAL OLD TESTAMENT REVIVAL

(Nehemiah 8)

By Clayton F. Derstine.

For the Gospel Herald.

The conception of some is that revivals come by chance, but a fair look at the revivals noted in Scripture reveals the fact that when God's people met the conditions of His will, then heaven's blessings flowed like a river. The hindrance to real revivals is the altogether too common idea of leaving all things to God, and often neglecting what God expects of us ere He can turn and bless.

As the Sunday school lesson of Dec. 9 is fresh on our minds, I noted 21 things concerning **REAL REVIVALS.**

To get the best results from this article it is good to read the chapter above stated first.

1. **A Community Meeting.**—"All the people gathered."

A church that cannot draw together a community to hear the Word needs to examine itself. Where the Lord's people live holily, and the Word is preached practically the ear of a community can generally be captured during revivals at least.

2. **A Unified Meeting.**—"As one man."

Where there is no unity among the people of God there is no "great grace upon all." Where they gather as one man there is power where they assemble, and with one accord you can expect something. Where they gather, each playing "his own chord," Jericho's walls stay standing. Where they fail to gather as one man you can blow 10,000 Gideon trumpets, yet very little confusion is caused in the devil's camp.

3. **A Street Meeting.**—"Into the street."

Someone might have criticized Nehemiah, saying, This is not as it used to be. Some would add another verse to the Bible if they dared add to Scripture, reading thus, "Whatsoever it be that is not as it always was, cometh of the evil one." In revivals, as in other things of the church, old things are not always best, nor likewise new things always wise or better; nevertheless as in this case when the street served better than the temple let us act accordingly.

4. **A Rightly Adjusted Crowd.**—"They spake, bring the book."

In revivals, as is the case in sickness, good tasting medicine does not always bring best results. These people in a word said to Nehemiah, "Preach the Word." Don't mince to suit us, trim no sails, don't sheathe the sword, use both edges. Some day all of us will praise the Lord for a Bible that discerned even the thoughts of

our hearts. Oh, for a revival among the laity, crying "Bring the book, and don't preach to suit us in our lusts."

5. **A One-Book Meeting.**—"The law of Moses."

Remarkable indeed is the power of the Word. Its message of grace melts hearts. Its power breaks the rocks in pieces. Its message brings hope and good cheer, "along the future's darkening way." Its cross saves the vilest of the vile. Its Gospel makes heaven a surety. Its wisdom dumbfounds earth's wisest. Yea, it draws, saves, guides, keeps, sanctifies, comforts, assures of future glory and rest. Such a book is always the foundation of a heaven-sent revival.

6. **A Family Meeting.**—"Men, women and children."

The hope of the Church is in the family, not in the parents only. Satan is satisfied if he can but gain the cradle-product. The slogan, whether in revivals or not, is, Every boy and girl for God and none for Satan, the destroyer of souls.

7. **A Lengthy Meeting.**—"From morning till midday."

Revivals gauged by the hour, preachers limited by the watches in the pews is often a hindrance to a Holy Ghost revival. Where true interest in spiritual things exists time is a secondary matter. People serve the devil till twelve (some till morning) but to save souls nine must often suffice. When Nicodemus came to Jesus by night, we don't read that he left early. Paul preached once till morning—one fell asleep though, and thus glorified God in the end.

8. **An Attentive Meeting.**—"All were attentive."

This has made some sermons. A steady target is easier to hit than a restless one. Jesus taught people about the "hearing business." Take heed how you hear.

9. **A Specially Prepared-for Meeting.**—"A pulpit made for the purpose."

Some things need to be done to prepare the way for the chariot of salvation. People need to know (publicity to some seems sin). In the Gospels it is often said, "Come . . . . see," "and they went." When God wanted to send rain to Israel, He said, Prepare the ditches in the valleys.

10. **Right Men on the Platform.**—"And beside him stood . . . ."

Paul often uses the term, "helpers in the Gospel." We could not do without them. They are innumerable. There are hinderers, but thank God especially for many helpers.

11. **A Reverent Meeting.**—"All the people stood up."

One does not need to pray for hours for God's presence, the Holy Spirit is here—let us just reverently acknowledge His presence. Let us walk softly before the Spirit of God. "Tread softly, the Master is here." Be silent and listen. A foretaste of Eden, this moment we can share. Praise God.

12. **A Meeting that Began Right.**—"First they blessed the great God."

Praise should be the first and last note of every revival.

"We praise Thee, O God.
For the Son of Thy love,
. . . . . .
"Hallelujah, Thine the glory."

13. **A Meeting with Life.**—"All the people said **Amen.**"

Some meetings have graveyard characteistics. Some Pullman car sleepers. But when Ezra blessed God these people's hearts readily responded "Amen. Amen."

14. **A Worshipful Meeting.**—"They worshiped the Lord with faces to the ground."

Such, Jesus says, the Father of light seeks to worship Him. God must surely be opening heaven's shutters for showers of blessings. Oh, for such revivals continually, how much easier would sinners be saved.

15. **Distinct Reading.**—"They read distinctly."

All connected with church worship or revivals need this exhortation. God wants His Word read with simplicity, yet plain so all can understand. It is a sermon it itself. So often while this part of the service is going on some think of other things and wait for the sermon. This is not as it should be. When God speaks, let earth hear.

16. **A Practical Meeting.**—"Then gave the sense."

None sought to leave with the question, What did he mean? The Bible is a practical book if rightly divided, but it can also be wrested to destroy souls. All true revivals must meet the issues of the day and needs of the immediate community.

17. **Godly Fear During the Meeting.**—"The people wept."

Levity and foolishness have no place in the worship of God, mayhap some humor may, as Christ when He spoke of the fox (well seasoned though). The spirit of the age clamors for entertainment, such as jokes, etc. The themes in the house of God should produce serious minded people. Sinners and saints alike need have godly fear for it is the beginning of wisdom in the alphabet of heaven. It's the first step to the gates of glory.

18. **A Powerful Meeting.**—"The joy of the Lord is your strength."

A real revival makes stronger Christians and has the power of God back of it. It brings lasting results. It does not convert everybody nor correct all wrongs, but eternity's annals record the results. Pentecost's effect is felt at this hour. All revivals start motions of spiritual force that never cease, but one real perpetual motion.

20. **An Unselfish Meeting.**—"They sent portions for whom nothing was prepared."

The very nature of God is to give. All revivals from Him produce unselfishness and generosity. A revival recently made one man of 65 who was saved remark, "I did not know so many were interested in me." Revivals are not for spiritual gluttons, always eating, never giving out. We ought to keep an unchoked channel, and out of our being shall flow rivers of living water to help in saving a lost world.

21. **Good Results Followed.**—"They were many, eternity alone tells this."

Feast of Tabernacles was restored.
The people fasted and repented.
Greater separation was shown.
The worship of God was enjoyed.
The Sabbath was restored.

Thus we notice the practical results were worth more than the invested energy. Saving souls pays already in this life. It is the Church's chief joy; it produces joy in the presence of God. May we not only have yearly revivals, but a continued condition that God can bless and save others.

"Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (Jas. 5:20).

Eureka, Ill.

"LOOKING UNTO JESUS"

Sir, we would see Jesus.—Jno. 12:21.

S. P. Yoder.

For the Gospel Herald.

(Addressed to a young minister.)

My brother, now ordained to preach
  God's everlasting Word,
That sinners may awakened be
  And wandering souls restored
Safely within the Shepherd's fold,
  Whate'er your text may be,
Point to the Savior on the cross
  That Jesus they may see.

To manifest the love of God
  Our blessed Savior came.
By fallen man salvation's found
  Alone in Jesus' name.
To make Him known unto the world
  Your highest aim must be
Since peace is only found by those
  Who Jesus truly see.

When called upon to preach the Word,
  And faithful witness bear,
Shun not the counsel of the Lord
  In fullness to declare:
Whate'er you say, omit not aught
  That Jesus may reveal
That in your words sin-burdened souls
  God's love may see and feel.

In thunder tones you must declare
  The wrath of God and show
How justice will be meted out
  Upon His every foe;
But stop not there, O, stop not here—
  No sermon is complete
That fails to show how pardon's found
  And peace at Jesus' feet.

Denbigh, Va., Dec. 10, 191.

Rejoice, and be exceeding glad; for great is your reward in heaven.—Matt. 5:12.

Sunday School

For the Gospel Herald.

Lesson for Jan. 13, 1917.—Mark 1:12-20

JESUS BEGINS HIS WORK

Golden Text.—Repent ye, and believe the gospel.—Mark 1:15.

Introductory.—The brevity of Mark's Gospel is shown by a comparison of this lesson with the same events recorded by Matthew and Luke. The details of the early ministry of Jesus are given in the other gospels. It is sufficient for Mark to give but a brief summary of events here and go on to other themes which he presents at greater length. The way in which Mark presents these early events in the ministry of Jesus impresses us with the fact that Jesus from the very beginning was about His Father's business.

Lesson Story.—The next experience of Jesus after His baptism was the temptation in the wilderness. For forty days He stood the test and came out more than conqueror though attacked at His weakest points. In this He showed us how to meet and overcome the tempter.

The opening message of Jesus, like that of John the Baptist, was concerning repentance. "Repent ye, and believe the gospel," is the message which, if obeyed, will admit you into the blessings of the Kingdom.

The choosing of disciples is another event recorded in this lesson. Foremost among the number were Andrew and Peter, James and John, and (as recorded elsewhere) Philip and Nathanael. One remarkable thing about the attitude of these disciples was that they "forsook all" when they followed Him. It was this that made them efficient workers as "fishers of men."

Lessons for Us.—1. There are several things to be noted in connection with our Savior's temptation: (1) He was in possession of the Spirit. (2) He was in communion with the Father and the Spirit, preparing for the arduous work which was to follow. (3) In this period of meditation and wrestling with the Father the weakness of the flesh became manifest. As a man, He felt the power of exhaustion. (4) In this weakened condition the devil attacked Him—we may always expect the tempter to attack us when we are gathering strength in communion with our God. (5) The devil came not as an avowed opponent of truth and light but as a pretended philanthropist and in agreeable personality, pretending to help Jesus in His state of exhaustion. (6) Jesus concerned Himself with but one thing: "It is written." The devil cannot overcome the power of the Word. The weakest saint has a safe shelter behind this power. (7) The devil was completely overcome. (8) Angels ministered to the victor. Though Jesus possessed all power, the weakest saint may overcome with the same weapon which Jesus used.

2. Hear the Savior's message to a lost world: "Repent ye, and believe the Gospel." Whoever receives the message will find himself the happy possessor of all that Jesus came to bring. Reader, is there a single sin of which you have not repented? What about hasty speech, that feeling of resentment or harboring of malice that may some time have been your lot to have? Have you meditated on your life and taken all your sins of omission as well as sins of commission to the altar, there to lay them down and have them remembered against you no more forever? Have you always put in practice the Golden Rule in all your dealings with fellow men? Have you always been as prayerful and as faithful in keeping all of God's commandments as you should have been? One sin unrepented of means the condemnation of your soul. "Repent ye, and believe the Gospel," should ring in thunder tones in every part of the world.

3. Our Savior's life on earth was a very busy one. Have you ever noticed how often the words "immediately," "straightway," etc., are used in connection with His work? He was alive to His mission, and He realized that He had not one moment to lose. May we imitate His example. "Not slothful in business, fervent in spirit, serving the Lord," should be the motto of every brother of our Lord.

4. The example of the early disciples is worthy of our imitation. We are told two things about their actions when they heard the Savior's call: (1) "they forsook their nets," (2) "straightway." In other words, they accepted the call unhesitatingly, counting no sacrifice too great. No wonder they exerted such wondrous power, even though they were but ignorant fishermen. It brings to mind forcibly the power of consecration. While it is right that we should care for our own, no one should for one moment hesitate to take the attitude that all secular work should be subordinated to matters spiritual. When God calls, obey "straightway."

5. Notice how nicely the mission of John fitted into that of Jesus. John was right when he declared that while he must decrease Christ must increase. When the ministry of Jesus was well installed the work of John was ended. He had fulfilled His mission, though his ministry was brief. Fear not to go where the Master calls, though the work may be hard, the job unthankful, and the career very brief.—K.

Our Young People

HONESTY. (Junior)—Psa. 15:24.

Topic for January 13

MOTTO

"Glory, honor and peace to every man that worketh good."

THE STUDY HOUR

I. What is Honesty? It is often easier to see a thing and know it than it is to tell what it is. I wonder if we could draw some word pictures of honesty that we could recognize as genuine.

1. The street car conductor passed thru the car and gathered up the tickets. The car was crowded. A thirteen year old boy had a ticket but when he held it out to the conductor he did not see him. He went on thru the car and did not come back for the ticket. A man who sat beside the boy said, "Put it in your pocket and ride again with it." But the boy thought that would be stealing one ride without paying for it, so he would not do it. This was honesty in dealing with money.

2. The students were taking an examination at school. Two were writing at the same seat. The questions were easy for the one but hard for the other. It was easy to look over and get a hint of the answer on the paper of the good student. But after all that would make the poor student appear to know more than he really did and give him credit he did not deserve. If the poor student was honest what would he do? He would write only what he knew without looking and keep his eyes off of the other boy's writing. And that is what he did do. This was honesty in getting credit for knowledge.

3. "What a nice, good boy," said one mother to another. "He is so polite and good mannered. When he goes to church he behaves so nicely and never whispers or laughs. He always knows his Sunday school lesson too. He really is a fine fellow." But that mother's boy knew that he was a very dishonest boy in ways that nobody knew. He did not cheat in money or in getting credits for knowledge but in getting credit for goodness. While he acted nice around good people, he was very foul-mouthed with bad boys away from good people. He could act very polite in company but he was very rude when he got among rude companions. He was dishonest in getting credit for character. One day this boy was converted. He did not try to "put on" any more, but confessed how dishonest he had been. He came to the Savior for forgiveness and gave his life to Him to be made clean. This was honesty with God and man and himself.

Now I wonder if we can frame a definition for honesty? You say it in your words first and do not look how I say it till you have tried to say it your self. Now be honest with yourself and try before you look. * * * * * * * **Now.** How does your answer compare with this?—**A person who is true inside and out.**

PERSONAL THOUGHT

"Search me O God and know my heart; try me and know my thought: and see if there be any wicked way in me, and lead me in the way everlasting."

Gospel Herald

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THURSDAY, JANUARY 3, 1918

Field Notes

The Mennonite Conference in India now has forty members who have a right to vote in conference.

Communion and baptismal services were held with the Barker Street church near Vistula, Ind., Bro. J. K. Bixler officiating in the services.

The brethren, J. S. Gerig of Smithville, Ohio, and J. A. Heatwole of La Junta, Colo., spent Dec. 14-17 with the West Fairview Church near Beaver Crossing, Nebr., in Bible conference work.

Bro. Mahlon Lapp of Dhamtari, India, spent a few hours at Scottdale one day last week. He was on his way to Denbigh, Va., where he expects to spend some time. While here, he and Bro. Ressler exchanged idols.

The brethren, D. G., M. C., and G. J. Lapp, filled the regular appointment at the Elkhart Mennonite Church on Sunday morning, Dec. 23, and performed a similar service at the Goshen College in the evening.

Ordination at Yellow Creek.—On Sunday evening, Dec. 23, Bro. C. C. Culp was ordained to the ministry at Yellow Creek Church near Goshen, Ind., Bro. J. K. Bixler officiating. Bro. Culp was ordained to take charge of the work in Manistee Co., Mich. The Lord bless the work.

A serious accident occurred on the way home from the mission meeting at Forks Church near Middlebury, Ind., on the evening of Dec. 25. Bro. D. A. Yoder and family were driving home in an automobile, when another auto driver of rather reckless tendencies drove around them and upset their car. A broken arm on the part of one of the children is the most serious report that has come to our ears. Bro. Yoder and family have the sympathy of many people.

Bro. Sanford Yoder of Kalona, Ia., was expected to leave for the Pacific Coast the latter part of last week, where he is to spend a few months in the evangelistic field.

As you read the Mission Department and come to the "Notes from the Stations," don't forget to read "Lima, Ohio," as the name for that headless station. Through an oversight that name was omitted.

Bro. A. J. Steiner of North Nima, Ohio, spent Christmas day with friends at Baltic, Ohio, where Bro. Vernon Smucker and Sister Mary Hostetler were joined in holy wedlock, with best wishes of many friends.

Change of Address.—Bro. D. S. King and family, from Tuleta, Tex., to Garden City, Mo. Bro. King expresses himself quite well pleased with their new location, yet the work at Tuleta is still close to their hearts.

Our editors are doing a little work on the side by lending a helping hand to our schools. Bro. Ressler is spending six weeks in the short Bible term at Hesston, Kans., and Bro. Reist is performing a similar service in connection with Goshen College.

Brethren G. J. Lapp and A. W. Geigley were the instructors at the Bible conference at Walnut Creek, Ohio, the latter part of last week, and Bros. Lapp and C. Z. Yoder served in a similar capacity in the neighborhood of West Liberty, Ohio, this week.

The Work at Calkins, Mont.—That is a refreshing message which the correspondent from this place sends in this week's Gospel Herald. The Lord continue to prosper the work there, and strengthen the young brother who was ordained to shepherd the flock.

Bro. I. S. Mast of Minot, N. Dak., was with the congregation at Wolford, N. Dak., over Sunday, Dec. 23, at which time two precious souls were reclaimed. After a brief stay at home over the Christmas services, it was our brother's intention to spend Sunday, Dec. 30, with the brotherhood at Bloomfield, Mont.

Bro. G. J. Lapp expects, D. V., to spend the greater part of his time this winter visiting the churches, as health and strength permit. He is not connected with Goshen College this winter, for the reason that his shattered health would not permit. He is rapidly regaining his former vigorous health, however, and we trust that this improvement may continue. He and Bro. H. F. Reist are lending a helping hand to Goshen College during the short Bible term this month.

Bro. J. B. Smith of Harrisonburg, Va., favored the congregation worshiping at the Scottdale Mennonite Church with two helpful sermons last Sunday morning and evening. His visit at this place was much appreciated. He left Monday morning, expecting to reach home again about Wednesday of this week.

With a short Bible term of six weeks or over at Goshen, Ind., Hesston, Kans., Harrisonburg, Va., Canton, Kans., and Kitchener, Ont., and Bible conferences being conducted in many of our congregations there ought to be no lack of opportunity on the part of our young people to learn more of God's Word. An increasing number of them are availing themselves of the opportunity.

Notice.—All money orders, letters, etc., intended for the Orphans' Home, West Liberty, Ohio, should be addressed to "Superintendent Mennonite Orphans' Home, West Liberty, Ohio." Bro. Metzler being unable to see after the mail and Bro. Smucker having left the Home, it will save much inconvenience to have the mail addressed as indicated, instead of addressing it to either Bro. Metzler or Bro. Smucker.

Change at Orphans' Home.—As noted in these columns several times, Bro. J. A. Hilty is now acting superintendent at the Orphans' Home, West Liberty, Ohio, while Bro. F. I. Smucker and family have gone back to their former home near Tiskilwa, Ill. Bro. Smucker has given faithful service at the Home for several years and goes back to his home with the best wishes and prayers of the brotherhood whom he left.

Correspondence

Berlin, Ohio

On Dec. 23, 1917, our Sunday school was reorganized at the Martin's Creek Church. Bros. Herbert Schnell and Frank Yoder were selected at superintendents. Cor.

Chambersburg, Pa.

Dear Herald Readers:—On Nov. 8, Bro. C. R. Strite of Maugansville, Md., began a series of meetings at this place. The first week we had snowstorms and zero weather, which kept down the attendance. The next week the weather was more favorable and meetings were better attended. Bro. Strite labored faithfully during all this time, preaching the Word which is able to make wise unto salvation. The meetings closed Dec. 23. Two souls became willing to accept Christ as their Savior. There are others here in need of salvation, some of whom we believe were counting the cost, but the world and its pleasures were held

too dear. Let us continue to pray that they too may yield their lives to Him while He delays His coming. "At midnight the cry sounded" and as we see the shadows of sin growing deeper and deeper we think the midnight must be fast approaching. May we all be ready to meet Him in the air when He comes. In His service,

J. L. Horst.

Johnstown, Pa.

(Stahl congregation)

Dear Herald Readers, Greeting:—On Nov. 26 Bro. C. F. Derstine began a series of meetings. He preached 15 interesting sermons. He closed the meetings Dec. 5. Three souls confessed Christ and the congregation was strengthened. Cor.

Ayr, Nebr.

(Roseland congregation)

Dear Herald Readers, Greeting:—We have many reasons for being thankful to God, for we are enjoying many blessings at His hands.

Bro. M. C. Lapp and wife, missionaries from India came here Nov. 25, and remained in our midst a little over a week. While here Bro. Lapp gave some interesting talks on India and preached several sermons. On Dec. 2 we had the privilege of having with us Bro. C. D. Esch of Hesston, Kans., who preached to us Sunday evening. Text, Matt. 10:7, 8.

Bible conference was held at this place Dec. 8-11. The brethren, J. A. Heatwole, La Junta, Colo., and J. S. Gerig, Smithville, Ohio, were the instructors. Owing to the cold weather we were having just then the attendance was not so large.

We are always glad for those Spirit-filled messengers who help us on our way. Yours in His service,

Dec. 20, 1917. Mary Gingerich.

Milford, Nebr.

In the Master's Name we again greet all the Herald Readers:—On Dec. 17 the brethren, J. S. Gerig and J. A. Heatwole began our Bible conference with a lesson and a sermon. The topics of our conference were as follows: **The New Birth, Nonconformity to the World, Worldly Amusements and Pleasures, Secret Organizations** and a **Treatise on the Book of James.** The topics were discussed with great interest and we trust that accompanied by the heart-searching sermons preached by the brethren, great good may result, God giving the blessing.

Dec. 22, 1917. Wm. H. Kremer.

Gortner, Md.

Dear Herald Readers:—We can truly say, "God hath done great things for us, whereof we are glad." Bro. James Saylor of Johnstown, Pa., preached two very edifying sermons to us on Dec. 23. He also left an appointment for January and we feel very thankful that the brethren think it worth while to continue services at this place as there is a small congregation and only four members. We have had more church services here in the past year than we have had for a number of years. The German Baptist brethren also preach every four weeks. We have decided to have Sunday school all winter. Although our school is small we feel the regular attendants are interested. Bro. Gortner, who has so faithfully been taking care of the church for twenty years, has been relieved by Bro. Jacob Swartzendruber, who will build the fires this winter in order to keep up the Sunday school. Remember us at the throne of grace. Emma Burkholder.

Dec. 24, 1917.

Calkins, Mont.

Dear Herald Readers, Greeting:—We were permitted to enjoy special blessings from Nov. 30 to Dec. 17 when Bro. Jacob Roth of Tuleta, Tex., was with us in a series of meetings.

On Dec. 9 church was organized at this place. May God bless this little congregation. Five precious souls were received into church fellowship by water baptism.

On Dec. 16 we held our communion at this place. All members partook of the sacred emblems. Also observed the command and followed the example of Christ by washing one another's feet.

Bro. Frank Roth was ordained to the ministry. May God bestow His richest blessings upon him and guide him in this precious work. The brother preached a very interesting sermon today, his text being Luke 2:11; "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." We ask an interest in the prayers of all God's people,

Dec. 25, 1917. Cor.

Alpha, Minn.

Dear Gospel Herald Readers, Greeting:—On Sunday, Dec. 23, we re-organized our Sunday school as follows: Supts., Bros. Noah Landis and Charles Bute; Sec.-Treas., Sister Grace Bute; Chors., Sister Barbara Garber and Bro. Lewis Garber.

The teachers also were chosen and all are ready to push the work for another year.

Bro. and Sister Shearer have returned after visitng through Texas and Kansas.

Bro. and Sister Harder are leaving for their home in Missouri for a short visit, after which Bro. Edward and wife will go to California where he will work in the orange groves. We will miss them from our midst, as they have been active in church work.

Their leaving, with three going to Hesston and one to Goshen, thins our numbers again, but there is the promise that where a few are gathered in His name He will be there and bless them.

In the last few weeks a mission study class has been organized and the books recommended in the Christian Monitor for study have been adopted. They are well attended and all take hold with zeal.

We crave an interest in the prayers of our church that we may be watching and praying so that we faint not by the way. Cor.

Dec. 25, 1917.

Fairview, Mich.

Last Sunday, Dec. 23, six applicants were received in the visible church by water baptism. May God's blessings attend them. Sunday school was also reorganized with Bro. E. A. Troyer Supt., Bro. Elmer Sharp Asist., Sister Nettie Miller Sec.-Treas., and Bro. Ottis Bontrager Chor. May we as a body stand united together and help the brethren along in the work.

Those of us who understood the German were richly admonished on the 16th when Bro. J. M. Friesen and wife of Weatherford, Okla., were with us in the morning and at night. May God bless His servants who so faithfully labor for His cause.

Yours in His name,

Dec. 25, 1917. Mary M. Zook.

Harper, Kans.

On Dec. 2 Bro. and Sister E. J. Berkey came into our midst. Bro. Berkey preached to us every night for two weeks. The weather was very cold and the roads drifted. The interest was good and the sermons powerful. Many hearts were encouraged and sinners pointed to Jesus but none would yield. Pray that the work at this place may be blessed.

Dec. 26, 1917. Cor.

Midland, Mich.

Dear Readers, Greeting:—On Dec. 23 we reorganized our Sunday school and young people's meeting as follows: Supts., Albert Wyse and Jacob Emmert; Chors., Ray Bontrager and Clara Emmert; Sec.-Treas., Floyd Bontrager and Nobel Kauffman. Ray Bontrager was elected moderator for young people's meeting and Floyd Bontrager assistant.

We expect Bro. A. W. Hershberger to begin a series of meetings on the evening of the 29th and Bible conference on Monday morning, Dec. 31. May the Holy Spirit have His right of way in the hearts of men and women. We expect to have our new church house ready to hold these meetings in.

(Continued on page 732)

Miscellaneous

"IT IS I; BE NOT AFRAID"

By Rufus Buzzard.

For the Gospel Herald.

"It is I," was to His chosen ones the message,
That dispelled alarm and fear from courage, tried;
For it was the voice of Love with pow'r unbounded,
That they knew could speak, and have the storm subside.
We can not, on earth, escape from life's rough tempests,
From the storm of life our barque is not yet free;
But the Lord, omnipotent, our loving Master,
Moves or calms majesti'ly, life's changing sea.

The afflictions of earth's righteous saved, are many—
But the Lord in time redeems from them His saints,
Yea, the purpose of each storm He fully knoweth,
And knows when should be allayed its violence.
Man's afflictions are themselves proof of His kindness—
Yea, the kindness of a Father true and wise,
Who chastisement not withholds from His own children
Should He see, He could thus help them, higher rise.
Yea! afflictions are among the best of good things
If they tend to alienate us from this earth,
And to fix more on Himself our true affections
Which brings more abundant life in our new birth.
Since the winds and waves are to man's good conducive,
Why should man their merits thus so oft disown?
Why should storms distress or frighten true believers,
When from injury the Master shields His own?

Though in life ye shall have many tribulations,
They, inestimable blessings thee shall bring,
If they bring thy soul to fuller, deeper reverence,
Or thy faithless life inspire to heavenward wing;
If they cause thee to behold more joy in trials,
And God's love in waves however wild,
And assure thee that His love is wise and prudent
For thyself—His true adopted child.

May we recognize more keenly Jesus' nearness,
And confess His wisdom in life's changing scenes;
And His power in thus kindly overruling
So that from each Christian He some fruitage gleans,
With a stronger eye of faith may we see Jesus
As He walks life's foaming waves in majesty;
Oh, to recognize more vividly His blessing
In life's trials, which man's human self would flee.

Let us look away from agencies inferior—
For our murmurs and regrets can never end
If we try to trace each cause to human weakness,
Of the trials, with which men on earth contend.
Truly He has "mixed life's cup" and may we drink it,
Without murmuring, though we can not but mourn;
And be sure that it is kindly, wisely mingled
For ourselves and for earth's millions yet unborn.

La Junta, Colo.

THE NEW YEAR

By J. C. Paul.

For the Gospel Herald.

We are again on the threshhold of a New Year. We cannot tell what is in store for us for the coming year.

It is not for us to know. One thing we can do, however, we can surrender ourselves into the hands of the Lord, and let Him lead, direct, and use us, in His own way and to His glory.

In looking back over the past year we see many things that we could have done, that were left undone, and many places where we could improve on now if we could retrace our life through the past year. It may have been that we have had an opportunity to speak a kind word to some brother in difficulty and needed a helping hand, where a kind word or other assistance would have changed his whole course for the better. Or it may have been a sinner, who was way down deep in sin and if we would only have spoken to him, and given him a word of encouragement and helped him to see his lost condition, and pointed him to Jesus and His finished work on the cross, and directed him on the right way, it might have changed his whole career and made him a blessing to the church and caused rejoicing in heaven among the angels. But instead we have done like the priest and Levite, we have turned away from him and passed him by on the other side, and have not done the Good Samaritan act, and therefore not fulfilled the command of the Lord. The opportunity has come and gone and we have not availed ourselves of same, and so have lost the opportunity and missed the blessing. But the sad part is that those opportunities will never present themselves again. But one thing we can do, by giving ourselves wholly into His hands and ask Him to help us.

It may be that our lives have not been consistent enough, that we have compromised with the world, that we have not stood on our principles of separation from the world and have by our lives been the cause of some one losing hold. As our life is as an open book, read by all who meet us, it is our duty to our God and the Church and those whom we meet to stand up for our principles, and not to be pleasers of men more than pleasers of God. May the Lord help us to profit by our past mistakes. By surrendering our all to Him we will be able to live a better life and will not need to look back over our past with a regret for lost opportunities. As the Lord has placed us here for a definite purpose, let us ask Him and through much prayer and meditation find out what that purpose is and then carry it out to the best of our ability. And as the Lord is blessing us and leading us out into green pastures and beside still waters, let us not try to see how much of this world's goods we can store up but how much treasure we can store up in heaven by giving of our treasures unto the Lord and unto those that are in need. Thus giving, let us give as unto the Lord. Let us lay hold of every opportunity that presents itself. No matter in what way or how humble and lowly the serice may be, as long as it is to the glory of God.

Toronto, Ont.

SHOULD A CHRISTIAN GO TO WAR?

By Levi R. Yoder.

For the Gospel Herald.

Should a true Christian go to war? is a live question on which much is said at the present time. Recently I was working near Greeley, Colo., where there was no church of our faith and a minister in town announced that he would speak on the above subject. This announcement brought on a discussion of the subject between my employer and myself. He contended that it was perfectly right to take up arms if our government called on him to do so. I quoted a number of Bible references and what it teaches on nonresistance, but he said the Bible taught subjection to our rulers.

He suggested that we go and hear what this minister had to say on the subject. So we went and heard a fine sermon which I sanctioned with but a few exceptions. Many as well as myself expected a sermon on carnal warfare but instead heard a sermon on spiritual warfare. His text was Psa. 91:13: "Thou shalt tread upon the lion and adder; the young lion and dragon shalt thou trample under feet."

One point which he strongly emphasized was that no man can be a genuine Christian without warfare. The lion comes to us boldly, face to face, and the adder comes in a stealthy, sneaking way or as a wolf in sheep's clothing.

There is no such animal as the dragon in the animal kingdom and is known only to the imagination. Thus

we should tread upon the lion and adder and trample on evil imaginations which may also lead us astray. He also added that many people say that there is no devil but his experience is that we must fight this enemy every day and gave a number of proofs for his belief.

He however made one statement which I could not sanction; viz., "I am a pacifist, but not a pacifist at any cost," evidently having reference to the present world war, and then quoted Christ's words (Matt. 10:34): "Think not that I am come to send peace on earth: I came not to send peace, but **a** sword." He, however, said **the** sword. If Christ had said **the** sword we might think of carnal weapons but even then by reading some foregoing and following verses, (Matt. 10:32-37) we see that Christ did not mean carnal weapons. He says, "And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me." He means to say that we should obey God rather than man. This in some instances may mean great sacrifices.

Take for instance a father or a mother whose child has always been obedient and let the time come when Christ knocks at their heart for admission either through some good sermon or by the kind and timely words of some Christian friend. Then the test may come especially if the parent might be a non-Christian. If God calls on one hand and parents say no on the other hand there should be a severance there even though it would wound the parent's heart like the pierce of a sword. Christ's word is sharper than any two-edged sword. This is the sword Christ had reference to in Matt. 10:34.

When Christ was arraigned before Pilate (Jno. 18:36) Jesus answered, "My kingdom is not of this world: if my kingdom were of this world, then would my **servants** fight." We see that Peter, a servant of Christ's had tried to defend his Lord by cutting off Malchus' ear, but Christ said (Matt. 26:52): "Put up again thy sword into his place, for all they that take the sword, shall **perish** with the sword." As Peter was then a servant of Christ so now we are His servants; and what applied to Peter then will also apply to us now.

Many hold that Rom. 13:1, "Let every soul be subject unto the higher powers," means that in **all** things we should obey our rulers and thereby perform our duty leaving the sin to rest upon our rulers. But in verse 3 of this chapter Paul says that rulers are not a terror to **good** works but to the evil. Therefore it is not to be understood that they should ask anything of us that was contrary to the will of God. But if they did, we should do as Peter and other apostles did when the authorities asked them (Acts 5:28, 29) saying, "Did not we stratly command you, that ye should not teach in this name? and behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered, and said, We ought to obey God rather than men."

Oh that we might be able to stand firmly on the teachings of Christ's Word, even though we must suffer for the cause of right.

Christ says (Matt. 5:10): "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven." Christ further instructs us in this same chapter—"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you: That ye may be the children of your Father which is in heaven."

It is absurd to think that I as a Christian could take up either a gun or a sword and approach my enemy and try to take his life, and still have him think that I am trying to be his friend. But rather by taking Christ's way for it and returning good for evil we may heap coals of fire on his head.

In conclusion, therefore, we would say that, spiritually speaking, a true Christian must ever fight against the wiles of Satan. "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." On the other hand, it is absolutely wrong to fight with carnal weapons. "They that take the sword, shall **perish** with the sword."

Manitou, Colo.

THE FUNERAL—HOW SHOULD IT BE CONDUCTED?

The passing of a soul from time into eternity is the most solemn and serious of events. No one at all conscious of what it means can treat it lightly. To the Christian it means entrance to a realm of joy and blessedness. To the unregenerate blackness and despair. Our friends may help us in life, but they can go no further than the grave. The funeral very naturally shows the thought of the loved ones who remain regarding the life and character of the departed. Were they Christians their friends turn for their directions as to funeral fitness, to where they find their comfort, to the Word of God. Were they without God or hope their friends are very naturally at a loss to know what should be done. They do not wish to bury as though the departed were a mere animal though their life would indicate this to be their thought. It is here where various lodges appear very inviting. The lodges do not require faith in Jesus Christ for entrance or burial. They often say beautiful things, and sing beautiful songs that may in a measure bring comfort to those who remain, especially if their knowledge of salvation is of ordinary larger type.

One who is at all enlightened by the Christ Spirit can but sorrow as they look upon the lodge funerals, and know they are after all, but shams likely to deceive. They do not have the ring of the genuine, though they counterfeit many of its forms. All their talk about immortality, and of light beyond the tomb, fall flat on the ear of one who knows Jesus is "the way, the truth and the life," and that there is no salvation apart from Him. A few days since the writer called at the home of a Norwegian Lutheran pastor who inquired, "Who are the Lackawannas?" and then related the following experience: Answering the ring of my door bell I was confronted by a man I had never seen before, who requested that I officiate at the funeral of his brother. He took me to a place where a few had gathered about his brother's casket. Six men came in and conducted a service. The brother said these were "the Lackawannas." I noticed the one reading the service was not at all familiar with it. He called immortality, immorality, and made several mistakes.

When we started for the grave the brother appeared very uneasy, looking from one carriage window, and then the other. I asked what was the matter. "Why," he replied, "I thought there would be a great turnout of the Lackawannas, in a great parade, but I don't see them!" The minister then called his attention to the fact that his brother was now dead, and could not pay more, and that he should not expect much in the way of a parade.

When at the grave the same six men who had conducted the former service came running and let loose a pigeon, making some remarks as it flew away. The "Red Men" have the habit of letting loose a pigeon at graves of their departed. This is but one of many services coming to my attention where the lodge has come to the grave with what it had to give of comfort. I thought, How sad! Here was probably a poor sailor longing (as every soul longs) for expression of sympathy and love, joining an organization he expected to make a display and bring cheer to the gloom, only to bring disappointment to the brother who expected better things.

If such deminstration may be permitted for the ungodly, they certainly are out of place for the child of God. Shall not the pity we have for such, lead us to greater effort that those we may reach of the living may be led to

Him who alone can open the gates of glory? Displays are passing, but the Word of God abideth forever.—W. B. Stoddard in "Home Light."

CORRESPONDENCE

(Continued from page 729)

We praise God for these opportunities. We crave an interest in the prayers of God's children.

Dec. 26, 1917. Katie Bontrager.

Camp Meade, Md.

Greetings:—Another Christmas has gone by, which was quite an unusual experience to all. It is a day which we believe brought much joy to the shepherds in ages gone by, when they were told of a Savior born in the world. He is our only hope and trust at Camp Meade.

We wish to call to mind the visit of the brethren since we wrote last.

On Dec. 19 Brethren I. B. Good, J. C. Habecker, S. B. Landis, D. I. Landis, and J. P. Burkholder were with us. Text, Rom. 8:32, by Bro. S. B. Landis.

On Dec. 23 Bro. Daniel Strite and Dea. Burkholder of Maryland were with us. Bro. Strite spoke from Psa. 23.

On Christmas very few visitors were present.

Dec. 26 Bros. Joseph Ruth and Aaron Freed from Line Lexington, Pa., and Bro. Leroy Clemmens of Hatfield, Pa., were with us. Bros. Freed and Ruth preached. Text, Luke 2:11.

The visit of the brethren is always appreciated. May the Lord bless them all in His service.

We feel grateful to God for the government under which we live that they still regard the religion of His people.

We feel thankful to the brethren and sisters for the many gifts and providing the necessities of life in making it as pleasant as possible to the brethren at camp, believing all are in sympathy with us, who are deprived of the home circles and loved ones.

Some of us have been separated from loving companions. Praise the Lord, men can not separate us from the love of God, who has promised never to leave nor forsake them that put their trust in Him. May the Lord bless and protect us all under the shadow of the Almighty till He cometh to redeem His own.

Yours in His name,

Dec. 27, 1917. Jonas Hege.

Elkhart, Ind.

(Olive congregation)

Greeting to all in Jesus' name:—Truly we have great reasons to rejoice for the many blessings received from God. On Thanksgiving day an all day missionary conference was held at our church. A number of subjects were discussed by those who have had experience either upon the Mission Board or in the field, either foreign, city, or rural.

Dec. 8 was the date set for the beginning of a series of meetings, to be conducted by Bro. S. E. Allgyer. On account of sickness in his home and also stormy weather the brother did not arrive till the 12th. From Dec. 16 to Dec. 22, a Bible conference was held in connection with the meetings.

On account of severely cold weather during part of the time the attendance was small, but yet we rejoice when we see souls confess Christ. Five souls confessed, three renewed their covenant, and others decided to have a closer walk with Him. While the brother had to leave sooner than he intended, we can after all say the time was well spent. If there is more joy in heaven over one sinner that repents than over ninety and nine just persons that need no repentance, how much joy must there be in heaven when a number repent?

Brethren, pray for us, that we may be faithful. Harvey N. Yoder.

Dec. 27, 1917.

Bay Port, Mich.

(Pigeon River congregation)

Greeting in Jesus' Name:—Brethren Joe Maust and Joe Shetler were to Camp Custer over Christmas to visit the former's son, Bro. Menno. He is the first and only one to leave out of our congregation. We often hear the remark, "There is a dark cloud hanging over us." This is very true, but we should not look at this dark cloud or we will sink like Peter did when he looked at the waves. Let us look ahead on the bright side, like Moses did. There is a reward that is brighter than the cloud.

Bro. M. S. Zehr who was in southern Missouri to proclaim the Gospel to the lost, is on his way home again.

Bro. Jacob S .Yoder has returned from his evangelistic trip in the East, and reports an interesting trip. Our bishop, Bro. S. J. Swartzendruber, was called to Iowa to perform a marriage ceremony on Christmas, and expects to spend the following Sunday in Indiana. The four brethren from New York have returned home again.

We wish you all a prosperous New Year in the Lord. Simon D. Gnagey.

Dec. 28, 1917.

Hanover, Pa.

Dear Herald Readers, Greeting:—A series of meetings were held at this place, Dec. 2-16, with Bro. Noah H. Mack of New Holland, Pa., in charge. The brother labored faithfully with us, preaching the Word in its simplicity and purity. There were six precious young souls who made the wise choice and accepted Christ as their Savior.

On Dec. 14 and 15 we again enjoyed a rich spiritual feast when the first Bible meeting was held at this place. The brethren Noah Mack and S. G. Shetler were the instructors. The attendance was not so large as was expected, owing to conditions of the weather, but interest was good. We were richly taught from the Word of God by the brethren. May God bless them as they go forth laboring in His great harvest field. M. S. S.

Dec. 28, 1917.

Eureka, Ill.

Greetings to all Herald Readers:—Our Sunday school was reorganized at this place as follows: Supts., J. J. Smith, D. S. Oyer; Chors., Martha Smith, Alvin Yordy; Sec., Hannah Mahuke; Libr., Mamie Smith.

Bro. Derstine gave a very edifying sermon Sunday evening, Dec. 23, and also Christmas morning, after which he left for Indiana.

In Jesus' name,

Dec. 29, 1917. Alvina I. Wagner.

PRE. CHRISTIAN ALLEBACH

Bro. Christian B. Allebach, a preacher for 41 years of the Towamencin congregation, near Kulpsville, Pa., passed to his eternal reward after a brief illness with Bright's disease. He was staying at the Eastern Mennonite Home, Souderton, Pa., since the decease of his wife about seven months ago at Kulpsville, where they shared their joys and sorrows of life.

Deceased was the son of Pre. John S. Allebach of the Rockhill congregation near Sellersville, Pa., and who arrived to the ripe old age of 96 years. Christian Allebach was widely known in the community where he lived and labored. He was probably called to comfort more sorrowing hearts on occasions of sicknesses and deaths than any other preacher is the section where he lived. His heart was full of compassion and was ever ready to weep with those that were weeping. His strong, familiar voice still echoes in the ears of those that longed to hear it. He preached his last sermon at Franconia from the text, **Luke 12:37.**

His favorite hymn, "Some Sweet Day," we believe has been fulfilled so that he is now greeting the saints in glory. Oh how we miss him! but our loss is his eternal gain.

Fitting services were held Tuesday, Nov. 6, 1917, at the Eastern Mennonite Home, Souderton, Pa., and further services and interment at the Towamencin Church. Text, Phil. 4:6-9.

Died, Nov. 1, 1917; aged 76 y. 2 m. 7 d. He leaves 2 children (Alpheus, steward Umstead); also 2 grandchildren and 1 of the Souderton Home, and Mrs. Charles brother, Dea. Joseph B. Allebach.

God can never give us victories unless He gives us battles to fight.—C. Z. Yoder.

If we would be Christians, we must be Christ-like.—Isaac Eby.

PACIFIC COAST CONFERENCE

Report of the 12th Annual Mennonite Church Conference held at Nampa, Idaho, Nov. 9-10, 1917

For the Gospel Herald.

Devotional, by Bro. Eli Shank of Filer, Ida.

Members of Conference present. Bishops: J. D. Mishler, J. P. Bontrager. Ministers: M. E. Brenneman, Jno. Steckley, N. L. Hershberger, Wm. Bond, D. D. Kauffman, and S. Honderich. Deacons: Eli Shank and Geo. B. Hilty.

Conference sermon by J. P. Bontrager. Texts II Sam. 15:15, "And the King's servants said unto the king, 'Behold thy servants are ready to do whatsoever my lord the king shall appoint'". III John 1:4. "I have no greater joy than to hear that my children walk in truth." A hearty response by all members present.

	Albany*	Hope-well†	Nampa	Filer	Fir-dale	Mt. View	
No. of Ministers	3	3	1	1	1	1	10
No. of Deacons	1	1	1	1			4
Ordinations				1	1		2
Rec'd by Baptism	19	2	3	1	2		27
Rec'd other Cong.	3	1		6	4		14
Rec'd other Denom.		4		1			5
Reclaimed					1	1	2
Lost by Death		1					1
Lost by Letter	6	12		7	1	3	29
Lost by Withdrawal		1			1	1	3
Lost Excommunication							0
Incr. Membership	16						16
Decr. Membership		7				4	11
Total Membership	123	102	37	33	24	32	351

*Bishop J. P. Bontrager
†Bishop J. D. Mishler.

The two bishops equally share the work except in home congregations.

Evangelists' Tabulated Report for 1917

No. of Members Reported at Conference 1916	337
No. of Members Reported at Conference 1917	351
Increase over 1916	14
No. lost by death	1
No. lost by letter out of district	12
No. lost by Excommunication	1
Decrease reported in reports	11
No. of churches and Sunday schools last year	6
No. of Sunday schools this year	8
Increase over last year	2
No. of Ministers in District last year	10
No. of Ministers in District this year	10
No. of Deacons reported last year	5
No. of Deacons reported this year	5
No. of places where Bible Normals were held	7
Increase over last year	2
No. of homes visited	105
No. of sermons preached	166
Increase over last year	14

J. P. B.

S. S. Field Worker's Report 1917

No. of Sunday schools visited		9
New schools organized		1
No. of teachers in these schools		49
No. of officers in these schools		28
No. of pupils enrolled		532
Average attendance of pupils		370
Average attendance of teachers		42
Total collections of all Sunday schools	$712.96	
Total paid out by all Sunday schools	604.91	

Literature used or reported: Words of Cheer, Beams of Light, The Way, and Cooks.

Prospects for opening new schools. There are several very favorable ones in the district.

Condition of all schools in the district: Encouraging.

J. P. B., Field Worker.

Report of Mission Treasurer 1917

Balance on hand from 1916		$135.25
Received in Monthly Mission Collections:		
Albany		$99.02
Hopewell		99.60
Firdale		60.44
Nampa		81.04
Filer		72.10
Mt. View		15.50
Paid out during year for Mission and Evangelists work	$177.80	
Balance on hand	385.15	
Total	$562.95	$562 95

Report of Children's Welfare Board

This report was read and accepted.

Miscellaneous Business

Bro. Chris Snyder who has again returned to the district was granted full right of conference member.

The ordination of Bro. G. D. Shenk to the ministry at the Firdale Congregation, also the ordination of Bro. Shank to the office of Deacon at the Filer Congregation, were approved by conference.

Motion to discontinue the committee on ordination was carried.

The members of the Children's Welfare Board as organized will continue in office the ensuing year.

Bishop Oversight

The two Bishops were granted the right to equally share the work in the district excepting their home congregations.

The brethren, J. P. Bontrager and S. Honderich, were appointed to write a resolution expressing the interests of this conference in the boys of our church of the draft age.

Resolutions as follows: "Since we realize the dangers that surround our young brethren of the draft age, we therefore as a conference in session at Nampa, Ida., Nov. 9-10, 1917, earnestly request and admonish them to stand firm (Col. 2:7, 8), and to acquaint themselves with the privileges they are granted by our government, as interpreted by Sec'y of War Baker, and encouraged by the committee appointed by General Conference, we as a conference do pledge our hearty support with our prayer and sympathy and in supplying needed literature for their help and encouragement.

COMMITTEES AND OFFICERS FOR THE COMING YEAR

Church Conference Officers: 2 Years

J. P. Bontrager, Moderator; D. D. Kauffman, Assistant Moderator; D. F. Shenk, Secretary; J. M. Mishler, Treasurer.

Children's Welfare Board

M. E. Brenneman, Chairman. J. P. Bontrager, Secretary, N. L. Hershberger, Treasurer, and D. F. Shenk.

Mennonite Board of Missions and Charities: M. E. Brenneman, 2 years.

Mennonite Publication Board: Harry West, 2 years.

Board of Education: J. P. Bontrager, 2 years.

District Evangelist and S. S. Field Worker: J. P. Bontrager.

Bishop Oversight: J. P. Bontrager, Albany; J. D. Mishler, Hopewell; The remainder of district equally shared.

District Mission Board

F. H. Hostetler, President. Eli Shank, Vice President, J. D. Mishler, Secretary, C. R. Widmer, Treasurer, Geo. Hoylman, and Joe Glick.

School Committee

S. Honderich, President, Geo. Hilty, Vice President, J. P. Bontrager, Secretary, C. R. Widmer, Treasurer.

J. P. Bontrager was appointed to represent this conference in visiting our young men at the detention camps.

Bishops J. D. Mishler and J. P. Bontrager were appointed to investigate the advisability of appointing Bro. D. Park Lantz as Supt. of the Los Angeles Mission Station.

S. S. Conference: D. F. Shenk, Moderator, F. H. Hostetler, Secretary.

Questions and Resolutions

1. **Should those not submitting to the doctrines and practices of the Church be called into public service?**

Since it is essential that all Christian workers be able to say with Paul (I Cor. 11:1): "Be ye followers of me as I also am of Christ," and that all teaching be done by both precept and example we consider it unwise and unscriptural to call such into such service. Acts 6:3, 5-8, I Tim. 3:7.

2. **What can we as Bishops, Ministers and Deacons do that the members of congregations in the district, may be more like-minded?**

a. By the Church officials becoming a unit and setting forth a perfect example. I Cor. 1:10.

b. By teaching the doctrines with such clearness of thought that all can understand.

c. By encouraging all the members to attend our church and S. S. Conference as much as possible.

d. By exercising charity and remembering the possibilities of misunderstanding in all apparent differences of opinion.

3. **What is the real purpose of our monthly collections? are we accomplishing all we can?**

The purpose of these monthly collections is to have sufficient funds to carry on a more extensive evangelistic and missionary work in the Pacific Coast Conference District. We have been accomplishing a great good, although we have great opportunities to give more and do more.

4. **APPEAL.**

Moved and carried by this S. S. Conference that we appeal to Church Conference to appoint a committee to investigate the advisability of establishing a Mennonite school or schools in this district and report their findings to next Annual Conference.

The resolutions of the S. S. Conference were reread and accepted.

After much discussion of the question whether or not, we may itemize articles of dress and place such as superfluous under the ban of fashionable adornment, the following resolution was written:

Since we recognize that the Bible teaches simplicity in attire (I Pet. 3:3, 4. Rom. 12:2), we therefore admonish our people to lay aside all worldliness and superfluities such as, neckties, gold cuff buttons, gold watch chains, fashionable plush caps, and auto caps, short sleeves, low neck dresses, and large lace collars and such like (Gal. 5), and furthermore members who persist in following such worldliness place themselves in danger of church censure (Titus 3:10; Heb. 13:17).

The next conference will be held with the Mtn. View Congregation at Creston, Montana, sometime between June 10 and 20, 1918.

Geo. B. Hilty, Sec'y.

REPORT

Of the Twelfth Annual S. S. Conference of the Pacific Coast District, held at Nampa, Idaho, Nov. 7 and 8, 1917.

For the Gospel Herald.

Opening exercises by G. R. Bebb.

In the absence of the moderator Daniel Shenk, Wm. Bond was elected moderator, C. R.Widmer, assistant moderator.

Chorister, Geo. Kenagy.

Treasurer, Daniel Hershberger.

Committee on resolutions, M. E. Brenneman, G. R. Bebb, Harry West.

Address of welcome, G. J. Yoder. Response by Harry West.

Reading of minutes for 1916.

Election of officers for year 1918 was as follows: Moderator, D. F. Shenk, G. D. Shenk; Sec'ys., F. H. Hostetler, Harry West; Treas., Daniel Hershberger.

Moved and carried that the Sunday school report be printed in pamphlet form in connection with the church report.

Wednesday Afternoon

Devotional, by J. B. Yoder.

The Sunday School as an Institution of Bible Learning.

(a) **The Pupil,** by G. R. Bebb.

Pupils are rightly directed in God's Word and is a means of their salvation. Most pupils accept before the age of sixteen. Without knowing and hearing God's Word there is no spiritual improvement.

(b). **Helps.** by Samuel Honderich. Bro. H. being absent, C. R. Widmer discussed the subject.

The Bible should be our foremost help. Would be best to have our own people publish a help exclusive of international lessons.

(c). **Ordinances.** Eli Shank. Bro. S. being absent, Noah Hershberger discussed the subject.

(d). **Discipline.** Wm. Bond.

First, salvation. Be an example—by this discipline will be more effective.

The subjects were further discussed by a number of others.

Wednesday Evening

Song and praise service.

What periodicals would this conference advise the Sunday schools of this district to use for the future benefit of our young people? Chas. Seiber being absent, M. E. Brenneman discussed the subject.

Essay. Submission. Tena Burkhard.

Sermon. Noah Hershberger.

Thursday Morning

Devotional. Jno. Steckley.

What should be the object of Young Peoples Bible Meetings? D. F. Shenk being absent, Abr. Good opened the subject, followed by D. D. Kauffman.

It encourages Bible study, develops dormant talents. A training school for our young people for service.

How much does education add to the teaching ability of our Sunday School Teachers? Henry Nice being absent, G. R. Bebb opened the subject, followed by G. B. Hilty.

Essay by Anna Snyder on **"Ability."**

Thursday Afternoon

Devotional. Daniel Hondrich.

Moved and carried that this conference appeal to church conference to appoint a committee to investigate the educational conditions.

What Benefit is the Children's Meeting to the Sunday School? J. B. Yoder.

It is a means to draw children into the Sunday school.

Christ the center of all our Christian Endeavors. M. E. Brenneman.

All our endeavors should be Christ centered and not self-centered.

Five minute talks on the following.

(a) **Proper Conduct of Worship.**
(b) **The Home.**
(c) **The Church.**
(d) **Influence.**

Thursday Evening

Devotional. M. E. Brenneman.

Children Meeting. Dessie Hostetler.

Question Box.

Closing address by Moderator.

Resolution No. 1. Since our people are scattered over a large district and some unable to attend S. S. Conference and S. S. being very important.

Be it therefore, Resolved, that all proceedings of S. S. Conference be printed in pamphlet form in conjunction with the Church Conference minutes, and be distributed among all members of our schools.

Resolution No. 2. Since the question of literature is an important one and much of it is erroneous and misleading and does determine the eternal destiny of many souls,

Therefore we encourage the reading of good literature and only such periodicals as are published or approved by our own Publishing House.

Resolution No. 3. Since we recognize the fact that our young people are seeking an education, a development of God-given faculties, and as education is an invaluable aid in Christian service, but are exposed to many dangers in the institutions of higher learning,

Be it therefore Resolved, that we encourage them in their efforts (II Tim. 2:15) to consecrate their lives to God (Rom. 12:1, 2). Seek guidance of the Holy Spirit (Jno. 16:13), advise them to take their courses in our own schools as far as possible.

The Secretaries.

Married

Redcay—Nolt.—On Nov. 27, 1917, Bro. Benj. Wenger of Murrell, Pa., united in marriage at his residence, Bro. Elmer S. Redcay and Sister Elsie R. Nolt. May God richly bless them through life.

Petersheim—Mast.—Bro. Samuel Petersheim and Sister Malinda Mast, both of Morgantown, Pa., were united in marriage at Conestoga A. M. Church on Nov. 22, by Bishop John S. Mast. May God bless them through life.

Yoder—Stoltzfus.—Bro. John H. Yoder and Sister Anna Stoltzfus, both of Morgantown, Pa., were united in marriage at Conestoga A. M. Church on Dec. 6, 1917, by Bishop John S. Mast. May the Holy Spirit guide them through life.

Stoltzfus—Mast.—Bro. David Stoltzfus and Sister Sadie Mast both of Morgantown, Pa., were united in marriage at Conestoga A. M. Church on Nov. 22 by Bishop John S. Mast. May God's richest blessings attend them through life.

Amstutz—Steiner.—On Saturday, Dec. 15, 1917, at the home of the officiating bishop, Bro. I. J. Buchwalter, Dalton, O., Bro. Elmer J. Amstutz and Sister Etta Mae Steiner, both of the Martin congregation near Orrville, Ohio.

Petersheim—Bewley.—Bro. Ira Petersheim of Morgantown, Pa., and Sister Emma Bewley, of Churchtown, Pa., were united in marriage at Conestoga A. M. Church on Nov. 29, by Bishop John S. Mast. May God bless, them through life.

Conrad—Schlunegger. — On Christmas morning, at the home of J. J. Linder near Louisville, Ohio, Bro. Daniel A. Conrad and Sister Dillie M. Schlunegger, both of the Beech A. M. congregation near Louisville, were united in holy matrimony, Bro. J. A. Liechty officiating. May the Lord richly bless them.

Yoder—Helmuth.—On Nov. 8, 1917, at the home of the bride's parents, Bro. and Sister D. Helmuth, Miami Co., Ind., Bro. Jacob S. Yoder and Sister Lovina Helmuth were united in marriage by Bishop J. J. Stutzman of Millersburg, Ohio. We wish them God's blessings.

Miller—Kauffman.—On Dec. 1, 1917, at the home of the bride's parents, Bro. Roy Miller and Sister Maggie Kauffman, both of the West Liberty congregation, McPherson Co., Kans., were united in marriage, Bro. C. D. Yoder officiating. May heaven's blessings be upon them through life.

Hostetler—Ulrich.—On Nov. 22, 1917, at the home of the bride's parents, Mr. and Mrs. C. K. Ulrich, Roanoke, Ill., Bro. Archie Hostetler, of Shelbyville, Ill., and Sister Rosa Ulrich were united in marriage, Bro. Jas. Reber of Shelbyville, officiating. May the Holy Spirit be a special guide to them through life.

Mumaw—Zook.—On Dec. 16, the marriage of Adam Mumaw and Clare Belle Zook was solemnized at the home of the officiating minister, Bro. I. W. Royer of Orrville, Ohio. We wish our brother and sister a life filled with many joys and freed from any overcoming sorrow.

Reinford—Landes.—On Dec. 15, 1917, Bro. Norman S. Reinford and Sister Mary T. Landes, both of the Skippack, Pa., Mennonite Church, were united in holy matrimony by Bishop Warren G. Bean. May the Lord abundantly bless them through the journey of life.

Blough—Horner.—On Dec. 23, 1917, at the home of Bro. S. E. Plank, near Middlebury, Ind., Bro. Samuel Blough and Sister Ruth E. Horner were united in marriage, Bro. A. E. Kreider officiating. "The Lord make His face shine upon them and be gracious unto them."

Gerber—Wenger.—On Dec. 24, 1917, at the Prairie Street Mennonite Church, Elkhart, Ind., Bro. Christopher J. Gerber, Madison, Wis., and Florence Wenger, Wakarusa, Ind., were united in marriage by Bro. W. B. Weaver. May the Lord bless them through life.

Yoder—Miller.—Lincoln Yoder and Ida Miller, both of Berlin, Ohio, were married Sunday evening, Dec. 16, at the home of the officiating minister, Bro. Isaiah W. Royer. May the Lord bless and keep our brother and sister for many happy and useful days in His service.

Gantz—Brubaker.—On Dec. 25, 1917, Bro. John H. Gantz and Sister Alice E. Brubaker, both of Risser's Church, were united in holy matrimony by Bishop John G. Ebersole at his home near Lawn, Pa. May they ever remember the vow they made on Christmas day and obey His voice.

Kennel—Hertzler.—Bro. Elam B. Kennel, of Honey Brook, Pa., and Sister Elmira Hertzler of Elverson, Pa., were united in the holy bonds of matrimony at the home of the bride's parents on Christmas Day, by Bishop Benj. Weaver. May God's choicest blessings attend them through life.

Obituary

Thomas.—Emanuel Thomas of the Johnstown, Pa., district, was born May 6, 1836; died Nov. 14, 1917; aged 81 y. 6 m. 8 d. He was married to Hannah Stutzman who died 22 years ago. He was the father of 11 children, four of whom survive. He was from a family of nine children, and was the last one to depart this life. He was a member of the Mennonite Church for 59 years.

Hershberger.—Nora Almeda, daughter of Bro. Norman and Sister Linnie Hershberger, of the Johnstown, Pa., district, was born Oct. 26, 1917; died Nov. 2, 1917; aged 8 days. Funeral services at he home by Bro. S. G. Shetler.

"God needed one more angel child,
Amidst His shining hand,
And so He bent with loving smile,
To clasp our darling's hand."

Landis.—John N. Landis of Lancaster Co., Pa., died Dec. 16, 1917, in his 82nd year. Death overtook him while sitting in church, of which he was a member. He was a son of David G. Landis, one of a family of 10, of whom there are still 4 living. On Nov. 28, 1862, he was married to Elizabeth L. Rohrer. To this union there are 6 children (Jason, Ella, David, Moses, John, and Martin), and all were present at the funeral. Funeral on the 20th at Mellinger's Church.

Unternahrer.—Frank Christian Unternahrer was born at Thurman, Colo., Feb. 7, 1892; died of pneumonia at his parental home Dec. 16, 1917; aged 25 y. 10 m. 9 d. He leaves a sorrowing father, stepmother, 1 sister, 2 half-brothers, 2 half-sisters, relatives and many friends to mourn his departure. He united with the Mennonite Church at the age of 15 years and was a faithful brother till the end. His mother preceded him to the spirit world. Funeral services Dec. 18 at the house conducted by N. M. Birky. Interment in Mennonite burying ground near Thurman.

Danner.—Selinah Jane, wife of Wm. Danner, was born in Holmes Co., Ohio, July 20, 1872; died Dec. 9, 1917; aged 44 y. 4 m. 19 d. In 1885 she, with her parents, D. E. and Susanna Stutzman, moved to Nebraska. Here at the age of 17 she united with the A. M. Church, being a faithful member unto death. In 1891 she was married to Wm. Danner. To this union were born 4 sons and 7 daughters. She leaves to mourn her untimely departure husband, father, mother, 5 brothers, 10 children, 6 grandchildren and a host of friends; but we need not mourn as those who have no hope. Funeral services by F. J. Gingerich and Will Schlegel. Interment in cemetery adjoining East Fairview Church, near Milford, Neb.

Null.—Sarah Webb was born Mar. 11, 1855, in Wayne Co., Ohio; died Dec. 17, 1917; aged 62 y. 8 m. 6 d. She leaves to mourn their loss husband, 7 children and a host of friends. The children are all living near Morrison, Ill., except one son in Iowa and one son in the navy. She was married to Daniel Null on Oct. 6, 1874. After their marriage they lived in Pennsylvania two years, one year in Minnesota and after that they lived near Morrison, Ill. In the year 1909 they united with the Mennonite Church of which she has been a faithful member till death. Funeral services were held in Morrison Dec. 19, by J. W. McCulloh and John Nice, after which the remains were laid to rest in the Morrison Cemetery. Text, Psa. 37: 37.

Musselman.—Samuel J., son of Bro. S. Z. and Sister Nora Musselman of Akron, Pa., was born March 5, 1917; died Nov. 5, 1917; aged 8 months. Samuel was a bright, loving little baby, a great favorite in the home and community where he lived, scattered love and sunshine wherever he went, but his stay in this sinful world was short. It was hard to give him up, but our loss is his gain. The parents, grandparents and one brother (Richard) are left to mourn the loss of little Samuel. Funeral services were held at the house by Banks Winey and at the Groffsdale Church by I. B. Good. Interment in the cemetery adjoining.

"Our blessed Lord had need of one
To join His angel band,
And so He stooped with loving smile,
And clasped our darling Samuel's hand."

Snavely.—Bro. B. H. Snavely, Lancaster, Pa., was born May 29, 1846; died of valvular heart trouble Nov. 17, 1917; aged 74 y. 5 m. 18 d. He died very suddenly, death overtaking him in less than ten minutes after the attack which ended his life. Three days later he was laid away. Funeral services were conducted by the brethren, J. H. Mosemann and C. M. Brackbill. His body was laid away in the Willow Street Cemetery.

Bro. Snavely was a member of the Mennonite Church for many years. He was faithful, large-hearted, filling his place in home, community, and Church to the glory of God and the strengthening of the cause of Christ. After many years of faithful service in the cause of the Master, the Lord touched him with the finger of death and lovingly called him home. His influence among us still lives, and our prayer is that all his children and neighbors may follow him as he followed Christ.

Groff.—Elizabeth R. Groff of near Lancaster, Pa., was born Jan. 9, 1834; died Dec. 8, 1917; aged 83 y. 10 m. 29 d. She was patient in her sickness, which was infirmities of old age, and lasted for six months until death relieved her of her suffering, and she peacefully fell asleep in Jesus.

Her husband, Martin W. Groff, preceded her twelve years ago, as did also a daughter seven months old. She was of a very quiet, gentle, disposition, and ever willing to lend a helping hand whenever needed. She was a faithful member of the Mennonite Church at Landis Valley for thirty years. The following children survive to mourn her departure: Saloma B., Clayton B., and Mary M. Landis, all at home.

The funeral was held from her late home on Dec. 11 conducted by Bros. Noah L. Landis and John Lefever. Text, Rev. 13:14. Her remains were laid to rest in Mellinger's grave yard. Peace to her ashes. Rest to her soul. R. H. H.

Wenger.—Catharine Bender Wenger was born in Oxford Co., Ont., May 2, 1853; died at her home near Wayland, Iowa, Dec. 9, 1917; aged 64 y. 7 m. 7 d.

When 16 years old she accepted Christ as her personal Savior, united with the Amish Mennonite Church, and remained a faithful member until called by death. She grew to womanhood in Canada but came to Iowa with her parents when 19 years old where she lived ever since. Dec. 19, 1879, she united in marriage with Daniel Boshart. This union was blest by two sons. On Oct. 4, 1889, the messenger of death called away her husband. Jan. 15, 1905, she was married again to Ben Wenger. She was an affectionate wife and mother. During her last sickness she called her children to her bedside admonishing them. Her grandchildren she kissed and told them to be obedient children and never to use profane language. She leaves husband, two sons (Elmer T. and Omar D. Boshart), one foster daughter, Mrs. Mary Hartzler, one half brother, C. M. Roth, two half sisters, Lydia and Emma Roth, one foster sister, Fannie Eiman, nine grandchildren and and a large concourse of relatives and friends to mourn her departure. Funeral services at the Sugar Creek Church near Wayland, Iowa, conducted by S. Gingerich and Daniel Graber. Interment in Sugar Creek Cemetery.

AN EXPRESSION OF APPRECIATION

To the Family and Friends of Our Departed John S. Musselman

Greeting:—On behalf of the faculty and students of Goshen College; and on behalf of the Church and the Mennonite Board of Education, I desire to express to you our heartfelt thanks and appreciation for the happy Christmas gift of $26,480.00 to Goshen College, the same to become a permanent endowment in memory of John S. Musselman. This fund shall be used to promote Christian and missionary education in the Church. May the Lord abundantly bless your gift in its service in His Kingdom. J. E. Hartzler.

BIBLE STUDY BY CORRESPONDENCE

The Eastern Mennonite School at Harrisonburg, Va., has decided to offer a two years' Bible course—by correspondence—for the benefit of such as may desire to take up systematic Bible study but who are unable to pursue the course in residence. We have in mind especially our boys in camp. They are appreciating their Bibles as never before—hence are in a position to receive special benefit from Bible study. While they are detained in the camps, their time will be well spent by following systematically, a well-arranged Bible course.

There will be eight studies offered, regularly, in the two years' work. Each subject is complete in itself, so that where the entire course is not desired, any subject or part of the course may be taken up.

Many of the prominent Biblical and collegiate institutions of the country are offering courses by correspondence, and bear strong testimony to the great advantages and helpfulness of this method of study, so arguments are not needed to show that correspondence work may be successfully pursued. We wish to state, however, the following advantages:

(1) It promotes self-reliance.
(2) It fosters independent thinking.
(3) It develops original thinking.
(4) It is inexpensive.
(5) It may be pursued at any time.
(6) It may be pursued at any place.

(7) One may go as rapidly or as slowly as time or convenience permits, provided however that (1) Where a course is covered in less than scheduled time, an average of 90 per cent is required on all tests and examinations. (2) Where more than the regular time is desired, the student is requested to report regularly as to the degree of progress he is making. Special concessions will be granted in case of unavoidable delay.

The student will be in direct communication with the instructor, and he is requested to ask questions regarding any difficulties that may present themselves in the course of study.

The Bible is to be the constant companion of the student and his chief source of study. However suitable text books will be used in connection with each subject and directions for study will be given by the instructor. The text books are the best obtainable from the standpoint of orthodoxy and scholarship. They will not only be valuable in pursuing the course but will likewise be an important asset to the Christian worker's library. Besides the text books the student should have in addition to a good Bible, a concordance of the Scriptures, such as Cruden's or Young's.

Below will be given a list of the subjects of the two years' course, the required text books, and additional books helpful for reference work:

The first three regular subjects listed for each year, are required; the fourth may be substituted by one of the electives.

To avoid delay and mistakes, text books will be supplied by the correspondence department of the Institution.

The tuition for any subject will be $5.00 per year payable in advance; four subjects throughout the year $15.00; the entire course of eight subjects, $25.00. A certificate will be issued upon the completion of the course. Students may take part of the work by correspondence and part in residence. The average cost of required text books per subjects will be about $1.50.

Special terms will be offered to our boys in camp. Several might arrange to use the same text books. Any of the boys desirous of taking Bible study by correspondence, but unable to meet expenses, will please notify us. We want you to have the privilege of correspondence work, even if you are not in a position to make any outlay for tuition or text books. We hereby appeal to the Brotherhood at large to contribute towards a fund for the purpose of giving free instruction to such of our boys in camp, as may be unable to meet expenses. Who will help the boys in this worthy cause? Address your communications, whether prospective student or contributor, to the writer,

J. B. Smith, Principal,
Harrisonburg, Va.

First Year

Subjects	Required Texts	Reference Works
Bible Introduction	Evans, Gray	Collett, Gaussen, Leach
O. T. History	MaClear	Price, Smith
Book Study (O. T.)	Gray, Moorehead	Sell, Gaebelein, Newell
Gospels	Moorehead, Gray	Gregory, Juke, Kerr
	Electives	
Teacher Training	Mamil, Moninger	Lawrence, Brumbaugh
Personal Work	Torrey	Chappel, Evans
Life of Christ	Stalker	Andrews, Edersheim
Mosaic Institutions	Moorehead	White, Jukes

Second Year

N. T. History	MaClear	Robertson, Purnes
Book Study (N. T.)	Gray, Moorehead	Sell, Pierson
Bible Doctrines	Evans, Pardington	Torrey, Binney
Bible Geography	McCoon	Hurlbut
	Electives	
Missions	Pierson	Bliss, Brown
Homiletics	Johnson	Jowett, Broadus
Prophecy	Gray, Keith	Munhall, Silver
Present Day Evils	Haldeman	Sims, Munhall

CERTIFICATE OF EXEMPTION FROM COMBATANT SERVICE

Local Board for ..... Date .....

This is to certify that ..... Order No. .., Serial No. .., has been found to be exempt from combatant service and is eligible only to such military service as may be declared noncombatant by the President of the United States. .....

Form 1008.—P. M. G. O. Member of Local Board.

Items and Comments

A nation-wide movement to raise $1,000,000 as a preliminary fund for the re-establishment of a Jewish state in Palestine had recently been started in New York.

Guatemala City, capital of Guatemala, Central America, was destroyed by an earthquake, Dec. 30, at which time the entire population of 125,000 was rendered homeless, many people being crushed beneath the falling buildings.

A Pittsburgh pastor, commenting upon the necessity for active church work, struck an important chord when he said, "America's churches must not be dark while beer signs blaze." The devil and his subjects are always on their job. Let the children of light be equally wise.

SYSTEMATIC STUDIES IN THE SUNDAY SCHOOL LESSONS

The Sunday School Lessons, beginning January first and continuing for six months will be in the Gospel of Mark. Last year for six months the lessons were in the Gospel of John at which time we prepared a systematic study of that Gospel. These lessons were used by a number of teachers and several classes were organized in which each Sunday school scholar used a copy of the studies. These classes will again be organized for the use of the studies in the Gospel of Mark. The only difference between these studies and those in the Gospel of John is that there is more exposition on particular verses in these studies than there were in those last year. This was done to help the average Sunday school scholar more. There are 35 lessons in the series and the Gospel is carefully outlined. The price of the lessons is 50c. for single copy and 40c. each for more than ten to one address.

Address all communications to I. R. Detweiler, Goshen, Ind.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

To be in, but not of, the world means that the world must be met, and overcome; it means to live above it, and a rebuke to it. To win the world means that there must be something which the world can recognize as superior to what it already has. "When you are in Rome, do as Rome does," may be satisfactory to those who do not want anything better than they have now, but it will never bring the lost to Christ.

"Lo, I am with you alway," is a promise which many quote to their comfort, but have no more right to it than the hireling has to unearned wages, and may not realize it until it is too late to make amends. That was given to those who actually put forth effort to carry out what just precedes the promise, and not to those who were indifferent to the "Go ye . . . and teach all nations." The true pastor has as much reason to be alarmed because of the church member who is indifferent to the spreading of the Gospel as for those who make no profession of Christianity.

The freedom of America—the possibilities of rising from poverty to a prominent place in the financial world or the rising from the most humble home to the highest ranks in education, or the cobbler's son becoming an artist, a surveyor, an engineer, a banker, a merchant, or what not—makes it next to impossible to realize the effect of caste in India. To add to this, can you conceive what it would mean to have this as well as every other thing woven into religion—cooking and eating, conversation and cursing, work and calesthenics, dressing and walking—yea everything that we do? A quotation from Lucas in "India Awakening," very graphically expresses it thus:

"In the West we are accustomed to speak of certain phases of life as the religious life, and draw sharp distinctions between what we call sacred and secular. In India, on the other hand, life is essentially religious, and in the strictest sense of the word there is nothing which can properly be called secular at all. Religion is all-pervading as the atmosphere itself; it penetrates into every nook and corner of life, so that the Hindu can never escape from its influence. It presides over his birth, fixes his name, determines his education, settles his calling, arranges his marriage, orders every detail of his family and social life, and controls his destiny through all time. Not only so, but it gives color and shape to the external world in which he lives and moves. Animate and inanimate nature, rivers and hills, trees and plants, rocks and stones, everything in the animal and vegetable kingdom, are all alike existing in this all-pervading religious atmosphere, and present themselves to his mind through this all-embracing medium. It is this fact perhaps more than anything else which makes the Hindu an insoluble enigma to the man of the West. Its subtle influence is encountered at every turn, its tint is present in every landscape, its pungent essence can be detected everywhere. It has to be reckoned with in the India Office of the Legislative Council, in the Government Office, in market and school, in the largest town as well as in the smallest hamlet."

Is it any wonder that the Hindu is hard to get away from his religion though he realizes that the Christian religion has many advantages, and greatest of all, salvation of the soul through Christ?

PRAYER AND MISSIONS

By A. H. Leaman.

For the Gospel Herald.

The superhuman power is an element that is needed in our mission work today. Taking a survey of the Church, we find men given to methods and plans that are leading in the right direction. Better organizations are being effected, greater visions are bringing our people together to study the demands made upon the Church. I cannot help but think God is about to pour out His blessings in a new way upon the mission work of our Church. Prayer has been offered by many that at least 6 volunteers be prepared to enter the mission field within the next four years. Indications are pointing in that direction. The missionary conference in Indiana is studying the needs at home and abroad and discussing the CALL. The missionary meeting to be held in Chicago Dec. 12 and 13, is to emphasize the opportunities and responsibilities resting upon the home church. The meeting of the General Mission Board which is to be held during the holiday week will be a step forward to help answer our prayer. The meeting for young men to be held in the Pennsylvania Church near Newton, Kans., will prove a great blessing. The programs of our short Bible courses to be given at our church schools will lead our young people to the knowledge of the fields open and blessings that attend those who enter in.

With this great awakening in the missionary cause of the Church we must not forget the superhuman power to direct. Prayer is the method which relates the irrestistible might of God to the missionary enterprise. The teachings of Christ and the experience of the Apostolic Church show that manifestations of divine power lie in the path of intercession coming from His true followers.

Every visitation of the Spirit of God resulting in power in the Church and on the mission field has been due to men and women in prayer. Every great movement for God and the Church that resulted in the expansion of Christianity had its beginning with the faithfulness of Christ's disciples in prayer.

Bro. Jacob Burkhardt, while studying at the Elkhart Institute, was often seen walking at the close of day under the trees across the campus to a wooded timber, there to pour out his soul to God in behalf of missions. He would be alone for hours in mighty intercession. When he would return to his room his fellow students said his face looked like the face of Christ. He is one of the men of our church into whose life flowed the Spirit of God, freely. I think the real success of our mission work in India was due to this man and his sacrifice on the altar of the Church.

In the rush of the world's activities

we are often carried away with rush and plans for our work that some of them are not borne of prayer and result in disaster. I think the Church is just beginning to realize the limitless possibilities of intercession. Some one has said, "When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the Kingdom of God come with power."

The call that is urgent just now is that men and women should resolve to enter into the unexplored depths of the character and resources of God brought to them in prayer. The work of making Christ known to the world is a superhuman work and when we follow that rule we will find ourselves working for everything that will lead to the breaking of all that exalts itself against Chirst.

May this awakening of missionary enthusiasm be goerned by the superhuman element and may we mollow the Spirit of the Master in intercession that the sublime work of carrying the Gospel to all who need to hear it may be done with a united effort.

Chicago, Ill.

THE END TO BE ATTAINED IN MISSIONARY EFFORT

By Paul Erb.

For the Gospel Herald.

In this day of conflicting aims in almost every field of endeavor, it is most necessary that every Christian prayerfully consider in the light of God's Word the actual end to be attained in the spreading of the Gospel. For we need not be surprised if Satan, vexed by the increasing successes of missionary work, would change the tactics of his opposition, and seeking to "deceive the very elect" would induce them to follow all sorts of false aims. Then, also, the too common tendency of modern Christianity to follow worldly thought may well make us suspicion any aims in Christian work which agree with worldly ideals for that same work. In fact, popular approval of any line of thought in these apostate days is a danger signal to the Christian to be on the lookout for error. I firmly believe that the Christian Church is in grave danger today in regard to its missionary aims, am much concerned that the Mennonite Church in particular thoroughly establish itself on safe ground, that our missionary work may not be hindered.

I doubt whether the widespread acceptance of the doctrine of evolution has anywhere done more harm than on this very point. For the applications of the evolutionary principle are by no means limited to the sciences. The leaven of its unproven hypotheses has corrupted practically every field of modern thought. Destructive higher criticism is its natural product. And with it has come the equally dangerous social emphasis and the neglect of more fundamental spiritual relationships. Says a popular text in sociology: "Growing out of the prophetic Hebrew religion has come a humanitarian, ethical religion in which the law of love prevails. In its recent development, the humanitarian idea seems to grow relatively stronger and the relationship of man to God less important. "With this has come a virtual acceptance of the evolutionary interpretation of the world-old hope for a coming "golden age," and nominal Christianity blindly hopes, in spite of conditions now existing in the world, to lock arms with Education and Democracy, and thus march to a complete and final victory. Such an aim is unwarranted by Scripture (I Tim. 4:1; II Thes. 1:7, 8; II Tim. 3: 15) and is fatal to real spirituality. Alliance with these social forces as our primary method is inconsistent with a faith which claims separation from the world as a fundamental doctrine. Must we not believe that the missionary power of our beloved Church will be seriously crippled unless we come to a clear scriptural viewpoint in this matter?

There were in Elijah's time seven thousand who had not bowed the knee unto Baal, and there are today, thank God, thousands of Christian workers who have fed, not on modern thought, but on the tried truths which our fathers believed. We may with profift compare the missionary aims of these Spirit-filled, result-getting workers with the antithetical ends of the new "humanitarian, ethical religion."

The first antithesis is a ministry for life versus a preparation for eternity. There are those who claim that to teach men to live well is our primary work. They suppose that cleanliness and order in the home, sanitation in the community, highly moral recreation, good wages and proper economy will bring a man nearer to God. They declare it our duty to make this world a better place to live. Now all this is good in its place, but the emphasis is faulty. Facts do not show that Christian living increases with the standard of living. Life is too short a time to furnish a viewpoint for eternal issues. It is only a parenthesis between two great eternities. If we really believe that men are lost and doomed to hell without Christ, our first concern will be that they accept Him. Paul says, "If in this life only we have hope in Christ we are of all men most miserable." From James we learn "that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." Sin and spiritual death are the terrible realities which urge us to tell souls of the way of deliverance. Not to teach to live, but to save from death is our work. We need only nurture general decency and a godly life as by-products of salvation in the heart.

Closely related to this we have the philanthropic or social with its opposing evangelistic aim. By the former I refer to the allied missionary activities, such as educational, medical or industrial, whose effect is upon the present life [illegible] they may indirectly influence a decision for Christ I do not disparage such work, but only fear its development at the expense of evangelism, or the direct bearing of the Gospel message. At the Student Volunteer Convention at Kansas City Robert E. Speer deplored the fact that the boards can get plenty of doctors, teachers, editors, etc., but so few evangelists. If this condition does not exist in our own church, it threatens us. I believe the difficulty is here: so many young people, especially college students, consider missionary work a fine form of philanthropy and enter it as a sort of social service. Social! What a sadly overworked word that is nowadays! Everything that comes up is discussed as to its social significance, its social value, and its contribution to social progress. God help us to keep His missionary campaign out of the dust of our much-vaunted social endeavor! Certainly we should heal men's bodies; certainly we should educate their minds; certainly we should teach them to make an honorable living; but through it all and above it all they must hear the story of a salvation able to save them from sin, the story of Christ and Him crucified. This is the end, the other only a means. This we must do if we leave all else undone.

The next contrast is seen in wholesale versus individualistic aims. Mention has already been made of the vain hope of leading the whole world, by forces now at work in society, to a life of righteousness and service. It is the idle vision of the time when the "whole wide world shall be bound by golden chains about the feet of God." The Scriptures referred to show that this is not the condition of affairs which the wind-up of this age will reveal. In fact, the only universal allegiance hinted at is, not to Christ, but to Anti-Christ, the "man of sin" (II Thes. 2.) We need not expect a wholesale acceptance of a religion which meets the opposition of the carnal man. Our method is personal and our aim individualistic. We lead men to Christ, not by nations, but one by one. Paul preached a religion which remained to the Greeks as a whole "foolishness." He was willing to be "made ALL things to ALL men, that I might by ALL means save SOME." We "preach the Gospel to every creature," but some reject. This means

no lessening of the missionary propaganda. "The evangelization of the world" is a legitimate motto, for evangelization means a presentation of the message. Until ALL have heard, so that SOME may be saved, we are not guiltless if we come short of Paul's standard. . . A careful study of this great preacher's missionary writings will convince one of the individual nature of the ends he sought.

Nowhere are we taught to save the world in the sense of bringing over the kingdom of the evil one to righteousness. "The whole world lieth in the evil one" (R. V.) and Christ said to His disciples, "Ye are not of the world, but I have chosen you out of the world." "Come out from among them and be ye separate," seems always to have been God's dictum for His people. Scriptures like Titus 2: 13, 14 show that God is in this age choosing out from the people a Church which, as a spotless Bride, shall meet Him at His coming. Who can read the Word of God and come from it to say that the mission of the Church is to get Christ into international relations? (Jefferson: "What the War is Teaching") Though in the world we are not of the world, and our ambassadorship concerns relations between men and the God with whom they have to deal.

The end to be attained in missionary effort is the evangelization of lost individuals, that they by the acceptance of Christ may be chosen out of the world to membership in the spiritual body which shall be with Christ forever.

Hesston, Kans.

IS A COLLEGE EDUCATION NECESSARY IN ORDER TO DO MISSIONARY WORK IN INDIA? IF SO, WHY?

By C. D. Esch.

For the Gospel Herald.

Generally speaking I should say that a college education is a necessity for missionary work in India. This however is a general statement and there are numbers of exceptions to the rule For instance, there are not a few men and women whom we believe would do excellent work in India who have not had the opportunities to avail themselves of a college education.

The training received in an extended course in college gives one the faculty of going at one's work in a systematic way, which counts so much in mission work. True, many times one cannot hold to a set routine or system, but the very habit of doing things that way will help very materially in the effectuality of one's work and the amount one is able to do in a limited time.

A college training should also help to establish one in life so that there are not so many changes in ideals; or, I should say, changes in plans, which leads to an unsettled condition that is detrimental to all success. If a person has had one aim in view during a period of four years or more of preparation for a chosen work it cannot help but give him a degree of stability of character that the other person without that training may not have at his disposal.

Again, the opportunity of working with other people of the same ideals largely and yet of very different personality during one's college career has a tendency to develop that quality so very necessary in the life of a missionary; i. e., of being able to get on with others of similar ideals with yourself yet with very different personalities. Many a missionary career has ended in failure because of the lack of this very quality.

A great deal of the success of a missionary's life depends upon the missionary's ability to face difficulties of an emergency nature. A college training should help one to be able to meet an emergency in the most profitable way. In missionary work, as in any other business or profession, the supreme test of character and ability comes in the form of an emergency. A college education should make a man more able to meet this.

Now as to the kind of a college training one should have. You will remember that the prime duty of a missionary is to preach the Word and evangelize the people among whom he is working. So then a college training should in all cases give one a good general knowledge of the sacred Scriptures with the ability to apply them to the life in the Orient. It should also be that kind of an education that gives one a knowledge of the fundamentals of the doctrines of the Bible as applied to the life of the individual. (More practical and less theoretical).

So my ideal of a college education in preparation to doing mission work in India, should, generally speaking, consist of the following: Major Bible, next a liberal supply of foreign languages, then elocution and music, etc., to fill in.* To be sure, if one is expecting to follow any given profession he will naturally want to major in that line but he should remember to keep as much practical Bible work in his course as possible.

I haven't said anything about getting the language. To be sure, a college training should give one a good degree of ability in mastering a foreign language. And this is essential, but not the most important. Some of the other things mentioned are more important than that.

Hesston, Kans.

*A good course in philosophy is also a necessity. Suppose this simply slipped by and was forgotten.—H.

BIOGRAPHICAL

A Missionary

By Ruth E. Buckwalter.

For the Gospel Herald.

Rebecca K. Krikarian of Aintab, Turkey, was a very devoted Christian worker. The account of her life from youth is very interesting, and an example for others to follow. The persecutions and testing times she passed through enabled her to sing from the bottom of her heart the song of Moses and the children of Israel, saying, "I will sing unto the Lord for he has triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my light and my song, and he has become my salvation."

Rebecca gives her own account of her life as follows: "My father was one of the first converts and evangelists in Aintab. He preached the Gospel for eight years in towns and villages around about Aintab our own town. It was the constant habit of this godly father of mine to take us, the children of his large family, one by one on his knees, in our childhood, and lovingly putting his arms around us, kissing and fondling us, there and then to teach us of Jesus. The very first word I ever remember of learning in my childhood was 'Hisoos' (Jesus), and that on the knees of this man of God.

"I do not think I was more than thirteen years old when one day he said to me, 'Rebecca, it is time for you to work publicly for Jesus.' I opposed it, being a very timid child. He held me by the hand, and brought me to a large room in the church, and introduced me to about one hundred children and said, 'My daughter Rebecca is going to be your Sunday school teacher.'

"When I was about fifteen or sixteen years old, I had a call to go to Beylan, a beautiful village on the Mediterranean coast, or a teacher to the children, and Bible woman among the ladies of the village. I wanted to go for Jesus, as I began to love Him so early in life but did not know what my parents would say to it, because our country was not regarded safe, neither respectable at that time. I prayed to God to change the hearts of my parents. Should they oppose me going to Beylau. I then took courage and went to my mother and asked her consent. She said, 'If your father says yes I will have no objections.' I went to my father and said, 'Father, I want to go to Beylau, and work for Jesus among the children and women, What do you say? Will you give your consent?' At first he did not answer but gazed solemnly into my

face. Then tears came to his eyes and presently he said, 'Rebecca, my daughter, you are so precious to me that I hate to have you go away so far from home.' Then he stopped. It seemed he could say no more. Yet soon he continued. 'But daughter, in this case Jesus is calling you and I cannot say no, go my child, and even if death should part you and me go and die for Jesus.' My father then placing his hand on my head, prayed a wonderful prayer which I have never forgotten. He said, 'O Lord, Rebecca is not mine, she is Thine, take her, Lord, and use her as Thou wilt.' While he was praying thus, I burst into tears, and said in my heart, If my father gives me up in such a definite way, why should I not do the same for myself. I then made a covenant with God that I was henceforth no more my own but His.

"Soon after this remarkable event in my life, I found myself in Beylau working among the children and women of the village and had the blessed privilege of seeing many of them turn from sin to righteousness.

"Later on I felt God had other work for me to do. I then devoted my whole time and energy to rescue and Gospel work exclusiely. Now this was an entirely now thing for that conservative old Turkey, that young women should go among men, especially men of the lowest and most degraded classes, drunkards, gamblers, burglars, Sabbath-breakers, etc., with the purpose of lifting them up from the pit-falls of sin and misery. By God's help and in obedience to the voice of God in my heart, I was led to speak to a company of drunkards about their souls, on a Sunday evening in a grave yard.

"It happened in this way. Toward evening I felt very tired, having had many meetings, I said to a Christian lady friend of mine, Let us take our Bibles and go to the grave yard and sit by the grave of my mother, and there study it by ourselves, and have a little rest for our bodies, as well as for our souls. She said, 'All right.' So we took our Bibles and started out. As soon as we came to the foot of the grave yard, we heard a terrible noise of shouting, and laughter, and vile songs coming from some drunkards yonder in the grave yard. At the first impulse both of us said, 'O, let us go back home, there are some bad people there.' As soon as we said that a voice said to me, 'No, my child, not home, but go to them, I brought you here purposely that you may speak to them for their undying souls.' I began to tremble, and yet I told it to my friend. She thought I was making a terrible mistake, taking the voice of the devil for the voice of God. She said, 'No Rebecca; come, let us go back home. This is not a Christian country like America and England. We cannot do such a thing here. They may be Turks. They may cut us to pieces.' So she tried hard to persuade me to go home. At last I said, 'Let us kneel down here, and ask the Lord to reveal His will to us in an unmistakable way, and give us grace to obey it.' I too was convinced that one of these voices must be of God and the other truly of the devil. So we did, and after prayer she was more decided than ever that we must go home, and I more decided that we must go to them. So she left me alone. By this time the sun was set, and the thick eastern darkness rapidly coming on the very place itself, the awful noise of the drunkards outside, and the horrible suggestions of the devil within, made me tremble from head to foot. I was distressed and did not know what to do. I could not dare to follow my friend and go back home, and then be disobedient to God; neither could I dare to go toward this wicked company yonder in the grave yard. I raised both hands together with my heart to God in prayer and said, 'O Lord, I want to obey Thee and go to this people even if it will cost my life, give me grace to obey Thee.'

"After this prayer all my fears vanished, and in a few minutes I found myself in the midst of them. They were a company of six or eight Armenian young men, and an elderly man of about sixty-five or seventy years old. I told them the Lord had sent me to them with a special message if they were willing to hear. Some of them laughed and mocked me but some were more courteous and said, 'All right, tell us what you have to say.' I told them about the suffering and dying Savior for their lost souls, and pleaded with them to give up this cursed life of sin and misery.

"While I was yet speaking the old man rose up and said, 'God, the Almighty has brought you here my child.' Their hearts were softened and one by one they expressed a desire to lead a different life. They confessed to me afterward they had gone there that night with a wicked purpose. Their intention was to drink to such excess as to lose their fear of God and man, and then go to the city and commit the grossest sins that it was possible to commit. 'But,' they said, 'Jesus stood in our way and hindered us from committing such horrible sin against Him.'

"This incident was the most remarkable thing in my life. 'Behold, to obey is better than sacrifice, and to hearken than the fat of rams' (I Sam. 15:22). A thousand times it pays to obey God.

"A very few years later I saw that this act of obedience on my part had much to do in saving my life from a horrible death by the hands of the cruel Turks. Who can imagine my joy for this experience in that grave yard?

"Immediately after this experience I was wandering up and down thru the streets of my town seeking the homes of new converts, and by the help of God we held our first meeting with about thirty or forty drunkards and gamblers of the town in the house of one of the converts. We went on and on in this way for months. We had opposition, and persecution; in fact, the greater the persecution the faster the work progressed. At last no private house could accommodate us. We called to the overflowing crowd to follow. About one hundred poor, helpless sinners longing to hear the Gospel followed us. We began to roam, hunting a place where we could all be sheltered and continue our service. While climbing up a hilly fort in that neighborhood on that dark, cold, stormy night, I turned back and looked. Oh, how my heart was filled with compassion, as I saw them wading through the mud, soaked with the pouring rain, and shivering with the bitter cold. 'Sheep without a shepherd.' I felt for the first time our great need of a mission hall to carry on this work properly. We worked hard to raise enough money for this building but could not be obtained in our country, God knows why. Later a Christian friend of mine advised me to go to America in the interest of the work, and also for the raising of the means for the mission hall.

"I took my friends' advice and came to America. Wonderful to relate! It was the very first day of my arrival in New York city that the horrible massacres broke out in Turkey, when about one hundred thousand of our people were butchered most mercilessly. Mail and telegraphic communications were cut off in my own town. But I read in the daily press the awful account of how hundreds of our people were killed in Aintab and their bodies left in the streets and the wild dogs came and ate them. I did not know if my dear aged father, brothers, sisters, relatives, and friends were among them or not. I did not know for a long time for whom to pray and for whom to weep.

"At last private letters began to come. I soon learned the mystery of God in not blessing my efforts to get means in Turkey for the erecting of a mission hall in Aintab, but sending me to this country for it.

"They said that on the horrible day of the massacre some of the Turks were heard to ask, 'Where is that basket-headed girl? (referring to myself). If we could find her we would cut her to pieces first of all.' How wonderful the providence of God in bringing me to America. By and by letters began pouring in upon me like showers. Then I opened them one by

one. They contained the worst news I had received up to that time. Saddest of all was that my aged father was imprisoned for two months in a loathsome Turkish dungeon to suffer tortures and most probably soon be martyred. Now this seemed too much for my poor, tired, exhausted body and under the awful pressure I closed my door, and also locked it upon myself and my God, and cried unto Him for help. God heard me and strengthened me.

"It was after this I received the most shocking news of all concerning my own beloved ones. Three of my brothers had been horribly tortured to death. What horrible news, and yet I was not disturbed. 'If God be for us who can be against us?' No one! 'No man is able to pluck them out of my Father's hands,' Jesus said. No; not even the devil himself, nor all the powers of his hell!

"'That soul that on Jesus hath leaned for repose,
I will not, I will not, desert to his foes.
That soul thou all hell should endeavor to shake,
I'll never, no never, no never forsake.'

"I can no longer stay: But now I see that God is answering my prayer, and a voice which I cannot resist is calling me to go back home to Turkey and work for the Turkish nation.

"Hereafter I would rather be called a missionary to the Turks, my enemies, than to the Armenians, my own beloved people. I have consecrated my life for this great work. By the grace of God these feeble hands are dedicated for their rescue. If I die in this conflict I will feel sure God will raise up other workers from my ashes.

"'Go into the utmost parts of the earth and preach the Gospel, and lo I am with you alway, even unto the end of the world.'

"Rescue the ten or fifteen million Mohammedan Turks from the bondage of their false religion and bring them into the true liberty of the sons of God and then we shall have had our revenge."

In view of the fact that at this time some of our own beloved people are passing through severe testings and not knowing what the future holds for us, may we like Rebecca, be truly consecrated to God and all will be well in the end.

Chicago, Ill.

NOTES FROM THE STATIONS

For the Gospel Herald.

Orrville, Ohio

(Mennonite Mission)

On Wednesday evening, Dec. 19, occurred the election of Sunday school officers for the coming year at this place, resulting in the following: Supts., Bros. M. D. Moser and J. S. Horst; Secys., Bros. Ray Yoder and T. A. Yoder; Chors., Bros. G. S. Kropf and C. B. Geiser; Librarians, Sisters Winna Hostetler and Clara Weaver; Treas., Bro. A. E. Yoder. Bros. C. J. King and J. W. Kropf were elected for church choristers and Bro. Glen Kropf church correspondent. Trustees: Bros. J. M. Smucker, J. S. Horst, Fred Wenger, C. B. Geiser, and C. J. King. Secy.-Treas., Bro. J. W. Kropf. Bro. Jesse Good was elected honorary member on this board.

Bro. Good and wife have been very faithful in attendance and interest until recently health has not permitted them to be with us so much.

Bro. S. R. King, who had been sick for some time, was again able to be in his place of worship last Sunday. The presence and handshake of the old brothers and sisters are a real help and encouragement to the young people.

Our pastor, Bro. I. W. Royer, left Monday evening for Middlebury, Ind., to attend the missionary conference. The good wishes as well as the prayers always go with him on his various journeys.

Sister Wilma Smucker, who is attending school in Goshen, Ind., is spending the holiday season with her parents, Bro. and Sister J. M. Smucker.

We would invite all brothers and sisters passing through to stop, if convenient, for we appreciate the fellowship of visitors and will assure you of a hearty welcome. We trust you will remember us in your prayers.

Dec. 26, 1917. H.

Chicago, Ill.

(Mennonite Home Mission.)

The workers of the Home Mission spent a very profitable day, Dec. 20, with four hundred children at our annual Christmas dinner. Through the kindness of our brethren in the country we were able to have this splendid fellowship with the children.

Sister Emma Oyer is leaving for her home at Low Point, Ill., for a number of months.

Sister Melinda Ebersole, a former worker at this place, is spending four weeks with friends of the Mission and the mission workers.

Dec. 25, 117. The Workers.

Chicago, Ill.

(26th St. Mennonite Mission.)

The Mission attendants were privileged, on the evening of Dec. 16, to listen to a helpful message delivered by Bro. Geo. J. Lapp.

Several of the brethren attending the Men's Missionary Meeting recently took advantage of the opportunity to make brief calls at this Mission. We wish many others might have done so.

The Christmas occasion was appropriately observed on Sunday, the 23rd, an appropriate program being rendered on the evening of that day.

"It is more blessed to give than to receive." With this in mind, we have been seeking to develop the spirit of "giving" rather than "receiving." Much of the customary giving of gifts, both on the part of the Mission to the attendants and among individuals themselves, was eliminated and in its stead we decided to give as liberally as we could toward either the "War Sufferers' Relief Fund" or for "Missionary Work." The result was a quiet Christmas service concluded with the personal consecration of many to Christ and His service and an offering of $66.41. Every one was happy and glad for the privilege of giving. A. M. Eash.

Dec. 25, 1917.

Fort Wayne, Ind.

(1209 St. Mary's Ave.)

Sunday, Dec. 23, was a happy day for the children, when they were greeted with a Christmas treat made possible by the various congregations. Several congregations also sent provisions for a little remembrance for the poor.

Sister Della Bickel was called home because of the sad accident in which her brother-in-law met his death at Goshen, being struck by a train.

The Sunday school is increasing a little again since the small pox in the vicinity of the Mission is disappearing.

The Sunday school at the Mission was re-organized with the following officers in charge: Supts., Frank J. Martin, Ed. Green; Secy., Grace Arnett; Chor., Emma Habig. The school is looking forward to a more prosperous future before it the coming year. B. B. King.

Dec. 25, 1917.

Kansas City, Kans.

(200 South 7th St.)

Sister Salina Swartzendruber of near Wayland, Iowa, spent a few weeks recently at this Mission lending a helping hand during the extra stress of the work connected with Christmas at the Mission.

Bro. Curtiss Cressman of Hesston, Kans., was here over Sunday, Dec. 23, and rendered appreciated service.

The regular Christmas programs by our Sunday schools were rendered by the Argentine Sunday school on Saturday evening and by the So. 7th St. school on Sunday afternoon. Good attendance and interest at both places.

Bro. Harry Phillips and family from near Judge, Mo., arrived in Kansas City, Saturday, Dec. 22, intending to make this their home for some time.

Many homes among the sick and needy were made glad because of having been "remembered" with a basket of eatables sent out by our Missions during the Christmas season. If any

kind friends in the country (who by their donations made possible the gifts) could have seen the homes where some of these baskets went to, and heard the expressions of thanks they would have a good illustration of our Savior's statement, "It is more blessed to give than to receive."

Sister Minnie Campbell, who years ago found Christ through the instrumentality of the Mission, is at home with the mission family again and her work is very highly appreciated.

Dec. 25, 1917. J. D. Mininger.

Philadelphia, Pa.

(2151 N. Howard St.)

Thanksgiving evening services were conducted by Bro. Jos. Ruth.

Dec. 9 an impressive communion and feet-washing service was held by the brethren C. M. Brackbill and I. E. Hershey at this place.

Dec. 13 at 7 P. M. Bro. C. Z. Yoder conducted a special meeting for children, and at 8 o'clock he preached to an appreciative audience.

Mary S. Denlinger.

Marshallville, Ohio

(Old People's Home)

Sister Verda Gerber, a faithful worker at the Home for the past eight months, returned to her home in Holmes Co. She expects to attend the Bible school in Canton beginning Jan. 7.

Bro. and Sister Ramseyer and Sisters Yoder and Speicher of the Oak Grove congregation, made a pleasant call at the Home on the 22nd, remembering each occupant with a Christmas present.

Grandfather Butcher, who went to spend Christmas with friends in Franklin, Pa., is reported sick.

Bro. J. S. Mast of Elverson, Pa., gave a message of encouragement to our aged in particular, in the afternoon of the 21st. P. R. Lantz.

Dec. 25, 1917.

(825 N. Jefferson St.)

There were a number of confessions in the regular meetings on Dec. 2. A special good time of waiting on the Lord was experienced by all present. Among the ones to accept Jesus as their Savior was an old man in his 60th year, several of tender age and three young men. How glad we were to see them come and lay the strength of youth at Jesus' feet.

Sister Eva (Kauffman) Driver of Topeka, Ind., has come to Lima to make this her perament home and again take up the work in the church, which she was compelled to leave on account of the sickness and death of her mother.

Bro. S. E. Allgyer was a caller at the mission one day this week.

We are looking with pleasure to the coming of a Gospel team from Goshen on the 20th of this month.

Dec. 12, 1917. The Workers.

West Liberty, Ohio

(Orphans' Home)

A brother in Wayne Co. recently sent us four pails of home-made apple-butter which certainly tastes fine and we appreciate and thank him for it.

The Goshen College Glee Club of 16 voices has our thanks for a number of selections rendered at the Home one evening for the benefit of the children and workers.

The boys and girls are looking forward with joyous anticipations for Christmas day to come with its store of presents and good wishes. Are we really glad that Jesus was born for us?

Your scribe will now lay down his pen from this place, for Bro. John Hilty assumes management of this institution the first of the New Year. For the benefit of the Home we make one more appeal to you who are interested in children to remember this place with your prayers and financial assistance so that the duties and obligations of the Home may be carried out according to His will and to His honor and glory. Think of the many years of service that Bro. Metzler and other workers who have been here a long time have given to the Home, and then consider what may be your duty and privilege to help along in the great work of caring for the homeless boys and girls. In looking over the records of work done here since the Orphans' Home was opened at this place we find that on an average a child has been placed out into a foster home every 11 days. "Give, and it shall be given unto you; good measure, pressed down, shaken together and running over."

Yours for His little ones,

Dec. 22, 1917. F. I. Smucker.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

November, 1917

General Fund

East Union Cong., Ia.	$ 28.68
Metamora S. S. Ill.	21.26
Manson Cong. Ia.	61.50
E. C. Shank	250.00
Salem S. S. Alta.	41.00
North Lima S. S. Ohio	31.11
Freeport Cong. Ill.	40.43
West Zion Cong. Alta.	49.23
Lydia Kauffman's S. S. Class	2.25
Metamora S. S. Ill.	34.10
J. A. Heatwole	10.00
A Bro., Oregon	1.85
Willow Springs Cong.	18.32
Joseph Miller	.75
Mary Benner	7.50
Maggie Rice	10.00
Lydia Augspurger	.75
Daniel Metz	1.00
Anna G. Collins	.75
Isaac Miller	50.00
Peter Garber	6.00
Waldo Cong. Ill.	70.00
Fairview S. S. Albany Oreg.	10.06
Beech Cong. Ohio	24.73
Sugar Creek Cong. Ia.	38.24
A Bro., Olathe, Kans.	10.00
Leetonia Cong.	23.00
Sharon Cong. Sask.	120.00
Manson Cong. Ia.	16.53
Manson Y. P. B. M.	17.44
A Bro. and Sister, Dakota Ill.	5.00
Clearwater Cong. Alta.	12.55
Mount View S. S. Alta.	184.20
A Bro. Roanoke Ill.	10.00
Missionary's Friend	10.00
Mary S. Benner	7.00
Elias Falb	100.00
Metamora S. S. Ill.	26.60
Wolf Trap Cong. Va.	12.50
Total	$1364.23

India Mission (General)

Primary Dept., Belleville S. S. (Orphan)	$ 15.00
North Lima Ohio S S	3.71
Leetonia Cong. Ohio	12.00
Walnut S. S. Ohio	70.00
Sonnenberg Y. P. M. (B G Orphans)	31.00
Sycamore Grove Cong. Mo.	37.61
Stahl Sewing Circle Pa.	10.00
Zion Cong. Ore.	9.00
Bethel S. S. Oreg	1.00
A. E. Miller	100.00
East Fairview S. S. Neb.	104.24
Pleasant Grove S. S. Ill.	12.00
Cedar Grove Cong. Ont.	17.04
Salem S. S. Wayne Co. O.	2.20
Lydia Kauffman's S. S. Class	.75
Nellie Burkholder	1.00
Amelia Roth	25.00
P. M. Swartzendruber	150.00
Total	$601.55

India Missionary Support Fund

E. C. Shank	$250.00
From Beemer Nebr.	19.00
Total	$269.00

Missionary Children (India)

Alma Sinter	$ 1.00
South Union-Walnut Grove S. S. Children	40.50
Orval Schrock	1.00
Myrtle Miller	.50
Freddie Miller	.40
Grace Nice	1.00
West Union Children Ia.	9.00
Three Children Boswell Pa.	16.00
Stahl S. S. Children (Quarter)	45.80
Protection Kan. Children (Quarter)	.75
Four Girls Towamencin Pa. (Quarter)	4.70
Martins S. S. Children Ohio (Quarter)	4.50
Beech S. S. Children Ohio	
Visitors (26th St. Mission)	6.00
(Provisions)	
Pleasant Grove Cong. (18th St.)	20.00
Flanagan Friends	21.05
Roanoke Cong. Ill.	25.41
W. Market Cong. Nappanee Ind.	7.75
Clinton Frame Cong. Ind.	33.11
Clinton Brick Cong.	6.20
Morrison Cong.	11.30
Union Cong.	12.19
North Main St. Cong. Nappanee Ind.	20.00
Lower Deer Creek Cong. Ia.	39.55
(Quarter)	28.40
Oak Grove S. S. Children Champaign Co. Ohio (Quarter Investment)	58.50
Monson S. S. Children (Quarter Investment)	14.00
Edith Horst's S. S. Class (Quarter Investment)	9.50
Doylestown S. S. Children (Quarter Investment)	31.93
Total	$267.48

Native Workers Support

Spring Valley S. S. N. Dak.	$ 5.00
Mt. View Cong. Mont.	21.00
Leah Good	5.00
Markham Y. P. B. M. Markham Ont.	15.00
W. E. Troyer	30.00

Mens Bible Class Plainview Ohio	5.00
A Bro. and Sister Dakota Ill.	5.00
Total	$ 86.00

Bible Women Support

Old Sisters Class Oak Grove S. S. O.	$ 2.00
Sycamore Cong. Mo. Sisters	18.50
H. C. Deffenbaugh	4.00
Old Sisters Class Bethel S. S.	10.00
Peter Garber	24.00
Eli D. Yoder and wife	4.00
Jonas Wenger	6.00
Mrs. J. H. Loucks	12.00
M. L. Elizabeth Troyer	2.00
Willing Workers Class Ill.	24.00
Salem S. S. Wayne Co. Ohio	2.00
Total	$108.50

Hospital (India)

Oak Grove Salem Sewing Circle	$ 7.90

Horse for Charles Shank (India)

Solicited by I. W. Royer	$100.00

Leper Asylum

Nora Kemp	$ 1.00

Personal (India)

Friends for Charles Shank	$ 39.90
Leah Good for Aldine Brunk	5.00
David Steider for J. N. Kaufman	5.90
Friends for Fannie Hershey	5.00
Total	$ 54.00

Chicago Missions

Union S. S. Ill.	$ 13.00
Roanoke Cong. Ill.	17.00
Manson S. S. Children (Quarter Investment)	8.37
Willow Spring S. S. Ill.	10.44
Sisters Flanagan Ill.	10.00
Fisher Cong.	7.20
Emma Cong. Ind.	10.77
Sister Milford Neb.	2.00
Sister Topeka Ind.	10.82
Total	$262.16

Fort Wayne Mission

S. S. Meeting Nappanee Ind.	$ 13.44

Chicago Building Fund

Pleasant Grove Cong. Ill.	$ 25.00
Sterling Cong. Ill.	55.00
Total	$ 80.00

Canton Mission

A Sister	$ 1.00
C. F. Derstine	2.00
Martins Y. P. B. M.	6.00
A. P. Troyer	1.00
Mrs. E. D. Yoder	1.00
Provisions	
Trail Sewing Circle	5.00
Oak Grove Sewing Circle	15.00
Bro. Smucker	3.00
Bro. B.	6.00
Total	$ 40.00

Lima Mission

Salem Cong. Allen Co. O.	$ 22.20
Pike Cong. Allen Co. O.	30.60
Ray Yoder	1.00
Lizzie Stoltzfus	1.00
Nancy Umble	.34
Lizzie Headings	1.00
Anna Schantz	1.00
Sunday Evening Collections	13.24
Five Individuals	4.20
Total	$ 74.58

Kansas City Missions

Salem S. S. Nebr.	$ 27.00
East Fairview S. S. Neb.	20.27
Wood River S. S. Neb.	11.39
Manson S. S. Ia. (Quarter Investment)	3.12
Crystal Springs Cong. Kans.	16.50
John B. Yoder	1.00
J. G. Detweiler	6.00
M. M. Buch	2.50
Dr. Driver	2.00
Esther Good	.40
Anna Bishop	1.00
Magdalena Van Steen	5.00
Elizabeth Longenecker	1.00
A. B. Miller	2.00
O. L. Troyer	3.00
(Provisions)	
Palmyra Mo. Cong. (Canned fruit)	7.35
Sugar Creek Cong. Ia. (Canned fruit)	18.40
Penna. Cong. Kans. (Canned fruit)	7.26
Sycamore Cong. Mo. (Canned fruit)	4.45
Sycamore Cong. Mo.	11.66
Cherry Box Cong. Mo.	3.12
Birch Tree Cong., Mo.	.45
Larned Kans. Cong.	3.60
From Ore.	4.30
Strang Neb Cong.	11.68
West Union Cong. Ia. (Canned fruit)	7.80
Bro. Yoder Ia.	4.75
Bro. Plank Kans.	.60
Mrs. B. F. Buckwalter	1.20
Bro. Smith, Kans.	4.00
Mrs. J. P. Cook	1.00
Beaver Crossing Cong. Neb.	28.63
Total	$228.43

Youngstown Mission

North Lima S. S. Ohio	$ 2.00
Walnut Creek Cong. Ohio	4.00
Walnut Creek Y. P. B. M.	3.40
H. H. Stambaugh	100.00
Myron C. Wick Estate	150.00
H. M. Garlick	50.00
Central Club Youngstown	5.00
House Income	148.46
Day Nursery	39.10
Sunday Evenings Collections	2.41
(Provisions)	
J. L. Yoder	$ 1.50
J. S. Lehman	3.60
Eli Blosser	2.00
Otis Johns	1.00
Lawrence Co. Pa. Cong.	11.25
Walnut Creek Cong. Ohio (Holmes)	42.00
Oak Grove Cong. Ohio (Wayne)	19.25
Total	$584.97

Old People's Home

P. E. & Maria Brunk	$ 10.00

Orphans' Home

No. Lima S. S. O.	$ 1.30
P. E. & Maria Brunk	10.00
Special Support	153.00
Farm Products	25.05
Rent	.75
S. E. Copenheffer	3.00
Aaron Leatherman	3.00
Champaign Sewing Circle	2.00
Mrs. Arnold	.50
Rhoda Hilty	2.00
J. B. Litwiller	20.00
A Bro. Aurora Neb.	25.00
Edward Martin	5.00
David Yoder	1.00
Simon Good	10.00
Belleville Pa. Sewing Circle	7.50
W. & J. Oswald	5.00
(Provisions)	
Kokomo, Ind. (Apple butter)	51.00
Bro. Stutzman Millersburg Ohio	5.00
Canned Fruit	87.75
West Liberty Congs. O.	23.25
Total	$441.10

Sanitarium

Peter L. Rohrer	$ 5.00
H. A. Heatwole	10.00
Mary Brunk	8.50
Anna Wenger	3.00
Will Shrock	1.50
Litwiller Endowment	10.00
Woodruff Endowment	14.00
Hospital Fees	620.70
Total	$672.70

Children's Welfare Work

Levi C. Schrock	$ 5.00
A. B. Miller Children	.28
Earl Buckwalter	2.50
East Union Cong. Ia.	10.00
Manson Ia. Cong.	18.55
Beemer Nebr. Cong.	35.00
Young People Salem Cong.	11.80
(Quarter Investments)	
Protection S. S. Children Kans.	7.00
Martins S. S. Children O.	3.50
Beech S. S. Children O.	2.00
Fairview S. S. N. D.	31.17
Oak Grove S. S. Children Champaign Co. O.	2.00
Manson Ia. S. S. Children	10.25
Children Beemer Neb.	12.63
Doylestown S. S. Children Pa.	19.25
Special Support	44.00
Mt. Pisgah S. S. Mo.	25.39
Total	$240.32

Support of the Treasurer

No. Lima S. S. O.	$ 2.00

Belgian Sufferers

Salem S. S. Alta.	$ 49.75

African Mission

Young People's Meeting Denbigh, Va.	$ 15.63

Children's Fund Foreign Missions

(Quarter Investments)

Protection Kans. Children	$ 10.82
Beech S. S. O. Children	28.95
Manson S. S. Children Ia.	12.50
Edith Horst's S. S. Class	9.75
Doylestown S. S. Children Pa.	9.72
Orvil Schrock	1.00
Total	$ 72.74

Children's Fund Home Missions

(Quarter Investments)

Protection Kans. Children	$ 8.77
Martins S. S. Children O.	55.70
Beech S. S. Children O.	23.00
Manson S. S. Children Ia.	16.00
Doylestown S. S. Pa.	7.75
Total	$111.22

Camp Boys Literature Fund

Chauncy Hummel	$ 1.00
Josephine Schrock	1.00
Total	$ 2.00

CANADIAN TREASURER

M. C. Cressman, Kitchener Ont.

India General

Israel Cressman	$ 50.00
A. M. Gospel Mission Bible Conf.	75.00
Geiger Cong.	42.65
Hagey Cong.	10.00
A Sister Vineland	1.00
Latchar Cong.	62.38
Weber Cong.	48.10
Rainham Cong.	23.00
Total	$312.13

Bible Women Support

Rainham Y. P. B. M.	$ 12.00

India Missionary Children Support

Hagey S. S. (Quarter Investment)	$ 59.00

Toronto Mission

Blenheim Cong.	$ 13.31
Warner Cong.	5.27
Hagey Cong.	13.10
Shantz Cong.	22.00
First Mennonite Cong.	51.50
Wideman S. S. (Special for Improvements)	9.42
Waterloo Cong.	41.60
Floradale Cong.	24.00
Biehn Cong.	13.00
Detweiler Cong.	3.00
Cressman Cong.	24.65
Latchar Cong.	21.00
Shantz Cong.	13.00
Snider Cong.	8.25
Blenheim Cong.	11.00
Total	$274.10

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

E. G. Reist, Mount Joy, Pa., Treas.

India Mission (General)

Stony Brook Cong.	$ 28.00
Landisville Cong.	24.00
Erbs Cong.	17.00
Risser S. S.	35.00
Bosslers S. S.	15.00
Mt. Joy Y. P. B. M.	4.25
Elizabethtown S. S.	10.00
Total	$133.25

Native Workers Support

E. Petersburg Pa. S. S. Y. M. Bible Class	$ 20.00

FRANKLIN CO., PA., AND WASHINGTON CO., MD., MISSION BOARD

B. E. Stauffer, Treas., Maugansville, Md.

India Mission (General)

Mission S. S.	$ 27.20

Missionary Childrens Support

Edith B. Horst's S. S. Class	$ 9.50

Children's Foreign Missionary Fund

Edith B. Hosts's S. S. Class	$ 9.75

General Fund

Clearspring Cong. Md.	$ 11.76

SOUTHWESTERN PA. MISSION BOARD

H. Frank Reist, Scottdale, Pa., Treas.

General Fund (General Board)

Stahl Cong.	$ 57.47
Kaufman Cong.	33.60
Total	$ 91.07

Home Missions

Glade Cong.	$ 2.50
Casselman Cong.	4.08
Total	$ 6.58

India Mission (General)

Springs Cong.	$ 10.00

Missionary Support (India)

Casselman S. S.	$ 1.50
Rockton S. S.	.70
Masontown S. S.	5.93
Blough S. S.	10.00
Weaver S. S.	5.07
Casselman S. S.	2.00
Schellburg S. S.	2.00
Total	$ 27.20

South American Mission

Scottdale Cong.	$ 12.50

Altoona Mission

Blough Cong.	$ 15.00
Stahl Cong.	16.76
Total	$ 31.76

Altoona Building Debt

Thomas Cong.	$ 5.00
Scottdale Cong.	2.00
Elton Cong.	10.00
Martinsburg Cong.	7.00
Stahl Cong.	25.00
Allensville Cong.	38.00
Total	$ 87.00

Rural Missions

Scottdale Cong.	$ 21.68
Masontown Cong.	4.33
Schellburg Cong.	2.00
Total	$ 28.01
Total for month	$293.92

MISSOURI-IOWA MISSION BOARD

H. J. Harder, Tipton, Mo., Treas.

District Mission Board

Berea Cong.	$ .15
Coalridge Cong.	6.25
Palmyra Cong.	10.00
Spring Valley Cong.	2.00
Mt. Zion Cong.	7.50
Liberty Cong.	.65
Surrey Cong.	2.00
White Hall Cong.	1.25
Cherry Box Cong.	1.00
Alpha Cong.	9.80
Total	$ 40.60

Boys in Camp

Mt. Zion Cong.	$ 3.50

Kansas City Missions

Berea Cong.	$ .60
Liberty Cong.	2.30
Mt. Zion Cong.	6.15
Surrey Cong.	7.50
White Hall Cong.	.50
Cherry Box Cong.	1.10
Total	$ 18.15

Children's Welfare

Berea Cong.	$ .60
Liberty Cong.	.60
Mt. Zion Cong.	4.10
Surrey Cong.	.75
White Hall Cong.	.50
Cherry Box Cong.	1.00
Total	$ 7.55

Hesston Academy

Mt. Zion Cong.	$ 52.20
White Hall Cong.	.25
Total	$ 52.45

General Board (General Fund)

Berea Cong.	$ .60
Liberty Cong.	1.70
Mt. Zion Cong.	3.35
Bethel Cong.	9.40
White Hall Cong.	1.00
Cherry Box Cong.	.50
Total	$ 16.55

India General

Berea Cong.	$ 1.25
Coalridge Cong.	18.75
Spring Valley Cong.	6.75
Liberty Cong.	5.25
Mt. Zion Cong.	9.85
Surrey Cong.	3.75
White Hall Cong.	.50
Cherry Box Cong.	.75
Total	$ 46.85

Sanitarium

Liberty Cong.	$ 1.00
Mt. Zion Cong.	1.85
Cherry Box Cong.	.25
Total	$ 3.10

Orphans' Home

Berea Cong.	$ .50
Liberty Cong.	1.00
Mt. Zion Cong.	3.10
Surrey Cong.	.50
Cherry Box Cong.	.95
Total	$ 6.05

Old People's Home

Mt. Zion Cong.	$ 1.85
Surrey Cong.	.25
Cherry Box Cong.	.25
Total	$ 2.35

Kansas City Gospel Car

Palmyra Cong.	$ 5.00
Mt. Zion Cong.	11.81
Spring Valley Cong.	8.50
White Hall Cong.	10.60
Bethel Cong.	20.00
Tuleta Cong.	6.00
Total	$ 61.91

Bible Women Support

Mt. Zion Cong.	$ 2.00
Total for month	$257.56

IND.-MICH. MENNONITE MISSION BOARD

India Mission (General)

Ella Rohrer	$ 10.00
Howard-Miami Cong.	20.12
Shore Cong.	10.00
Total	$ 40.12

Missionary Support

Elkhart Cong.	$ 20.86
Y. P. C. A. Goshen College	30.00
Sisters Sewing Circle Middlebury	25.00
A Bro. & Sister Goshen	300.00
A Bro. Middlebury	75.00
Nappanee No. Main St. Cong.	10.00
Yellow Creek S. S.	50.00
Total	$510.86

India Missionary Children

Middlebury Cong.	$ 2.66

India Native Workers

Olive Cong.	$ 5.00
C. A. Shantz and wife	5.00
Yellow Creek S. S.	60.00
Howard-Miami Cong.	17.97
A Bro. and Family	30.00
Total	$177.97

Bible Women Support

Helping Hand Elkhart S. S.	$ 2.00
Rutheans Elkhart S. S.	2.00
Clinton Frame S. S.	2.00
Charles Graybill and wife	6.00
Bowne Cong.	3.00
Class No. 9 Olive S. S.	4.00
Total	$ 19.00

Fort Wayne Mission

Shore Cong.	$ 10.00
Fairview Cong. and Bible Reading	$ 13.17
A Bro. and Sister New Paris	7.40
A. R. Miller	1.00
Total	$ 31.57

Fort Wayne Mission Workers Home

Olive Cong.	$ 24.35

Chicago Mission

John R. Symensma	$150.00
A. R. Miller	1.00
Total	$151.00

Old People's Home

A Bro. & Sister Goshen	$100.00

South American Mission

A Bro. & Sister Goshen	$ 25.00

South American Pledge

A Bro. & Sister Goshen	$100.00
A Sister Goshen	100.00
Total	$200.00

Armenian Orphans

Elkhart Young People's Literary and Social Society	$ 6.00

District Board Home Debt

Middlebury Cong.	$ 42.65
Yellow Creek Cong.	22.20
Total	$ 64.85

Secretary's Support

Levi Mann	$ 1.00
Shore Cong.	8.12
Total	$ 9.12

Literature Fund

Holdeman Cong.	$ 19.00
Levi Mann (for drafted boys)	.50
Total	$ 19.50

Church Building Fund

De Kalb Part of sale price of Church House	$ 1.00

General Fund

Mr. and Mrs. James Bucher	$ 30.00
Forks Cong.	31.10
Clinton Frame Cong.	34.61
Bowne Cong.	10.00
Shore Cong.	10.00
Emma Cong.	10.90
Clinton Frame Cong.	16.36
Total	$142.97

Our Drafted Boys Benefit Fund

J. S. Hartzler, Treas.

Emma Cong.	$ 12.96
Berne Cong.	14.26
Shore Cong.	42.00
Salem Cong.	19.77
Middlebury Cong.	26.56
Fairview Cong.	20.60
Howard-Miami Cong.	27.43
Nappanee W. Market St. Cong.	30.00
Midland Cong.	4.27
Yellow Creek Cong.	20.00
Goshen Cong.	22.30
Clinton Brick Cong.	16.23
Clinton Frame Cong.	46.29
Oak Grove Cong.	5.00
Leo Cong.	15.14
Elkhart Cong.	42.47
Bowne Cong.	18.50
Forks Cong.	63.02
Olive Cong.	25.02
Holdeman Cong.	54.60
Barker Street Cong.	3.86
Total	$530.28
Total for month	$2155.25
Grand total for month	$9343.92

Gratefully acknowledged,
G. L. Bender, Treas.,
Elkhart, Ind.

FINANCIAL AGENT'S REPORT

From May 1 to Dec. 15, 1917

Administration Building

Elkhart Cong.	$103.00
M. S. Cressman	5.00
Sydney Shantz	5.00
Birtie Shantz	10.00
Susie Shantz	10.00
Ephraim Brubaker	75.00
Mrs. C. Ruvenacht	10.00
Asa Ropp	50.00
J. W. Ropp	10.00
Total	$278.00

Residence Furniture

J. A. Zehr	$100.00
D. W. Slagel	50.00
Barbara Albrecht	50.00
C. J. Gunden	50.00
Peter Saltzman	50.00
Ben Saltzman	25.00
J. O. Albrecht	25.00
Barbara Saltzman	25.00
Enos Schrock	20.00
Dan Eigsti	20.00
Joseph Schrock	15.00
Valentine Neuhauser	10.00
Daniel Ohrendorf	10.00
John Beller	10.00
Jacob K. Yordy	10.00
Jos Ohrendorf	5.00
Total	$475.00

Executive Room Furniture

A Bro. and Sister Nappanee, Ind.	$ 50.00

Furnishings for one Bed

Goshen Sewing Circle	$ 8.00

Sewing Circle Equipment

Jacob B. & Anna Moyer	$ 85.00

Annuity

A Sister, Ill.	$5500.00
A Sister, Ill.	500.00
A Bro., Ill.	1000.00
A Bro., Ill.	500.00
A Bro., Ill.	500.00
A Bro., Ill.	1000.00
Total	$9000.00

Endowments

Debold Householter	$ 400.00
Mrs. J. D. Schertz	100.00
Joseph Stalter	500.00
Total	$1000.00

By Bequest

Emeline Brenneman	
For Lima Mission	$200.00
For O. People's Home	200.00
For Orphans' Home	300.00
Total	$700.00
Grand Total	$11,596.00

Gratefully acknowledged,
G. L. Bender,
Financial Agent.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 10, 1918 (Gospel Witness Established 1905) No. 41

EDITORIAL

"Be not thou envious against evil men, neither desire to be with them."

1918 is just begun. With the exception of a few days which the record of imperfect man has already defiled, the year is still spread out before us as a canvas of pure white. What will we write upon the remainder of the record?

In all probability, most of the "New Year resolutions" for 1918 have already been broken. Cause: they were built on sentiment. Attach your resolutions to the vow of faithfulness you made in connection with your baptismal vow, ask God for grace and strength to keep you true to your promise, rely upon the Holy Spirit for wisdom and for guidance, and your "I am resolved" has an enduring foundation which can not be moved.

Past 11,000.—Last week we called your attention to the fact that the subscription list of the Gospel Herald was approaching 11,000. The past week has been an exceptionally favorable one, and the list is now a little beyond the 11,000 mark. We thank you very heartily. Brethren, how near can we make this read 12,000? That is approaching the total number of Mennonite families, but since the Gospel Herald goes into many homes that are not Mennonite there is still room for a thousand or more new subscribers.

Bro. Bender Says "Thanks."—This is part of the letter he writes accompanying his report of donations for the relief of war sufferers, which report is found on last page.

Several months ago we printed an announcement stating that there was a deficit of several thousand dollars in the General Fund of our General Mission Board. Through the generosity of our people, this deficit has been wiped out and a balance of about $500 has taken its place. Bro. Bender desires to express his hearty thanks for these liberal donations and ventures the hope that our people will continue to remember the mission cause, even though at this time the deplorable condition of millions of war sufferers is touching the hearts of many peope. This is a point worthy of consideration. While remembering the war sufferers, let us not forget our duty to perishing millions who are sinking into Christless graves without ever having heard of the Christ who died to save them. And let us not forget our duty to our missionaries who have dedicated their lives to the work of bringing the Gospel to the lost.

Speaking of relief work, there are several things in this number of the Gospel Herald which claim attention. They are the stirring message from the pen of Bro. Mellinger, the report of the organization of a War Relief Commission, the report of the treasurer of this Commission, and the report of the treasurer of the Eastern Board of Missions and Charities. These reports show a commendable zeal in the cause of suffering humanity which we trust will not only make itself felt in relief from physical suffering but in the spiritual enlightenment and salvation of many souls.

The Important Thing about Obedience.—Paul commended the Roman brethren because they "obeyed **from the heart** that **form** of doctrine" delivered to them. Herein lies the secret of the excellence of obedience. Unless we have as a part of our experience that condition of the heart which makes an outward obedience to the Word of God a natural and appropriate thing, we are not where God wants us to be. A few illustrations will make this plain:

The important thing in baptism is not the application of water, but the experience of the "good conscience" and the blessing of the Holy Ghost which makes the application of water an appropriate ceremony.

The important thing about the communion is not the partaking of the bread and the cup, but the loyalty of the individual and the unity of the body which make the observance of the communion an appropriate act.

The important thing about the washing of saints' feet is not the cleansing with water, but the feeling of humility and brotherly equality which makes of this a fitting ceremony.

The important thing about the Christian salutation is not the literal observance of it, but the experience of a holy life and the "fervent charity" which makes the holy kiss an appropriate expression of such love.

The important thing about the evangelization of the world is not the outward obedience to the command to "preach the Gospel to every creature," but the burning love for souls which gives the whole Church the feeling of "Woe is me if I preach not the Gospel!"

Similar applications may be made to every known command of our Master. "To obey is better than sacrifice," especially if the obedience is "from the heart." The foolish thing to do, with reference to any of the commandments, is to take the attitude of "because I have not the experience I will not obey." The wise thing to do, in case we find ourselves short in connection with any of the commandments, is to cling to God in prayer until we have the experience which enables us to say, "I will observe it with my whole heart."

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

ADVENT

The Church has waited long
Her absent Lord to see;
And still in loneliness she waits,
A friendless stranger she.
Age after age has gone,
Sun after sun has set,
And still in weeds of widowhood
She weeps a mourner yet.
Come, then, Lord Jesus, come!

Saint after saint on earth
Has lived, and loved, and died ;
And as they left us one by one,
We laid them side by side;
We laid them down to sleep,
But not in hope forlorn;
We laid them but to ripen there,
Till the last glorious morn.
Come, then, Lord Jesus, come!

We long to hear Thy voice,
To see Thee face to face,
To share Thy crown and glory then,
As now we share Thy grace.
Should not the loving bride
The absent bridegroom mourn?
Should she not wear the weeds of grief
Until her Lord return?
Come, then, Lord Jesus, come!

—H. Bonar.

A MIGHTY FORTRESS IS OUR GOD

A mighty Fortress is our God,
A Bulwark never failing;
Our Helper He, amid the flood
Of mortal ills prevailing.
For still our ancient foe
Doth seek to work us woe;
His craft and power are great,
And, armed with cruel hate,
On earth is not His equal.

Did we in our own strength confide,
Our striving would be losing;
Were not the right man on our side,
The Man of God's own choosing;
Dost ask who that may be?
Christ Jesus, it is he;
Lord Sabaoth his name,
From age to age the same,
And he must win the battle.

And though this world with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us;
The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For lo! His doom is sure,
One little word shall fell him.

That word above all earthly powers,
No thanks to them abideth;
The Spirit and the gifts are ours
Through him who with us sideth;
Let goods and kindred go,
This mortal life also
The body they may kill;
God's truth abideth still,
His kingdom is forever.

—Martin Luther.

A FOUR-FOLD VIEW OF CHRIST IN THE FOUR GOSPELS

Arranged by J. D. Mininger.

For the Gospel Herald.

"Each book presents the subject from a different point of view."

1. "Behold the **KING**—Matthew.
2. Behold the **SERVANT**—Mark.
3. Behold the **MAN**—Luke.
4. Behold the **GOD-MAN**—John."

—Scott.

The writer has been helped in his study, by tabulating "the characteristic differences of the four Gospels," as pointed out by such Bible teachers as Soltau, Grace Saxe, Evans, Pierson, Gray, Jukes, and others.

Following is a

TABLE OF "THE CHARACTERISTIC DIFFERENCES OF THE FOUR GOSPELS"

	MATTHEW	MARK	LUKE	JOHN
Jesus described as	King	The Servant	The Son of Man	The God-man
Prophecy Branch	Jer. 23:5	Zech. 3:8	Zech. 6:12	Isa. 4:2
Now Introduced	By Genealogy	By Character	By family surroundings	As from eternity
Genealogy	Traced to Abraham.—1:1-16	None	Traced to Adam 3:23-28	None
Key-Verse	27:37	10:45	19:10	20:31
For whom written	Jews	Romans	Greeks	Christians
To prove	JESUS — the Messiah—King	JESUS—the all powerful servant	JESUS — the perfect Son of Man	JESUS—the divine Son of God
Opening question	Where is He that is born king of the Jews?—2:2	What thing is this?—1:27	Wist ye not that I must be about my Father's business?—2:49	Who art thou? 1:19
Records especi'ly	Sermons	Miracles—signs	Parables	Talks with His disciples
Main thought	Messiahship Righteousness Law	Ministry Power	Son of Man Sympathy 2:10 Humanity 4:18	Deity
Sphere of work	House of Israel	The needy	The human race	The individual soul
Ministry described	Galilean	Galilean	Galilean & Judean	Judean
Called Son of	David 1:1		Man 19:10	God 20:31
Great discourses	Sermon on Mt.	None	On Plain 6:17	Upper room
Symb'sm Rev. 4:7	Lion	Ox	Man	Eagle
Deals with	Past	Present	Future	Eternity
Prominent word	Fulfilled	Straightway	Compassion	Life — Believe
General character	Theological	Practical	Historical	Spiritual
Inscription on the Cross	This is Jesus the King of the Jews	The king of the Jews	This is the king of the Jews	Jesus of Nazareth King of the Jews
Conclusion	Jesus is risen	Jesus risen and ascended	Risen, ascended Promising the Holy Ghost	Risen, ascended breathing the Holy Ghost Promises to come again

A seven-fold testimony by each of the four gospels.

The Scofield Reference Bible helpfully calls attention to the fact that "especial emphasis rests upon that to which all four gospels bear a united testimony. That united testimony is seven-fold:

1. In all alike is revealed the one unique Personality. The one Jesus is King in Matthew, Servant in Mark, Man in Luke and God in John. But not only so; for Matthew's King is also Servant, Man and God; and Mark's Servant is also King, and Man, and God; Luke's Man is also King, and Servant, and God; and John's eternal Son is also King, and Servant, and Man.

The pen is a different pen; the incidents in which He is seen are sometimes different incidents; the distinctive character in which he is presented is a different character; but He is always the same Christ. That fact alone would mark these books as inspired.

2. All the evangelists record the ministry of John the Baptist.
3. All record the feeding of the five-thousand.
4. All record Christ's offer of Himself as King, according to Micah.

5. All record the betrayal of Judas; the denial by Peter; the trial, crucifixion, resurrection, and ascension of Christ. And this record is so made as to testify that the death of Christ was the supreme business which brought Him into the world; that all which precedes that death is but preparation for it; and that from it flow all the blessings which God ever has or ever will bestow upon man.

6. All record the resurrection ministry of Christ; a ministry which reveals Him as unchanged by the tremendous event of His passion, but a ministry keyed to a new note of universality, and of power.

7. All point forward to His second coming."

Kansas City, Kansas.

DO YOU KNOW YOUR BIBLE?

By Geo. J. Lapp.

For the Gospel Herald.

The words, "Thy word is a lamp to my feet, and a light upon my pathway," were fitly tuned to the sweet music of King David's harp. He in turn had tuned his life to them. The sources from which he had received the word were various. Some came from the Law, some from the prophets, some from the priests and much from the bitter and sweet experiences of his own heart and life. God's voice spake to him through these and other agencies and became a living thing in his own life. It had been a part of his training from childhood. It had oftimes kept him from the "snare of the fowler." It had very often rescued him from the evil. He was very careful in the praises he sang to give full credit to the Source from which he had received the inspiration and power.

Will you kindly allow me to insert at this place a little personal experience which has endeared the Word of God so much to me? Years ago as a plowboy the writer kept in his overalls pocket a copy of the New Testament. While the horses rested at the end of the corn row a verse was read and many times committed to memory and then meditated upon while we wended our way through the long Nebraska field. From childhood mother's devotion and father's faithfulness inspired me to love the Lord and the name of Jesus was a household name in our family. We cannot remember the time that we did not love the old family Bible and love to read its sacred truths. When the time came that the heart was fully given over to the Savior conversion was not such a radical thing but it was a full realization of His coming into the life and taking possession of all the powers the possessions and the faculties and, best of all, the heart and the very life. From personal experience and from observation the conviction has grown on me that it is not necessary for childhood and youth to be spent in sin and that such radical changes be made necessary. If the life is misspent and the training improper, why of course the change is greater.

In later years she who has now attuned her great knowledge of the Word to perfect praise in heaven and I found great pleasure in committing a chapter of the Word to memory each week. It formed an anchor for our souls and prepared us for the life work for which we simultaneously sought to become worthy of by study and training. Through many a dark and sorrowful hour we would find these chapters means of great comfort and spiritual strength till "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," and "One thing have I desired of the Lord and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His holy temple" became fond realities in our lives and the secret of constant living communion with Him.

What we have given above is not unlike the experiences of many of you dear readers. How often have you, have I, taken the precious volume and under adverse circumstances and also at times of gladness let it speak its message to us. The Holy Spirit has ever unerringly given us what we needed for the moment or for the hour. We may have had to search on our knees but we always found.

The true appreciation of the power of God's Word in the life has led so many earnest believers to seek in every way possible to either teach the Word or cause it to be placed in the hands of those who do not know Him who is "the Way, the Truth, and the Life." He it is who through His Word "prepares us for what God is preparing for us." It is gratifying to know that portions of Scripture in the various languages are used to test the literacy of the immigrants who pour into the United States every year by the thousands. Many receive some message for the soul.

Now brother, sister, in this age when so much research work is being carried on to unearth proofs necessary to disprove the destructive theories of so many doubters, remember that the strongest proof of the truth, the divinity of Christ, the inspiration and power of the Word, after all is said, is the anchorage it finds in your own life and heart. A verse learned each day, or a chapter committed each week or month, or a familiarity of the Scripture gained by constant reading are worth more than all the other information you could gain about the Book in a hundred years. The writer has had considerable opportunity to read, to study, to travel in the Holy land, and has taken advantage of every opportunity to study sources and volumes related to the Bible and Bible study; yet as the years pass by and the actual experiences of life more or less stern are realized the Living Word itself becomes the source of supply for the varied needs. Else the unlearned, the untutored, and the idolatrous heathen people of the dark regions of the earth could not receive the message and have their spiritual vision opened. They too are brought to the feet of Jesus and held there by His wonderful love.

Then why should we who read for ourselves and have access to greater avenues of learning and thought leave the all-important truths of Holy Writ and depend upon lesser lights or the unstable reasonings of risky substitutes. Let the Word have a firm hold upon our lives and let all the knowledge and research consistent therewith be sought out and made to illuminate it.

Therefore it is evident that to know the Word of God is of primary importance. Do you know it? Having read and studied it have you a thirst for more of it? Have you sought for that deeper knowledge of the Truth which comes with the deeper Christian experience? Have you prayed God for a deeper spiritual insight into the vastness of its content and meaning?

We reserve for another article a few simple methods of Bible study.

Goshen, Ind.

Our life is so much like a voyage, on the great sea of time. We all have a cargo—every ship has. This cargo may be very valuable, but when the storm comes, it is often necessary to throw the cargo overboard. Do not therefore seek to save the cargo at the risk of your life. What doth it profit a man if he gain the whole world and lose his own soul?—R. R. J.

If the husband spends the most of his nights away from home, of choice, and not of necessity, he is not the head of the household; he is only the cashier. And if the wife throws the cares of the household in the servants' lap and spends her time at the theatre or opera, or as a gad-about, she may clothe her children in the finest tapestry, yet they are but orphans.—E. H.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Philadelphia, Pa.

(2151 N. Howard St.)

Dear Herald Readers:—Again we have reason to say with Paul, "Thanks be unto God for his unspeakable gift."

The meetings—preaching services, Sunday school, children's meetings, and sewing school—are all well attended.

Bro. J. F. Bressler preached for us the eve of the 17th, Bro. A. Martin on the 23rd, and Bro. J. C. Clemens Christmas evening. The messages were practical, and God has said, "My word shall not return unto me void."

Kind friends have remembered the work by their offerings. In November Bro. Eli Reist (Eastern Treasurer) sent $19.37, and Bro. G. Nice sent $15 from Souderton congregation and $16 from Skippack. In December Paradise Sunday school sent a check for $22 (special for Christmas), also a large barrel of provisions, dressed chickens, and other good things which were taken out to homes. Apples and potatoes, also clothing from the different sewing circles, as well as offerings from friends here all help in the work.

We wish all who give so kindly could see how your gifts are appreciated and you would understand better why Jesus said, "It is more blessed to give than to receive."

Bro. Noah Hershey and wife, Lancaster Co., were with us over Christmas.

We thank you all, and wish you a happy New Year.

Dec. 28, 1917. M. S. D.

Toronto, Ont.

(1324 Danforth Ave.)

The mission and Sunday school workers here have been made to mourn the death of their co-worker, Sister Agnes Cressman of New Hamburg, who has for the three terms of the past eighteen months been attending the Toronto Bible College. God has again shown us that He is no respecter of persons in removing from activity the life of one preparing for efficient Christian life.

Sister Cressman was a faithful teacher in the Sunday school and a cheerful witness elsewhere. We shall only realize her removal when we must see that she has failed to return from her Christmas vacation home to take her place in the Sunday school.

God has spoken to us twice before in the past five months in a similar way. In August, one of the brightest of our Sunday school boys was overcome while bathing and died suddenly. In November a mother was taken from the home earlier occupied by the mission workers.

We have been reminded that men need always to watch and not to faint.

The work here has a number of encouraging features about it, also some problems to solve. We see others who "should be saved" and could be valuable helpers in the work. We ask the co-operation and the prayers of the Church in behalf of the work here.

In His service,

Jan. 1, 1918. Joseph C. Fretz.

MENNONITE CHILDREN'S HOME

For the Gospel Herald.

One boy, three years of age, was admitted Dec. 22, just in time to enjoy Christmas with this happy family. On Dec. 24 Mrs. Rodgers of Philadelphia, came and took her three little girls—Gertrude, Bertha, and Laura May—to their former home. These were the first children admitted and had been with us nearly seven years. In these years we had learned to love these dear children as our own and found it difficult to make final arrangements for their departure; especially so because they were anxious to spend Christmas with us. God gave the needed grace, the children were satisfied, and we said "Good-bye." May the impressions formed while with us lead them to Christ is our prayer. Gertrude had been in the home of Bro. and Sister Willis Kilheffer, East Petersburg, Pa., since May, 1917, and recently passed through a siege of typhoid fever.

On Dec. 26 a twelve-year old boy, who had been here on support, was placed into a private home by the mother's consent.

All the children and workers are well. We want to thank all who have contributed cash, provisions, etc., during the Christmas season and join in wishing you a joyous and prosperous New Year. The Workers,

Millersville, Pa. Per L. S.

THE MENNONITE SANITARIUM

For the Gospel Herald.

Dear Herald Readers, Greeting:—On the evening of Dec. 20 a young man was received into Church by water baptism. He was led to this place very definitely and the experience of his life shows how carefully God plans our circumstances that we may be led to the Savior. This young man has a wife and children in St. Louis who are struggling without a father in the home. Pray for them.

On last Monday evening the La Junta Sunday school children delivered their Christmas program for the benefit of the patients. This helped to bring cheer to their somewhat cheery lives. On Christmas forenoon the gifts that had been purchased for friends and patients were brought into the reception room and delivered by several little girls. Every one got something and were made to feel that they had some friends.

This week Sister Gladys Hostetler and Sister Malinda Liechty will enter the nurses' training school. Their coming will relieve the crowded condition for the nurses for the present. Every phase of our work needs your prayers and support.

Yours prayerfully,

La Junta, Colo., The Workers.

Dec. 31, 1917.

THE WAY OF THE HINDU GODS

By Crissie Y. Shank.

For the Gospel Herald.

This is the time of the Hindu feast dedicated to the memory of ancestors. Each family offers sacrifices to its dead ancestors, and presents them with new clothing in order that they may be properly clothed. This feast is considered to be so obligatory that it has become a proverb that anybody who has not the means of celebrating it should sell one of his children in order to do so.

For some months the Bubonic plague has been in Raj Nandgaon, forty miles to the west. We have been praying and police have been watching that it may not again get started here. Some days ago persons from Raj Nandgaon wished to come to Dhamtari, and that they might not be hindered by guards, got off of the train at the first station from here and walked into the city.

Here they called a dhobi (washerman) to wash their clothing, and in several days four members of the dhobi family were dead and the father was suffering from the plague. This father has been living on the border of Christianity for some time. He has been thinking and has not followed all the customs of his fathers, and has said he should like to become a Christian. Now he is in trouble and friends and neighbors come to comfort. What comfort! What comforters! "You have not joined in the sacrificing of this festival for your ancestors for five years! Now see what trouble you are having, how very angry the gods must be. Your children are dead, you are dying. The best thing for you to do is to offer a goat to appease the wrath of the gods." And so plans are made, priests are called, the customs of forefathers are being observed, and this morning it is said the man is recovering, because the gods were pleased with the sacrificing. The

Hindus of the community are saying, "This is what our gods can do, if they are worshiped all is well, if they are not worshiped they become angry and bring death."

Pray for our Christians, for it is a severe test of faith for them, and pray for the man suffering with plague that he may yet come to know the true God who never punishes in anger.

Dhamtari, C. P., India.

THE CALL OF THE WORLD FOR MISSIONARY WORK

By Menno S. Richer.

For the Gospel Herald.

The three points in this call that applies to every Christian in America are the evagelization of the world, the naturalization of Christianity, and the Christianization of the world. This work is so numerous that tongue can not proclaim its fullness.

To evangelize the world is not an easy task, as some may think, to give every person in the world an adequate opportunity to know and receive Jesus Christ. Not only to hear of Him, but to heed the call and give their life and soul to Him who has power to save, and keep it saved. That men may receive Jesus Christ, His Gospel must be told and retold.

To permanently establish Christianity, we must plant permanently the Christian Church and its Christian institutions in all the world. To bring this about, the world must be educated and have financial requirements to meet the demands of the Christian Church and its institutions.

The Christianization of the world involves the application of the principles of the Gospel to the total life of mankind. This has not been fulfilled in any one country. It is the duty of each generation of Christians to evangelize its own generation—in every land, and among all races, and it is the task of the native Church in each land to press with all possible urgency the Christianization of the country. With this task before you can you picture the great need of missionaries in the home and foreign fields?

There are over thirty-four million people over ten years of age, or nearly sixty per cent. of the people in the United States, that have no Savior and no membership in any church.

Then when we look across to the foreign fields we see the millions of heathens without a Savior, who never heard of a Savior.

I believe the world is in a condition that it is looking for something to satisfy the hunger of the soul, and nothing but the blood of Jesus Christ can satisfy this hunger. "What shall it profit a man if he shall gain the whole world and lose his own soul? or What can a man give in exchange for his soul?" Are you doing your bit?

Camp Taylor, Ky.

"I HAVE GIVEN YOU AN EXAMPLE"

By Crissie Shank.

For the Gospel Herald.

Last Sunday the congregation at this place again partook of the Lord's Supper and followed the example of Jesus when He said, "If I then your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." The following story from India reminds one that if we should all be willing to truly follow the wonderful example of Jesus, treat one another like brothers and sisters, and as we should wish others to treat us, this world would be a very different place.

In one of the large villages of Bengal, missionaries have opened a dispensary for women and children. Among the many patients one morning was a woman with a sore on her foot. The missionary doctor called to one of the Christian nurses and said, "Sister, please wash this woman's foot while I get the medicine ready for it." A few minutes later the doctor came into the room where the patient was having her foot washed and found the woman in tears. "What is the matter?" she asked, "Does the hot water hurt your sore foot so very badly?"

"No, it is not that," replied the woman, "but she whose feet I ought to wash, and then to drink the water, is washing my feet! Her kindness stirs my heart and I cannot keep back the tears."

The fact was that the nurse was a Brahmin woman who had become a Christian, and the patient was a Hindu of one of the lowest castes whom the Brahmins shrink from touching. When she saw a Brahmin woman stooping willingly to touch and bathe her dust-stained foot, she was deeply moved, and forgetting that the nurse was a Christian, in her gratitude and wonder she could not restrain the tears from rolling down her cheeks, and kept saying, "She whose feet I ought to wash, and then to drink the water, is washing my feet!"

You who understand, know that it was Jesus who rose from His meal, brought a vessel of water as a servant would do, knelt and washed His disciple's feet, that made the Brahmin woman willing when she became a Christian, to wash the feet of the humble, despised, low caste woman.

Alas that we who have always known the story of Jesus do not always follow His example! Alas that we too often seek our own advantage and care too little what happens to our neighbors!

Dhamtari, C. P., India.

THINGS WHICH MAKE A MISSIONARY CHURCH

By Lester Hostetler.

For the Gospel Herald.

What is a missionary church? No doubt many of us have been asked, more than once, questions like these: Is your denomination a missionary Church? Does your congregation have the missionary spirit? This raises another question as to what things are necessary before a church can be called missionary. There are at least five elements which seem to me to be desirable, if not essential, in every church which has a desire to be missionary. We as ministers will add greatly to the effectiveness of our missionary teaching and preaching if we have definitely in mind what it is that we want the congregation to grasp. Apply the following tests to your church and see if it is missionary.

1. **Faith in the peoples of other races.** Do you believe that the Chinese, the Hindus, the Japs, the South American Indians, or the Negroes, are capable of becoming as good citizens and as good Christians as we ourselves are? It isn't long since I myself thought of the Chinaman as a "coolie," the Italian as a "dago," the Negro as a "darkie" or a "coon," and the Jap as an undesirable yellowskin. This is entirely the wrong view; but there are thousands of Americans who still hold it. My own experience has increased my respect for other races. In a certain Greek class of my acquaintance, a Chinaman stands at the head of the class. A friend of mine who is a negro and fellow student, sings with ability which I never could hope to attain. Susuma Tajima, a Jap, is the sunniest Christian on our floor of the dormitory. I have never met a more devoted and conscientious follower of Christ than this disciple of the yellow race. The converts on the mission field have proved that the peoples of every race have native capacities for becoming strong and full-fledged Christian men and women. We can say more than this. The people of every race have distinctive qualities which we ourselves lack, and which will make valuable contributions to the Kingdom of God. We lack the stability and the reverence of the Chinaman; the alertness and loyalty of the Jap; the devotion and contemplativeness of the Hindu; the sunny optimism of the Negro. Each of these virtues is a stone in a great arch. The arch is the Kingdom of God; and it is not completed until every stone is contributed. If the members of your congregation are inclined to look down upon the peoples of other races, it is an unhealthy symptom. There is room for missionary teaching and preaching.

(To be continued)

WHAT CONSTITUTES A CALL TO A DEFINITE WORK?

By Agnes A. Gunden.

For the Gospel Herald.

Every Christian has some aim in life. Not all are called to the same work or else some work would be left undone. Some are called to some responsible line of work while others do common everyday lives, doing the little things well as they are met. Although not often thought of in that way, such lives count more in God's services than the one whose work is more public.

Let us see how some of the Bible characters were called. Heb. 11:8: "By faith Abraham, when he was called to go out into a place which he should receive for an inheritance, obeyed." Acts 7:35: "This Moses . . . did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush." Ex. 28:1: "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priests's office." Num. 27:22: "And Moses did as the Lord commanded him: and he took Joshua, and set him before all the congregation: and he laid his hands upon him, and gave him a charge, as the Lord commanded by the hand of Moses."

The twelve apostles called as ministers (Jno. 15:16): "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Acts 9:4-6: "And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? and the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do." To Ananias the Lord said (Acts 9:15, 16): "Go thy way, for he (Paul) is a chosen vessel unto me, to bear my name before the Gentiles and kings and the children of Israel: For I will show how great things he must suffer for my name's sake."

The following happened in the churches, Acts 13:2, 3: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate unto me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

By studying the lives of the above characters we see that God gives no one any work or command but what He expects it to be obeyed. He gives us no work but what we can do by relying on Him. Neither does He call any one to do a certain work unless they have some talent to do that work, but probably some effort will have to be put forth to cultivate that talent. When God considers anything worth while to say we ought not to think it is so little that we need not obey nor too large for us to do. I Cor. 1:9: "God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord."

Some calls were only to the individual. In the case of Joshua it was told the head of the Church, also to Joshua. In Paul's case the call came personally through another individual and through the Church. It was some time between the time God struck Saul to the ground till he was officially separated by the Church, yet he kept on serving in whatever he found to do, till the way finally opened.

The following are some testimonies of some who were called to definite missionary work in our present day. "The gift of a life my only answer as a Christian to the tremendous need in India."

"Because there are hundreds of women and girls whom I may serve and who are hungering and thirsting for the unchanging Christ, whom I know. Before God, I cannot stay in this country and face the future eternities."

"Because I have the opportunity and it is the greatest opportunity a man can have to go."

Another one went to India because he sacrificed something very precious to him to help those in need causing him to study that field, and seeing its needs was his call to definite work in that field.

A direct vision or dream is not always necessary, nor a voice like in Old Testament times; but when we see a great need and the way is opened for us to supply that need, that is enough of a call since God has called all His people to do His will and His will says we should do what we can, we all know the story of the woman of whom it was said, "She hath done what she could," a reward well worth striving after.

An editorial in the Sunday School Times says:

"God includes in His complete salvation a life-calling for every child of His. And the surrendered Christian may be as sure of choosing the right life-work as he is of salvation. A young business man who believed that God was calling him to the ministry was finding many obstacles in the way. He consulted an experienced minister, who outlined a plan for him and then gave this counsel: 'Don't break down any doors. If you find a door closed, pass it by till you come to an open door. Don't force yourself in. The doors will be opened.' A few days later the young man found doors that he had never seen before, and they opened without his touching them."

"God is sure to lead us into our life-work," James H. McConkey has said, "and he does it through some simple thing right at hand. He begins with little things—'Do the next thing.'"

Finding and fulfilling God's plan thus becomes merely a matter of entering open doors and taking the next step

Flanagan, Ill.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Luke 22:36-38. Was it a natural or a spiritual sword to which Christ referred? S. B.

A natural sword. Take this the way it reads, literally; then turn to Matt. 26:51-54 to complete the story. It is absurd to think that Christ here encouraged His disciples to arm for permanent self-defence. Such an assumption would make Matt. 26:53 seem ridiculous in the extreme. It has well been said that when Christ disarmed Peter He disarmed every man who bears the name of Jesus.

Is it right to go to hear those preach whom you believe are not preaching the whole Gospel or who are not in Gospel order? A. H.

It is right——provided. It was a privilege of which the apostles (notably Paul) availed themselves frequently. The motive which prompts you to go and hear them determines the right. But like other Christian privileges it depends upon the results of your doing as to whether you should exercise the privilege. There are a number of questions to be answered. Will your going be of any benefit to you, and will the influence of your example in so doing be of any service to others? How much unsoundness is there in their preaching? If you wouldn't go, how would you spend that time? Does their preaching have the effect of strengthening the hearers in the true faith (even if part of the Gospel is ignored or argued away) or has it the effect of unsettling the faith of some and of causing confusion in the community? Upon the answer to these and similar questions should depend the question of your going. As a rule, we do our best work when we stick to our own post of duty, build up along lines which we believe the Gospel teaches, and avoid the world-compromising attitude which puts the stamp of approval upon anything called "Christian" whether it is Christ-like or not.

Sunday School

For the Gospel Herald.

Lesson for Jan. 20, 1918.—Mark 1:21-45

JESUS AT WORK

Golden Text.—I must work the works of him that sent me, while it is day—Jno. 9:4.

Lesson Story.—The lesson before us is a glimpse into the daily life of Jesus and portrays to us vividly the importance of practical service in the cause of our Master. Truly Christ was (as we should be) about His Father's business. Diligent in service, He entered "straightway" into the Jewish synagogue on the Sabbath day and taught. His doctrines astonished the multitudes, as He taught "as one that had authority." Not only was His teaching of that positive character that no one need be in doubt as to what He believed or taught, but He proved His authority by the miracles He performed. So great was His work that "his fame spread abroad all the region round about Galilee." The devils believed, and trembled. When on a certain occasion he cast out an unclean spirit out of a man the people marveled and said, "What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they obey him."

Coming into the house of Simon, He saw Simon's mother-in-law sick with a fever. He took her by the hand and lifted her up, and the fever left her "immediately." It was marvelous, and the people were quick to recognize His powers. They brought unto Him many that were sick, and some possessed with devils, and He healed them all. Yea, verily, the Messiah had come.

Lessons for Us.—1. Jesus taught us how to make our life a life of service. In all His career there was not a shadow of selfishness in all that He did. He preached, healed the sick, cast out devils, ministered to the needy, went about doing good. That life accomplishes most which knows nothing but service. Our business, our home life, our social life, our work in Church; the things that we produce in our homes or on our farms; the things that we say or do, should all have in view the glory of God and the good of fellow men. In service, as well as in all other things, the rule applies, "He that soweth bountifully shall reap also bountifully."

3. Life is too short to be wasted in seeking our own glory or the glory of the world. They who spend their lives to the glory of God need not fear but that they will be richly rewarded, both in this life and in the world to come. Live for self, and the vileness of a selfish life will be your reward. Live for God, and the life of God will enrich your soul in time and fill you with His glory in eternity.

3. "Whatsoever thy hand findeth to do, do it with thy might." The secret of successful service is to take hold of the things at hand and improve opportunities. Some people are so diligently looking for "great things" to do that they miss doing the little things which make the life really great.

4. The devils recognized Christ—but not as an equal or a friend. The devils recognize professors of Christianity today—some to be used as partners with themselves, some to be feared as partners with God. The most profane man often maintains the most respectful silence when the man of God with sterling Christian qualities is around. Devils have little show where the power of God has an opportunity to manifest itself in the lives of consecrated disciples.

5. The life worth while is that which resembles that of our Savior in taking a positive stand for God and godliness. All Christian people should have a positive testimony for the truth. There ought to be no doubt in any one's mind as to where we stand on any doctrine which separates the friends of God from the friends of the evil one. Count him the enemy of God who takes an evasive attitude toward Gospel truth when there are scoffers about to pass judgment upon his piety. "Let your light so shine that men may see your good works (and hear your faithful testimony) and glorify your Father which is in heaven."

6. A righteous life is also a helpful life. It was the helpful life of Christ that won Him disciples and attracted people to Him. That did not mean that He had no enemies, for He was at once the most beloved and most hated of all men. If we have the right kind of an attitude toward God and men, we will draw men unto us and unto Christ because of helpfulness. It ought to be a part of our religion to be as useful to fellow men as we can. Whatever else people may have to say of us, they ought never to be able to say that we are of no practical service to humanity. Christ would never have had an opportunity to deliver His Bread of Life sermon had He never distributed any loaves and fishes. Drawing men to us, we have an opportunity to draw them to Christ also.—K.

One of the important things which make for efficiency in Christian service is a sympathetic co-operation of all the forces in the Church.—A. C. G.

When a church ceases to be missionary it ceases to be.—A. C. G.

Our Young People

EXCUSES.—Luke 14:12-24.

Topic for January 20

MOTTO

"They are without excuse."

THE STUDY HOUR

I. Excuses.—An excuse is an attempted defense for a certain course of action. It is a self-justification on the part of the one who makes his own excuse. Excuses may be justifiable or unjustifiable. It all depends upon what the nature of the excuse is and how great the issues at stake. Some things we may be excused from under certain circumstances, while the same excuse under other circumstances would not justify at all.

When we deal with the issues of life and salvation and our Christian duty, it is foolish to thrust in earthly things and bind them into little bundles of excuses for our neglect. "What shall it profit a man, if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul." When we are choosing between two objectives it is never justifiable to choose the one of less value when thereby we lose the one of greater value. We never can be justified in neglecting salvation of the soul for the sake of the pleasure or even the well being of the flesh. It is better to suffer in the body and lose life in this world rather than suffer loss spiritually. The things which are temporal cannot be compared with things eternal.

All excuses will some day be brought to the judgment for final examination. There they will either stand as our justification or condemnation. Those who are really friends of Christ will be known and justified. Those who made excuses for dishonoring Him on earth or neglecting His cause will have their true character exposed and the excuse will be a means of judgment instead of justification. How can a man be justified for having a great debt resting upon him when he refused the only means of having it settled in Christ? How can a man escape the damnation of hell when his only excuse for not being fitted for heaven is some temporal care or lust or pleasure or even a hindrance great enough to imperil natural life and happiness?

PERSONAL THOUGHT

God has removed every excuse from us that would hinder us from walking with Him in all things. Lord teach us to respond to Thy invitations without gainsaying.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Textword, **Come.**
2. Good or bad Excuses.

For Young People.—

1. The Use of Excuses.
2. Good Excuses for Not Serving the God of This World.
3. The Danger of Excusing Ourselves From Christian Service.
4. Modern Forms of Excuses.

For Older People.—

1. How Expose the Character of Excuses Before Too Late?
2. The Excused.

They call it the "saw dust trail" today, but Jesus called it the strait and narrow way.—A. J. B.

Gospel Herald

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Jonathan Kurtz, Vice Pres., Ligonier, Ind.
S. H. Miller, Sec., Shanesville, Ohio.
Abram Metzler, Treas., Martinsburg, Pa.
L. J. Heatwole, Dale Enterprise, Va.
George S. Keener, Hagerstown, Md.
S. F. Coffman, Vineland, Ont.
John Blosser, Rawson, Ohio.
Samuel Gerber, Pekin, Ill.
L. J. Miller, Garden City, Mo.
D. H. Bender, Hesston, Kans.
E. S. Hallman, Goshen, Ind.
Harry West, Hubbard, Oreg.
M. C. Cressman, Berlin, Ont.
J. R. Shank, Purvis, Mo.

OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JANUARY 10, 1918

Field Notes

Last Sunday was the time set for baptismal services at Yellow Creek Church, Indiana.

Bro. Isaac Weaver, for many years a faithful minister in the Bowne congregation, Kent Co., Mich., passed to his eternal reward Dec. 27. Obituary notice later. S.

Bro. **T. M. Erb** of the Hesston Academy and Bible School, writes: "Our enrollment is 54 for the short Bible term." Good. May there be 54 strengthened workers sent back to their respective fields of labor.

IMPORTANT TO REGISTRANTS

Members of nonresistant churches filling out their Questionnaire will please note the following right according to the "Selective Service Regulations:"

RULE 14: "Any registrant who is found by the Local Board to be a member of any well recognized religious sect or organization organized and existing May 18, 1917, and whose then existing creed or principles forbid its members to participate in war in any form, and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organization, shall be furnished by such Local Board with a certificate (Form 1008) to that effect and to the further effect that, by the terms of section 3 of the Selective Service Law, he can only be required to serve in a capacity declared by the President to be noncombatant. He shall be classified, however, as any other registrant; but he shall be designated upon all classifications, forms, records, certificates, and other writings of Local and District Boards in which his neme appears by the insertion of a cipher (0) after his name."

Form 1003 reads as follows:

"SECTION 280. CERTIFICATE OF EXEMPTION FROM COMBATANT SERVICE

Local Board for .....

Date .....

"This is to certify that .... Order No. .... Serial No. .... has been found to be exempt from combatant service and is eligible only to such military service as may be declared noncombatant by the President of the United States.

.....
Member of Local Board."

In case you are entitled to such certificate and failed to get it, you have five days in which to appeal to the District Board, and in case you fail to get recognition there, it is your privilege to appeal to the President. In justice to the powers that be you should do all you can to get your case fairly and clearly before the proper authorities.

Read Bro. Loucks' article on THE QUESTIONNAIRE, published in Dec. 20 number of the Gospel Herald.

Bro. **Kore Zook** of Belleville, Pa., spent a day at Scottdale, Pa., last week.

Bro. **N. H. Mack** closed an impressive series of meetings at Gingerich's Church, Lebanon Co., Pa. There were no public confessions, but believers were greatly strengthened.—U.

"A live Bible conference," is the way the recent meeting in Fulton Co., Ohio, is described. Forty-two public confessions, is one of the visible results reported. The Lord be praised.

Good meetings are reported from Walnut Creek, O., where Bro. Amos Geigley of New Holland, Pa., has been proclaiming the Word. Bro. Geigley's voice failing him for a time, Bro. S. H. Miller preached in his place.

The ministerial meeting held in Harvey Co., Kans., during Christmas week was attended by 9 bishops, 20 ministers, and 7 deacons. The following states were represented: Kansas, Nebraska, Missouri, Iowa, Oklahoma. A good, live meeting is reported.

Bro. **Simon Graybill** of Freeport, Ill., expects, the Lord willing, to spend several weeks in Juniata Co., Pa., being called there by the illness of his mother. Because of Bro. Graybill's absence from his home congregation Bro. J. S. Shoemaker has decided to postpone his trip to Michigan for some later date.

Bro. **S. C. Yoder** of Kalona, Iowa, is laboring among the churches of the far west. He commenced a series of meetings at Filer, Idaho, Jan. 1, expecting to go to Nampa, Idaho, about Jan. 9. Afater completing his work in Idaho it is his intention, D. V., to go on to Oregon for similar work. The Lord bless his labors.

We are in receipt of a report of the Western Mennonite Welfare Commission which was organized at the recent ministerial meeting at Hesston, Kans. The organization was called into existence to look after the interests of our young brethren in camp from our wetern conference districts. It is a worthy enterprise, and we trust may be heartily supported by the brotherhood in that field. Report to be published next week, the Lord willing.

Our young brethren in camp deserve the sympathy, prayers, and support of a united brotherhood. The strain on them is a trying one, and may become still more trying as the weary months roll by. Friends everywhere should not forget to send them cheering letters, and from all quarters they should receive the hearty encour-

agement to hold out faithful to the end. Look up; watch and pray; remember the promise, "I will never leave thee nor forsake thee."

Correspondence

Terra Bella, Calif.

Dear Herald Readers, Greeting:—Sunday, Dec. 29 we elected new officers for our Sunday school as follows: Supts., J. R. Miller, Jonas Horst; Chor., Manda Horst; Secy., Raymond Miller; Treas., Reuben Horst; Librs., Nannie Horst, Annie Telfer.

We are having nice winter weather. Winter time is California's rainy season, but that doesn't mean that it rains all the time.

How we wish that we could have a minister stationed with us. Haven't had any one to preach for us since last July or August. Pray for the work here, and that the Lord might put it upon some minister to come and break unto us the bread of life.

We extend an invitation to any one passing through here to stop off with us, and to others, to come and labor with ls. Yours for the Master,

Jan. 1, 1917. A Sister.

Albany, Oreg.

Greetings:—We have great reasons to rejoice for what the Lord has done for us in the past year. But when we think that the time is drawing nigh that some of our young brethren will be taken away to the camps it makes us feel sad and tears will flow when we think that they will be taken away from home where they are so much needed. Especially when they have a wife and dear little ones. But when we hold them to the throne of grace and commend them to Him who has said, "Lo, I am with you alway," it brightens the pathway of life.

On Christmas day baptismal services were held at the A. M. Fairview Church, near Albany, Oreg., when nine young men were taken into the Church, one by letter and eight by water baptism. May they be true and faithful workers in the Lord's vineyard, is my wish and prayer.

Yours in His service,

Dec. 25, 1917. J. M. Schlegel.

Albany, Oreg.
(Fairview congregation)

A welcome greeting to all:—We had a happy Christmas service on Christmas morning and baptismal services in the evening. Eight precious souls were received into Church by water baptism and one by letter, Bishop C. R. Gerig officiating. May the dear Lord bless these dear young brethren and keep them in His service the remainder of their lives. My prayer is that the brothers and sisters of the Church may be a good example before them. Remember us at the throne of grace. David Steckley.

Dec. 27, 1917.

Inglenook, Pa.

Dear Herald Readers, Greeting:—As another New Year is close at hand we are reminded of the swiftly passing years of life and the end to which all must come. Young and old, rich and poor, wise and unwise—all are traveling the same road towards death and eternity. Good and evil alike must pass through death's door, but how different the reception over there!

The Sunday school at Inglenook, which was organized Sept. 1, is still in existence though several Sundays we had no service owing to various causes, such as "blizzards" and the sickness or absence of the writer. The attendance has been fair and we believe could be increased with greater effort. We seriously need the help of one or two Mennonite families who are interested in the Lord's work. We have had no preaching services for some time but Bro. John F. Bressler expects to be with us again next Sunday, Jan. 6, the Lord willing. Since the organization of the Sunday school we have been encouraged by the visits of brethren and sisters from Cumberland, Juniata, and Mifflin counties who assist in the work when here. We are often impressed "how slow of heart to understand" and taking an interest in God's Word are the people of the neighborhood. Pray for us.

Dec. 30, 1917. David E. Plank.

Camp Meade, Md.

Dear Herald Readers, Greeting:—Sunday, Dec. 30, are all well with exception of a member of the Church of the Brethren who has measles. He has been moved to the hospital. We are under quarantine. Will last for 18 days, starting Dec. 27. All visitors, including ministers, are not allowed to visit us.

Ministers that were here since Dec. 16, when I wrote last, were, I. B. Good, J. C. Habecker, Sanford Landis, David Landis, Aaron Freed and J. G. Ruth.

We spent Christmas day quietly studying the Word. It will be a Christmas long to be remembered.

Today Bro. Frank Newcomer received a telegram announcing the sudden death of his mother. Bro. Newcomer has been in camp since Sept. 20 and has not been home since then. We sympathize with the brother for being required to go home for this cause. Sad indeed. We pray God's blessing upon him.

Brethren and sisters, continue to pray for us.

We join in wishing you all a Happy New Year. Isaac M. Baer.

Dec. 30, 1917.

Hopedale, Ill.

Greetings to all Herald Readers:—Our Sunday school was reorganized today. The brethren, Chris Martin and Ben Springer, were re-elected as superintendents, and the brethren, Ben Litwiller and Joe Springer, were re-elected superintendents of the primary department. May the Lord continue to bless them as they labor in His vineyard.

We were privileged to hear a well-delivered sermon by Bro. Simon Litwiller today. Text, Rom. 1:16.

We had church services Christmas morning, Isa. 9:6 was used as a text.

Sister Lydia Kauffman of West Liberty, Ohio, who was here visiting her parents, has returned to her work at the Orphans' Home. May she be richly blessed for her labor of love.

There are quite a few folks in the community at present but all seem to be improving. Let us pray for them that they may be restored to health.

As we are approaching a new year, let us all try to make it better than the past year, by doing more for the cause of Christ than ever before. We ask an interest in your prayers.

In His name,

Dec. 30, 1917. Lena Zehr.

Kitchener, Ont.

Greeting to the Readers of the Herald in Jesus' Name:—We are again at the time when we can take a backward look, view the blessings and mistakes of the past year, and take a forward look upon the blank white page of the coming year.

During the past year the messenger of death has been kind to us in sparing our young and middle aged members of our congregation by not calling any of them, but has been quite busy among the older members having called away ten of our number, between the ages of 61 and 91 years. The average age of those 10 called away was 75 years.

The Christmas exercises of our Sunday school were held on Sunday, Dec. 23. The report showed that the school has had a prosperous year. On the following Sunday the school was reorganized again with but few changes being made. The following officers were elected: Supts., Edwin Shantz, Melvin Shuh; Prim. Supts., Jacob B. Snyder, Irvin Kolb; Chors., Irvin Kolb, M. B. Shantz; Sec.-Treas., John Kehl, Irvin Eby; Librs., Grace Wisner, Vera Brubacher.

The annual Bible school conducted by Bro. S. F. Coffman is announced to open on Jan. 7 and to continue for six weeks or more. A good attendance is desired.

A number of brethren and sisters from different parts of the Canadian Northwest have returned east and are visiting with relatives and friends this

(Continued on page 756)

Miscellaneous

MY GREATEST OPPORTUNITY

III. In Business Life

By J. M. Hartzler.

For the Gospel Herald.

My greatest opportunity in business life is to be honest and do the right. "Honesty is the best policy," is an adage well worth heeding; yet we should do it, not for policy's sake, but for honesty's sake. In this age of the world, when competition is so keen and every waste is even made into some by-product, it requires what might be called Gospel courage to say **yes** and **mean yes**, and to say **no** and **mean no.**

We are living in a critical period. With the fierce conflict raging in the East and our own country mobilizing their own forces and getting them ready for action; with our products, such as food, clothing, iron and ammunition being in such great demand; it becomes us as Christian men to stop and consider and see if we are really honest in all our dealings with our fellow men.

With those of us "whose lines have fallen in pleasant places," according to the Psalmist, and who have all that any one might desire, in order to have a conscience void of offence we not only **must** but **will** be willing to share our comforts with those who are less fortunate. More than that, we will be willing to dispose of our over-supply of potatoes, apples, wheat, corn, etc., at somewhat less than an exorbitant price. It is the world that takes the exorbitant price. The man of God, under all circumstances, does what is right. Under these conditions in which we are living, if we are really interested in the cause of Christ, what a wonderful opportunity we have to show to those who are void of understanding and fail to know the truth as it is in Christ Jesus the breadth and length and height and depth and to know the love of Christ, which passeth knowledge that ye might be filled with all the fulness of God. This is possible only to those who are willing to submit to every ordinance of God and to take up His cross and follow Him.

Any one who is doing his utmost to make the most out of his business (although he may make a profession of Christianity) and pays the lowest wages possible in order to make the most profit, may be among those of whom Christ spoke in His Sermon on the Mount: For many shall come to me in that day and shall say: Lord, Lord, Have we not done a lawful business; have we not done according to the courts of justice and with the money that we gained have we not built great public libraries and endowed colleges, and then shall I say to them; Depart from me, behold the hire of the laborers who have reaped down their fields, which is of you kept back by fraud, cries; and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.

Belleville, Pa.

THE CHURCH AND THE WAR RELIEF QUESTION

By John H. Mellinger.

For the Gospel Herald.

Among the many problems that continually come before the Church for solution, there are none at the present time that need our most prayerful attention and consideration more than our relation to the present awful calamity that seems to spread itself as a shroud over almost all the civilized world. Nation is rising against nation, kingdom against kingdom, until there are about twenty nations at each other's throats, seemingly determined to do all the injury possible to each other. And in this age of horrible inventions for the furtherance of their purpose, they are indeed bringing upon the earth heretofore untold misery and suffering.

In the war-smitten districts of Belgium, France, Italy, Servia, Roumania, Russia, Palestine, and Armenia the sufferings of the people must indeed be beyond description. Millions have been killed, hundreds of thousands permanently crippled for life, thousands upon thousands of widows and orphans are the result.

Not only have men been slain, but women have been outraged and butchered, and children have been maimed and killed, cities and towns have been overthrown and destroyed and once populous and prosperous country districts have been rendered desolate and the inhabitants either destroyed or driven away houseless and homeless.

One of the saddest things in connection with all this misery and suffering is the active participation of a large majority of the professed churches of God. "Patriotic" sermons are preached to arouse the members to greater efforts to win the war, societies are formed to further the same end, service flags adorn many of the church buildings to show how many of their members are enlisted for the war, men and women vie with each other in their efforts to encourage the youth of the land to fight for their country, money is freely contributed, supplies furnished, meetings are held, and everything possible is done to boom the war spirit.

What is the actual position of the Mennonite Church in regard to these things? First, we profess to believe that war is wrong and entirely at variance with the principles taught by Christ and His apostles. Any one who is thoroughly converted and has made a careful and prayerful study of God's Word, especially the teachings of our blessed Lord and His apostles must arrive at this conclusion: as our blessed Lord is the Prince of Peace, His followers must logically be a peaceful people.

While we as a church deprecate and abhor war as a horrible crime against humanity and the principles of the Gospel, there are conditions connected with it that do concern us and from which we can not escape; nor do we wish to, if we are true children of God.

What is our relation to the awful suffering brought about by this war?

In the first place, we can sincerely thank God that this fair land of ours has so far escaped the ravages of actual war. We can go in and out in peace and security, and to the fullest extent enjoy the blessings that He has so bountifully showered upon us. And as we are so bountifully blessed, shall we look upon these countless widows and orphans with merely a word of pity and sympathy? Shall we, like the priest and the Levite, pass by on the other side? Shall we ignore the law of love of our Savior: "As ye would that men should do to you, do ye even so to them?" Shall we pass by the advice of the apostle where he says, "As we have therefore opportunity, let us do good unto all men?" Shall we consider the declaration of the apostle as a mere rhetorical flourish where he says, ""But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Does not the whole Gospel of Christ, which is the law of love, point us to a life of service and usefulness to our fellow man? The very fact that some one is suffering and we know that it is in our power to relieve such suffering should always appeal to us to such an extent that we should show our love and sympathy in a practical way.

The attitude of our government toward the nonresistant churches has been satisfactory to a degree, yet not precisely what we have been hoping and praying for. Congress has passed a conscription bill and in that bill inserted a clause exempting us from bearing arms, but liable for what the President declares to be "noncombatant service." The President has not yet decided what shall be done with our boys who have been conscripted and while these matters are being held in abayance, we want to be conscious of the fact that we are being

closely watched by those in authority. If we remain faithful and true to our profession without wavering, I believe we will be respected for it. In the meantime it is our duty to pray fervently that our boys may yet be released from any kind of military service whatever.

But I do not believe that merely standing up boldly for our principles so far as participation in actual warfare is concerned will satisfy our government. If we profess to live a life of service and helpfulness to mankind, we shall be looked upon to do our part in the way of contributing for the relief of the suffering occasioned by this awful war.

We hope the churches everywhere will take up the matter in an earnest way; and I do not believe that this should be merely a nickel or dime or even a dollar contribution unless we really cannot afford to give more. When we take into consideration that throughout our beloved Mennonite Church, there are annually spent tens of thousands of dollars for needlessly costly autos, costly pianos, luxurious living and many other things that we would be better off without, we may conclude that our Church is abundantly able to contribute very liberally to this most worthy cause. Should the Church contribute a like amount for this purpose, that is needlessly spent for the things enumerated above, we would all be surprised at the amount. But it should be so with more in addition. Sometime ago a man of the world told me that a Mennonite told him that if this war should last for a few years more, he would be able to buy a farm or two in addition to what he now has. What a shame! What hypocrisy! May God pity such a condition in man as would lead him to desire gain at the expense of the lifeblood of thousands of his fellowmen, and the tears and sufferings of unnumbered widows and orphans!

We had a desire to attend the conference in Indiana that was to consider this matter of war relief but sickness in the family prevented us from attending. So far we have not heard what conclusion the brethren arrived at, but we believe they did their duty.

Here in Lancaster county the bishops have taken official action in regard to the matter. They have urged the Church to contribute freely and liberally and we sincerely hope that we will freely respond; and while they have designated the Eastern Board of Missions and Charities to act as custodian of the funds for this purpose, it imposes an obligation on the Board to see that such funds reach their proper destination. There are different channels through which funds may be sent but we want them to go where they will do the most good and with the least possible expense.

Awake, Awake, O Church of God, and live the life you profess.

Lancaster, Pa.

THOUGHTS ON CHRISTMAS

By J. A. Zepp.

For the Gospel Herald.

As I awoke this Christmas morning of 1917 I seemed to be in a dim dream. People have read for centuries that Jesus came to earth to tell the people who then lived how to live and love, by word and example, to enjoy the good gifts the Father was constantly giving His people, and yet jealousy and hatred prevailed, and people delighted to do evil things rather than the teachings of the blessed Savior of mankind. Before leaving this earth, He told His disciples and all who would hear that He would send the Comforter—the Holy Spirit.

Now we read in Heb. 13:8 that "Jesus Christ is the same yesterday, today, and forever." He also gives us a good promise full of good things in the 14th chapter of the Gospel of John.

As I sit and allow my thoughts to roam over to the battlefields of France and the other warring lands, caused by the "lust" spoken of in Jas. 4:1, 2, we cannot help but think of the little story of the boy and the sugar bowl, teaching that "much wants more and loses all," and then greatest of all, "What shall it profit a man, if he shall gain the whole world and lose his own soul?"

Let us realize, before it is forever too late, that life is short and that the Book which has stood the test of nearly two thousand years and the ridicule of countless infidels, is true; and we will realize, in our rush for the pleasures of this world, that soon, very soon, "the night cometh when no man can work."

Manchester, Md.

CHRISTMAS TIME AT CAMP TAYLOR

By Menno S. Richer.

For the Gospel Herald.

Many of our friends may wonder how the boys spent Christmas in Camp Taylor. So I will take the columns of the Herald to tell you.

Owing to the fact that we were quarantined for measles, the ministers who heretofore had been privileged to visit our barracks and hold services had to remain absent. Nevertheless we arranged for Christmas services in the forenoon, and a Christmas program was arranged for the evening and was held in the mess hall or dining room. The program was rendered by several of the boys taking part in singing quartettes, reading and discussing the following subjects: Reading the Second Chapter of Luke, The True Evidence of a Savior Born, The Need of a Christ in the World. It was enjoyed by all the boys, but I am sure that all would have enjoyed it at home had the good Lord permitted it. But everything works together for good to them that love the Lord.

We were all abundantly remembered by our folks and friends in the way of gifts which we greatly enjoyed, and every one feels thankful to the kind donors. We were also presented with eight bushels of apples by some friend in Louisville. The Red Cross also remembered us by sending us a comfort set, which was composed of Candy, chewing gum, and a variety of toilet articles.

But the most precious Gift of all was presented to all some nineteen hundred years ago, by God the Father. This wonderful Gift can and will cleanse all mankind of sin and unrighteousness if we will only look up to Him, give our lives to Him, follow His footsteps, and make our body a dwelling place for His Spirit. But His Spirit will not dwell in a body where corruption or filth abounds. Therefore let us live the kind of lives that will enable us to enjoy this Gift in its fullness and gain eternal life.

We ask an interest in your prayers.

Camp Taylor, Ky.

THE STORY OF MIRIAM

By Esther Summers.

For the Gospel Herald.

Miriam was the oldest of the children of Amram and Jochebed. Aaron was the eldest of her brothers. Their children received the heritage of grief. They named her Miriam. Her brother was called a mountain of strength. Miriam's love had grown during the days of concealment of her little brother. Only three months had passed by but it was no longer possible to hide away the little child. The mother made a little basket to put the baby in and put the basket among the rushes of the Nile River. Jochebed put the basket in the bushes, put the baby in it and went home. The basket was not far from where Miriam played. Her love went out to that little basket constantly. Soon she saw the daughter of Pharaoh coming to the basket. She took the child in her own arms. Miriam went to call her mother. Miriam knew that Pharoah's daughter was an instrument in the hands of God. She adopted the baby and called him Moses.

Gridley, Ill.

The great missionary program of God is Saved to serve—and serve till Jesus comes.—A. M.

WAR-SUFFERERS' RELIEF COMMISSION

For the Gospel Herald.

According to previous understanding, a mass meeting was held during the missionary conference held at Forks Church near Middlebury, Ind., Dec. 24-26, 1917, for the purpose of considering ways and means of relief for needy war-sufferers in the war-stricken districts.

A meeting was held on Tuesday afternoon, Dec. 25, and organized by electing Bros. Aaron Loucks and D. D. Miller moderators and Bro. S. C. Yoder secretary. After considerable discussion a motion was made and carried that the moderator and secretary, together with two others of their own choosing, appoint one representative from each conference district represented at the meeting to serve as a committee to draft a temporary Constitution and to suggest names as to who should constitute the temporary officers and members of the proposed Relief Commission. (There were eight conferences represented.) Meeting adjourned to meet the following day.

At the adjourned meeting the committee presented the following report:

CONSTITUTION

Of the

Mennonite Relief Commission for War-Sufferers

Preamble

We as members of the Mennonite Church in America, grateful to Almighty God for the blessings and privileges we enjoy, recognizing the deplorable conditions and urgent needs in many districts in war-stricken countries in Europe and elsewhere, remembering our Christian privilege and duty of ministering to those in need (Matt. 25:35, 36; Gal. 6:10), and with a prayer to God for Divine guidance and blessing upon our work, do adopt the following

CONSTITUTION

ARTICLE I. **Name**

The name of this organization shall be Mennonite Relief Commission for War-Sufferers.

ARTICLE II. **Object**

The object of this organization shall be to solicit, receive, hold, and disburse or distribute funds or supplies for the relief of war-sufferers.

ARTICLE III. **Membership**

This organization shall consist of a Board of Trustees, composed of one representative from each of our sixteen or more conferences, and three trustees appointed by Mennonite General Conference.

ARTICLE IV. **Meetings**

The Commission shall meet once each year (at a time and place designated by the Executive Committee), or as often as the Executive Committee may deem necessary.

ARTICLE V. **Officers**

The officers of this organization shall consist of a President, Vice-President, Secretary, and Treasurer.

ARTICLE VI. **Committees**

Section 1. **Executive Committee.**—The officers of this organization, together with one other member, elected by the commission from among their own number, shall constitute an Executive Committee to transact the business of the Commission.

Section 2. **Auditing Committee.**—The auditing committee shall consist of three brethren elected by the Commission.

Section 3. **Other Committees.**—This Commission shall have power to appoint such other committees as conditions, from time to time, may warrant.

ARTICLE VII. **Duties**

Section 1. **Of the Officers.**—The officers of this organization shall perform duties similar to the duties devolving upon similar officers in other organizations.

Section 2. **Of the Commission.**—It shall be the duty of the Commission to hold annual meetings, to elect officers and appoint committees; to decide upon matters of policy, and to give such instructions to the committees under the Commission as may be agreed upon by the Commission; to transact such other business as may come before the body.

Section 3. **Of the Executive Committee.**—It shall be the duty of the Executive Committee to transact the business of the Commission; to study the conditions and needs of the people in the war-stricken countries, and to keep the Church informed concerning such conditions and needs.

ARTICLE VIII. **Temporary Organization**

Until this Commission shall have time to perfect a regular organization the following shall serve as officers: President, Aaron Loucks; Vice President, E. G. Reist; Secretary, Levi Mumaw; Treasurer, G. L. Bender; and the foregoing together with D. D. Miller, shall constitute the Executive Committee.

Until such time as the Mennonite General Conference and the several district conferences shall choose the representatives to which they are entitled the following shall constitute the membership:

Mennonite General Conference: Aaron Loucks, D. D. Miller, S. G. Shetler.

Franconia: Wilson R. Moyer, Sellersville, Pa.

Lancaster: Eli G. Reist, Mt. Joy, Pa.

Washington Co., Md., and Franklin Co., Pa.: B. E. Stauffer, Maugansville, Md.

Southwestern Pa.: Levi Mumaw, Scottdale, Pa.

Virginia: P. S. Hartman, Harrisonburg, Va.

Eastern A. M.: Eli L. Frey, Wauseon, O.

Ohio: P. R. Lantz, Marshallville, Ohio.

Indiana-Michigan: G. L. Bender, Elkhart, Ind.

Illinois: S. R. Good, Sterling, Ill.

Western A. M.: S. C. Yoder, Kalona, Ia.

Missouri-Iowa: J. H. Hershey, Palmyra, Mo.

Kansas-Nebraska.: L. O. King, Hesston, Kans.

Pacific Coast: J. B. Mishler, Hubbard, Oreg.

Ontario: M. C. Cressman, Kitchener, Ont.

Alberta-Saskatchewan: Norman Stauffer, Aldersyde, Alta.

ARTICLE IX. **Permanent Organization**

The temporary President shall correspond with the several members of the Commission, and after two-thirds of the various district conferences have elected their respective representatives, call a meeting to perfect a permanent organization, at such time and place as may be agreed upon.

ARTICLE X. **Tenure of Office**

All officers and committees under this Commission shall serve for a term of one year, or until their successors shall have been duly elected and qualified.

ARTICLE XI. **Revision and Amendments**

A more complete Constitution and By-laws shall be adopted by the Commission, whenever in the judgment of the Commission, such revision or amendments shall be considered necessary or helpful, a majority vote of two-thirds of the members of the Commission being necessary to revise or amend the Constitution.

ARTICLE XII. **Duration of this Commission**

After the conditions which call for the organization of this Commission shall have ceased to exist, this organization shall be disbanded.

This report was discussed for some time and, after a few alterations in the original report, was adopted. The temporary organization is to assume full charge of the work until the permanent organization will be effected in accordance with the provisions of the Constitution. With a feeling that the cause for which the Commission was organized is a most urgent one and a prayer that God may hasten the day when such an organization will not be needed, the meeting adjourned.

Secretary,
Per D. K.

CORRESPONDENCE

(Continued from page 753)

winter. The brethren, Daniel Wenger of Aldersyde, Alta., and Israel Cressman of Guernsey, Sask., and Sister Durham of St. Catharines, Ont., gave short and instructive talks to us at our regular Sunday evening services, Dec. 30.

Bro. Ben Shantz of the Hagey congregation was with us and preached to us at our Christmas day services.

Dec. 31, 1917. Cor.

Columbiana, Ohio

Dear Herald Readers, Greeting:—On Dec. 20 Bro. Raymond Hartzler of Topeka, Ind., began a series of meeting at East Lewistown Church. Bro. Eli Stoltzfus of Lima, Ohio, and Bro. Frank Hostetler of Harper Co., Kans., were also here and had charge of the singing. Bro. Hartzler gave us inspiring sermons. Although there were no open confessions, we feel that there has seed been sown in the minds and hearts of the hearers which will in due season spring forth and bear much fruit. We appreciate the fact that the young brethren were willing to sacrifice both time and pleasures to go out in the Master's service.

On Christmas day we held our annual Sunday school meeting at the Leetonia Church. The meeting was well attended and many precious truths were presented which, if put to practice, will be of great value in the various religious organizations of our Church.

Our Sunday schools have again been reorganized. We trust that as we begin the year 1918 we as Sunday school workers will enter into our work with renewed zeal, having close fellowship with God the Father, a greater spirit

of sacrifice, a thoroughly consecrated life, thus allowing God to endue us with power from on high that His work may be carried on successfully. Pray for us and the work. Cor.

Jan. 1, 1917.

Duchess, Alta.

Dear Herald Readers, Greetings:—On Saturday, Dec. 29, 1917, Bro. and Sister Isaac Miller and son Fred came into our midst and stayed till Jan. 1, 1918. Bro. Miller preached two impressive sermons on Sunday, aso gave us three Bible lessons. Subjects: Home and Church, Consecration, and Nonresistance. We are glad for such visits, as we have no resident minister here yet, and would be glad to have our brethren stop off when passing through here. We are located on the Bassino and Swift Current branch of the C. P. R., 23 miles east of Bassano and 11 miles north of Brooks, which is on the main line of tht C. P. R. from eastern Canada to Vancouver. If you will let us know of your coming we will meet you at Brooks.

Health in general is good in this locality, and we are having beautiful weather at this writing.

Yours in His service till He comes,

Jan. 1, 1918. H. B. Ramer.

New Providence, Pa.

Dear Herald Readers, Greeting:—We feel to praise God for the many blessings we were permitted to enjoy. Bro. David Landis of Mellinger's conducted a series of meetings here for two weeks, during which 9 precious souls were made to feel their need of a Savior. Some wish to renew their former covenant, for which we praise God.

Our Sabbath school is not attended as well as it might be, but we are glad for the faithful few. At this writing we are again at the close of another year, ready to enter the New Year. We are called God's people and by His help we want to stand true to Him. Many of us have not come to a testing point where some have been brought. I trust by God's grace we can stand firm to the end.

Young people's meeting at this place is well attended and good interest manifested.

On Sunday morning Bro. Abram Metzler broke the bread of life to us, using Psa. 119:105. As the weather was very cold the attendance was not so large, but we know where one or two are gathered together in my name, there will I be in the midst of them.

Yours till Jesus comes,

Jan. 1, 1918. Elizabeth M. Wiker.

Pinto, Md.

A series of meetings were held in the school house at this place by Bro. Ed Miler of Elk Lick, Pa. The meetings began on Sunday, Dec. 2, and continued two weeks. During this time the winter weather was very severe at times, and the crowd rather small. Good interest was manifested throughout and the direct result was eleven converts at the close, with such a convicting spirit working on others that Bro. Miller thought it necessary to have meetings on Sunday morning and night, Dec. 30, when four more souls confessed their Savior—counting for Christ fifteen more precious souls that can be of great service for Christ. We ask all to remember the work and efforts at this place in your prayers.

Jan. 1, 1918. Cor.

Camp Hill, Pa.
(Slate Hill congregation)

Dear Herald Readers, Greeting:—We have been enjoying a spiritual feast. Dec 11-13 we had a Bible meeting, Bro. Reuben Cockley gave the address of welcome, followed by the brethren Daniel Kauffman, S. G. Shetler, and Simon Landis as instructors. We believe the brethren were faithful to their duties.

On Dec. 15 Bro. John W. Weaver of Union Grove, Pa., came into our midst and began a series of meetings, which closed on the 23rd. One precious soul made the wise choice. May he prove to be a shining light before the world.

The brother gave a talk before the sermons on the following subjects: Home, Nonresistance, Baptism, Feet Washing, Devotional Covering, and Dress, bringing the truths forth very forcibly, encouraging the saints and warning sinners to flee from the wrath to come, and may we all heed the truths and live them out in our daily life. Cor.

Jan. 1, 1918.

Goshen, Ind.

An inspiring series of meetings has just closed at the Clinton Frame Church near Goshen, Ind. Bro. Abram Metzler, in his efforts to serve the cause of Christ, labored faithfuly and preached some very inspiring sermons among which were the following subjects: The Power of Grace, God's Marvelous Love, God's Holiness Vs. Man's Sinfuness and Depravity. Bro. Metzler also made some strong appeals for a holy, consistent life. Young people especially should possess a sanctified, God-fearing boldness. The visible results of the meetings were seven confessions. May the blessing of God continue to the strengthening of all efforts put forth in His name.

On Dec. 30 three souls were received into church fellowship and two by letter at the Forks Church near Middlebury, Ind. Silvanus Yoder.

Jan. 1, 1918.

Lancaster, Pa.

To all Herald Readers:—On Dec. 30, 1917, our Sunday school was reorganized as follows: Supts., Jacob Brackbill, Leon Myer.

Our annual Sunday school meeting was held at this place on New Year's Day, with church filled throughout the sessions. Those who attended had the privilege of enjoying a spiritual feast and we believe all could go away with the thought that, "It was good for us to be here." At the close of the services Bro. J. H. Mosemann made an appeal for volunteers in the mission field and several were moved we trust by His Spirit to volunteer. Pray for them that the Lord may have use for them somewhere in His large vineyard. A happy New Year to all His followers. Continue to pray for us that we may be faithful and true to God in all things.

Your brother in His service,

Jan. 2, 1918. Lloyd S. Kemrer.

Protection, Kans.

Greeting to all the Readers of the Herald:—We have again great reasons to be thankful to the Lord. Two young souls have been willing to give their lives to the King of al kings, and were received into church fellowship by baptism on Christmas day, by Bro. Ebersole. Pray for them that they may hold out to the end.

Jan. 2, 1918. John Schrock.

Waynesboro, Va.

Dear Herald Readers, Greeting:—Bro. J. H. Mosemann came Dec. 9, and was with us until the evening of the 19th. Bro. E. D. Hess came the 13th and left the 20th. Bro. Hess gave Bible lessons and Bro. Mosemann preached a Gospel sermon after each lesson. The subjects taught were two on **The Second Coming of Christ**, four on **Missions**, and two on **The Christian's Relation to the World**. The lessons were very instructive and helpful, the sermons expressive and powerful. The attendance was not what we desired, but was good considering the weather, which was snowy and cold. There were seven confessions. Baptismal services were held the 29th. Sermon by Bro. Elam Horst. Text. "Behold a greater than Solomon is here." Bishop A. P. Heatwole administered baptism.

In the year 1917 there were seventeen received into the church here, for which we are thankful and encouraged. Trust all may be firm and faithful in His service.

Sunday school was organized on Christmas day for 1918 as follows: Supts., Bros. Perry Burkholder and Dan W. Driver; Chor. and Secy., Bro. Ira Showalter. Pray that the work may continue to grow in numbers, and especially in spiritual power.

May all Herald readers enjoy a happy and prosperous year with God's richest blessings. Maggie M. Driver.

Jan. 4, 1918.

TRANSFORMATION WROUGHT BY THE GOSPEL

By Ida Yoder.

For the Gospel Herald.

When we think of the great transformation wrought by the Gospel, should we not try and put forth greater efforts in bringing it to those poor heathen who are still groping in darkness without God and a Savior?

The Gospel is to conquer the world. Christ gave the world a new and supreme idea when He said, "Go ye into all the world, and preach the Gospel to every creature." This command was given to the disciples, but they obeyed it, as over the hills of Judea and Samaria they went as true apostles of the cross, doing much good wherever they went. Now, this same command is left for us. If we cannot go, we should help others to go by sharing with our means, also by our prayers. There is also a great change takes place after they once hear the Gospel and believe it. It takes away their superstitious ideas, and gives them a brighter outlook, and they become very true Christians.

Flanagan, Ill.

REPORT
Of the Sunday School Meeting Held at the Mennonite Church, La Junta, Colo., Dec. 9, 1917

For the Gospel Herald.

Officers: Mods., J. B. Shenk, S. G. Winey, Sec., Trusie Zook.

Opening exercises conducted by Mod.

The Missionary Recruit.

(a) **His Equipment.** William Nunemaker, Fannie Shank.

The better we use the Gospel Armor the more effective is the work. God tells how to use the equipment. The world is awake to responsibility in its fight for democracy, so must the Christian be in missionary work. The missionary should possess zeal for work, sincerity, level-headedness, understanding of human nature, the touch of love, faith, knowledge of the Bible.

b. **His Work On the Field.** Alpheus Burkholder.

His life is one of sacrifice and service.

Missionary Sermon. A. H. Erb.

Text: II Tim. 4:7, 8.

For each and every one there is a God-made plan, a fight, a faith, and a reward. Mission study classes promote interest in mission work.

The Cradle Roll. Stella Erb.

This department is a source for bringing children to S. S., and opens the way into homes where parents also may be reached.

Sunday School Papers. I. B. Kulp.

The Lesson Review. E. E. Showalter.

We need to teach that there are two kingdoms, the Church and the world. We are ambassadors in the world, and ambassadors have no right to meddle in the affairs of the nation to which they are sent. Secret of power in the Christian life is not imitation of Christ but Christ living within. The Kingdom of God is not civilization nor will civilization bring about the Kingdom of God.

Secretary.

REPORT
Of the Fourth Biennial Bible Meeting held at Mummasburg, Pa., Nov. 22-25, 1917

For the Gospel Herald.

The Holy Bible. I. B. Good.

The Bible was written by men inspired of God.

The Value of the Bible. I. B. Good.

Disobedience. I. B. Good.

The wicked shall be punished. The child of God may be called to suffer as a witness.

Obedience. Abram Martin.

Obedience is better than sacrifice. God promised for obedience, a land flowing with milk and honey.

Social Purity. I. B. Good.

Sermon. Abram Martin.

Eph. 6:13-17; I Sam. 17:38, 39. Christian armor. Moral conditions in large cities as bad as Greece when at her worst.

The Church. A. Martin.

Men should be led to love one another as brethren.

"Unspotted from the World." I. B. Good.

Keeps the affections centered in heaven.

The Mission of the Church. A. Martin.

Preach the Gospel to all nations. Care for the needy.

The Blessings the World Receives from the Church. I. B. Good.

"Ye are the salt of the earth." The very existence of the world depends upon the Christian people.

Missionary Sermon. I. B. Good.

No one is called into service until prepared. The human mind cannot comprehend the works of God or the plan of redemption.

Joseph, a Type of Christ. I. B. Good.

Jesus Our Example. A. Martin.

Let each esteem others better than himself. The tendency of the flesh is to accept a substitute. Jesus is an abiding Comforter.

Book Study. W. F. Charlton.

Col. 1:1-12. There are still a few whose voice rings true.

Address. E. E. Hertzler.

"Be ye strong in the Lord."

Book Study. W. F. Charlton.

Col. 1:12-2:15. "All have sinned and come short of the glory of God." The hope of the Church is the second coming of Christ.

Sermon. A. Martin.

Luke 2:10-14. It required the death of Christ to effect our redemption.

Fighting the Good Fight of Faith. A. Martin.

I Tim. 6:2. Be content with food and raiment.

Book Study. W. F. Charlton.

Col. 2:6-3:14. The number seven seems to signify completion. Sin is the most expensive thing that ever came into the world.

A Psalm of Thanksgiving. (Sunday school lesson. A. Martin.

God will punish every one that transgresses His law.

Book Study. W. F. Charlton.

Col. 3:15-4:6. Men read our lives more than they read their Bibles. The Lord promises divine revelation to those who study His Word.

Sermon. W. F. Charlton.

Col. 3:15. Christ is the only escape from the wrath to come.

Elton Boyer, Sec.

Jesus said unto him, I am the way, the truth and the life; no man cometh unto the father but by me.—John 14:6.

There is a way which seemeth right unto a man, but the end thereof are the ways of death.—Prov. 14:12.

REPORT
Of Bible Instruction Meeting Held at the Maple Grove Church near Atglen, Pa., Nov. 26-29, 1917

For the Gospel Herald.

Instructors: S. G. Shetler, C. Z. Yoder.

Opened with song and prayer.

An ideal home has children. Children should be taught the Word of the Lord and trained the way they should go.

Sermon. Shetler.

A famine for hearing God's Word is predicted in Amos 8:11 but there will be no famine among us as long as the children are taught these precious truths.

The Family Circle. Shetler.

It is right that we should have a home of our own. Order of home is husband, wife, children, servants. The whole family should help to provide.

Our Young People—Their Privileges and Responsibilities. Shetler.

Some of the advantages of our young people are schooling, travel, methods of making a living, Sunday school, Y. P. Meetings. Where there is loyalty there is also activity.

Christian Discipleship. Yoder.

A Christian is one who knows God and is Christ-like, who bears much fruit. Mission of disciple is to represent Christ.

Book Study—Ist John. Yoder.

Christ was with the Father from the beginning and was manifested unto us in the flesh. If we love God and keep His commandments the Father and Son will come and make their abode with us. Our fellowship is with the Father and His Son. If we have fellowship with God we also have fellowship one with another.

Problems Confronting the Church. Shetler.

Some of the problems are last day evils: Marriage with unbelievers; political and other worldly entanglements, etc.

Thanksgiving. Yoder.

We should thank God always for all our temporal and spiritual blessings for all things are His.

Separation from the World in Dress. Shetler.

God's people have always been a separate people. There are two kinds of apparel mentioned in the Bible—strange and modest. The best ornament we can put on is that of "a meek and quiet spirit."

Fasting. Yoder.

When we fast in the right spirit we have no desire to eat. We should fast when we have great problems confronting us.

Devotional Covering. Shetler.

God's order is short hair for men and long hair for women. The hair is nature's covering. The veiling is the devotional covering spoken of by the apostle Paul in I Cor. 11.

Marriage. Shetler.

Marriage was instituted by God for the propagating of the human race and mutual help. Marriage between believers and unbelievers is wrong and results in an unhappy life.

W. L. Stoltzfus, Secy.

If a soul swear, pronouncing with his life to do evil or to do good, whatsoever it be that a man shall pronounce with an oath and it be hid from him: when he knoweth of it, then he shall be guilty.... and he shall confess that he hath sinned. —Lev. 5:4, 5.

Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.—John 9:41.

Married

Troyer—Miller. — Bro. Sam J. Troyer and Sister Iva Miller, both of the West Liberty congregation, McPherson Co., Kans., were married Dec. 21, 1917, by D. H. Bender at the home of the officiating minister.

Scheffel—Hartzler.—On Dec. 25, 1917, at the home of the bride's parents, Bro. Chris Scheffel to Sister Emma G. Hartzler, both of Pryor, Okla., Bro. B. F. Hartzler officiating. May this union prove an honor to God and a blessing to mankind.

Smucker—Hostetler.—On Dec. 25, 1917, at the home of the bride's parents, Baltic, Ohio, Bro. Vernon J. Smucker of Smithville, Ohio, to Sister Mary Hostetler, Bro. A. J. Steiner officiating. The Lord bless them through life.

Miller—Burck.—On Monday, Dec. 24, at the home of the officiating bishop, Bro. J. D. Mishler near Hubbard, Oreg., Bro. Abner D. Miller of Waupecon, Ind., to Sister Lovina Burck, of Hubbard, Oreg. May their journey through life be a happy and prosperous one.

Smeltzer—Yoder.—On Saturday evening, Dec. 8, at the home of the bride's parents, Bro. C. S. Yoder, Nappanee, Ind., Bro. John Olen Smeltzer and Sister Martha Ellen Yoder were united in marriage, Bro. E. S. Mullet officiating. May they enjoy a long, happy life.

Neff—Witmer.—Bro. Emanuel C. Neff of Strasburg, Pa., and Sister Ella Witmer of Soudersburg, Pa., were united in marriage, Nov. 27, 1917, at the home of the officiating bishop, Bro. C. M. Brackbill, Kinzer, Pa. May God bless them with long and happy life.

Bowman—Schweitzer.—On Dec. 19, 1917, at the home of the bride's parents near Kitchener, Ont., Bro. Tobias Bowman of the Geiger congregation, New Hamburg, Ont., and Sister Sybilla Schweitzer were united in marriage by Bro. Jonas Snider. May the joy of the Lord be theirs through life.

Neuenschwander—Augsburger.—On Dec. 27, 1917, Bro. Jacob M. Neuenschwander and Sister Lydia Augsburger, both of Berne, Ind., were united in the bonds of holy matrimony at the home of Bro. J. E. Greider near Elida, Ohio, Bro. J. M. Shenk officiating. May God's presence be with them as they journey through life.

Hagey—Snyder.—On Dec. 26, 1917, at the home of the bride's parents near Hespeler, Ont., Bro. Gordon Hagey of the Hagey congregation, Preston, Ont., and Sister Sarah Melinda Snyder, of the Wanner congregation, entered into matrimony, Jonas Snider officiating. The Lord bless them through life.

Thomas—Livingstone.—On Dec. 9, 1917, at the home of the officiating minister, Bro. L. A. Blough of Holsopple, Pa., Bro. Newton H. Thomas, of Thomas congregation and Sister Mary A. Livingstone of the Blough congregation, were united in holy matrimony. May God's richest blessings accompany them through life.

Landis—Rohrer.—At the home of the bride's parents, Bro. Benjamin and Nancy Rohrer near Wadsworth, Ohio, Nov. 29, Bro. John Landis, recently of Minot, N. Dak., and Sister Melissa Rohrer were united in marriage, N. A. Lind officiating. They will be at home to their friends in the vicinity of the bride's parents. May God bless their wedded life.

Obituary

Green. — Barbara Ellen (Zook) Green died Dec. 1, 1917. She was born near Thurman, Colo., July 11, 1898. She grew to womanhood in the same neighborhood and was married to Cecil R. Green on July 12, 1916. She leaves a husband, 1 son, father, mother, 5 sisters, 1 brother, 1 adopted brother, and many friends to mourn her early death. Age, 19 y. 4 m. 19 d.

Millard.—Bro. Jacob D. Millard was born Sept. 10, 1842; died Dec. 10, 1917, aged 75 y. 3 m. He is survived by an aged companion. Bro. Millard died at the Mennonite Home near Oreville, Pa. Funeral on Thursday, Dec. 13, at Slate Hill Church. The services were conducted by Bros. Daniel Kauffman and Samuel Hess. Text, I Cor. 15:51-58. Interment in cemetery adjoining.

Shenk.—Paul F., son of Bro. Albert and Sister Mary Shenk of near Lititz, Pa., died Nov. 25, 1917; aged 2 m. 14 d. Death was caused by pneumonia. Besides his parents he leaves a brother and 3 sisters (Ella, Amos, Edna, and Irene). One little sister (Susan) was called home before. Funeral Nov. 28 at Erb's Church conducted by John Lefever and Jos. Boll, Jr. Interment in adjoining cemetery.

Holsopple.—Mary Amanda (Yoder), wife of Christian Holsopple, was born Oct. 28, 1888; died near Holsopple, Pa., Dec. 25, 1917; aged 29 y. 2 m. 27 d. She is survived by father, mother, one child, five brothers and four sisters. Funeral services were conducted at the Blough Church by ——— Good of the U. B. Church, of which she was a member, and L. A. Blough. Buried in the Cemetery near the church.

Ernst.—Sister Lydia Rickert, beloved wife of Bro. Louis Ernst, was born Dec. 31, 1855; died of apoplexy at her home in Kitchener, Ont. Dec. 25, 1917; aged 61 y. 11 m. 24 d. She was the mother of 3 sons and 2 daughters, who mourn the loss of a kind and loving mother.

The funeral was held Dec. 29, 1917, at the First Mennonite Church, Kitchener, Ont., by the brethren, Samuel Bowman and U. K. Weber. Text, Rev. 21:4, last clause. Interment in the adjoining cemetery.

Thomas.—Kate (Blough) Thomas was born Mar. 19, 1840; died near Holsopple, Pa., Dec. 16, 1917; aged 77 y. 8 m. 27 d. She was married to David Thomas, March 4, 1866. To this union were born 2 sons and 1 daughter who, with her husband, 2 brothers, 8 grandchildren, and 1 great-grandchild survive her. She was a faithful member of the Mennonite Church about 50 years. Funeral services were conducted on the 18th at the Thomas Church by S. G. Shetler, James Saylor, and L. A. Blough. Buried in cemetery near the church.

Shantz.—Bro. Menno M. Shantz was born in Waterloo Co., Ont., April 4, 1850, died at his home in Kitchener, Ont., Dec. 11, 1917; aged 67 y. 8 m. 7 d.

On Nov. 27, 1877, he was united in marriage with Susannah Bowman, to which union there were born. 4 sons and 2 daughters, 4 of these survive. In August, 1878, he was received into the Mennonite church, of which he has remained a faithful member till his death. Funeral Dec. 15 at the First Mennonite Church, Kitchener, conducted by the brethren, David Wismer and U. K. Weber. Text, I John 2:17. His body was laid to rest in the Breslau cemetery.

Miller.—Ora Franklin Miller was born Nov. 21, 1891 near Wellman, Ia.; died Dec. 25, 1917, at the home of his grandparents M. D. Millers near Kalona, Ia.; aged 19 y. 1 m. 4 d. The cause of his death was diabetis, from which he suffered for 3 years. In the fall of 1913 he went with his parents to St. Elisabeth, Canada. In Jan. 1915 he united with the Mennonite Church at Surry, North Dakota, and was a faithful member until death. His early death is mourned by his father and mother, two brothers (Roy and Leslie), two adopted sisters (Gladias and Margrete), grandparents, and a host of relatives and friends. Ora will be much missed in the home, as he was always a cheerful and obedient boy. Funeral services were held Thursday afternoon at the East Union Church, conducted by J. L. Hershberger in German, and S. C. Yoder and D. J. Fisher in English. Interment in cemetery nearby.

Landis.—Sister Maria Hess Landis (nee Bomberger) wife of Bro. H. Reist Landis, of Lititz, Pa., died Dec. 28, 1917, at her residence after an illness of only four days, from the effects of pleuro-pneumonia. She had joyfully prepared for Christmas day, for this was to be the annual reunion of her family. But on Christmas morning she could not remain out of bed and before the echoes of the Christmas bells had died away at night Sister Landis was tossing painfully on her bed with pleuro-pneumonia, and the following morning she was nigh to death's door. She rallied slightly but by Friday morning she gradually sank until at 7:40 P. M. the immortal soul slipped from its earthly prison to that "building of God, an house not made with hands, eternal in the heavens." Funeral services at her late home Jan. 1 and at the Lititz Mennonite Church. Interment in the cemetery of Erb's Mennonite Church. Bros. Jonas Hess, Jacob Hershey, and John Lefever conducted the services. Text, Jno. 14:1-3.

She was an extraordinary sister in this that though she entered not much into public activities yet her simple sweetness, her winning smile, her pure humility, won for her the affections of hosts of friends near and far. This fact was amply attested by the overflowing church in which the services were held. Sister Landis was from the time of her early youth a member of the Mennonite Church and consistently remained such up to the time of her death. In 1874 she was married to Bro. H. Reist Landis who survives her. They resided on a farm 2 miles northwest of Lititz until 1907, when they removed to her late home in Lititz. She leaves five children and six grandchildren to mourn her loss, as well as one brother and one sister. Her children are: Sister Catherine Erb, Jacob B., Sister Emma B. Newcomer, Sister Ellen B. Landis, and Sister Elizabeth B. Bomberger. She must have had a premonition of the passing, for on the first day of her illness she told a daughter she could not survive. Within the two weeks previous to her death she would frequently be seen in tears, and on the day of her departure she was heard to say, "I want to go away." She had also expressed a desire to be with her daughter who had "crossed over" some years before. Her death bed scene was such as one would rejoice over and preserve as a rich legacy in one's memory. She was surrounded by her family; her husband with whom she had toiled and struggled together for forty-three years, her children whom she had borne and reared to manhood and womanhood, her grandchildren and sons-in-law. She had spoken her last word, the spirit had gone out of her and from four o'clock until seven forty only the inter-

mittent flutter of breathing until finally it ceased and slowly the cold chill came creeping over her. Yes, we rejoice that she has fallen asleep in Jesus; that she has only passed over; that "there is no death; what seems so is transition;" that, "this life of mortal breath is but a suburb of the life Elysian, whose portals we call death." "But, oh, for the touch of a vanished hand, and the sound of a voice that is still." "A mother is a mother still, the holiest thing alive."

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

Report of receipts for December, 1917

Armenian Sufferers

For the Gospel Herald.

Willow Street Sunday school	$ 50.00

Children's Home, Millersville, Pa.

Mellingers and Stumptown Congs.	165.00
Girls' Class, Mt. Joy Sunday school	1.00
E. Petersburg Congregation	42.25
E. Petersburg Sunday school	37.50
Barbara Brenneman	5.00
Willow Street S. S.	25.00
Mt. Joy and Kraybills Congs.	56.15
Strasburg Congregation	81.21
Brick Church Congregation	33.05
B. T. Brubaker	5.00
Rissers Congregation	16.38
Total	$467.54

Foreign Missions

Christ M. Hostetter	25.00

Home Missions

Anna N. Ranck	5.00
Primary Dept., Strasburg S. S.	4.25
Total	$ 9.25

India Mission

Kinzer Congregation and S. S.	11.00
Hanover Bible Class	25.00
John Musselman	25.00
Ivan Z. Musselman	125.00
Anna N. Ranck	5.00
Willow Street Sunday school	45.00
Primary Dept., Strasburg S. S.	4.25
Total	$240.25

India, Native Missionary Support

East Petersburg S. S., Y. M. B. Cl.	$ 5.00

India, Native Workers

Manheim Bible Study Class	$ 10.00

Philadelphia Mission

Mt. Joy Y. P. B. M.	$ 5.40

Stauffers Church Building Fund

Groffdale Congregation	$ 25.25
Byerland Congregation and S. S.	56.00
Kraybills & Mt. Joy Congs. (Add.)	135.00
River Corner Congregation	25.50
Total	$241.75

War Sufferers' Relief

East Petersburg Sunday school	$ 25.00
John Musselman	500.00
Ivan Z. Musselman	500.00
S. N. Mumma	25.00
Anna N. Ranck	5.00
Hettie Ranck	25.00
X. Y. Z.	25.00
Mt. Joy Sunday school	27.65
Elizabethtown Bible Meeting	63.56
Lauvers Congregation	53.41
Lititz, Pa., Sunday school	30.00
Millwood and Maple Grove Congs.	73.00
Total	$1352.53

Frazer Church Building

Erbs Congregation	$ 41.00
Manor Churches (Additional)	40.00
Collected by John B. Hershey	65.00
Manheim Congregation	25.00
Paradise Congregation (Additional)	10.00
Total	$181.00

General Mission

Kraybills and Mt. Joy Congs.	$ 29.50
Wm. Kraybill Bishop district	24.00
Byerland Congregation and S. S.	14.00
Alice Hershey	5.00
A brother	5.00
Slate Hill Sunday school	7.12
S. K. Nissley	15.00
A brother, Rohrerstown	10.00
Lizzie A. Herr	25.00
A sister, Gordonville	1.00
Total	$ 135.62
Total for month	$2723.34

Gratefully acknowledged,
Eli G. Reist.

WAR SUFFERERS RELIEF FUND

For the Gospel Herald.

Received during December, 1917

Cedar Creek Congregation, Iowa	$ 71.45
J. G. Gingerich	15.00
Canton Mission Congregation, O.	25.00
Upper Deer Creek Congregation, Ia.	20.10
Bank Sunday school, Va.	107.08
Fulton Co., Ohio, Congregations	230.00
A brother and sister, Illinois	5.00
East Bend Congregation, Ills.	25.00
West Union Congregation, Iowa	46.99
A brother, Kulpsville, Pa.	10.00
A brother and sister, Wooster, O.	10.00
Cedar Creek Congregation, Iowa	10.00
D. M. Yoder	5.00
A. H. Weaver and wife	20.00
North Danvers Congregation, Ills.	100.00
Amos Roth	100.00
Dan. Hertzler	2.00
A brother, Latour, Mo.	50.00
From Beemer, Nebr.	10.00
H. T. Nice	5.00
Warwick River Congregation, Va.	19.35
L. R. Yoder	10.00
From Logan-Champaign Cos., O.	1750.00
Henry Landis	25.00
John E. Kreider	5.00
S. R. Good	5.00
Nampa Mission, Idaho	20.42
Abr. Good	17.60
Mumaw Family, Wooster, Ohio	25.00
East Bend Congregation, Ills.	150.00
Harry C. Blough	5.00
Schertz brothers, Walnut, Ills.	50.00
Aaron Eberly	20.00
Jonas W. Eshleman	25.00
Cong. near Harrisburg, Oregon	20.00
Henry M. Landis	10.00
E. W. Showalter	10.00
Fairview Congregation, Oregon	502.50
J. J. S., Old Order Amish Cong., O.	340.00
Mrs. C. Z. Yoder	9.00
Harvey Yost	5.00
George Brand	10.00
Mr. and Mrs. J. J. Yoder	5.00
Calvin B. Smeltzer	25.00
Pigeon River Congregation, Mich.	36.77
Benjamin Detweiler	1.00
Men's Missionary Meeting, Chicago	1981.64
Freeport Congregation, Ills.	165.00
Pike and Salem Congregations, O.	407.20
Total	$6497.70

Gratefully acknowledged,
Mennonite Relief Commission
for War Sufferers.
G. L. Bender, Treas.
Elkhart, Indiana.

SYSTEMATIC STUDIES IN THE SUNDAY SCHOOL LESSONS

The Sunday School Lessons, beginning January first and continuing for six months will be in the Gospel of Mark. Last year for six months the lessons were in the Gospel of John at which time we prepared a systematic study of that Gospel. These lessons were used by a number of teachers and several classes were organized in which each Sunday school scholar used a copy of the studies. These classes will again be organized for the use of the studies in the Gospel of Mark. The only difference between these studies and those in the Gospel of John is that there is more exposition on particular verses in these studies than there were in those last year. This was done to help the average Sunday school scholar more. There are 35 lessons in the series and the Gospel is carefully outlined. The price of the lessons is 50c. for single copy and 40c. each for more than ten to one address.

Address all communications to I. R. Detweiler, Goshen, Ind.

Items and Comments

That the present world war is hard on neutral nations as well as nations at war, is shown in a recent official statement that during the year 1917 there were 267 Norwegian and 215 Danish ships sunk.

The war developments during the past week, among others, were the following: A halt in the peace negotiations between Russia and the Central Powers; an address before Congress by President Wilson outlining his railroad policy which some believe will terminate in government ownership of railroads; a persistent rumor that the allies mean to publish a restatement of their war aims and that Germany is soon to submit new peace terms. There were no decisive victories won by either side. Let us continue our prayers for peace.

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GOSPEL HERALD

"In the defence and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 17, 1918 (Gospel Witness Established 1905) No. 42

EDITORIAL

"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

It is the man of faith that accomplishes great things for God. Others may accomplish great things for self, but it takes faith to bring results for the Lord.

There are two things common to practically all men: (1) a desire to do good, (2) a proneness to yield to temptation. To accomplish the first we must overcome the second. For this reason Christ said, "If any man will come after me, let him deny himself." Our ability to live the overcoming life depends largely upon our faithfulness in practicing self-denial.

Here are two things which are often emphasized in public meetings:

1. Let the Church lay hold on her young men and put them to work.
2. Let the Church see to it that her young men are in line with the Church, in doctrine and life, before placing them into positions of responsibility.

Combine the two advices, and you have the ideal plan.

When a man can fill a position of influence and power in a way that his fellow men sound his praises, without becoming vain of his achievements; when he can endure being popular and become used to hearing words of flattery, without a touch of pride in his heart and an appearance of pride in his clothing; when he can do great things for God and man without occasionally boasting of what he has done, we conclude that his character is pure gold and his sonship of God is genuine.

Bro. J. D. Mininger is furnishing us some instructive reading matter throwing light on the Book of Mark and the harmony of the Gospels. The articles furnished last week and this are designed as a help to Sunday school students who are just now making a study of the second book of the Lord's Gospel. We trust that many may be helped in the study of these two articles.

The modern view of an ideal church is that it should be a splendid social organization, broad enough to tolerate any kind of faith and life that will stand the test of respectability, playing a powerful "second fiddle" to any government enterprise or reform movement that catches the public eye and ear. The Bible view of the Church of Jesus Christ is that it is a body of called out ones who have accepted Jesus Christ as their Savior, have been born again, have accepted the Gospel of Christ as their rule in life, living a holy life, active in Christian service, looking forward with blessed hope for that time when Jesus Christ will come again to receive His own.

In Defense of Freedom of Conscience and of Religion.—Among the things guaranteed by national and state constitutions is that of liberty of conscience and worshiping God in accordance with the dictates of our conscience. Having always stood against having part in war in any form, it is but natural that people of the nonresistant faith should refuse to have any part in the great international struggle now going on. To safeguard the interests and consciences of young men now in camp two important meetings of members of various nonresistant bodies were held at Goshen, Ind., last week. These included a special national conference of the Church of the Brethren, also a meeting of representative brethren of several branches of Mennonites. A report of the work done will be published in these columns next week. It is important that we keep in mind clearly the principles involved and never to weaken in our adherence to the Gospel teaching on war. When God speaks man has no right to compromise. The only logical position which nonresistant people can take is that of **no service under the military establishment.** If war is what we claim it is, we can not aid or abet it in any form.

We Thank You.—The last two months have been busy months at the Mennonite Publishing House. An idea of the volume of business done may be had when it is remembered that during the month of December there were two thousand book orders filled and the total receipts for books and periodicals amounted to about $10,000 during that month. It will be remembered, of course, that for some business houses that would be considered very small and also that a very small per cent. of the money taken in remained in the treasury, the rest being paid out for expenses. But considering our limited field for patronage, the record for the past two months shows a commendable loyalty of our people to their own Publishing House. For this we thank you very heartily, and we ask an interest in your prayers to the end that the books and periodicals handled by the House may be worthy of the patronage of a Christian people. Our periodicals have enjoyed a substantial increase in subscriptions, that of the Gospel Herald being now nearly 11,100. It will be remembered, too, that the subscription price of this paper is now $1.25 a year, instead of $1.00, the former price. We are grateful for your co-operation. We invite your continued patronage, your suggestions, your prayers.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

A GLANCE AT THE BOOK OF MARK

Arranged by J. D. Mininger.

For the Gospel Herald.

Fortunate for us, that the lessons for the first six months of 1918 are all found in the rich green pastures of the 16-chaptered book of Mark. There is real joy in all faithful Bible study. There is a decided advantage, however, in the "book by book" method of study over the "fragmentary method," especially when the book deals directly with the earthly life of Him "Whom having not seen, we love."

The traveler away from his family in distant lands, does not read his eagerly looked-for letters from home in a "piece-meal" fashion. He not only eagerly reads the entire letter, but **he reads it over and over again.**

As "pilgrims and strangers" here and as those "betrothed" to Christ (Rom. 7:4) let us joyously, devotedly, and repeatedly read and re-read the entire Gospel according to Mark (it can be done in an hour), that we may become the better acquainted with the Person whom it reveals, and whose glories it unfolds, and that we may become more efficient in making Him known to others.

In a glance at the book it is interesting to note:

1. Its author.
2. Its theme.
3. Its outline.
4. Its characteristic differences.
6. Questions for chapter study.

I. Its Author

In his "Four Portraits of the Lord Jesus Christ," Soltau says: "The writer of this Gospel had two names —John his Jewish name, and Mark (or Marcus), his Latin name. He was the son of a Jewish matron named Mary, who lived in Jerusalem. His cousin was Barnabas, who lived in the island of Cyprus. The apostle Peter had been the means of his conversion to the faith of Christ, for he calls him 'Marcus my son' in I Pet, 5:13. It was in his mother's house that the all-night prayer meeting was held for his beloved friend Peter when lying in prison under sentence of death (Acts 12). It was, therefore, perfectly natural that the apostle should make his way there immediately upon his deliverance from prison.

Mark accompanied Paul and Barnabas on their departure to Antioch (Acts 12:25). He went with them on their first missionary journey to the heathen (13:5); but left them at Perga (13:13), probably finding it impossible to keep pace with that tireless and indomitable man Paul. Later, when Barnabas wanted again to take his cousin on their second journey, Paul would not hear of it (15:38). This so annoyed Barnabas, that he took him off to Cyprus, leaving Paul to choose some other companion, namely Silas. But Mark recovered his lost position as a foreign missionary, for in Col. 4:10, 11 we find him back at Paul's side in Rome, and called his fellow-laborer, and also mentioned by Peter as having been with him in Babylon. Then he is mentioned once more in II Tim. 4:11, when Paul asks Timothy to bring him along to Rome. He therefore fully recovered his original place in the love and esteem of the great apostle and the record is given us, no doubt, to encourage, and cheer those who, at the first attempt at difficult and trying work, fail.

His Gospel was probably written at Peter's dictation, and in Rome, and was chiefly designed to help the Roman Christians. There is great similarity in the opening of the Gospel with the opening words of Peter's address to Cornelius' household, in Acts 10. Compare the two.

II. Its Theme

"The scope and purpose of the book, says Scofield, are evident from its contents. In it Jesus is seen as the mighty Worker, rather than the unique Teacher. It is the Gospel of Jehovah's "Servant the Branch" (Zech. 3:8), as Matthew is the Gospel of the "Branch unto David" (Jer. 33:15).

Everywhere the servant character of the incarnate Son is manifest. The key-verse is 10:45, "For the Son of man came not to be ministered unto, but to minister." The characteristic word is "straightway," a servant's word. There is no genealogy, for who gives the genealogy of a servant? **The distinctive character of Christ in Mark is set forth in Phil. 2:6-8.** (Notice below the "Seven steps" in the matchless humiliation and exaltation of Christ in Mark.—J. D. M.)

Form of God		Glory of God
No Reputation		Lord
Form of a Servant		Every knee and Tongue
Likeness of man		Jesus
Humbled Himself		Above every Name
Obedient unto death		A Name
Death of Cross		Highly Exalted

emptied Himself of the "form of God" "and was found in fashion as a man," was, nevertheless, "mighty God" (Isa. 9:6), as Mark distinctly declares (Mark 1:1) and therefore mighty works accompanied and authenticated His ministry. As befits a Servant-Gospel, Mark is characteristically a gospel of deeds, rather than of words.

The best preparation of heart for the study of Mark is the prayerful reading of Isa. 42:1-21; 50:4-11; 52:13 to end of Isa. 53; Zech. 3:8; Phil. 2:5-8."

(To be continued)

GOD REVEALED TO MAN

By I. R. Detweiler.

For the Gospel Herald.

> Flesh and blood hath not revealed it unto thee, but my Father which is in heaven.—Matt. 16:17,.

Jesus had come to the close of the popular Galilean minstry. The rabbis from Jerusalem had rejected Him again and again. They were more than ever determined to kill Him. For more than a year He has been keeping a few very close to Himself and because of the attitude of the opposition from the national leadership He is appealing more definitely to the twelve to carry on His work after His death. On this tour to the north He has gone farther from Jerusalem than He has been since He began His ministry. He seems to have turned intentionally from the Jewish nation. According to Luke 9:18 He had just prayed, which would indicate that He felt a crisis had come. The attitude of the rabbis had become intolerable and the twelve had come to a place in their training when they must declare themselves as to what attitude they are going to take. He had warned them a number of times and a few days before this event He warned them of the leaven tf the Pharisees. They, like the Pharisees, were tempted to act in a way that was not consistent with their real convictions. Jesus had disappointed them several times by not allowing Himself to be crowned an earthly Messiar. They felt that He was not fulfilling their expectations in establishing an earthly kingdom, and Jesus understood the feeling that was growing in their hearts. He now says, "You have advanced far enough in your training that you must come to a decision and then stand by it." They must face the issue.

Jesus seems to feel that His relation to the twelve has reached a critical point. He can not continue longer with antagonism on the part of the Jewish rabbis intolerable and the twelve undecided. The plan for His death, on His part, seems to pause for a moment until they have understood that He is actually the Messiah, the

Son of God. Immediately upon Peter's declaration He proceeds to tell of His death as though He had been waiting for this expression. Now He says, "I will build my Israel." He is now able to proceed to build a new Israel which shall be victorious against walled cities. Even the gates of hell shall not be able to stand against this new Israel made up of the twelve when He does the work. But here it is very important to remember that the meaning of the event is based entirely upon the conviction that Jesus is the Messiah; that He is more than an ordinary man; more than a human being; He is God incarnate.

This brings us to one of the most important ideas in the incident: that the conviction does not come through oral teaching. Jesus did not depend upon His miracles nor His teaching to bring this conviction to His followers. This is entirely consistent with His emphasis upon the work of the Holy Spirit. This conviction is beyond the realm of human endeavor. Not even the Master produced this conviction upon His closest followers. It must come directly from the Father. Training has its place but it can not convince an individual of the true nature of Christ. This must come by divine revelation in companionship with the Father through Christ and in the light of what He taught and did.

Let us now turn to a more definite interpretation of the event. The world still holds Christ as some great man, a great prophet. The world is rapidly knowing more about Him but no one can come into this conviction until he, like the apostles, though he has been instructed, stops and faces the question honestly in companionship with the Father. In fact the time comes to every individual usually more than once when, if he would continue with his Master he must depend upon Divine revelation for a true conception of the nature of Christ. We plan, we study and do all we can, but in spite of our feeble efforts we perish without this revelation directly from the Father. We can proceed no farther into the deeper things of God until He reveals His deeper nature. We are often tempted to act as though we had received this revelation when the circumstances demand it even though we are not in the companionship with the Father. The real nature of Christ and His Kingdom can be worked out only in the light of this direct revelation.

Here is where the Christian Church stoops beneath her privilege when she ties up with the world and employs the same methods in life with the world. She often depends upon the judgment of non-Christian men to determine her methods. The rabbis, such as Hillel and Gamaliel, are still in the world doing great things, teaching great truths, but the progress of the Church into the deeper things of God is dependent upon the Peters, the Johns, and the Pauls who have not only learned from Christ but also received this conviction concerning the true nature of Christ and His Church. The present conditions in the world have called a halt to the Church. Let us ask God for a clearer vision of what Christ is and what He is doing now which is true to His nature. If the present Church does not depend upon this revelation aside from her effort in training and methods Christ will turn from her as He did from the Jewish nation and find some other avenue through which He will accomplish His work.

Goshen, Ind.

ARE WE NONRESISTANT?

By S. Schlabach.

For the Gospel Herald.

This much agitated question seems still to not be rightly understood because many a well meaning brother or sister evidently thinks that if we do not go to war we are nonresistant. This is a great mistake, and does the cause great harm.

I Pet. 3:8,9: "Be courteous: not rendering evil for evil, or railing for railing." From this we see that fighting is not all done with weapons, or even with weapons and fists, but also with words and impious arguments.

In connection with this it will be well if we consider the words of James where he speaks of the tongue being a small member but if not closely guarded, "Behold, how great a matter a little fire kindleth." It is reported that some brethren have fallen into the habit of disputing on street corners, etc., with the non-conscientious on the military question and about the exemption of the nonresistant. I think all our ministers ought to sound a warning against this practice as it will not only be useless but may be the means of doing the cause great harm.

If we are exempted we ought to be thankful to God who has been merciful and has guided the affairs of our government, provided us a way of escape, has given us grace that we have been granted the respect of the powers that be to the extent that we have the right to refuse to serve in any military capacity, and that in the eyes of God we are counted worthy of exemption.

But if on the other hand we are cursed and spoken evil of for His name's sake, and falsely, then we should follow the example of our Master who remained silent when He was falsely accused and by that means heaped coals of fire on their heads. See Matt. 5:39; 26:63; Mark 14:61; Luke 23:9; Jno. 11:9.

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my name's sake, Rejoice, and be exceedingly glad; for great is your reward in heaven."

Now brethren, suppose we think on these things from every angle to see what we are and what we ought to be if we would in truth be called the children of the Most High.

Thomas, Okla.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Can we know we are saved? B. B. K.

Yes.

"He that heareth my words, and believeth on him that sent me, hath everlasting life" (Jno. 5:24).

"We know that we have passed from death unto life, because we love the brethren" (I Jno. 3:14).

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

The truth of the Bible as God's Word having been established, "by many infallible proofs" and the testimony of the Bible being so clear as not to be misunderstood, there is no reason why every child of God may not know of a certainty that he is a child, just as certainly as we may know that Columbus discovered America, Washington was the first President of the United States, or any other fact that we may know but have never perceived through any of the special senses.

But if the testimony of God's Word is clear, the conditions of salvation are likewise clear. No one should claim to be a child of God without having examined the Bible evidences. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). "Not every one that saith unto me, Lord, Lord, shtll enter into the kingdom of heaven; but he that doeth the will of my Father" (Matt. 7:21). "He that saith, I know him, and keepeth not his commandments, is a liar" (I Jno. 2:4). "Ye are my friends, if ye do" (Jno. 15:14). "All that believe are justified" (Acts 13:39). "But be ye doers of the Word, and not hearers only" (Jas. 1:22).

Thank God, we may (and ought to) know. Let us diligently search the Word, accept its teachings, claim its promises, and in the full assurance of faith we are able to say with Paul, "We KNOW that . . . . we have a building of God, an house not made with hands, eternal in the heavens."

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lima, Ohio

(825 N. Jefferson St.)

Gospel Herald Readers, Greetings:—A good and profitable time was enjoyed by the worshipers at the Lima Mission in a series of meetings over the holidays when the young brethren, Will, Frank and Eli Stoltzfus with Arthur Slagel and Norman Baughman, used the time of their vacation in the interest of the lost. The meetings resulted in a large number of confessions. May the Lord continue to bless our young men of the Church who are enrolled under the banner of King Emmanuel.

Gordon Hagey and wife from Canada were welcome callers at the mission. Their presence and help was appreciated. Come again.

Samuel Driver broke the Bread of Life to the congregation here Jan. 6. Simeon Shenk and Enos Zuercher also were with us in the Y. P. M. in the evening. The Workers.

Jan. 7, 1918.

Columbia, Pa.

Dear Readers, Greeting:—As we think of 1918 we see before us 365 days in which we shall individually be the instrument of leading many souls to Christ or hindering many souls from eternal life.

Jan. 6, the first Sunday in the New Year, was to us a day of joy. We pray that it may continue thus throughout the whole year. We ask an interest in your prayers.

Jan. 6, we had with us Bro. Frank Kreider of East Petersburg, Pa., who richly admonished us from John 1:29. Afterward we visited an aged brother and sister which proved a refreshing to their spirits in their declining days.

Those who are remembering the work here have our thanks for the same. The Father's blessings are yours.

Visiting brethren and sisters will find something to do here in the Tuesday evening cottage prayer meetings, Thursday evening Bible study, Sunday school at 1:30 P. M., and Sunday evening Bible study. Come and meet with us. Ira and Elsie Shertzer.

Customs must change as conditions change; but principles never change. —G. L. B.

ORPHANS' HOME LETTER

By J. A. Hilty.

For the Gospel Herald.

This is a new experience for us—to send forth the "letter" from this place. But this finds us, with our family, located at the Home, learning our work and place here.

We are glad to have Sister Lydia Kauffman return and take up her work again.

Our furnace cellars look much better prepared for winter since we received another car of coal. We appreciated the help of the brethren in unloading the car.

The Christmas dinner furnished by the Bethel and Oak Grove churches was enjoyed by all the children and workers as well, and especially Bro. Metzler, who was downstairs to enjoy the dinner and the day with the rest. His improvement is very slow. The children also enjoyed the remembrance sent in by kind friends.

We were very glad for the help of our Board of Trustees, also Bro. C. Z. Yoder, President of the Mission Board, in entertaining the Inspector of the State Board of Charities.

The welcoming of a few new children into our midst has been quite interesting, while the sending forth of a few others to whom we had already become attached reminded us of the fact that while we are anxious to find good homes for the little ones, we after all feel it when they go.

Little Thorl and Donald have gone to live in a good brother and sister's home in Jackson, Minn. And our little John has gone to add his happy face to a pleasant home circle in the far away state of Oregon. These were very fine little fellows and we are glad to see them take their sunshine into good homes.

In conclusion, dear readers, may we ask that by your help and prayers you stand by the work at this place as you have in the past. We keenly feel the need of your prayers.

Jan. 4, 1918.

CHANGES AT THE ORPHANS' HOME

For the Gospel Herald.

As the New Year approached, some changes took place at the Orphans' Home. Bro. F. I. Smucker, acting superintendent, retires from his active duties, and turns the business and management of the Home over to his successor, Bro. John A. Hilty. Sister Mayme King also retires from the position of matron, and is succeeded by Sister Hilty. Sister King has been matron for the Home for 16 years, and has discharged her duties very faithfully and efficiently. In fact, much credit is due Sister King in the building up and success of this worthy institution. She will remain in the Home for an indefinite time to further assist in her work. Some changes have also taken place in the kitchen, Sisters Martin from Illinois having succeeded Sister Fannie Buckwalter, who so faithfully has served in the kitchen for 10 years. Her work has been highly appreciated by both workers and children, because of their tastes and appetites having been so abundantly satisfied three times a day all through these years. Sister Buckwalter is going to her home in Lancaster City, Pa. Bro. Smucker and family will soon be located on their farm at Tiskilwa, Ill., D. V., and they as well as the other retiring workers of the Home, are leaving with the best wishes of the community for their future welfare and prosperity.

Trustees,
Per S. E. Allgyer.

West Liberty, Ohio.

THANKSGIVING DAY AT SUNDARGANJ

By Crissie Y. Shank.

For the Gospel Herald.

The second Thursday in October has been set apart by our Conference to be observed as a day of Thanksgiving, and so today, Oct. 8, Thanksgiving meetings were held at Sundarganj, Leper Asylum, Meredev, Ghatula, Balodgahan, anl Sankra. As in the past two years the prominent feature in all these meetings was the offering. When many of the individual church members can scarcely provide for their own family needs how can they give? They can!

In Sundarganj there was the hearty singing of "We Praise Thee, O God," "Bringing in the Sheaves," "Far and near the Fields are Teeming," and such hymns; the duty, privilege, and blessing of true thanksgiving were pointed out; and after the sermon the offerings were brought up by the people themselves and placed in front of the platform. Coming, as this day does, at the time of an important Hindu holiday and at rice harvest time is an important factor in inciting the Christian people to spontaneous and cheerful giving. In order to secure the hearty and liberal gifts of the people such methods of giving as accord with the talents, tendencies, and employments of the people are resorted to, and every man, woman, and child gave something and gave willingly, rejoicing that the gifts of last year have brought two converts into the Church of Jesus Christ.

There were offerings of money—some forty rupees in all; there was rice in the sheaves, threshed rice and hulled rice; a number of chickens were brought and left with their legs tied, cackling helplessly; there was women's needlework—babies' hoods, handker-

chiefs, mufflers, and coats; eggs, lemons, oranges, custard apples, sweet-potatoes, squash, pumpkins, beans, knives, were amongst the offerings brought. The collection of things might have been amusing to a congregation in America, but here it was a source of joy, for each one gave as God had blessed—farmers, school teachers, coolies, tailors, blacksmiths, all. These things were afterwards sold and realized about twenty rupees.

Consider this amount contributed for the cause of Christ and consider the contributors! The average monthly income of a family in this congregation is less than four dollars and that means about a dollar a month for the support of each member of a family, and yet the members of this congregation contributed an average of over eight cents per church member as their Thanksgiving offering which represents a sum of over twenty dollars.

Such offerings are at the present time supporting an Indian Christian worker and his wife in a village which a year ago knew practically nothing of Christianity. They are giving their whole time to the teaching of God's Word and wherever they can get an opportunity they teach a passage of Scripture or a little of the Story of Love. Two persons have been baptized recently. It may be a long time before another village church is erected at this place and a Christian congregation is established, but the work has been begun and is advancing. Such facts show the possibilities of giving, notwithstanding difficulties, and set an example worthy of commendation.

If our Christians in America contributed for the cause of Christ a percentage of their income equal to that of these Christians in India, how much would their present benevolence be enlarged! The result of such contributions from every congregation in the American conferences would solve the financial problem of the Church and her missions.

Dhamtari, India.

A TRIP THROUGH RURAL DISTRICTS OF ALBERTA

By Isaac Miller.

For the Gospel Herald.

We have many reasons to praise our heavenly Father for His great love, care and guidance. On Nov. 29, wife and I and Master Fred left our home for Crosshill, Alta. We were met by Bro. Joe Cressman. After enjoying a visit for one day talking principally of spiritual things and finding them in good health and good faith, though longing for better church privileges, we went to the West Zion congregation, Carstairs, where we enjoyed our visit very much, finding all well and in good faith. After enjoying a few meetings we passed on to Reist, arriving there on Dec. 9, where we had planned to assist our district evangelist, Bro. Milo Stutzman, in a Bible conference. Although the weather was cold, 30 to 48 below zero most all week, yet we had meeting every day except Saturday. Meetings were very interesting and well attended. The result was two young men confessed Christ, and at the close of the meeting their sister joined them. Others were convicted. Let us continue to pray for such.

On Dec. 14, we left for Kindersley, Sask., to visit some of our Tunker friends and on the 16th enjoyed worship with them. The 18th we left for Alsask, where we were much disappointed in finding the Bricker families enroute for a warmer climate, but were conveyed to the home of W. Hallman for breakfast, thence to Acadia Valley by stage, a distance of 18 miles, where we met Bro. and Sister, Norman Krempien, J. H. Frey, and others. After spending a few days with them and having a few meetings, we left for Empress and thence to Cavendish to visit our cousin, Levi Heisey, arriving at their home just in time to share in a well-prepared Christmas dinner. After driving a distance of 10 miles through the cold it is needless to say we enjoyed the meal, finding them in good faith. We encouraged them, and on the 29th passed on to Duchess, where we were met by Bro. S. Ramer and by request stayed till Jan. 1, 1918, holding a few meetings. We praise His great name for promises fulfilled. Passing on to Calgary we spent two days visiting brethren and friends.

On Jan. 4 we arrived home with hearts filled with gratitude and praise that we could once more meet with brethren and sisters, trusting it will prove to our good and His glory.

Mazeppa, Alta.

THINGS WHICH MAKE A MISSIONARY CHURCH

By Lester Hostetler.

For the Gospel Herald.

(Concluded)

2. The second element is **the ability to love people who are many miles away from us and not seen with our eyes.** It is easy to sympathize with misery at our door. It is easy to help those whom we see with our eyes to be in need. But how about those whom we do not see? There are 400,000 destitute orphans in Western Asia; there are millions of hungry mouths in India; there are multitudes who have never heard of the peace of Christ. Have we the ability to imagine these needs and thus to quicken our love for our fellow creatures who are far away and not seen? We as ministers ought to be informed on the particular needs—the material, intellectual and spiritual needs—of each of the five great mission lands. We ought to know and teach our congregation about the need of home life in Japan, the low position of woman in the near East, the curse of the caste system in India, the danger of materialism in China, and the need of higher morals and clean homes in South America. Concrete facts alone will stimulate the imagination and sharpen love.

3. **The belief that God is the God of all people and that He desires to save all men.** The proper conception of God is fundamental in creating the missionary spirit. It is very difficult to get away from the Jewish idea of a national or racial God. The present war is a terrible verification of this. The Kaiser says, "Gott mit Uns!" The English and the French say the same thing in another way. The "Christ" of the Germans goes with the German army to battle. The "Christ" of the English goes with the English army. American clergymen have said that their "Christ" is clothed in khaki and is loking down a gun barrel! What a spectacle! Christ on this side firing bullets at Christ on the other! Christian against Christian! Brother against brother! That nation is mistaken which believes that it has a monopoly on God. The Jews discovered this when the Gentiles received the Spirit. God's heart is as large as human need. No race, no nation, no sect, is the special object of God's mercy. His divine love goes out to all who accept it even as it did to the prodigal who returned to his father's house. Self-righteousness is a damper to the flame of missionary zeal. Let the congregation realize that the Son of Man came to seek and to save that which is lost not— in one nation, or in one race only, but the lost in the entire world.

4. **Realization of the priceless treasure that is in Christ Jesus.** Far more people than we think, do not appreciate the difference which the influence of Jesus has made in the world. They live in a Christian community, they were reared in a Christian home, and they attend a Christian church and are professed followers of Christ; but they have never stopped to price their treasure. This is only a common experience in other matters. Mother, home, friends, health—the great things in life—and yet are often not appreciated until they are gone. If we were to spend a year in a Christ-less atmosphere, it would have the effect of deepening our understanding of the saving work of Christ, which in turn would deepen our interest in spreading the knowledge of Christ.

Confucianism, Mohammedanism, Buddhism, Taoism, Hinduism—these religions are poverty-stricken in their supply of spiritual satisfaction. Place

(Continued on page 772)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

BEST

By Katie W. Eshelman.

For the Gospel Herald.

Oh for the peace of a perfect trust,
My loving God, in Thee;
Unwavering faith that never doubts,
Thou choosest best for me.

Best though my health and strength are gone,
And lonely days be mine,
Shut out from much that others have:
Not my will, Lord, but Thine.

And even though disappointments come,
They too are good for me,
To wean me from this changing world,
And lead me nearer Thee.

We hear Thy voice—a Father's voice
Directing for the best;
Oh for the peace of a perfect trust
A heart with Thee at rest.

Lancaster, Pa.

THE CHRISTIAN HOME

By O. H. Zook.

For the Gospel Herald.

XI. Making Father's Burdens Lighter

We hope our readers did not get a wrong impression in reading our last article under the heading, "Helping Mother." It is the writer's purpose to take a few of the problems facing the Christian family and discuss each separately. In this way, we can discuss briefly each subject alone. Helping mother is a Christian duty and a blessed privilege. You will miss her most when she is gone. But remember father, too, needs your love, your help, your sympathy. Upon him the heavenly Father has laid the responsibility of home-making and care. He is the head of the home and by virtue of his responsible position in the home the duties of life, which are many, crowd upon him. Often where all the other members of the family are joyful and full of glee, poor father is wrestling with the hard problems of life, and doing it for the good of the family. Is father ever dull? Is he ever unsociable? Do you think father a little "snappy" at times? Does he ever scold? You who are carefree and young, who know nothing as yet of providing for a home, do you ever think your father "grouchy," or "short grained?" You who are young and full of life, who know not or do not care where the next meal is to come from or the next dress or suit of clothes or shoes or other things, do you think father too quiet, too impatient, too unsympathetic? Did you ever stop to think that when father sits by the hour and thinks and thinks with bowed head and furrowed brow that in his manly mind he is planning for **your** comfort, **your** pleasure, **your** good?

And yet this is often true. Everybody's eyes are on father. The Lord is watching him, the world is watching him, so are the neighbors, the church, the business men—everybody, both friend and foe. They are going to make sure that he provides for **YOU.** Did you ever give it a single thought? Think it over carefully, my friend, and see if it is not true.

See whether or not you can help father. See whether some of the cares and burdens now resting on father might not be assumed by some other member of the family. There is always the regular routine of work around every home. Where each member of the family has his or her regular work and always faithfully do it, this would certainly help father. Where obedience and true sumission were cheerfully exercised a load of anxious care would be lifted from father's mind. Where love and forbearance and patience are in evidence in the home, what otherwise might be a burden to father turns out to be a joy. Can you help? Oh, yes, we can all help a little. Here are a few suggestions.

Don't jangle or quarrel. It always hinders and never helps.

Don't grumble. Be glad you are alive and have the opportunity of helping make this dark world bright.

Don't neglect your duty. Some one else will have to do your share of the work if you fail.

Don't waste anything. Times are too hard to be wasteful, besides it is wrong.

Don't bluntly contradict any one, and especially not father and mother. It makes a child "big-mouthed" and sancy to contradict so much, besides it is bad manners and wrong.

Don't tease. Think of others' feelings as well as your own. Teasing usually results in quarreling.

Don't knowingly and wilfully disobey. Disobedience deserves punishment.

Don't do anything you know your father wouldn't want you to do. That would be sin for you, and the time will come when you may regret it.

Don't wait to be told to do a thing when you know it should be done. Do it yourself and thus save what might result in trouble.

Don't try to run the home. It may be well enough to offer suggestions but it will always be wrong to give orders.

But our space it about filled. This is only suggestive. This list could be lengthened to cover every phase of our home life. And if everybody in the home will help along and do their part, we believe we will have reason to rejoice at the result obtained.

Don't forget father. Be glad you have him with you. All too soon he will be gone. Then you will think, if you never did before.

Belleville, Pa.

LESSONS GLEANED IN THE HOME DEPARTMENT

By Maggie Saylor.

For the Gospel Herald.

The lessons about Nehemiah have been very interesting and helpful during the past quarter's Sunday school lessons. We find Nehemiah first far away from his home in a land of captivity. He seems to have been a faithful cup-bearer to the king of this land, remaining true tt his God. He heard of his people who had returned to Jerusalem and was interested in the trials they were having. Nehemiah's master had confidence in his servant and sympathized with him when he understood his difficulty. When Nehemiah expressed a desire to help his people this heathen king provided a way by which he too could return to Jerusalem. In this way he could help his people. The rebuilding of the walls progressed much better under Nehemiah's careful planning and faithful work. There were still difficulties. Enemies continued to threaten the work already done and to hinder further work. The people stood by Nehemiah and worked with him. They had to watch as well as build for the enemies threatened to destroy what had already been done. God helped them because in all of their difficulties they came to Him in prayer. And so the walls were built, the people were called together to read the law of the Lord and some neglected portions of the law were esinforced. The law of the Sabbath especially was strengthened and forced. And so the joy and blessing of obedience and faithful service again was theirs.

Scottdale, Pa.

"What man is there of you whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then being evil know how to give good gifts unto your children; how much more shall your Father which is in heaven give good things to them that ask him."

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

Sunday School

For the Gospel Herald.

Lesson for Jan. 27, 1918—Mark 2:1-12

JESUS FORGIVING SINS

Golden Text.—The Son of man hath power on earth to forgive sins.—Mark 2:10.

Lesson Story.—The scene of our lesson is in Capernaum. The time is said to be in the second year of our Lord's ministry. Jesus was apparently at the height of His popularity. The fame of this miracle worker had spread far and wide and the sick and afflicted were thronging Him on every side. Among those brought to Jesus was one sick of the palsy—so helpless that he had to be carried about. He was laid on a stretcher and borne of four men. They could not find an entrance through the door, so they opened up the roof of the house and let him down into the presence of Jesus. The heart of Jesus was moved with compassion, and He said to the poor, afflicted man, "Son, thy sins be forgiven thee."

But the scribes and the Pharisees did not join in sounding our Savior's praises. In fact, they had already heard enough about His work and teachings that they made up their minds that He was not the Messiah they were looking for. They took occasion to criticise and oppose Him at every opportunity. When therefore they heard Him pretend to forgive sins they pronounced it blasphemy, saying, "Who can forgive sins but God only?"

In all probability they did not realize that they were simply confirming the claims of Christ to the Messiahship. It was (and is) indeed true that only God can forgive sins, and Jesus proceeded to show that He was God by the way He forgave this man his sins. "That ye may **know** that the Son of man hath power on earth to forgive sins," said He, "I say unto thee (that is, to the sick) arise, take up thy bed and walk." The sick man arose "immediately." The claims of Jesus were vindicated, the scribes were discredited and beaten at their own game, and God was glorified through this notable miracle.

Lessons for Us.—1. The love of Jesus for the souls of men is manifested by His deeds of mercy. True, the greatest miracles He performed was (and is) the miracle of grace performed in the hearts of men. But no man ever came to Him in faith and went away disappointed. Our love for fellow men is manifested by practical deeds of kindness and mercy. Praise God for the bond of sympathy that binds the children of God together and moves them to spend their lives for the good of fellow men.

2. There is no obstacle so great that we can not come to Christ. Faith surmounts every hindrance. So great was the press that those who bore the man sick of the palsy could not begin to get in; but they found a way. So may we if moved by faith, find a way to Christ, even though we must find Him in a way that would baffle those of less faith. "Faith is the victory that overcomes the world."

3. Speaking of faith, it was this that brought relief to the afflicted man. When Jesus saw their faith He was moved. "By grace are ye saved, through faith." It is the only avenue of approach to God. Men who seek their Savior through the riches way, the intelligence way, the self-righteous way, or through any other but the faith way are thieves and robbers—in heart—who never reach their goal—unless, by the grace of God, their eyes will be opened and they seek the Lord by the faith way.

4. Christianity has its greatest opposition from professed Christians. The scribes and Pharisees ought to have been the first to embrace the salvation which Christ came to bring. Instead of that, they were Christ's bitterest opponents when the masses were still friendly to and appreciative of Him. The bitterest opponents of the holy life and experience which goes with a genuine Christian experience are those who have a form of godliness but deny the power thereof. As Christ was betrayed in the house of His friends, so is the religion of Christ betrayed by those professing to be His followers. "Not every one that saith unto me, Lord, Lord, shall inherit the kingdom of heaen; but he that doeth the will of my Father which is in heaven."

5. God often causes the wrath of men to praise Him. That is what He did in this instance. Christ took the scribes at their own word, and by this proved that He was indeed the Messiah.

6. One great lesson we get is the thought that the Word of Christ is as powerful as God Himself. Christ had only to say "Arise," and it was so. His Word was law while here, His Word will judge us at the last day. God pity the man who sets up his feeble judgment against the Word of the Gospel.

7. The gratitude of this Christ-blessed man is wonderful. And shall not we, who have never been thus afflicted, and in whose souls there has been performed the miracle of grace in a wondrous salvation, be much more grateful for blessings received? This man showed his gratitude by his actions. Do we? Let the praise of God be continually upon our lips, and the gratefulness in our hearts find expression in a daily devoted life. "Rejoice in the Lord alway; and again I say, Rejoice."—K.

Our Young People

FINANCING THE KINGDOM.—Matt. 24:42-51; Luke 16:1-13; 19:11-26.

Topic for January 27

MOTTO

"Faithful in the unrighteous mammon."

THE STUDY HOUR

I. Finance.—Finance has to do with the side of service which includes the material things as represented by money or the things themselves which are used to provide for the temporal affairs of life.

God has spoken in His Word in a way to express His will concerning the way His people should use money or what it stands for. In thinking of the work of the kingdom in the world, we should not for a moment think that money and goods can of themselves advance the kingdom. But we should remember that God has created us with natural bodies in a material world. In order to carry forward the work of the kingdom of God, we are to recognize our limitations in the flesh and provide the things needful for the furtherance of the cause. Financing the kingdom then, would be the making and spending of material good in a way that the greatest service may be rendered to the kingdom of God.

In order to know how to do the financial work in a way pleasing to God, we should get clearly in mind what are the most important things in life to emphasize. We should know that first things are first and spend our time and means in a way to further those first things. Money making is a good work. But money making is a sin when it serves only our lusts and pleasure and does not make us able to do more for the kingdom of God, it matters not how honorable is our business, if money making does not reach beyond the things of time and sense.

Having a clear conception of the place and purpose of the material things of life, let those whom God has gifted to make and use money in way of His plan put their talents to the work, keeping their souls aglow with the great central aims in the work of the kingdom of God.

PERSONAL THOUGHT

Lord we would be diligent in Thy work. Help us to serve thee in the labor of our hands and in the increase which thou hast provided.

SUGGESTIVE ASSIGNMENTS

For Children.—

1. Textword, **Faithful.**
2. Serving Jesus with my Money and Property.

For Young People.—

1. The Need of Material Good.
2. How to Make Everything Count for the Kingdom.
3. Making Money.
4. Spending Money.

For Older People.—

1. The Great Work of Christians in the World.
2. Relating Every Dollar Made and Spent to the Work of the Kingdom

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JAN. 17, 1918

Field Notes

Read what Bro. Smith has to say about memorizing Scripture verses, found elsewhere in this number.

Because of inclement weather the ordination services at Salem Church, near New Paris, Ind., were postponed from Jan. 6 to Jan. 13.

A class of fourteen are under instruction at the Doylestown, Pa., Mennonite Church preparatory for baptism. Prayers are ascending to the throne of grace that many others may join this class.

Baptismal services were held at Goshen, Ind., on Sunday, Jan. 6, Bro. I. R. Detweiler officiating. There were five baptized and two reclaimed.

The report of Mennonite General Conference held at the Yellow Creek Church last August is now printed in pamphlet form and ready for distribution.

Jan. 21 is the time set for the beginning of a series of meetings at Marion, Pa., with Bro. J. F. Bressler of Richfield, Pa., in charge. The prayers of God's people are solicited.

Bro. C. K. Lehman of Hesston, Kans., has been reported very sick with pneumonia, but latest reports are more favorable. God grant him a speedy recovery.

Bro. J. A. Ressler of Scottdale, Pa., conducted a communion service at Larned, Kans., on Sunday, Jan. 6. One was received into church fellowship and 17 communed.

Last Sunday was the day set for the beginning of a series of meetings at Clinton Brick Church, Elkhart Co., Ind., with Bro. S. E. Allgyer of West Liberty, Ohio, in charge.

A letter from West Liberty, Ohio, says, "Bro. Geo. J. Lapp was a very welcome visitor at the Oak Grove Church Sunday morning, Jan. 6, and at Bethel Church in the evening, preaching the Word and giving us practical information with reference to the work in India."

Bro. E. S. Bauman of St. Jacobs, Ont., whose serious illness has before been noted in these columns, is slowly growing weaker. Bro. Bauman has been a faithful shepherd for many years and has earned the affections and loyalty of his people. May the Lord again restore him to health and active service.

A letter from Lancaster, Pa., dated Jan. 7, says: "One of the best Sunday school meetings we ever held here was held on New Year's day. 'Sound speech' was the order of the day. Good, strong scriptural addresses were given. Six volunteers for mission work—several more since." Praise the Lord. Whenever men get close to God there you will find manifestations of His power.

One of our faithful brethren in the East, in commenting upon our recent editorial on simple attire quoted the advice given by a neighbor of his who was a member of a once plain but now fashionable church. Said the neighbor, "So long as you succeed in keeping your members plainly attired, your sisters wearing the devotional covering, and your pulpits free from a salaried ministry, you will succeed in keeping your church free from the blight of worldliness." May God help us, as a church, so to continue.

Correspondence

Hubbard, Oreg.
(Hopewell congregation)

Dear Herald Readers, Greeting:—It is by the hands of a kind heavenly Father that we are yet left on praying ground.

On Sunday, Dec. 16, our Sunday school was re-organized for the coming year as follows: Supts., Bros. J. B. Mishler and Hugh Wolfer; Treas., Bro. D. W. Hershberger; Secy., Sister Florence Mishler; Chors., Bro. A. G. Kauffman and Sister Gladys West; Correspondent to the Herald, Sister Gladys West. May we all prove faithful in the work we are called to do that much good may be accomplished in the work of the Master.

Dec. 29, 1917. Cor.

Hubbard, Oreg.

Greetings to all Herald Readers:—The new officers for the Sunday school were elected Dec. 23 for this year. We trust the Lord will be in the lead through the year, both in Sunday school and church work at Hopewell. We ask an interest in the prayers of all God's people. So far none of our young brethren have been called to the camps, but some of them have received their questionnaires lately. May the Lord rule for His children in His work.

We are looking forward to the time when we expect to have a Bible conference and a series of meetings at the Hopewell Church conducted by Bro. Sanford C. Yoder of Iowa. May God be with us through these meetings that many souls may be saved and led to Christ, is our prayer.

Jan. 1, 1918. J. D. Mishler.

Camp Dodge, Iowa

Dear Herald Readers, Greetings:—Being requested to send a message to the Herald occasionally we will try and do so.

As we have not as yet been given the same consideration (it seems) as in other camps, we are patiently waiting to see the outcome. We have notified the officers that our work is not objected to from a physical or political standpoint, but from a conscientious standpoint, in accordance with the Word of God. They have promised to look into the matter but so far nothing has turned up. We suppose we must take our individual stand and take the consequences, and we are willing to stand by the Word of God and our beloved Church. We have

had the privilege of holding Sunday school and church Sunday evenings for one hour. We have organized a Sunday school as follows: Roy Buchanan Supt., Dan Egli Chor., Harry Roth assistant chorister. We have several teachers, but the last few Sundays we have been broken up as a few have been to the hospital for different ailments. We must say that we cannot thank the Lord enough for what He has done for us. "God moves in a mysterious way, His wonders to perform."

Pray for us that we may be true to our aim, viz.: to stand firm, as the crown is not in the beginning or the middle, but in a glorious end.

We request correspondence from our brethren, as it is a great help and beneficial to this little flock among so great a military movement. Pray for us, as the prayer of a righteous man availeth much.

Yours in the Master's service,
Jan. 2, 1918. Edward Drange.

Airlie, Oreg.

(Firdale congregation)

Dear Herald Readers, Greeting:—On Dec. 23 we reorganized our Sunday school. The following officers were elected: Supts., Bros. M. B. Weaver, O. S. Kilmer; Sec.-Treas., Bro. Luke Weaver; Chors., Bro. O. S. Kilmer, Sister Mary Glick; Cor., Sister Ada Davis. May God direct each officer and much good be accomplished.

We praise God for all blessings, both temporal and spiritual. May the New Year have many more works of benefit for the Lord than the past one. On Dec. 19 Grandpa Sharer died. Obituary later. We are looking forward to the meetings to be held at this place this month. Pray for us. Many are yet out in sin drifting the downward way. Yours for the Master,
Jan. 5, 1918. Orva Kilmer.

Goshen, Ind.

The winter terms of Goshen College opened last Wednesday with over two hundred students.

The opening days of the term were marked with the usual interest and enthusiasm. Aside from the students of the fall term there were a goodly number of new students entered and some for the first time. The opening address was delivered by Bro. H. F. Reist of Scottdale, Pa. His subject was **The Student and the Bible.** He emphasized the important place the Bible should hold in a school and especially a denominational school. While other subjects have their place and serve their purpose the Bible must have first place.

We are sorry to state that our Bro. J. S. Hartzler is not able to carry his part of the work on assount of failing health. He has served the institution faithfully for many years.

The College with its many friends appreciates the gift from the Musselman family. It has come in the form of an endowment of a little over $25,000. It will be the means of much good for the Church and her principles. Cor.
Jan. 5, 1918.

Strasburg, Pa.

Dear Herald Readers, Greetings:—On Dec. 9 we began our continued meetings at this place, Bro. Jacob C. Habecker in charge, and closed Christmas eve. There were 30 confessions as one of the visible results and the brotherhood strengthened. We believe, although the weather and roads not being as favorable as they may have been, yet the interest was good.

Most of the converts are young in years (some only 10 years) which reminds us of our duty to "feed the lambs." They have heeded the call of "Remember now thy Creator in the days of thy youth." Let us all pray for them that they may all be faithful workers in His service.

On Sunday morning, Dec. 3, Bro. J. E. Hartzler was with us and spoke to us from Hag. 2:7: "And I will shake all nations, and the desire of all nations shall come." He forcibly showed us that this Scripture is being fulfilled.

The class of applicants now numbers 32, one confessing at Mt. Pleasant, Pa., and one (my brother) at Millersville, Pa. May we rejoice in the Lord for the young souls that feel the need of their Savior. May many others also see their need and turn in with the people of God.

Yours in His service,
Jan. 6, 1918. Lottie B. Fellenbaum.

Manson, Iowa

Greeting in the Master's Name:—On Dec. 25 we had our usual Christmas services, also reorganized Sunday school as follows: Supts., Bros., Ira Miller and J. Z. Birky; Sec.-Treas., Sister Lovina Egli. We ask an interest in the prayers of God's people.
Jan. 7, 1918. Cor.

Goshen, Ind.

(Yellow Creek congregation)

Dear Herald Readers:—On Dec. 30 baptismal services were held at our congregation. Twelve souls were received into the Church, some by baptism and some reclaimed. A few of the converts will be received later. Bro. D. A. Yoder officiated at these services.

We are glad that God's Spirit is still working among the children of men.

Supnday evening, Dec. 23, Bro. Claude C. Culp of this congregation was ordained to the ministry to take charge of the work in Manistee Co., Mich. May the Lord bless the work. Bro. J. K. Bixler officiated at this service. At this writing Bro. Culp is confined to his home on account of sickness. We pray and trust that he may speedily recover.

A number of our brethren attended the mission meeting at the Forks Church and report a very inspiring and helpful meeting. Cor.
Jan. 7, 1918.

Selkirk, Ont.

Dear Herald Readers, Greeting:—We have reasons to praise the Lord for the many blessings we receive, both temporal and spiritual. We also thank Him for the assistance we have had from Bro. Howard Stevanus during the past summer. We were many times encouraged to give more faithful service and sinners were pointed to Jesus.

On Nov. 25 he preached an especially impressive sermon from Dan. 1:8, and the seed that was sown fell on good ground and brought forth fruit in the saving of souls. The next day a young man came to the brother and said he and his wife had decided to make the wise choice and wanted to unite with the Church. The next Sunday another young man came forward for instruction.

On Dec. 24 Bro. S. F. Coffman of Vineland preached to us from I Cor. 12:13. After the sermon he baptized 3 and 1 was received into church fellowship on confession of her faith. We pray that the good work may go on and that many more may become willing to accept Jesus while the door of mercy is still open. Cor.
Jan. 7, 1918.

Kokomo, Ind.

Greetings of Love to all Herald Readers:—On Dec. 27, 1917, Bro. S. G. Shetler of Johnstown, Pa., and C. F. Derstine of Eureka, Ill., began Bible conference work at this place. We were very sorry that Bro. Shetler had to leave us on Sunday afternoon for his home, but circumstances would not permit him to stay longer on account of the boys in the draft in that locality. So Bro. Derstine took all the work on himself and stayed with us till Sunday evening, Jan. 6, and preached to us the Word of God in the power of the Holy Spirit. On Sunday afternoon, Dec. 30, Bro. Derstine gave us a lecture to men only and on Jan. 6, in the afternoon, one on the "Signs of the Times." These lectures were very edifying. One of the visible results of these meetings are that 22 souls accepted Jesus as their Savior. May God's Spirit rest and abide with them. Bro. Derstine left the last Sunday evening after services for Waka-

(Continued on page 772)

Miscellaneous

TRICKS OF THE DEVIL

By A. J. Bendle.

For the Gospel Herald.

In these days of spiritual insensibility people are very sensible to the least offensive word that crosses their human feelings, therefore it was thought best to address the subject of this outline to Satan himself so that none who might read this would be offended and yet take the warning and caution embodied therein.

One of the most subtle schemes that the arch-deceiver has perpetrated has received countenance by numbers of well-meaning Christians; who have, unintentionally perhaps, relied upon their sight and reason more than upon the guidance of the Holy Spirit; or perhaps they have done worse than this, that is, relied upon the sight and reason of others.

Reference is made in particular to the chief fundamental of the Christian faith. "What makes a Christian?" Many have thought and taught it is to **"just believe."** Many are teaching today this fatal error; and even going so far as to say we need not mind our feelings! This is perhaps one of the latest of Satan's delusions, to get men to believe they are saved without having received Christ. There are many who are shutting up heaven against those who would enter; just on account of this mistaken notion.

Perhaps if we would ask an audience of a thousand what constituted a Christian, there would be a hundred definitions (?). One would say a Christian is one who believes in the teachings of Christ. Another would say, "One who is following as near as possible the example of Christ." Another would say, "One who consents to Christ as being the Son of God and our only Savior." Still another will say, "A Christian is one who is baptized by faith, obeys Christ in observing the ordinances, etc. All these may be Scriptural in their places but they fall short of the Bible definition. Usually the definition given by man is this or that which he has done; but the Scripture is clear on this and defines it quite the opposite, by setting forth that sinners become saints through something God does.

Not by giving assent of mind to the declaration of Scripture; not by subscribing to the teachings of Jesus Christ; not by consenting to obey the Old Testament law nor the New Testament ordinances; but by my Spirit, "saith the Lord!" Now this is the true process by which the ungodly are made godly. This is the one and only way; in all dispensations, in all ages past and to come. There has never been, nor ever will be, any other process whereby sinful man can become saved!

There are no two plans of salvation; never were, never will be! Both Old and New Testaments are clear on this point. Now let us see how Abraham was saved, although he had neither law nor Gospel. Did not God give His Spirit to Abraham? How did he get it? First thing he did was to obey the voice of God, then God gave His own Spirit to Abraham, and having God's spirit, he had faith and by this he was accounted righteous. Did Abraham know when the Spirit of God came into him? How did he know? By positive feeling, the same as we know when our hunger and thirst is quenched; and when the tooth-ache ceases. So many today will say, Don't depend on feelings. We say likewise; but if there are no feelings you may depend upon it that there has been no obedience to the voice of God, consequently no faith! What! the spirit of God come into you and you not feel Him? What good is He if He is so ineffective as to come into the heart of a penitent sinner without him feeling it?

The Bible instructors that teach the **"just believe"** theory lead the way to deception; because we should never allow ourselves to believe that the Spirit of God has come into us if He hasn't.

What a useless thing it is to try to make ourselves believe that we have no pain, when we are jumping around with tooth-ache. Are we not quite certain when we have tooth-ache? With the same certainty we should know when the Spirit of God comes into our heart and soul!

The faith that brings salvation is not human belief; it is the special gift of God. See Eph. 2:8: "By grace are ye saved through faith: and **that** not of yourselves; it is the gift of God." What is the gift of God? Faith. So then a Christian is one in whom God has wrought a miracle, yea, many miracles!

One may ask, What must one first do? We refer to the Scripture, "If any man hear my voice" (Rev. 3:20). This is the promise of God. Therefore the first step is to **"LISTEN."** He that would hear the voice of God, must hush all other voices and noises and **listen.** The next step is found in the same verse, **"come;"** and after you come, stay until God comes to you. Don't allow yourself to believe that He has come, when He hasn't, for this is a trick of the devil. Ask God for His Spirit. Luke 11:13. Continue to request until His presence is certain, by a complete transformation within; He cannot come into your heart and soul without your knowledge: so you need not try any make-believes. Both Jew and Gentile have the very same experience; God has but one process for all mankind.

How was Moses saved? Why, the Spirit of God entered him. It takes more that a fanciful notion to get a person to turn from the high life of royalty and luxury; to embrace a life of privation and suffering!!! Did Moses know when God's Spirit came to him? Enoch walked with God. Didn't he know it when He walked with Him? When the Spirit of God came to Saul, and David and Paul and changed them into **"another man"** did they know it? Oh, yes, they were not going all the way through life **believing** it; but **knowing** it! The same means has been used throughout all time; that of Zech. 4:6; Num. 11:17; I Sam. 10:6; Ch. 16:13; Jno. 3:3; Acts 9:17, 18.

Why, it is the simplest thing in the world, to tell when one person is like another. When Christ gives one His Spirit, that one will love the things that Christ loves, and hate the things that Christ hates. Two things especially will be manifest in the life of everyone the moment they become a Christian: first, the love for other true Christians; second, the love for the Scriptures.

Whosoever hath the Spirit of Christ also hath an appetite for spiritual things; and he that has not the Spirit of Christ is not His, no matter what theory and religious dogma has been embraced. Rom. 8:9. By God's Spirit the soul that lies within (as dormant as a snake in winter) is quickened. Jno. 6:63; Jno. 3:8. Salvation is the work of God, independent of and beyond the power of man. Titus 3:5; Rom. 5:5, 6. Please read references: I Jno. 4:13; Jno. 14:20; I Jno. 3:24. Believing is only a prerequisite. Heb. 11:6.

Johnstown, Pa.

MEMORIZING THE WORD OF GOD

By J. B. Smith.

For the Gospel Herald.

The recent emphasis upon memorizing Scripture verses should receive the sanction and support of every child of God. The Bible itself bears unfailing testimony to the importance and value of having the Word of God dwelling in us richly. Unlike Jesus, too few of us are able to "find the place where it is written" (Luke 4:17). To many of us the "great things of His law" are a "strange thing."

The writer has been made to wonder at the amazing ignorance of the Scriptures on the part of the majority of church members. Despite the fact that we have our regular preaching services, Sunday schools, prayer meetings and young people's meetings,

there is notwithstanding a lamentable ignorance of God's Word. The art of quotation goes begging among old and young alike. Why is it? Is there a remedy? Is it possible for me to follow my Master with apt quotations by a ready-to-hand "It is written," and, "It is written again?"

Questions like these have led the writer to ascertain, if possible, the best method of memorizing the Word of God. In determining the method, the following observations were kept in mind:

1. All Scripture is inspired and profitable; hence no part of the Bible should be disregarded.
2. Not all Scripture is alike usable and quotable.
3. While time and effort is applied, why not memorize the best?
4. The law of association or mnemonics should receive due consideration.
5. The natural order is to begin where God began; i. e., at Genesis 1:1, and end where He ends; viz., Rev. 22:21.

This led to the method of selecting the best verses beginning at Genesis, through the successive books of the Bible. The purpose was at first, for personal benefit, then the method was followed by Bible classes, the students assisting in the selection and with their suggestions. The result of this selection was a total of some fifteen hundred verses—about seven hundred from the Old Testament and eight hundred from the New.

Fearing lest this grand total would dishearten many from the attempt at mastery, it was decided to sift the fifteen hundred verses still further and limit the number to one thousand, five hundred from the Old Testament and five hundred from the New. The selection of verses as they now stand is as follows: seventy from the Pentateuch (first five books), fifty from the historical books, two hundred and fifty from the poetical books, ninety from the major prophets, forty from the minor prophets, one hundred and fifty from the Gospels, fifteen from the Acts, two hundred and fifty from the Pauline epistles, and eighty-five from the general epistles and Revelation.

This selection is to be entitled "Finest of the Wheat," or "One Thousand Best Verses of the Bible."* It is to be followed later (if the Lord wills) by (1) The Great Facts of the Bible, (2) The Principal Persons of the Bible, and (3) The Chief Places of the Bible. The series is to be copyrighted under the general head, "Loose Leaf Scripture Memory Series." The object of copyrighting the series is to maintain uniformity, enhance perplexity, and extend usefulness.

The author is well aware of the fact that no two persons would select precisely the same verses. To any who are critically disposed the following explanations may be given:

1. Duplicates were omitted.
2. Of two or more verses, expressing practically the same truth, the one with the fuller meaning or statement was selected.
3. Verses presenting difficulty in memorizing were frequently omitted.
4. Verses purely historical or local in their application were usually omitted.
5. Verses which in their isolated form might suffer from misinterpretation were omitted.
6. Selections were made from all the books of the Bible, hence choice verses from the Psalms and Gospels (for example) were omitted so as to include some from books not so quotable.
7. In a few instances the Revised Version was used in preference to the Authorized on account of greater clearness or more forceful significance.
8. The verses were selected chiefly because of their devotional or practical merit.
9. The Sunday school pupil was kept constantly in mind in the selection.

It is proposed to publish, on an average, about twenty verses per week, in our church papers. The main purpose of the selection is to stimulate and facilitate the memorizing of these "golden texts," especially among Sunday school pupils, but we trust that "children of a larger growth" may also avail themselves of the opportunity of making these choice verses their own by a thorough mastery of them.

As stated above, these verses are to be published in loose leaf form. Two verses will appear on each card (about two by three inches) with references on the reverse side. With the verse on the upper side, the reference is to be recalled and vice versa. As many as one hundred may be conveniently carried in the pocket, the rest are to be laid away for later study or for review. Announcement of the price of the cards, with suitable covers, will be made in due time.

We trust that Sunday school superintendents and teachers will take up the work with their pupils. Leaders of young people's meetings and parents in their homes may also do much in encouraging our young people in this noble and worthy cause. With an interest and relish for God's Word thus fostered, there is no reason why we should not have one thousand Timothys, who from a chid know the Scriptures which are able to make them "wise unto salvation" and thoroughly furnished for every good work."

It is proposed to raise at least one thousand dollars for distribution at the end of the year among those who do the best work in the memorizing of Scripture verses. An appeal is hereby made to friends of this movement, with means, and to our Sunday schools to hold collections for the purpose of contributing to this fund.

It is suggested that quarterly tests or examinations he held. The verses with references are to be written from memory in the presence or under the charge of some responsible person such as parent, Sunday school teacher or minister. The verses may be sent to the undersigned for examination or correction. The cost of the examination will be twenty-five cents per quarter. Exact quotation is insisted upon as verses appear in published form. If preferred, examinations may be held locally. However all those desiring to work for a prize must take the final examination at the close of the year, which will be based on the entire selection. An exact account is also to be held of the number of verses committed verbatim by each. Where no effort is made to commit the entire one thousand verses, any verses from any part of the Bible may be selected. It is recommended, however, that verses be taken up from the successive books of the Bible. From actual experience in class work the writer believes that double the number of verses may be memorized in this way than by using no method, or selecting verses in a promiscuous way.

The names of all those memorizing one hundred verses or more will be published at the close of each quarter. Those receiving prices including all who have committed accurately five hundred verses will be published at the close of the year. Further explanations will be made as may be found necessary. Address all communications to J. B. Smith, Harrisonburg, Va. Send all contributions for rewards to Levi Mumaw, Scottdale, Pa.

*Copyright applied for.

ONE THCUSAND BEST VERSES OF THE BIBLE

Collected by J. B. Smith.

Genesis

In the beginning God created the heaven and the earth. —1:1

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. —2:7

And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. —3:15

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. —6:5

While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. —8:22

I will bless thee, . . . and thou shalt be a blessing. —12:2

I am thy shield, and thy exceeding great reward. —15:1

He believed in the Lord; and He counted it to him for righteousness. —15:6

Thou God seest me. —16:13
Behold, I am with thee, and will keep thee in all places whither thou goest. —28:15
This is none other but the house of God, and this is the gate of heaven. —28:17
Whatsoever God hath said unto thee, do. —31:16
The Lord watch between me and thee, when we are absent one from another. —31:49
I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant. —32:10
I will not let thee go, except thou bless me. —32:26

MISSIONARY CHURCH

(Continued from page 765)

them beside Christianity and see the contrast. Only in Christ is found the true manifestation of God; only in Him do we get a right conception of man; only in Christ do we get a conception of loving service. There are people who argue against foreign missions by saying that he other religions are good enough for those people in other lands. Men who argue thus reflect upon their own Christian experience. They have not experienced the power of Christ within the soul, by which alone one can know that Christ is the true Shepherd, the true Vine, the Light of the world and the Savior of the lost. A minister should aim to teach, if possible, the great treasure of Christ by contrasting with the other religions, and by positive teaching in regard to the work of Christ in the world and His place in the individual life.

5. **Willingness to pay the cost.** A man must not only sit down and count the cost of the tower but he must be willing to pay the cost. "Except a grain of wheat falls into the earth and die, it abideth by itself alone;" but if it dies it beareth much fruit. A congregation should know that missionary work cannot be accomplished unless someone is willing to pay the cost. It will help those of us in the home field if we realize what the cost is to those whom we send as missionaries into the foreign field. Here are a few things which it costs them: (a) Losing the association of home and friends. (b) Being plunged into heathenism. A missionary must submerge himself and his family into a low spiritual level. (c) Denationalization. In order to make an impression, a missionary must virtually lose his own nationality and enter into the spirit of the country in which he works. (d) There are costs on the field such as the price of learning a new language; the cost in some cases of sowing without seeing much fruitage; the cost of his own family life—for a missionary must often be separated from his children in order that the latter may receive their proper education in school. No one can do missionary work who is not willing to bear the cross.

The congregation must be willing to bear its share of the cost. It must lay money upon the altar; it must be willing to give of her best men and women to fill the ranks; and it must do that which is most difficult of all, and that is to intercede in prayer for the success of the cause. Successful operation of the home base costs more in money than an occasional collection. Nothing less than the best, systematic, business-like methods can do the work. The cost in men is greater than we are paying at present if the mission stations are to be properly manned. The question of doing mission work should be presented to every young man and woman so that he or she may have an opportunity to consider it before deciding upon life's work. Again, our resources for intercession have scarcely been touched. The river of God's grace is full of water, but we have barely opened the channels through which it may flow.

These then are a few things which go into the making of a missionary church. Perhaps other important elements have been omitted. But from the above considerations, it is seen that a church must meet higher standards than is ordinarily supposed if it is to deserve being called missionary. A monthly collection for mission support is not enough. The giving of money is a healthy sign, but this in itself does not make a missionary church. The church must have a missionary outlook. What is needed is a certain attitude of mind. She must see the world through the eyes of Christ.

Sugar Creek, Ohio.

CORRESPONDENCE

(Continued from page 768)

rusa, Ind., for Bible conference work with the Holdeman congregation. May God bless the work at that place.

Jan. 7, 1918. G. W. North.

Peabody, Kans.

(Catlin congregation)

Greetings:—Several weeks ago we were favored with a much appreciated address from Bro. C. D. Esch. He explained more in detail the every-day life of our missionaries, and the difficulties they have to overcome. We are truly glad for these messages from across the deep and especially invite all who can to stop and enlighten us whenever possible.

Sister Elizabeth Horst, who has been at the Children's Welfare Home in Kansas City since its foundation, is home for an indefinite visit, but at present is in Oklahoma visiting with her sister Mary.

Bro. and Sister J. A. Brenneman of Lima, Ohio, spent Christmas week in our midst.

Bro. Daniel Horst, a worker at the Sanitarium in Colorado, came home Sunday a week ago and has enrolled as a student for the six weeks' Bible term at Hesston. Sister Maggie Horst also has her name on the list for the special Bible term.

Bro. and Sister Herman Massel lately returned from a short visit in Nebraska.

In the near future we are expecting a feast of heavenly things, as Bro. J. W. Hess of Palmyra, Mo., is scheduled to break the good tidings unto us. We do not know the exact date, but we have already started to pray for success. Pray with us, dear readers.

Here again we enter upon another New Year. What shall it bring forth? What shall we do? Or, what shall we say? Matt. 6:34 says, "Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself." With all our resolutions let us resolve to renew our vow and covenant with our God and study to show ourselves approved unto Him.

Your unworthy brother,

Jan. 8, 1918. J. C. Swartz.

Churchtown, Pa.

Dear Herald Readers, Greetings:—On Dec. 23, Bro. Walter F. Charlton of Newville, Pa., began a series of meetings at this place. Meetings were fairly well attended. Bro. Charlton labored faithfully. Many hearts were encouraged and sinners pointed to Jesus, but none were willing to yield. Pray for the small band of workers at this place.

In His service,

Jan. 8, 1918. S. E. C.

East Earl, Pa.

(Weaverland congregation)

Dear Herald Readers, Greetings:—On Sunday, Jan. 6, a class of 19 were received into church fellowship by Bishop Weaver. Bro. John Charles of Mountville, Pa., was with us and took part in the services. May these precious young souls become shining lights so that others may see their good works and follow their examples. After services Bishop Weaver made a strong plea for relief of the famine-stricken sufferers in Belgium and Armenia, where-upon a liberal subscription was taken up at once. May God bless the efforts put forth in His name for the relief of these helpless war sufferers.

D. S. Wenger.

Jan. 10, 1918.

Preston, Ont.

(Hagey's congregation)

Our congregation has been encouraged and strengthened recently by the fact that three young men have been willing to deny self, take up the cross of the Master, and were received into

church fellowship on Dec. 2, 1917. Pray for them that they may remain faithful and that ohters too may make the wise choice, and that our congregation may be strengthened in the series of meetings we expect to start about Jan. 15 to be conducted by Bro. E. D. Hess of Masontown, Pa.

Our Sunday school was reorganized on Dec. 9 with the following officers: Supts., Ervin Shantz; Chor., Leslie D. Witmer; Secy., Gordon Hagey.

Jan. 10, 1918. Cor.

Salunga, Pa.

The workers' meeting of the Salunga and Landisville congregation will be held at Salunga, Pa., Jan. 30, 1918. Program as follows:

Lesson for Feb. 3, Bro. Aaron Kauffman.

Lesson for Feb. 10, Bro. Daniel Erb.

Lesson for Feb. 17, Bro. Hiram Stehman.

Lesson for Feb. 24, Bro. Henry Longenecker.

Jan. 10, 1918. Secretary.

Souderton, Pa.

Dec. 30 was the coldest Sunday we experienced since in Pennsylvania (nearly 12 years) and yet a number of the children came to Sunday school and were given a book from the Sunday school. Bro. Enos Wismer of Plumsteadville, Pa., gave a short talk to them. In the afternoon he conducted services at the Mennonite Home, and the evening at the church. Bro. Jacob Moyer and family spent the day at the Philadelphia Mission.

Jan. 6 a collection was held for the relief of the sufferers of Armenia and Syria.

We rejoice to state that one young soul has made application to unite with the visible church, showing her desire to become a true child of God. We are expecting others to join her in making the decision.

There is considerable sickness and death among us at present. The oldest brother (95 years) was laid to rest on the 8th. The week before a sister in the prime of life was sick only a few hours and expired. Thus it is, some are taken in the twinkling of an eye, while others have great sufferings.

Jan. 10, 1918. J. D. E.

Freeport, Ill.

On Jan. 1 an all day meeting was held by the Freeport congregation. The forenoon was given to the transaction of business, and the election of Sunday school officers, the following being chosen for the coming year: E. B. Shoemaker Supt., William Pfile Primary Supt., Louella Shoemaker Chor., Almon Fortner Sec.-Treas., Miles Gramley Libr. The afternoon was devoted to the discussion of church topics.

Bro. S. E. Graybill expects to go to Pennsylvania soon to visit his mother who is very ill at this time.

Bro. Elim Mathiot returned from Pennsylvania where he had spent several months visiting friends.

Meetings are held each Wednesday evening for special Bible study, with J. S. Shoemaker in charge. Interest good. Cor.

Jan. 10, 1918.

Hubbard, Oreg.

(Zion congregation)

Dear Herald Readers, Greeting:—The Lord has remembered us with His goodness. We praise His holy name. A short time ago there were two persons received into church fellowship by water baptism.

On Sunday, Dec. 23, the Sunday school was reorganized at this place with the same officers re-elected: Supts., S. G. Hostetler, C. I. Kropf; Chors., C. G. Yoder, Eldora Erb.

The Lord willing, we expect to hold the twenty-seventh Pacific Coast mission meeting here on Saturday, Jan. 2 .

We look for Bro. Sanford C. Yoder of Kalona, Iowa, to be with the western churches and labor with us for a short season.

Yours for the Master,

Jan. 2, 1918. Albert D. Erb.

Camp Lee, Va.

Dear Herald Readers:—Having seen letters in the Herald a number of times from other camps and seeing with what interest they are read, and having been requested to write from this camp, I will try and give a few things which may be of interest.

Giving due consideration to where we are, amid such tremendous military preparations, we feel that we have been abundantly blessed. We feel that it is the hand of the Lord watching over us.

We arrived here Sept. 20. We had no trouble in being excused from drill and taking the uniform after seeing the proper officers; but seemingly they did not know just what disposition to make of us. We stayed in the barracks with our company nearly four weeks. We were then transferred to the Remount Depot where a goodly number of noncombatants had been sent to. Here some accepted the work and some did not. Some accepted the work on conditions that they would work without putting on the uniform until the President should make his decision. This privilege was denied them a little later. All of us who refused to work were put in the guardhouse. Some of us were in the guardhouse nearly four weeks. Some had been in the guard-house ten days in another part of the camp on bread and water. By the time some of us had been in there nearly four weeks our number had increased to eleven. We were then taken out and placed in a little building by ourselves where we had to do our own cooking with a field range, and had to sleep on a cement floor with one blanket. Ten days later we were (with about fifty others) transferred back over into the main part of the camp, and placed in a barrack by ourselves which turned out later to be our detention camp. This was a welcome place to all of us. We are now comfortably quartered and get plenty to eat.

We do not work at all except several of us have been instructed in cooking and we do our own cooking, get our own wood, haul our coal, and keep our barracks clean. One of our number has been chosen for leader among us, as the officers said they cannot put a military man over us.

There are at present ten denominations represened here. We have devotional services twice a day and are at liberty to take hikes out into the country every day. There are only nine Mennonites here, the majority being members of the Brethren Church.

We are brought to a realization of what home means to us as never before, and feel very grateful for the interest that is shown in our behalf. We believe it will be a means of strengthening the Church and bringing her nearer to Christ.

One of our most anxious times is when the mail is being distributed, for a message from the outside world is often more desirable than food.

We ask an interest in your prayers that we may stand firm for the Church and her principles through these trying times, and that we may hold out faithful until the end.

Jan. 2, 1918. Aldine Brenneman.

Alto, Mich.

Bro. J. D. Brunk of Goshen, Ind., came to Elmdale Dec. 21 and conducted singing school at the Bowne Mennonite Church every evening until New Year's eve. On New Year's day there was an all day singing.

Dec. 26 we held our annual business meeting, and also reorganized our Sunday school for another year. The following officers were elected: Supts., Bros. E. L. Shaffer, and John Stahl; Sec.-Treas., Bros. M. P. Hoffman and S. J. Speicher; Chor., Sister Pearl Hoffman.

We expect Bro. J. S. Shoemaker of Freeport, Ill., Jan. 16 to hold a Bible conference. Would be pleased to see some of the brethren and sisters from other congregations to be with us and help along in the meetings. Elmdale is the nearest railroad station.

Jan. 4, 1918. S. J. Speicher.

Don't expect to have heavenly visions unless your spirit has been inspired by the mighty God.—A. M.

REPORT
Of the Men's Missionary Conference Held in Chicago, Ill., Dec. 11, 12, 1917

For the Gospel Herald.

There were presen almost 300 men representing 32 congregations. Following were the subjects considered:

Address of Welcome by A. H. Leaman.

Response, by A. L. Buzzard.

Needed Preparation for Mission Work, by G. J. Lapp.

The Young Man and His Responsibility to His Home Church, by C. A. Hartzler.

Claims of the Rural Field, by H. R. Schertz.

Personal Consecration to Mission Work, by J. E. Hartzler.

India's Awakening, by G. J. Lapp.

Answering the Call of the Captain, by A. C. Good.

Christian Citizenship, by W. B. Weaver.

Addresses on the above subjects were delivered in an impressive manner and the interst was good from beginning to end. Extracts from these messages will be published in the columns of the Gospel Herald from time to time.

The contribution to war sufferers amounted to $1981.64. Secretary.

REPORT
Of the Bible Conference Held at Crown Hill Church, Marshallville, Ohio, Dec. 17-23, 1917

For the Gospel Herald.

Organization: Mods., E. F. Hartzler, Ray Hackman; Instructors, A. J. Bendle, J. S. Mast.

Some of the principal thoughts given:

Special attention should be given to the significance of little words in the Bible.

The certainty of Old Testament prophecy is proved by its fulfillment in New Testament.

Every detail of Christ's life as given in New Testament was prophesied in Old Testament.

True Church consists of every one that has been born again.

We are not crucified to the world as long as the world is not crucified to us.

Generation of holy fathers and mothers the need of the age.

Satan has many traps which seem harmless but when developed are the most dangerous kind.

There is power in unity, not in numbers. Christ is the center of unity.

Water baptism is emblematic of the work of the Spirit. We are not fit for baptism until we are born again.

Sylvia Steiner.
W. G. Hilty.

Married

Nafziger—Fisher.—On Dec. 27, 1917, at the home of the officiating bishop, Bro. A. I. Yoder, Bro. Thomas Nafziger of West Liberty, Ohio, to Sister Amanda Fisher of West Liberty, Ohio.

Hilty—Yoder.—On Dec. 15, 1917, at the home of the officiating bishop, Bro. A. I. Yoder, West Liberty, Ohio, Bro. Ernest C. Hilty of Bellefontaine, Ohio, to Mary E. Yoder of West Liberty, Ohio.

Hamilton—Schultz.—On Dec. 20, 1917, at the home of the bride's parents, Bro. and Sister H. F. Schultz of near Aurora, Oreg., occurred the marriage of Bro. Alvin D. Hamilton of the Hopewell congregation to Sister Ella Schultz of the Zion congregation, Bishop A. P. Troyer officiating. May God's blessing attend them through life.

King—Detweiler.—On Jan. 3, 1918, at the home of the officiating bishop, Bro. A. I. Yoder, West Liberty, Ohio, Bro. A. Lester King of West Liberty, Ohio, to Sister Elsie B. Detweiler of West Liberty, Ohio.

King—Hartzler.—On Dec. 23, 1917, Bro. Archie F. King, Mattawana, Pa., and Sister Lizzie Mae Hartzler, Allensville, Pa., were united in marriage at the home of C. B. Hartzler. May God richly bless them through life.

Burkholder—Greer.—On Dec. 22, 1917, at the home of the officiating bishop, Bro. J. S. Burkholder, Chambersburg, Pa., Bro. Solomon O. Burkholder, Chambersburg, Pa., to Sister Mabel Greer of Bellefontaine, Ohio.

Gresser—Hooley.—Irwin J. Gressor and Mabel C. Hooley of West Liberty, Ohio, were united in matrimony Jan. 3, 1918, at the home of the officiating bishop, Bro. S. E. Allgyer. May the Lord richly bless them through life.

Martin—Risser.—Bro. Laban Martin and Sister Clara Risser, both of Washington Co., Md., were united in marriage at the home of the officiating bishop, Bro. Geo. S. Keener. May the guiding hand of God lead them through their Christian life.

Stahl—Kaufman.—On Christmas morning at the home of Bro. J. G. Stahl near Davidsville, Pa., Bro. Ira J. Stahl and Sister Nora Kaufman, both of Hollsopple, Pa., were united in marriage by E. J. Blough. May the Lord bless their lives abundantly.

Shantz—Cressman.—On Dec. 21, 1917, near Carstairs, Alta., Bro. Lloyd Shantz and Sister Mary Ann Cressman were united in the holy bonds of matrimony by Bro. N. B. Stauffer. May the blessings of God attend them all along the journey of life.

Metzler—Weaver.—At the residence of the bride's parents near Davidsville, Pa., Dec. 25, 1917, Bro. Daniel Metzler of Martinsburg, Pa., and Sister Frieda Weaver of Davidsville, Pa., were united in the bonds of holy matrimony, Bro. S. G. Shetler officiating.

Blank—Glick.—On Thursday, Dec. 20, 1917, at the home of the bride's parents, Bro. and Sister Jacob R. Glick, near Leacock, Pa., Bro. Enos L. Blank and Sister Katie R. Glick were united in marriage by Bro. John Beiler. May the Holy Spirit bless them as they journey through life.

Rheinheimer—Miller.—On Jan. 8, 1918, at the home of the officiating bishop, Bro. Jacob P. Miller, Shipshewana, Ind., Bro. Clayton Rheinheimer of the Forks congregation and Sister Maud Miller of the Shore congregation were united in marriage. May God lead and direct them on life's journey.

Birkey—Stalter.—At the home of the bride's parents, Bro. Henry and Sister Mary Stalter near Meadows, Ill., on Dec. 19, 1917, Bro. Silas Birkey of Foosland, Ill., and Sister Amanda Stalter were united in marriage, Bro. Samuel Gerber officiating. May God bless them.

Fisher—Stoltzfus.—On Tuesday, Dec. 18, 1917, at the home of the bride's parents, Bro. and Sister John A. Stoltzfus, near Eden, Pa., Bro. Aaron Fisher and Sister Mary M. Stoltzfus were united in marriage by Bro. Chr. King. May the Holy Spirit be a special Guide to them through life.

Brenneman—Hess.—On Dec. 27, 1917, Bro. Harry S. Brenneman and Sister Minnie Hess, both of the Lancaster, Pa., Mennonite Church, were united in holy matrimony by Bro. Jacob Thomas of New Danville, Pa.

Kurtz—Yoder.—On Thursday, Dec. 20, 1917, Bro. John Kurtz of Belleville, Pa., and Sister Katie Yoder were married at the home of the officiating bishop, Bro. Sanford C. Yoder, near Kalona, Iowa. May the Lord bless this union and make them a blessing in His cause.

Wenger—Weldy.—On Dec. 20, 1917, at the home of the officiating minister, Bro. Silas Weldy, Wakarusa, Ind., Bro. Charley Wenger of the Yellow Creek congregation and Sister Goldie Weldy of the Holdeman congregation, both of Wakarusa, Ind., were united in holy wedlock. May God's blessing attend them through life.

Brenneman—Miller.—On Tuesday, Dec. 11, 1917, at the home of the officiating bishop, Bro. Sanford C. Yoder, near Kalona, Iowa, Bro. Jay Brenneman, formerly of Smithville, Ohio, to Sister Alta Miller. May their journey through life be guided by the divine hand and their way be prosperous.

Steinman—Bender.—At the home of the bride's parents, Samuel Bender's, of New Hamburg, Ont., on Dec. 20, 1917, Bro. David Steinman of St. Agatha, Ont., and Sister Katie Bender, were united in marriage, Bro. D. H. Steinman officiating. May God bless them on their wedded life to be strong pillars in the house of God.

Hoover—Kaufman.—On Dec. 22, 1917, at the home of the bride's parents, Bro. Wm. Hoover of the Yellow Creek congregation and Sister Celesta Kaufman of the Clinton Brick congregation, both of Elkhart Co., Ind., were united in marriage by Bro. John Garber. May the rich blessings of God attend them through life.

Weber—Martin.—On Jan. 3, 1918, at the home of the bride's father, Bro. Isaac Martin, Bro. Ira Weber and Sister Barbara Martin, both of Washington Co., Md., were united in the holy bonds of matrimony by Bro. Geo. S. Keener. May the choicest blessings of God accompany them through their Christian pathway of life.

Martin—Eshleman.—On Dec. 20, 1917, at the home of the bride's parents, Bro. Abraham Martins, Bro. Ralph Eshleman and Sister Ruth Martin, both of Washington Co., Md., were united in marriage by Bish. Geo. S. Keener. May this young brother and sister walk close with God for much good to their Christian home and church.

Hartman—Showalter.—On Dec. 27, 1917, at the home of Bro. and Sister S. J. Showalter, near Waynesboro, Va., their daughter, Sister Elizabeth F., became the bride of Bro. Wilmer Carl Hartman, of near Harrisonburg, Va., Bro. L. J. Heatwole officiating. May joy and happiness be theirs with the Holy Spirit to guide them through life.

Wenger—Weaver.—On Dec. 26, 1917, at the home of the bride's mother, Sister Elizabeth Weaver near Waynesboro, Va., Bro. Wm. A. Wenger of the Weaver congregation, near Harrisonburg, Va., and Sister Mary Weaver of the Springdale congregation, were united in marriage by Bro. A. P. Heatwole. May their life be a happy one, with God's richest blessings attending.

Obituary

Stalter.—Jacob Stalter was born in Livingston Co., Ill., May 30, 1869; died in the hospital at Peoria, Ill., Dec. 19, 1917; aged 48 y. 7 m. 20 d. The cause of his death was pellagra. He leaves 2 brothers, 1 sister, 5 nephews, and 9 nieces. Funeral services were held at the home of his brother John near Flanagan, Ill., and at the Waldo Church, by Bros. D. W. Slagel and Geo. Summer. Burial in the Waldo Cemetery.

Bowman.—Viola, infant daughter of Bro. Levi M. and Sister Elizabeth (Gingerich) Bowman, was born Nov. 30, 1917, and died Jan. 1, 1918; aged 1 m. 2 d. Only a weak little child, and yet a strong cord to draw us towards the paradise which she is now helping to beautify. Funeral services Jan. 3, at St. Jacob's (Ont.) Mennonite Church, where the bishops Abr. Gingerich and Jonas Snider preached impressive sermons to a full house.

Lint.—Peter Lint was born in Somerset Co., Pa., Sept. 20, 1837; died at his home near Scottdale, Pa., Jan. 6, 1918; aged 80 y. 3 m. 16 d. In early life he united with the Presbyterian Church but later transferred his membership to the Methodist Protestant Church. He was sick for nearly a year preceding his death, and frequently expressed a desire to go to his long home. He was preceded in death by his wife, two sons, and two daughters, and leaves four sons and four daughters to mourn their loss. Funeral at the home, conducted by Daniel Kauffman. Text, II Cor. 5:8. Burial in Cochran Cemetery near Dawson, Pa.

Hess.—Sister Barbara M. (Eshelman) Hess, wife of Maris W. Hess, died at her home in New Danville, Pa., Jan. 2, 1918, from a complication of diseases, her illness having been of two years' duration; aged 23 y. 12 d.

There remains to mourn her departure her husband and baby daughter, Helen, her parents, aged grandparents, and also 3 brothers and 6 sisters survive. Funeral services on Sunday, Jan. 6, 1918, at the Byerland Mennonite Church with interment in the adjoining cemetery. Services were conducted by Bros. Aaron B. Harnish and Jacob H. Thomas. Texts, Mark 12:11 and Rev. 14:12, 13.

Witmer.—Jacob E. Witmer was born in East Donegal, Pa., Sept. 26, 1835; died of a complication of diseases Dec. 26, 1917; aged 82 y. 3 m. He had long been a faithful member of the Mennonite Church. We miss him, as his place can never be filled. We feel to say, "The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord." He expressed a willingness to depart this life as he had put his trust in the Lord. He was conscious to the last. Funeral services by Bro. Henry Longenecker in German and Bro. Peter R. Nissley in English from II Tim. 4:6-8. The remains were laid to rest in the Kraybill Cemetery.

"Dearest father, thou hast left us,
Here thy loss we deeply feel,
But 'tis God that hath bereft us,
He can all our sorrow heal."

Stutzman.—Bro. Abraham B. Stutzman died near Middlebury, Ind., of the infirmities of old age; aged 77 y. 1 m. 9 d.

On Dec. 19, 1861, he was united in marriage to Elizabeth Kauffman. Soon after they together united with the Mennonite Church and lived together in their relation for about 56 years, continuing faithful in the faith they accepted. He was in feeble health for some time, at times suffering severely but bearing it with Christian fortitude until he fell peacefully asleep in Jesus, leaving to mourn his departure his wife, 1 son, 3 daughters, 22 grandchildren, 8 great-grandchildren, and a host of friends. Buried in the Forest Grove burying ground. Funeral services at the Greiner meeting house by Silas Yoder and D. J. Johns.

Freed.—Lydia K., widow of Wm. G. Freed, was born Dec. 2, 1830; died Dec. 23, 1917; aged 79 y. 21 d. Death was due to weakening of the heart. She united with the Mennonite Church in her early life and remained a faithful member until death. Her funeral took place Dec. 27 at the home of her daughter, Mrs. Herman Delp of near Mainland, Pa. Burial at Towamencin Mennonite Church. Services conducted at the house by Bros. Jonas Mininger and Menno Souder and at the church by Bro. Warren Moyer and Isaac Kulp. Text, II Tim. 4:8, and II Cor. 4:17.

"The Gospel was her joy and song
E'en to her latest breath,
The truth she had proclaimed so long
Was her support in death."

Benner.—Mabel, youngest daughter of David R. and Sarah Benner of near Intercourse, Pa., was born Jan. 30, 1906; died Dec. 26, 1917; aged 11 y. 10 m. 26 d. She was sick for almost one week, when she was taken to the Lancaster hospital where an operation for appendicitis was performed. She then lingered for two weeks longer when she calmly fell asleep in Jesus. Mabel was a bright and intelligent girl. Though young in years she was very patient, her suffering being great. She never murmured nor complained, realizing a better place was awaiting her. We believe she is "not dead but sleepeth." She leaves to mourn her early departure parents, 5 brothers, 2 sisters, and a number of friends. Funeral services at the house by Bro. Abram Martin and at Hershey's Church by Bros. John Senger and C. M Brackbill. Text, Matt. 9:24. Remains were laid in the cemetery adjoining.

"Dear parents, sisters, cease to weep,
Though your loved one has gone to sleep;
The time is short till life is o'er,
And we may meet to part no more."

Weaver.—John W. Weaver was born near Harrisonburg, Va., July 3, 1881. Death came to him very suddenly on the morning of Dec. 24, 1917. He had taken his brother-in-law to Goshen early on Monday morning where he was to take a New York Central train for the east. While he was crossing the Lincoln Ave. crossing to return home he was struck by a fast train and instantly killed. He was carried to Elkhart on the pilot of the engine before the train crew discovered what had hapened. The only wound was a small fracture of the skull. His death was a shock to all that knew him. He leaves to mourn, his wife, an only son (Ray), his father (A. D. Weaver, living near Elida, Ohio), three brothers and two sisters in Virginia, besides a host of friends. He was converted and united with the Mennonite Church in Wayne Co., Ohio, in 1906. His age was 36 y. 5 m. 19 d. Funeral services Dec. 27, 1917, at the Mennonite Church in Middlebury, Ind., by the brethren, B. B. King, S. S. Yoder, and Andy Hostetler, where a large number of people gathered to pay the last tribute of respect. Interment in the Grace Lawn Cemetery, Middlebury.

WESTERN MENNONITE WELFARE COMMISSION

For the Gospel Herald.

To the Western Mennonite Churches,
Greeting:—

Because of the urgent need for united and systematic effort to properly look after and care for our brethren drafted for military service, at a meeting in which thirty-six bishops, ministers and deacons, representing the Western A. M., Missouri-Iowa, and the Kansas-Nebraska Conferences held at Hesston, Kans., Dec. 8, 1917, the following resolution was unanimously adopted: Resolved, That a committee of ten brethren be appointed whose duty it shall be to look after the welfare of our brethren in the military camps west of the Mississippi River. This committee to be known as the Western Mennonite Welfare Commission and to be comprised of the following named brethren: D. H. Bender, Hesston, Kans.; Joe C. Driver, Garden City, Mo.; S .C. Yoder, Kalona, Iowa; I. S. Mast, Minot, N. D.; J. M. Kreider, Palmyra, Mo.; Peter Kennel, Strang, Nebr.; I. G. Hartzler, East Lynne, Mo. D. G. Lapp, Roseland, Nebr.; J. A. Heatwole, La Junta, Colo.; and L. O. King, Hesston, Kans.

This committee met at once and organized, Simon Gingerich acting for S. C. Yoder, J. R. Shank for I. S. Mast, and Joe Zimmerman for I. G. Hartzler. The organization resulted in the election of D. H. Bender, president; S. C. Yoder, vice president; L. O. King, secretary-treasurer, and thse officers together with Joe C. Driver were declared the executive committee of th Commission.

The purpose and scope of the work of the Commission was thus outlined:

1. The purpose of this Commission shall be to look after the welfare of the brethren called for military service; to see that those in the military camps are regularly visited and every effort put forth to administer to their needs both temporal and spiritual.

2. To solicit, receive and disburse funds sufficient to meet the needs of the brethren involved and to cover all necessary traveling and other expenses.

3. The president shall have general oversight of the work of the Commission. He shall direct visitation, give information and assistance wherever needed, and receive reports from brethren visiting camps. He shall approve all disbursements of funds.

4. The secretary-treasurer shall duly record all proceedings of the Commission. He shall keep a correct record of all money received and disbursed and shall at stated times make a full report of the same. He shall pay bills only on the approval of the president.

This Commission to continue only until conditions demanding its organization cease or the conferences involved direct otherwise. All branches of the Mennonite Church who are with us in the doctrine of nonresistance may receive the benefits of this organization. The integrity of the Church and her doctrines are at stake. The whole Church is affected. When one member suffers the whole body suffers. Will you not support the work by your prayers and means? The distance to such camps as Cody in New Mexico and Travis and McArthur in Texas makes visits expensive. It is urged that funds be speedily raised and sent to the secretary-treasurer who will gratefully acknowledge the same. Send names and addresses of all brethren in the western camps to the president.

Yours for the welfare of our brethren in camp,

D. H. Bender, President, Hesston, Kans.
L. O. King, Sec.-Treas., Hesston, Kans.

Items and Comments

It is estimated that there are over 1,000,000 retired farmers in the United States.

A new ruling by food commissioner Hoover makes it unlawful to hoard more than a 30-day supply of food, whether housewives, retailers, wholesalers, or manufacturers.

An Armstrong (Pa.) county justice of the peace is reported to have performed 555 marriage ceremonies. Evidently the preachers in that county are either scarce or inactive.

The U. S. House of Representatives and the British House of Lords are the latest national bodies of prominence to go on record as favoring woman's suffrage. Opinion is divided as to whether the suffrage amendment will get the necessary two-thirds majority in the Senate.

The signs of the times point to a banishment of the saloon from the United States and Canada. As a war measure Canada has already banished the saloon from all provinces except a portion of Quebec, and so well satisfied do the people seem to feel over this war experiment that it is predicted Canada will never return to the licensed saloon. In the United States the temperance forces have organized for a determined effort to have the recently submitted constitutional amendment ratified by the necessary number of states. Since Jan. 1 Alaska has been added to "dry" territory.

The severe storm which swept over the North American continent last week intensified the suffering in many places because of a scanty supply of fuel, and loss of life is reported from a npmber of places. Jan. 11 witnessed the leveling of an army camp at Macon, Ga., by a tornado. At Cowarts, Ala., there were seven people killed and the entire town destroyed by a tornado. Traffic has been demoralized in many places because of the snow and cold, and this means greater privation and suffering on the part of many who were not adequately provided for winter. Indirectly, but none the less surely, America is feeling the pinch of war.

Among the war developments of the past week are the following:

An unusually severe winter has caused a lull in the fighting on all war fronts, there being no active engagements save a few artillery actions.

Both Premier Lloyd George and President Wilson have answered Germany by submitting their war aims, and all the world has been set to talking about possible peace. From the tone of the press it is evident that there must be some more fighting and some more starving before the nations will agree to a practical discussion of peace terms.

A number of fires in the United States causing much damage to munition factories have been laid to incendiary origin.

Russia and the Central Powers are still discussing peace terms, looking to a separate peace. The paralyzed condition of Russia is evident from the fact that at least three Russian provinces—Finland, Ukraine, and Don—are all but recognized as independent states.

Be willing to bear the cross, even though it should at times seem heavy. —J. S.

ANNOUNCEMENT

The regular semi-annual meeting of the Sewing Circles of Lancaster Co., Pa., will be held at the Vine St. Mission, Lancaster, Pa., Monday, Jan. 28, 1918, at one o'clock P. M. Everyone interested is invited to be present. We would be glad to hear from the different missions regarding their needs in our line of work. Please send lists to either the General Supt., Mrs. E. H. Mellinger, Ronks, Pa., R. No. 2, or to the Secretary, Mrs. H. E. Metzler, Soudersburg, Pa.

Sue B. D. Metzler.

FINANCIAL REPORT

Of Welsh Mountain Industrial Mission for 4th Quarter, Oct. 1, to Dec. 31, 1917

For the Gospel Herald.

Receipts

Moses Hershey	$ 3.00
Henry Hershey	4.72
Paradise Mission Meeting	27.85
Amos W. Hershey	1.00
Martin Weaver	2.00
A Sister	1.00
Anna Kuhns	.50
J. F. Harnish	1.00
Christian Lefever	1.00
George Penninger	.50
Total	$ 42.57
Cash on hand Oct. 1,	42.64
Recd. for mdse	2577.81
Previous receipts	8328.82
Total	$10991.84

Expenditures

Paid for mdse	$ 1994.07
Labor	356.26
Borrowed money returned	100.00
General expenses	122.51
Machinery and Fixtures	44.36
Previous expenditures	8328.82
Cash on hand Dec. 31	45.82
Total	$10991.84

Gratefully acknowledged,
S. H. Musselman, Treas.

Superintendent's Report

Stumptown Sewing C., clothing	$ 1.90
Goodville Sewing Circle, clothing	7.60
Willow Street Sewing Circle, clothing	1.80
Paradise Sewing Circle, clothing	3.06
New Holland Sewing Circle, clothing	6.23
Total	$20.59

Gratefully acknowledged,
Arthur T. Moyer, Supt.

REPORT

Of the Maugansville, Md., Sewing Circle, for the Year 1917

For the Gospel Herald.

Number of meetings, 11.
Average attendance, 20.
Number of pieces made, 204.
Comforts, 5.
Donations: Number of garments, 47.
Comfort, 1.
Quilt, 1.
Money received, $102.90.
Expenses, $90.32.

We also received dried apples. The articles were sent to the Columbia, Pa., Altoona, Pa., Job, W. Va., and the Knoxville, Tenn., missions, and to the Orphans' Home, West Liberty, Ohio.

Yours for the needy,
The Sisters.

The question is, Where can we do the most work, and the most effective work—just now?—A. C. G.

CANTON BIBLE SCHOOL

For the Gospel Herald.

The work of the school which opened on Jan. 7 is nicely progressing, and looks very encouraging. There are thirty-one students enrolled, and one of the most encouraging features is to see them all get down to business—that of studying God's precious Word. All seem to enjoy themselves, and give expressions of appreciation for having come to so comfortable and convenient a place to engage in studies. It is expected that others will come next week.

On Friday and Saturday the special Sunday school conference will convene. The missionary conference will be held on Jan. 25 and 26, and the ministers' meeting is scheduled for Feb. 11 and 12. These special meetings are held under the auspices of the Bible school and it is the request of all concerned to have the brethren who may be passing by, and others who can, stop with us during these meetings. We are expecting great things from God, and desire to share the blessings with all who are interested in the same cause.

Secretary.
Canton, Ohio.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it be opened unto you. For every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened."

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Canton Bible School

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 24, 1918 (Gospel Witness Established 1905) No. 43

EDITORIAL

"O praise the Lord, all ye nations: praise him all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth forever. Praise ye the Lord."

In the midst of snow and wind and cold it is refreshing to hear of meetings that were well attended and where the Spirit of God was present in convicting and saving power. As a rule people with faith and courage enough to face the storm have faith and courage enough to reach the throne of grace and of power, and the blessings of heaven are added to the feeble efforts of man.

Speaking of the present food and fuel famine, we think it quite serious. But it has not yet become serious enough to cause the masses of people to practice real economy. After all the drink and play houses are closed and people have entirely quit the use of strong drink, tobacco, chewing gum, and other things which add nothing to the nourishment or health of the body—and the famine is still on, we will begin to think it is **really** serious. Until then, let us practice real economy, and preach real conservation.

Camouflage.—This is a new word that came across the ocean since the war started. We are beginning to know its meaning and hope in the dim, distant future to be able to pronounce it. It is the definition for something that has long been in use by the liberalists who, for the sake of having their real belief and purpose veiled from the faithful, spoke in language of orthodoxy. For instance, they speak of things as being "spiritual," leaving the impression that they refer to the work and influence of the Holy Ghost, when in reality they simply mean something not material. They talk about the "soul," leaving the impression that they refer to the part of man that will live in eternity, when in reality they mean the moving spirit of something that may be applied to the lower animals and things inanimate as well as to man. They speak of something being "miraculous" or "providential," leaving the impression that they recognize the super-human power of God in overruling human events, while in reality they recognize no other power but Nature. They speak of the "inspiration" of the Bible, leaving the impression that they believe in the plenary inspiration of the Word, when in reality they don't believe that at all. They speak of Jesus of Nazareth as "the Son of God," when in their hearts and in words (when they dare) they ridicule the idea that He was without human father. Their language and attitude and pretensions constitute a pure case of camouflage, making studied efforts to create the impression that they are devout believers in the Christian religion when in reality they look at the Bible practically in the same way as did Voltaire, Paine, Ingersoll, and other avowed infidels of past generations. The unwary and the simple are deceived by their profuse professions of a lofty devotion to Christ, but beneath the thin crust of words may be clearly seen the New Theology which rejects every fundamental of the true Christian faith.

Jesus sent forth His disciples on two great missions. The first was the pre-Pentecostal mission, when they were to bring the Gospel to "the lost sheep of the house of Israel." The second is the post-Pentecostal mission, when we are to bring the Gospel to the lost sheep of all nations. In both missions we are enjoined not to rejoice in the work of our own hands, but rather to rejoice because our names are written in heaven.

SOME LIVE QUESTIONS

V. Do We Need a Revival in Discipline?

Perhaps this question should have been worded differently. Some, no doubt, would leave off the first word and say without hesitation that we do need a revival along this line. Others, not pleased with former rigid discipline, would rather discuss the question, Do we need a **revision** in discipline? But we had two reasons for stating the question as we did: (1) Whatever we may have gained along other lines, we have lost because our discipline has become too lax. (2) We need to retrace our steps: that is, have a **revival** of that which is helpful and wholesome in the way of building up our membership in whole-hearted devotion to the entire Word of God from beginning to end. The need is evident from the fact that there is too much difference between the kind of a life which the Bible enjoins upon believers and the kind of a life lived by the average church member.

Discipline Defined

What do we mean by "Discipline?" Webster defines it as "training to act in accordance with established rules; accustoming to systematic and regular action." The definition at once suggests the importance of it. In getting or giving this training, punishment for violation of rules may or may not be necessary. Usually the best disciplined bodies are those in which there is a minimum of punishment and a maximum of training. But punishment or no punishment, let us not forget that the discipline is not in the punishment but in the training which causes us to habitually follow that which is right, according to the regulations or authority under which we labor.

Need for a Revival

That there is an amazing lack of discipline in the average church of to-

day is generally recognized. And this lack is not only confined to churches. In fact, the present world war is but a logical result of a lack of respect for constituted authority. Had there been no defiance of the laws of God and no violations of the laws of nations there would be no war. The rumblings of anarchy are heard in every nation in the business world, in labor circles, in the social realm, in many homes. Laxness in discipline in our churches is but an echo of the spirit of the age. It is not surprising, therefore, that churches whose printed discipline is sound with reference to theater patronage, dancing, card-playing, scriptural attire, etc., allow those features in their discipline to remain there undisturbed; too weak to enforce their regulations, too irresolute to repeal them, too indifferent to say much about them. Neither is it surprising that some of our more humble churches are catching the spirit of the age and lapsing into the same kind of indifference and laxness in discipline. But such an attitude is demoralizing: meaning not only the violation of discipline but the forsaking of the Gospel truths held forth in the discipline. The discipline of a real Christian Church is but the Gospel of Jesus Christ in action, exemplified in the lives of the members. Carelessness in discipline means not only indifference to the truths of the Gospel but to the eternal salvation of the members as well. When therefore we see whole churches that ignore entirely many of the vital teachings of Scripture, and a growing liberalism which encourages looseness in faith and life, we are made to feel that it is high time to call for a revival in discipline.

Some Facts Concerning Discipline

1. The Bible teaches it. When Paul admonished the elders of Ephesus to "take heed unto yourselves and all the flock over which the Holy Ghost hath made you overseers," he taught the same thing that Peter did when he admonished the elders to "feed the flock of God which is among you, taking the oversight thereof," and that Christ taught His disciples on many occasions. The instructions given in Matt. 5:23, 24, Matt. 18:15-18, I Cor. 5, Gal. 6:1, 2, and a number of other important Scripture messages all tell about the duty or importance of exercising wholesome discipline.

2. Everybody needs it. Men, women, children, all need the restraining hand of discipline. It is unfortunate when any man who, because of a position of power or of towering intellect or of wealth or of some other circumstance that makes him feel "independent," feels beyond the reach of discipline. Freedom from restraint encourages the abuse of power. If men need discipline, certainly children, in a much more impressionable age, need it more.

3. Discipline draws out the noblest and best in man. This is evident when you compare a well disciplined with a poorly disciplined school. What is true of discipline in schools is also true of discipline in homes and churches. The most unfortunate thing that can happen any child is to let it grow up without discipline. The most unfortunate thing that can happen any child of God is to live in a church without any discipline.

4. Discipline means power. As an illustration we refer you to the difference between Germany (with its soldiers under efficient discipline) and Russia (where discipline has been destroyed). Whether discipline is a power for good or for evil depends upon what is back of it; but there is no question as to the power of efficient discipline, whether it is exerted in behalf of a righteous or unrighteous cause.

5. Discipline means prosperity. Some think that strict discipline retards the growth of the Church, and that the way to win great numbers is to throw open the door of liberalism and let the masses flow in. But this is only apparently so. The apostolic Church, well disciplined and serving God with singleness of heart, in the course of half a century grew from a few hundred to a few hundred thousand members—a growth that has not been equalled by the Church since, even in the most liberalistic ages. Study the history of nations and of churches, and you will find that strictness in discipline always brought good results, and that where there was a lack of growth it was attributable to other causes besides strict discipline. The members or congregations or classes of people hardest to hold are those who feel the force of discipline least.

6. Discipline is a protection to the weak and an armor to the strong. Many a child, chafing under the rule of parental authority, grew up and afterwards fervently thanked the stern parents for the protection extended during the tender age of youth. The power of a well disciplined Church has saved many a member from sin that would have been lost had it not been for the restraining hand of discipline. "Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men." "If any man be overtaken in a fault, ye which are spiritual restore such an one." We owe it as a duty to our people to protect and to equip them for effective service through the strong hand of discipline and faithful teaching.

7. Discipline is an art which may be learned or forgotten. Many an individual and many a church has tried disciplining and made a failure of it because they didn't know how to go about it. To learn how, we need example as well as precept. As one faithful and efficient disciplinarian after another passes out of active life the Church is weakened to that extent in that the number who know how to rule well is lessened. As one good disciplinarian after another arrives on the scene the Church is strengthened to that extent because those who would rule well have that many more practical examples to show them how it is done. The art of discipline is something that ought to be studied and practiced, not only for the good it does to those under such discipline but also for the practical value it will be to other disciplinarians who would do better than they are doing if they only knew how.

8. Other things being equal, the stricter the discipline the better the condition of the membership and the more prosperous the Church; and the looser the discipline, the more powerless and demoralized the Church.

(To be continued)

A FEW HINTS ON BIBLE READING AND STUDY

By Geo. J. Lapp.

For the Gospel Herald.

The Word of God, unlike any other book, stumulates interest as one reads it. One can re-read the content and always glean a new thought. The different books of the Bible contain messages for every circumstance in life. One never tires of reading or studying the sacred pages or of culling out chapters, verses, and portions of Scripture and setting them in their relation to some subject or some need.

Knowing then that the Bible is perennial in its freshness, by what means may we come to know it better?

1. **By Reading it through at stated intervals.** Have you ever tried reading the Bible through once a year? The practice commends itself in this that it is a means of periodically freshening one's mind regarding parts of the book which had been forgotten. It is a method all should follow regardless of how many Sunday school lessons one has to teach or topical outlines one has to study. Nothing can take its place. This method always keeps one armed with Bible stories and illustrations for use in whatever form of active service he is engaged.

2. **Chapter Study.** By taking up the Bible occasionally and testing one's self on how much of each chap-

ter he can recall by simply looking at the synopsis of each is a good method. Another method which has been a great help to the writer in private study as well as teaching is the following set of questions for chapter study. They are as follows:

What is the subject of the chapter?

What is the main lesson?

What is the most important verse?

What are the main characters?

What does the chapter teach about Christ, the Holy Spirit, and God?

What worthy examle do we find? In what is he an example?

What errors or sins do you find which should be avoided?

What rule of service is given which you should observe?

What promise is contained in this chapter for you?

For whom should you pray according to this chapter?

At first thought the questions seem very simple, but by careful application one is able to realize how far they take him into the depths of spiritual thought which God would have us enjoy. Each chapter becomes the most important one.

3. **The Study of Books.** In general reading and chapter study one is able to confine himself to Bible study only and unquestionably put in a great deal of valuable time. In book study he must also do so but many questions arise which call for information concerning the time and conditions of the writing. The circumstances under which each book was written differ somewhat, and it is well to seek out some of the wholesome information given us by some of the many reliable Bible scholars. It is also well to know the author, his mission to the world and the nations concerned and the outstanding burden which was resting upon his heart which God had put there. By reliable Bible scholars we mean those who have been constructive in their research work and study.

Had we the time and space we would halt here and note the burden of each of some of the books and show how the content clusters about it. But you are able to determine that in your study.

The books also bear a relation to each other, the inter-relation of which centers itself upon the first or the second coming of the Savior. The time relation of the books is of minor importance as God meant them primarily to be a message and not a chronological history although regards history they are true.

4. **Outline Study.** Very few books or chapters refuse to readily yield to some kind of outlining. Having gained a knowledge of the main burden of a writer one is able to systematically cluster all the subject matter about it in such a way as to reveal an astonishingly clear-cut related outline. Especially is this true of the epistles; but it is also true of the psalms, the prophecies, and the historical books. Each Bible reader should put forth an effort to outline as much as possible and compare his own work with that of others. It is one of the best methods of disciplining the mind to clear systematic thinking and also aids one in getting a better idea of the relation of certain verses to the context.

5. **Topical Study.** There are so many subjects continually suggested by reading the Word and by meeting different people. The writer has taken his pencil and note book and noted down the topics which were suggested by conversation and reading and it was surprising how many topics piled up in so short a time. Each of them called for some passages of Scripture which might bear upon them and be a help to some soul. But the method calls for great carefulness. It is so easy to isolate a verse which seems to apply to same phase of a subject and yet which may be thrown out of its proper setting and be made to mean something different than it was intended for. It is a serious thing to wrest the Scriptures.

Start reading a book and note all the topics which are suggested by given verses or paragraphs and make yourself a Bible Ledger. It is most fascinating and enlightening. After one has completed a book or a number of books he is able to arrange the topics alphabetically and put under each topic each verse he has found in his reading. It means hard work but it stimulates the greatest interest.

6. **Paraphrasing or Re-writing the Word.** You say the Word is clear and plain? Is it? When you have the time take your Bible and write out the whole of the tenth chapter of John as you understand its meaning. Put into the paraphrase your own thought. It is much more difficult that one anticipates. It is a great help to one who would arrive at a clear understanding of the Gospel message.

7. **Text Study.** To preach a sermon from a given text was not the apostolic method of giving a message. In a way text study is attended with grave dangers. One can so easily make mis-fits with Scripture verses and use them in relations that were never intended. By simply picking out a certain text and then searching out other passages which bolster up some phases of the subject which the minister wished to emphasize may lead to grave errors.

But there are promises, verses of prayer and praise, of warning and comfort precious to the souls and how much it enriches one's conversation when he is able to use them. There is no question but too few Scripture quotations are used in present day sermons. Not lectures on religious topics but messages impregnated with the Truth touch the heart and help it to get in line with His will.

8. **Committing Scripture to memory.** We have left this very important method till the last, but it is not the least in contributing toward preparing the Christian for an enriched meditative mind. In literature study emphasis is placed upon committing literary gems. Non-Christian religionists compel the learners to commit their sacred books. How much more important that we who have in our possession this pearl of greatest price commit as much of it as possible that our minds may at once recall gems for immediate needs.

Oh the pleasure and profit in Bible study found by faithful and prayerful application. God will open the eyes of the diligent ones that they will see wondrous things in His law.

Goshen, Ind.

WHO IS JUDGE?

By David Garber.

For the Gospel Herald

As a Church we have been contending that it is wrong to serve in any capacity whatever under the military arm of the government. This is as it should be, so as not to be "partaker of other men's sins." Now with reference to Form 1008, Section 280, is there any danger of yielding any ground, and giving the judgment over to the President of the United States as to what we may or may not do with reference to the great world war?

"There is one law giver" (Jas. 4:12) Whom "we ought to obey rather than man," provided man's commandment is contradictory to Christ's. The President has not yet said what in his judgment "non-combatant" service is; but let all nonresistant registrants beware. Will the committee appointed by General Conference fully explain with reference to this matter?

Waynesboro, Va.

A very short message, but it goes to the spot. We are grateful for the consideration given our faith. We are grateful for "Form 1008," even if some of our young brethren do have trouble in getting this form. But let us never forget that nonresistant people can have but one consistent attitude toward war—do nothing (not even agricultural work) under the military establishment. We can not aid or abet war in any form.—Editor.

During the week ending Jan 12 our subscription list grew 110 larger than it had been the week before. Eight weeks more like that will make the list read 12,000. Who will help to make it that?

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.
(200 S. 7th St.)

On Sunday, Dec. 30, Bro. J. A. Ressler of Scottdale, Pa., and Bro. Simon Gingerich of Wayland, Ia., filled the appointments at Argentine and 7th St. Missions. Bro. Ressler gave a very instructive talk to the Sunday school children, on Sunday schools in India.

Bro. Allan Good made a hurried trip to Judge, Mo., with Bro. Harry Phillips in the interests of Bro. Phillips' "questionnaire."

We were favored with a visit from Bro. Perry Shenk and wife, on their way home from the Men's Conference near Newton, Kans.

Jan. 10, 1918. Martha Buckwalter.

NOTES FROM INDIA

By Crissie Y. Shank.

For the Gospel Herald.

There were 7898 deaths against 10,658 seizures from plague in India during the week ending Oct. 13. 953 were from the Central Provinces.

A Hindu theosophist of Benares, now alarmed at the number of Doms and Chamars becoming Christians, made the following proposal: "Let us get a decree from the great Hindu schools making Dom and Chamar clean, and thus giving them the privilege of being inside the Hindu community, instead of being outcaste and untouchable, as at present."

Word has been received from Russia that Mrs. A. Friesen died in May last after an illness of some months. With her husband she came to India in 1889, the first missionaries to India from the Mennonites of South Russia. They at once proceeded to open the station at Nalgonda where they labored for many years. Eighty miles away from the railroad and bad roads added many burdens to the new missionaries, but Nalgonda today with its 2500 church members, its many schools and medical works, is a fine monument to our devoted sister's labors.

The summary of the general weather conditions in India during October shows that the monsoon was remarkably vigorous and produced unusually heavy rain over a large part of the country. The mean rainfall for the whole of the plains was 6.6 inches, double the normal amount. This is the largest excess recorded in October since 1875. As usually happens during the periods of abundant rainfall, the air was damper and the sky more cloudy than usual. The temperature was nearly normal in the Central Provinces.

Dhamtari, C. P., India.

"GOING ON A PILGRIMAGE"

By Crissie Y. Shank.

For the Gospel Herald.

In India we constantly hear of "Tirth," or Hindu pilgrimage. There is an almost endless list of gods and goddesses, each having a special shrine or city to which long and fatiguing journeys are made by devout pilgrims to whom are portrayed eternal blessings.

Some time ago we were visiting in Indian homes and on asking one of our Christian young men about his Hindu mother he replied, "My mother has gone on a pilgrimage to Jagannath to obtain pardon for sin. My wife and I have often told her about Jesus: that He is the only Savior that can pardon and save; but she read and heard of the sacred place Jagannath and the promises made to those who worship there, and she has gone with four fellow pilgrims. We are praying that she my not meet the fate of many a pilgrim and die on the road, but that she may return and become a Christian. After she will have traveled for six months or more through jungle and over rough roads and almost impassable ways, often tired and with nothing to eat and drink, and after not having pardon and peace, we pray she may leave Hinduism with all of its cruel deceptions and come to the Lord Jesus." Poor woman! gone on a pilgrimage to obtain pardon for sin!

The temple of Jagannath, one of the four greatest shrines of India situated at the four cardinal points of this land, is at Puri, in the country of Orissa on the east coast of India, and was erected in honor of the lord of the world (jagat, the world, and noth, lord). The temple itself is magnificent and the ground for eighty miles around is called holy and considered the residence of the gods.

The shapeless, hideous idol is said to be one of the ugliest gods in the Hindu mythology—nothing but a stump of a body, with no legs; only parts of arms; and head, eyes, and mouth that are out of proportion.

"The origin of Jagannath, according to one account is this: The whole coast of Orissa was formerly one dense jungle, inhabited by wild beasts. In the center of this forest was a shrine, concerning which fearful stories were circulated; so much so, that no human being dared approach it.

A great king, having heard these reports, desired to visit the shrine and sent a holy priest to prepare the way for him. On the arrival of the priest, to his astonishment, he found the jungle, shrine, and all had disappeared, and the entire place was covered with sand. The king was very sad at this, and thought it had been sent as a punishment for his undue curiosity; and, fearing the anger of the god, began to worship him and offer sacrifices to appease his wrath. Being pleased with his devotion, the god appeared unto him and commanded him to build another temple in the place of the old one, and promised that the architect of the gods should himself come and make a new image, instead of the one that had disappeared.

The architect came and began his work, using the trunk of a Nim tree under which the god Krishna had been killed by a hunter, and which tree had miraculously floated to the spot. The architect declared if anyone disturbed him or looked upon his work before it was completed, he would leave the god in an unfinished condition.

After waiting a fortnight, the curious king went to see the idol, whereupon the architect left off work, never to resume it again, and consequently, the god had only stumps of arms and no feet. The king was greatly disturbed; but procuring the bones of Krishna, and placing them within the body of the image, it became, in spite of its hideousness, one of the most famous gods in India." (The Life of Chundra Lela by Ada Lee.)

According to others this image of Krishna is accounted for by the saying that "his limbs had dropped off on account of his immorality."

At the time of the Jagganath festival the god is taken out of the temple, with the images of his brother and sister, drawn up by means of ropes fastened around the neck, and seated in an elevated position in a great car, which is built in the form of a tower six hundred feet or more high. Immense ropes of great length and thickness are attached to this structure, and it is drawn through the streets by hundreds and even thousands of people. All are eager to lay hold of the rope, old tottering women clamoring for a place where they may touch or even kiss it.

As the car first begins to move, the excitement of the crowds is said to be almost uncontrollable and their deafening shouting is like the raging of madmen. It sometimes takes hours to start the great car in rain and mud. Those who draw it are besmeared with mud, others prostrate themselves in the mud beside it, and some throw themselves in front of the car to give their bodies a sacrifice to the god.

One hundred thousand people annually are said to eat the sacred food which is distributed in the courts of the temple, where for the time caste

is discarded. Poor, deluded creatures!

Will you remember our young Christian as he prays for his mother, and will you join with him and us in praying that she and many others may find the pardon and peace of the Savior Jesus Christ?

Dhamtari, India.

A WHOLE GOSPEL THE ONLY REMEDY FOR THE NEGLECTED PLACE

By Lydia H. Smith.

For the Gospel Herald.

We have heard and read much about the neglected rural fields and the many abandoned church buildings, but as far as we are concerned what has been done to change matters?

The question arises, How can we bring this whole Gospel unto these neglected places? We should study the Word as II Tim. 2:15 tells. We should also take advantage of every opportunity of hearing the Word preached in its purity in order that the Holy Spirit can bring to our remembrance what to teach the people.

This should cause us to spend much time in prayer as the Bible plainly warns us against adding to or taking from this whole Gospel. Deut. 4:2: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I commanded you." Prov. 30:5, 6: "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and then be found a liar." Rev. 22:18, 19: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the words of life, and out of the holy city, and from the things that are written in this book." We should make this Gospel practical by living consecrated lives that Christ the true light may shine through us. In any community we can find those that do not attend Sunday school or church services. Such people should be visited and kindly invited to come.

We should also give them some of our church literature praying that God would bless the same. We have in mind a certain family that was brought to see their lost condition and united with the Church by reading the Gospel Herald and comparing it with God's Word. We find what we call spurious doctrines scattered in the depots. Should we not learn a lesson from this and be willing to spend time and money to scatter our Church literature. Eccl. 11:1: "Cast thy bread upon the waters; for thou shalt find it after many days." Thus the whole Gospel may be spread and the love of God made known to all men. God became man that man might be as God. The Gospel is to make Him known unto the ends of the earth. Jesus says, (Matt. 9:37, 38) "The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Who will say as Isaiah did, "Here am I, send me?"

Flanagan, Ill.

TO "OUR BOYS"

By Geo. R. Brunk.

For the Gospel Herald.

The Lord has hid His message
From the wise and prudent ones,
And they make the Prince of Peace a man of War.
And the very words of Life
Are made to swell the strife,
And they shut against the people heaven's door.
Therefore, the weak and few,
The Savior looks to you
To help His message through
To the world.

The times are dark and fearful
And the nations are war-mad,
And the devil has earth history in his loom.
He is working with his might
To put out the Gospel light
And fasten on the world a certain doom.
But there is a little band,
Now escaping from his hand,
And finding grace to stand
Through the storm.

If you suffer rank injustice
And your rights are trampled down,
Keep the banner of the cross floating high
You are from no coward band,
Who can not in trouble stand,
Can not contend for the faith till they die.
Stand for all the Savior brings,
Before captains, lords, and kings,
Give the joyful message wings—
"Good will to men."

Denbigh, Va.

"PECULIAR"

Peter did not declare the people of God "peculiar" simply to fill up his letter. That declaration is as high as heaven and as broad as the church. Down through all ages of the church the principle has existed that the people of God shall "not be conformed to this world." The doctrine of nonconformity to the world is as old as any other Christian doctrine and has its origin in the same Head as faith and repentance.—Zion's Watchman.

Sing unto the Lord a new song, and his praise from the end on them that hope in his mercy; to deliver their soul from sin; the isles, and the inhabitants thereof.—Isa. 42:10.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE CHRISTIAN FAMILY

By O. H. Zook.

For the Gospel Herald.

XII. Standard of Piety in the Home

What is a standard? Briefly, an established or recognized rule or model. And what is piety? In the sense in which we wish to use it, it is reverence and love for God and the exercise of these affections in obedience to His will and devotion to His service.

So when we speak of a standard of piety we mean a general rule or model of conducting the affairs of home that is recognized by the true children of God as the very best. This rule or model must necessarily be based on the never failing Word of God and should be chosen and lived with a twofold purpose in view: (1) to glorify God, (2) to help build one another up in the most holy faith.

It has been said that there are no two persons exactly alike. This being true, we suppose that the manner in which people do things is not quite the same in all cases. The standard of piety may be the same in principle in every Christian home while the minor details will or may be worked out differently by different individuals.

Whatever method may be used in each home, there are a few things that should be kept in mind:

1. **Our Conversation.**—It is such an easy matter to let the conversation drift into questionable channels. We are apt to talk much about our neighbors, our work, the war, the mistakes of others; to be continually finding fault with the work of the Church and its institutions, etc. It is not profitable to find fault and talk evil of others. This should never be done, especially in the presence of children. Why not forget the mistakes of others and turn our attention to pointing out their good qualities?

The home is an institution where children are trained for the service of the Lord. Our conversation goes a long way toward forming a kind or an ugly character. Keep this in mind. Far better discuss the Sunday school lessons or the work of the church, the Y. P. B. M. topics, missionary work, the Lord's coming, etc. Let the conversation be pure.

2. **Our Devotions.**—It is hard to conceive of a Christian home without

some devotions. I suppose in all Christian homes a blessing is asked on the meals, as it should be, but we think this is hardly sufficient. Surely our devotions should include family worship, either morning or evening, or both. A good plan is to read or have read the daily readings in connection with the Sunday school lessons, or committing and repeating verses from memory, or in reading a chapter verse about, or there might be other ways also just as good. Use your own method. Then follow with prayer and a verse or two of song. Let a devotional spirit reign in your home. Make your home a place where the Spirit of God is felt.

3. **Our Work.**—Most people must work and all people should, but work should not be allowed to crowd out our devotions. Don't overwork yourself or your children. Be calm and patient and work with moderation. Be temperate. Your soul's salvation does not depend upon how much work you can do in a day or a week or a month Don't work slavishly and don't make slaves of your children. Remember children are **children,** not grown people. It would be well to keep this in mind and allow them some time for play.

4. **Our Habits.**—Be careful of your habits. Bad ones should be broken and good ones formed. Children are great imitators. They will talk like you, walk like you, eat like you, and do many other things just like you do. This is natural. Usually they take you for their example. They look up to you, and they have a right to. Be careful then of your habits. Be an example in everything for them that you will have no cause to regret in after years.

Don't whip or scold your child for doing what you taught them to do by example. That is not consistent. Remember ,if it is wrong for the child it should be for you; and if it is right for you, then why not for the child? Watch your habits.

But our space is full and here we stop. You may add whatever you wish to this, but whatever you do, keep the standard high and pure. It is your Christian duty. Then God can and will add His blessings on your home.

Belleville, Pa.

Never trifle with one sin. It is like a little cloud which, as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain; for sin is a fountain—not a mere act, but a fountain of evil.—Andrew A. Bonar.

I pray God you may never unbuckle your armor until you put on your shroud.—Toplady.

"THE CONSECRATED NEEDLE"

By John W. Weaver.

For the **Gospel Herald.**

It is simply wonderful how God uses little things in the Christian service. It is even seen all through the blessed Bible; even a rod in the hands of Moses, a ram's horn, a few loaves and fishes in the hands of a little boy, etc. Let us ask our sisters the question that God asked of Moses when he found him unwilling to go as the Lord desired him to do: **"What is that in thine hand?"** Moses answered "a rod." Oh how great and marvelous were the words of God through a rod consecrated to His service!

Sisters, what is that in thine hand? Do I hear you say **"a needle?"** May be you can not go into as great a work as did Moses with his rod, but let me encourage you to consecrate that needle to His service. Will you now please read Acts 9:36-43?

Our purpose at this time is to try by His grace to notice an account of one whose life was indeed a blessing to others, as found in above named scripture. These few verses present much food for sober thought. There in the city of Joppa, a sea-port about 30 miles from Jerusalem, dwelt a certain disciple, named Tabitha. She is at once introduced to us as a Christian. She was of a kind, benevolent disposition. This woman was one whose heart was filled with the love of God, and being constrained by that love she was busily engaged in using a consecrated needle to make up **useful** articles which she gave to those in need, especially remembering a class which are sometimes neglected—the widows. Her faith was an active, living "faith which worketh by love." Deeds of love and works of mercy abounded in her life. She proved her faithfulness by helping the needy around her. While she had opportunity she was "doing good." The one thing especially we want to notice, **that she was engaged in making things with a consecrated needle, that were of service, and useful for those unto whom she gave them.**

While Peter was at Lydda (about 10 miles away) he received a message to come at once to Joppa, as this useful and kind sister had taken sick and died. Peter went. Kind and loving hands had washed her dead body and tenderly laid her into an upper chamber. When Peter came in they took him into the chamber where lay one whom they certainly loved. The widows stood by her weeping, and oh how their hearts mellowed and melted into tears, when one by one showed the coats and garments which Dorcas made while with them—results of a consecrated needle in the hands of a consecrated woman. The fragrance and odor of that beautiful life were revealed only fully when the vessel which carried the ointment was broken. This meek, humble, unassuming disciple was quietly making many hearts happy by using a consecrated needle. It just became known fully after her death what a valuable treasure she was in that congregation. **She was "full of good works and almsdeeds which she did."** Made up garments and weeping widows—what a glowing tribute to the possibilities of a consecrated needle. Starke says, "Acts of benevolence that survive the author are the best relics of saints." Dorcas seems to have been one of those loving disciples scattered here and there through our various congregations around whom centers the love existing in that congregation. Any congregation that owns but one Dorcas, one who uses even as little a thing as a needle for His cause, has indeed much to be thankful for, and how much more if there are many similar ones. Dorcas—not a fashion plate but a model for our sisters—the sketch of her life in a few brief words full of "good works and almsdeeds." Peter comes into the chamber. After all were excused he prayed, then called unto her saying, "Tabitha, arise." May this be an awakening call to our age. "Arise!" May it sound in the ears of all of us. If **men** will not hear let our sisters put them to shame, who have always since the days of Tabitha led the way in works of love and deeds of mercy. This call is urgent today because the needs are great. Our debt of love to God is growing. We show it by helping our fellow men. What suffering can be relieved. What comforts given, by the consecrated needles of our various sewing circles. May these needles be used to make things that are **useful.** I have been wondering whether the needles that are used to make so many laces and embroidery and other things that encourage vanity and a foolish waste of goods that might be made into useful articles, are really consecrated needles. What think you? I would not by any means be misunderstood here. I like to see young people employed, and sometimes little things are made up and given to some friend, which in itself encourages good will and strengthens the bonds of Christian fellowship. But I would encourage our sisters to endeavor to make things that are **useful** to the one who receives them, or even to those who keep for themselves what they make. There are our city missions and children's homes and many poor families that should not be forgotten. May the blessing of God rest upon the many of our sisters who are making many **useful** articles, and may they continue on in the good work.

Union Grove, Pa.

Sunday School

For the Gospel Herald.

Lesson for Feb. 3, 1918.—Mark 2:23—3:5

JESUS LORD OF THE SABBATH

Golden Text.—The Son of man is Lord also of the Sabbath.—Mark 2:28.

Lesson Story.—Our lesson records two incidents which show the practical use of the Sabbath day and of how Christ kept it. It has only been a few months since we had a lesson on the Sabbath as viewed from an Old Testament viewpoint. Now in this we have the same subject as viewed from a New Testament viewpoint. In the two lessons we have a remarkable harmony, the further thought being given in this lesson that Jesus Christ is Lord of the Sabbath day. This point should not be overlooked as we notice that when the New Testament dispensation was ushered in it was found, by the authority of Jesus Christ (He having rose the first day of the week, and frequently sanctioned the observance of the day by His presence) that the day was changed from the last to the first day of the week.

Passing through a cornfield, the disciples plucked off some grain and ate it. This gave the Pharisees an occasion to find fault, accusing them of desecrating the Sabbath. Christ reminded the Pharisees of the example of David, how that he went into the house of Abiathar the high priest and ate bread which was lawful for only the priest to eat, and closed by saying that the Sabbath was made for man, not man for the Sabbtth. It should be remembered that the Pharisees found no fault with the plucking of the grain while passing through the field (that was permitted under the law), nor with David (who did something that was clearly against the law), but against the disciples of Christ who did something that was not censurable. It is a clear case of malicious prejudice.

On another occasion Christ was about to heal a man who was suffering from a withered hand. This also was on the Sabbath day. Again the Pharisees murmured, saying that it was unlawful to do this on the Sabbath. But Christ quickly silenced them by asking whether it was lawful to do well on the Sabbath day. Having silenced their objections, and being grieved because of the hardness of their hearts, He commanded the man to stretch forth his hand. This the man did, and his withered hand was restored.

Lessons for Us.—1. The Sabbath was made for man. God knew that man needed this very day, that the mind of man might be taken off the cares of this life and given an opportunity to think of things pertaining to the life to come. To be careless in the proper use of the Sabbath means to become degenerates, morally and spiritually. To make the Sabbath an end in itself rather than a means to an end; that is, to magnify the ceremonial phase of it and thus serve the Sabbath rather than have the Sabbath serve us, means to defeat its purposes. Yes, man needs the Sabbath; and suffers every time he neglects its proper observance.

2. Christ is Lord of the Sabbath. He it was who corrected the abuses into which the Pharisees had fallen, who gave us a correct vision of the purpose of the day, who changed even the day of the week on which the rest should be taken. We look to Him and hallow the day, just as the children of Israel looked to the time of their deliverance and kept their day holy. We honor Him as the Author of our salvation, as the Lord of our Sabbath day.

3. The Sabbath is a day of service. Christ taught us that it was lawful to do well, unlawful to do evil, on the Sabbath day. Rest for the body, refreshment for the soul, deeds of mercy to the needy, worship, praises to God, Christian fellowship either at the house of the Lord or in the private home, prayer, Bible study, edifying conversation—these are some of the things we may do and "do well" on the Sabbath day. On the other hand, business transactions, pleasure excursions, foolish talking, neglecting the use of our talents in the service of our Master, loafing, scoffing, gaming, gambling, etc., etc., etc., are some of the numerous unlawful ways in which people turn the blessing of the Sabbath into a curse.

4. Fault-finding is a very grievous sin. As already noted, the Pharisees closed their eyes to many unlawful things in their effort to get something with which to discredit our Lord. They lacked charity in the start, and to this they added prejudice. This bred malice in their souls and before they were through with it they had become open murderers of our Lord. Beware of this spirit. Though you may be ever so sincere when you begin to develop the habit of chronic fault-finding, it will only be a question of time until your heart will be full of prejudice, your soul filled with malice, and in your zeal to defend your cause you will cease abiding with the truth.

5. In Jesus we have a Friend that sticketh closer than a brother. He protected His disciples from the slanderer's tongue, relieved the sufferer with a withered hand, and no affliction of soul or body is allowed to be passed by Him unnoticed. Trust Him, obey Him, look heavenward for your reward.—K.

Our Young People

THINK ON THESE THINGS.—Phil. 4:8; Psa. 77.

Topic for February 3

MOTTO

"As a man thinketh in his heart, so is he."

THE STUDY HOUR

I. **Our Thought Life.**—The most important thing in the making of character is thinking. We learn a man's occupation by what he does. A man's occupation generally is that in which thought has been engaged. The things that are most highly valued are the things over which we have spent thought. "A good man out of the good treasure of the heart, bringeth forth good things; and an evil man out of the evil treasures, bringeth forth evil things." The question might arise, Whence comes the treasure of the heart? It can come only from the fact that the mind has been exercised in thought either good or bad.

No wonder some people's conversation is altogether about themselves, for self is the chief subject of their thought. No wonder some can speak eloquently concerning their cattle, their farms, their social affairs, etc., while they are as dumb men when it comes to topics of religion and the teaching of the Bible. Have they not given much thought to the things of which they speak? "For of the abundance of the heart the mouth speaketh."

The great thing of life, then, is to find out what is worth while and spend our time in filling our thought with the treasure of these things.

II. **The Text,** a. **Phil. 4:8.**—This gives a classification of what thoughts should be like. It does not necessarily mean that all right thought is primarily religious in its cast, but that it contains none of the qualities that are contrary to true religion.

b. **Psa. 77.**—Here affliction caused the Psalmist to commune with his heart and remember the works of the Lord in a way that he finds the truth for his consolation and encouragement.

III. **Outline Study.**

1. Thoughts to avoid.
   a. Vain thoughts.—Psa. 119:113; Prov. 24:9.
   b. The thoughts of wicked men.—Prov. 15:26.
   c. High thoughts of self.—Rom. 12:3; Gal. 6:3.
   d. Anxious thought.—Matt. 6:31.
   e. Unclean thought.—Rom. 1:28-32.
2. Thoughts to cherish.
   a. Thoughts of God.—Psa. 139:17.
   b. Right thoughts.—Prov. 12:5.
   c. Thoughts upon the name of the Lord.—Mal. 3:16.
   d. Sober thoughts.—Rom. 12:3.
   e. Praiseworthy things.—Phil. 4:8.

SUGGESTIVE ASSIGNMENTS

For Children.—
1. Text word, **Thought.**
2. Remembering Good Things.

For Young People.—
1. The Gift of a Good Mind.
2. Using the Power of Thought for God.
3. Demoralizing the Mind by Vanity.
4. The Effect of Intoxicating the Mind by Unnatural Imaginations.

For Older People.—
1. Critical Periods for Thought.
2. The Index of Thought Life.
3. God Knows.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JANUARY 24, 1918

Field Notes

A program of the coming Bible conference and evangelistic meetings to be held at the Scottdale Mennonite Church Feb. 28—March 10 has just been printed. The instructors are Bros. G. J. Lapp and C. F. Derstine. The prayers fo the brotherhood in behalf of the meetings are desired.

Because of the Fuel Administration's order that all manufacturing plants be stopped on Monday, the Gospel Herald is a day late this week.

Jan. 20 has been the time set for ordination services at the Mt. Clinton (Va.) Mennonite Church, at which time and place a deacon is to be ordained.

A letter from Hudson, Ohio, dated Jan. 14, says, "The interior of our church was damaged very materially by fire Saturday night. Defective installation of new furnace, the cause." We are sorry to hear of the loss.

Bro. Aaron Loucks of this office has recently made a number of trips in the interests of our young brethren in camp. The latest is a trip to Camp Dodge, Iowa, where he expected to spend the fore part of this week.

Bro. C. F. Derstine, Eureka, Ill., expects, D. V., to lend a helping hand to the brotherhood in the vicinity of Smithville, Ohio, and of Elkhart, Ind. Address as follows: Smithville, Ohio, Jan. 23—Feb. 1; Elkhart, Ind., (care of W. B. Weaver), Feb. 10-19.

We regret to say that the minutes of the recent meeting at Goshen, Ind., in the interest of nonresistants, which we promised to publish this week, came too late for publication. They will be published next week, the Lord willing.

Thirty new students and others expected, is the news received from the Eastern Mennonite School at Harrisonburg, Va., during the early days of the short Bible term at that place. We trust that the hopes of those on the ground were more than realized.

That the cold weather has not all been confined to northern states is evident from the following extract from a recent letter from Virginia: "Virginia has been snowed under since Dec. 8 and the temperature has been hovering about the zero mark much of the time since."

Missionary Conference.—We are in possession of a program of the missionary conference to be held at the Canton Bible School, Canton, Ohio, Jan. 25 and 26. A good, strong program has been arranged, and topics assigned to members of general and local mission boards and Sunday school workers. In connection with this, a ministerial meeting at the same place Feb. 11 and 12 is also announced.

Correspondence

Albany, Oreg.

We have again reorganized our Sunday school, Y. P. B. M., and children's meeting. Bro. G. R. Bebb was elected Supt. of our Sunday school with Bro. Urie Kenagy assistant.

Bro. A. P. Hartzler was chosen President for our Y. P. B. M.. May we all try and do our very best during the year that lies before us.

Bro. Sanford Yoder of Kalona, Ia., is expected to be in our midst by Jan. 29, when we expect to begin a series of meetings.

Let us put our trust in the Lord and He will bless the efforts put forth.

Jan. 7, 1917. Matilda E. Steckley.

Blackie, Alta.

(Mount View congregation)

On Jan. 1 we reorganized our Sunday school at this place, Bros. Menno Gingerich and Howard Stauffer being elected superintendents.

The following Sunday our young people's meeting was reorganized with Bro. Menno Gingerich President. Our meetings are well attended and the interest is good.

Pre. Isaac Miller and wife have returned from a five weeks' trip to various districts of Alberta.

Our recently organized sewing circle is being held each month with a good attendance. At our next meeting we expect to sew for the workers at the Kansas City Mission.

We ask an interest in the prayers of the Herald readers, that the work at this place may be blessed.

Jan. 9, 1918. E. Bauman.

Oronogo, Mo.

Dear Herald Readers, Greeting:—We have been very much encouraged by work done here by Bro. J. B. Brunk of Quinter, Kans. Bro. Brunk could spend but one week with us. We wish he could have stayed longer. We had a Bible lesson every night and a sermon following. The subjects treated in the lessons were The Church and The Book of Job. The Bible is a wonderful book. It contains a great deal more than a casual reading reveals. We got some beautiful and helpful lessons out of Job.

May the Lord abundantly bless Bro. Brunk and use him for much good.

Jan. 10, 1918. Myrtle Shenk.

Filer, Idaho

Dear Readers, Greeting to All in the Master's Name:—On Dec. 23 we re-organized the Sunday school at this place as follows: Supts., Bros. Joe Slater and Walter Gingerich; Chor., Sister Anna Snyder; Sec.-

Treas., Sister Catharine Bontrager.

On Jan. 7 Bro. Chas. Sieber and sons Daniel and Charles left for a visit through the East.

On Jan. 1 Bro. S. C. Yoder of Kalona, Iowa, came to our midst and was with us until Jan. 8. His visit and sermons were greatly enjoyed by all. Among the visible results of the meetings the brotherhood were greatly encouraged to press on in the work of the Master.

Following is the schedule of meetings to be held in the Pacific Coast Conference district:

Filer, Idaho, Jan. 1-8.

Nampa, Idaho, Jan. 1-16.

Hopewell, Oreg., Jan. 17-21.

Zion, Oreg., Jan. 22-28.

Albany (Mennonite), Jan. 29 to Feb. 4.

Fairview, Albany, Feb. 5-9.

Airlie, Oreg., Feb. 10-14.

Creston, Mont., Feb. 17— as long as he can stay.

These appointments Bro. Yoder has kindly consented to fill, D. V. May we all pray that God may use him for the strengthening of the cause and gathering in of lost souls. We wish you all God's richest blessings.

Fannie A. Bontrager.

Jan. 11, 1918.

Tofield, Alta.

Dear Herald Readers, Greeting:—We feel thankful to our heavenly Father for the blessings He is bestowing upon us both naturally and spiritually. On Christmas morning the children had the privilege of rendering a short program appropriate for that day. We also had a sermon after the program.

On Dec. 30 we held our fifth quarterly Sunday school meeting.

Our Sunday school was also reorganized: Supts., Jacob Brenneman, D. E. Maurer; Sec.-Treas., J. B. Stauffer. May the Lord richly bless our Sunday school at this place is our prayer.

Cor.

Jan. 12, 1918.

Midland, Mich.

Dear Gospel Herald Readers:—We have indeed many reasons to be thankful to the Almighty for the ways He has blessed us. We now have our church house finished and hold services in it.

On Dec. 28 business meeting was held and officers of the church elected. Dec. 29 Bro. A. W. Hershberger from Ohio began a series of meetings. Bible conference began Dec. 31, and closed Jan. 4. Many good things were taught. May we heed God's Word better because of the same. The meetings continued until Friday evening, Jan. 11. There were five confessions. Much interest was shown during all the meetings. There was also good attendance. We ask an interest in the prayers of all who believe in the power of prayer that we as a church may make our lights shine in this new community and wherever we are, that many souls may be won for the Master and for especially those who have confessed Him that they may be true.

In His name,

Jan. 13, 1917. Clara Emmert.

Rohrerstown, Pa.

Greeting all the Herald Readers:—We feel to praise God for the many blessings He has bestowed upon us another year. On Sunday, Dec. 30, our Sunday school was reorganized for another year as follows: Supts., Bros. Aaron Kauffman, John Hollinger, Landis B. Herr; Treas., Bro. Oliver H. Shenk; Sec., Bro. Guy M. Tweed; Chors., Bros. Jacob Kreider and Amos Charles. We are experiencing cold weather the last five weeks, but the time will soon be here when we can enjoy the songs of the birds, and see the beautiful flowers, that God protected this cold winter weather. Let us not forget to thank the Giver of all things. "Blessed be the name of the Lord."

Jan. 13, 1918. Emma May Tweed.

Elizabethtown, Pa.

Dear Herald Readers:—Following is the program of the Elizabethtown Mennonite Sunday school workers' meeting to be held Jan. 31:

Lesson for Feb. 3, Bro. Jacob Shotzberger.

Lesson for Feb. 10, Bro. Raymond Good.

Lesson for Feb. 17, Bro. Benjamin Miller.

Lesson for Feb. 24, Bro. Amos Miller.

Committee.

Jan. 14, 1918.

Camp Sherman, Ohio

Greetings in the Worthy Name of the Master:—Time has ushered us into the year 1918. As we boys review the past year we wish to say with the psalmist: "The Lord has done great things for us, whereof we are glad." We hear much about mottoes and resolutions at the beginning of the year, but again we recall the words of the psalmist: "Thy word have I hid in mine heart that I might not sin against thee." The most beautiful resolution is to know God's Word. It is life itself, the only thing that can bring peace to the soul.

Many of God's truths are vividly impressed upon us. The realization of God's wonderful love for mankind is being conveyed to us as never before. We know what it means to grasp the hand in Christian fellowship and the salutation with an holy kiss. The earnest longing to be with friends and loved ones supercedes all other desires but great as is that wish, the knowledge that we are God's children is the comforting thought. How beautiful to be heirs of God and joint heirs with Christ Jesus, and know that God's promises are true. We know by experience the truth of these beautiful promises. To the youths in our home congregations we give for your consideration this message from God's Word: "Wherewithal shall a young man cleanse his ways? by taking heed unto thy word."

A few cases of sickness among the boys, but amidst all these discomforts we have many reasons to be thankful to God for His protection and care. Our ministering brethren come regularly, which shows the great concern the Church has for the boys. In appreciation we wish to consecrate our all to our Master, which is our reasonable service. "The fervent effectual prayer of a righteous man availeth much," hence pray without ceasing for us. Time devoted to prayer daily is the best time of our lives. How momentous in these trials and tribulations are the moments when we converse alone with God. Yours most humbly in His cause,

The Boys at Camp,

Jan. 14, 1981. Per J. E. G.

Camp Meade, Md.

Dear Herald Readers, Greeting:—Another year has passed into history and we are now in the beginning of a new year. God has seen fit to lengthen out the brittle cord of life thus far, and blessed us with headth, strength, and all that we need. Are we, in return, doing our duty by thanking and praising Him for His goodness? Do we use these blessings to His glory, or do we use them for the satisfaction of our own carnal desires?

We are again under quarantine, as two more cases of measles have broken out among our crowd. The one is a Brethren boy and the other a Mennonite. They were taken to the hospital, one on the 11th, the other the 14th. We will miss the visits of our ministering brethren for some time as ministers and other visitors will not be allowed while we are quarantined.

The following ministers were here since Bro. Isaac Baer wrote Dec. 30: Jan. 6, Bro. P. D. Shenk of Hanover was with us and preached. Text, II Tim. 2:9.

Jan. 12, Bros. I. B. Good, J. C. Habecker, J. B. Senger, and Noah Landis paid us a visit, but we regret that they could not be in the building and hold services with us, on account of the quarantine. We would all have been glad for their message from God's Word.

Jan. 7 Bro. George Keener was here.

(Continued on page 789)

Miscellaneous

THE CHRISTIAN'S FINANCIAL OBLIGATION TO CHRIST AND HIS CAUSE

By J. S. Shoemaker.

For the Gospel Herald.

As Christians our obligations are many and sacred. As the redeemed of the Lord we owe our all to Him because He hath purchased us with His own blood. As saved ones we owe Him our constant praise and adoration. As His servants we owe Him loyal and faithful service in all our Christian activities. As lights in the world we are called to shine for Him and enlighten those who are living in the darkness of sin. As workers together with Him we are commissioned to carry the Gospel of salvation into all the world. As His stewards we need to make the very best use of the means entrusted to our care. All we have and are in this present life is divinely given, hence should not only be greatly appreciated on our part, but all should be conserated to His service.

It is made clear in the Old and New Testament Scriptures that "the earth is the Lord's and the fullness thereof." "The cattle on a thousand hills" are His. This being true there is nothing in the way of material things that we can claim as absolutely our own. We are but stewards chosen of God to take charge of the treasures which He has given into our hands. By the proper distribution of the means which we hold in sacred trust we shall lay up for ourseves treasures in heaven to be enjoyed when we are called hence to receive the reward for our faithful stewardship. Note the Master's words to His disciples: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth" (Luke 12:33). To the rich young ruler He said: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven" (Matt. 19:21). As stewards in the household of faith we need to remember those who are afflicted and poverty-stricken, of whom there are many, especially in these perilous times of destruction, devastation, and destitution brought on by carnal warfare. Appeals are coming to us from various sources to give liberally for the relief of the suffering both in European and Asiatic countries. Thousands, yea multiplied thousands are in destitute circumstances because of the ravages of the war-gods who are engaged in the present destructive world conflict. We praise God that a door has been opened to us through the newly organized Relief Commission through which we have opportunity to contribute abundantly of the means God has entrusted in our care, for the relief of the suffering civilians in the countries where the ravages of warfare are so severely felt and realized.

The warring nations are contributing not only millions, but billions of dollars to carry on the present wholesale slaughter of humanity, resulting in destruction of property, the devastation of countries, the destitution of homes and families, and untold suffering and depsair of men, women, and children, in the war-stricken countries.

In making comparisons between the world and the Church, we are led to conclude that the world is making greater sacrifices in contributing men and money to support a losing cause than the Church is contributing to support the Lord's work, a winning cause.

In order to cause us to think seriously and effectively, I am prompted to ask a number of questions, as follows:

1. Are we as a Church or as individuals giving as liberally as we should to relieve the poverty-stricken condition brought upon thousands of men, women and children in Europe and Asia, by the ravages of the present war? "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise" (Luke 3:11).

2. Are we contributing as bountifully toward the mission and charitable work of the Church as the Lord hath bestowed His blessings upon us? "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2).

3. Is it our sincere desire and prayer that the Gospel of peace, grace, and salvation be carried to all the nations of the earth? If so, how much have we contributed toward the answering of our prayers? Listen to the Great Commission: "Go ye into all the world, and preach the Gospel to every creature" (Mark 16:15). What have we done to carry out God's plan?

4. Have we been taking into consideration that much golden grain may not have been gathered into God's garner because we have failed to give as liberally of our means as we should have done to send forth laborers into the Lord's harvest? Jesus says: "The harvest truly is plenteous, but the laborers are few" (Matt. 9:37).

5. Have we made any sacrifice in the way of practicing self-denial, in order that we may have more to give for the extension of Christ's cause and kingdom? Remember the sacrifice of the poor widow who gave but two mites. Are we conscious of the fact that the Master is beholding us as we cast our offerings into the Lord's treasury?

6. Are our offerings becoming more frequent and liberal? If so, we are realizing that it is truly "more blessed to give than to receive."

7. As parents are we desirous that our children shall eventually be joint heirs with Jesus Christ in the glory world? If so, are we making Him a joint heir with our children in material things, by remembering Him and His cause in our bequests? "If children, then heirs; heirs of God, and joint heirs with Christ" (Rom. 8:17).

8. How about the motto on the walls of our home, "Christ is the Head of this House?" If He is the Head, which He certainly should be, He should be considered the chief member of the family and as such the interests of His Church or family should be remembered in the distribution of our possessions, as well as those who are members of our family by the ties of nature. If there is but one child in the family, should not Christ and His cause receive one-half of the estate? If there are two or more children in the family would it not be well that Christ and His work would share at least equally with the other heirs? In order to make sure that Christ is remembered as an heir of the estate we have in hand, would it not be the part of wisdom to hand over to those who have charge of the Church's funds in carrying on Her activities, on the annuity plan, the amount we believe should be given for the extension of the Master's work, thus receiving an income toward our support while living, and endowing the Church to help carry on her activities after we pass hence?

Many are the promised blessings to be realized both in this present life, and in the life of the world to come, on the part of those who remember the poor and honor the Lord with their substance. Note the following:

"A good man sheweth favor, ... He hath dispersed, he hath given to the poor; his righteousness endureth forever; his horn shall be exalted with honor." "Honor the Lord with thy substance, and with firstfruits of all thine increase: So shall thy barns be filled with plenty." "The liberal soul shall be made fat." "He that watereth shall be watered also himself." He that hath mercy upon the poor, happy is he." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." "He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor." "He that giveth to the poor shall not lack." "Cast thy bread upon the waters; for thou shalt find it after many days." "He which soweth

bountifully shall reap also bountifully." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." "To do good and to communicate forget not; for with such sacrifices God is well pleased." "Then shall the king say unto those on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger, and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me."—Blessed promises!

Freeport, Ill.

THE GREATEST OF ARTS—TEACHING

By E. S. Gerig.

For the Gospel Herald.

We hear much these days about the various arts. How wonderful it is to be a great painter, to be able to paint a picture that will make the multitudes gaze for hours. It is a great achievement to be able to carve an image out of granite or marble—to be a sculptor. Great honors are conferred upon one who can hold an audience spellbound with the sweet strains of music. You praise the man or woman who can write poetry, who can thrill you with quaint and homely thoughts set to rhyme. But say, my friend, there is another art that has been neglected and at times entirely overlooked, yet it peers far above any I have mentioned—it is by far the most important and one of the finest of arts, the art of TEACHING. The reference is in particular to religious teaching, be it by pastor, preacher, or Sunday school teacher, and embodies all instruction that has to do with the development and nurture of the human soul.

Webster at one time said, "If we work upon marble, it will perish: if we work upon brass, time will efface it; if we rear temples they will crumble into dust; but if we work upon immortal minds, if we imbue them with good principles, with the just fear of God, and the love of their fellow men, we engrave on these tablets something that will brighten all eternity." That is wherein the art of teaching excels. The fine and liberal arts have for the most part to do with the temporal. The art of teaching has to do for an eternity—time alone can tell of its fruitage.

Dare anyone say it is easier to become proficient in the art of teaching than to acquire skill in one of the liberal arts? We know students spend hours and days and even years of diligent study and practise to master a particular subject, which I said a moment ago, was only temporal. Is it reasonable, or even fair to the pupil, to attempt to teach it and mould its life, preparing it for an eternity, without any training, any special study or hours of preparation? You say, perhaps, "God will give me the things I am to teach and therefore it does not require much preparation." True— in a measure—God is good and does wonders for those who trust Him in faith at just such a time. But are you not taking an unfair advantage of Him in this? You expect to reap where you have not sown. How can He "bring these things to your remembrance" when you never knew them? Do your part in diligent, faithful preparation and in careful study, by prayer and meditation, and when the proper time comes you have a perfect right to ask God to guide and direct your thoughts and acts.

We would not think of having an inexperienced physician operate upon a child of ours for some physical ailment, no matter how good a Christian he is. How much less ought we to entrust it to an inexperienced and unprepared teacher which imbues it with principles for eternity. A teacher must know some of the best principles of teaching—those that Christ used when on earth (for we are now in Christ's stead.) He was the model teacher. We must know something about child nature, and how to solve the "boy problem." When you mould clay, carve wood or chisel marble you can positively get certain effects. When you work with a boy or girl it is a different proposition. They have "life within" and have the power to annul our efforts—they can say "I will" or "I will not." That makes the problem more difficult. Can you see, in a measure, what it means to be PROFICIENT in the art of TEACHING?

This does not mean one must be college trained, or have a special "gift of tongues," but rather that we improve every opportunity in diligent study and prayerful preparation through the week, that we have such a message for our class on Sunday morning that we are positively burdened for them—a dynamic. God can fill an honest hunger for knowledge. Such must be the life of one who would have it said of him, "Isn't that a wonderful teacher."

Fort Wayne, Ind.

I have hope for the worst man, so long as he will read his Bible. I feel sure he will turn to God some day. I am full of fear for the best man, if he neglects his Bible. He is almost certain to fall before the enemy. Amid these last days' perils there is no safeguard but in the Word of God.—J. E. Sampson.

A WORD OF ENCOURAGEMENT

For the Gospel Herald

Dear Young Brethren in the Camps:

I humbly greet you in Jesus' name. There is not one brother in the camps that I personally know, but I feel such an interest in you that I feel to write a little message of love and remembrance. True, I daily remember you in prayer, but if none of us tell you, you would not know it so well. I appreciate so **much** the faithfulness evident in the letters from the camps through the Gospel Herald. I thank the Lord for your faithfulness. I feel that you are doing **much** good, no doubt suffering for the slackness of others in the church; but many of us are suffering with you, because we feel so deeply for you.

I am sending a hymn to help comfort and strengthen you I just think it is **so** appropriate for your circumstances. I hope it will comfort and strengthen you. It is a very familiar hymn, but at this time I trust you may find it precious.

PROTECTION

(II Pet. 1:4)

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word;
What more can He say than to you He hath said,
Who unto the Savior for refuge have fled.

Fear not, I am with thee, O be not dismayed,
For I am thy God and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, emnipotent hand.

When thro' the deep waters I call thee to go,
The rivers of sorrow shall not overflow,
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.

When thru' fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply;
The flames shall not hurt thee, I only design,
Thy dross to consume and thy gold to refine.

E'en down to old age all my people shall prove
My sov'reign, eternal, unchangeable love;
And then, when gray hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.

The soul that on Jesus hath leaned for repose,
I will not, I will not, desert to mhis foes;
That soul, tho' all hell should endeavor to shake,
I'll never, no never, no never forsake.

Keep good courage. The Lord will bless you, and remember "not to fear man who can destroy the body, but rather fear him who can destroy the soul. I remain,

Your sympathizer and intercessor,

E. A. B.,

Houston, Va.

RELIEF FOR WAR SUFFERERS

By Aaron Loucks.

For the Gospel Herald.

The call for help from war-stricken countries across the sea, comes to us in these days of terrible suffering and hardship. Those who once lived the comfortable life we enjoy, but on account of their fields being torn with trenches and shell-craters, and because of lack of labor and seeds, have now become destitute of everything. Millions of refugees are crowded together under conditions that make life very distressing, and often almost unendurable—unless those who have been spared from the ravages of war, will come to their rescue.

We who cannot take part in war, because of our faith, and obedience to the Prince of Peace, should recognize our opportunities in this hour of world suffering, by extending such material help as will bring relief to those sufferers and aid them in rebuilding their homes.

For the present it would seem that our greatest opportunity lies in contributing money to be used by such agencies as are now at work on the field. In company with the brethren, J. H. Mellinger and Eli G. Reist, we have inquired into the work that is now being done by the Amercan Friends' Service Committee who are maintaining a recognized organizaton and supplying the workers for their unit. They have already sent out 130 workers from America, and in connection with the English Friends have more than 300 workers in France. They have a budget calling for $500,000 from American Friends for maintaining their work for the fiscal year, ending June 30, 1918.

The policy of no salaries paid to workers, and great economy of administration expenses makes this a very commendable medium through which to render service. Besides this there are several other organizations which are worthy of our consideration. Of these we shall speak later.

The work is chiefly the expression of those who contributed finances for it. Only a few can go abroad; the chief service of the many must be found in the giving of their means.

We wish to thank all those who have so liberally contributed toward this Relief Work. Occasional collections will not meet the growing needs as the months pass. Systematic and regular contributions by every one will be most satisfactory and effectual in supplying these needs that will continue long after the war ends. Where Conferences have district boards contributions should be sent through their district treasurer.

Our General Treasurer, Bro. G. L. Bender, Elkhart, Ind., will receive and forward all monies sent to him, and acknowledge receipt of same.

Scottdale, Pa.

THE WORD OF GOD A SOURCE OF INSPIRATION AND COURAGE

By Ada Cressman.

For the Gospel Herald.

> In the beginning was the Word, and the Word was with God, and the Word was God. . . . . And the Word was made flesh and dwelt among us.—Jno. 1:1, 14.
>
> That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life.—I Jno. 1:1.
>
> There are three that bare record in heaven: the Father, the Word, and the Holy Ghost.—I Jno. 5:7).

In these verses we have Christ called the Word of God. Our topic then is Christ a Source of Inspiration and Courage.

Someone has said that inspiration is the supernatural influence of the Spirit of God on the human mind, or supernatural influence tending to raise the soul above itself. Our lives without Christ are cold, barren, fearful, selfish, unloving; but as we let the Source, or Christ, into our lives, His life or influence tends to raise our souls above self. Only Christ can impart that life to the soul and transform it into a new life.

Here is an illustration: A lecturer had finished on his subject, "Christ a Myth." A man in the audience, known by all, said, "For years I was a drunkard, squandering my wages, cursing my wife, and making our home a hell. One day a missionary came into our town and told us of Christ. I was foolish enough to believe that man and let Jesus come into my life. You all know my changed life and our happy home together. You have been hearing that Christ is a myth. If that is so, explain me."

Needless to say, his argument was unanswerable. We have examples of inspired and courageous lives in the persons of Paul, Peter, John, Stephen, and other apostles. Christ in these apostles enabled them to endure and suffer hardships, persecution, and even death itself for the furtherance of the Gospel. Paul says, "I can do all things through Christ which strengtheneth me." We have other examples in the lives of Christians of centuries ago under the Roman power, such as Cranmer, Latimer, Ridley, Polycarp, and Cyprian, who suffered martyrdom for Christ's sake; also Luther, Calvin, and such who dared to come out from the Romish Church and preach against its falsity. In these last two years, hundreds of thousands of Armenian Christians have died, in preference to accepting the Mohammedan faith. There are no figures so glorious as those of the martyrs who have died for the Christian faith, when they could have saved their lives by renouncing it.

We believe they were influenced, encouraged, and strengthened to suffer by the personal indwelling of Christ in their lives. Paul says to Timothy, "All scripture is given by inspiration." Hence a Christian with his Bible has the Message of God with him. Take away his Bible and he is a messenger without a message, an ambassador without authority. The Word makes the worker. He speaks of things of which he is assured; he knows God, he knows Jesus, he knows the Holy Spirit; he knows revealed truth; he knows the power of divine grace. It is this sense of assurance that makes the missionary and evangelist, the saint and the martyr.

A remarkable story is told of the abiding Word of God hidden in the heart of a woman in South China:

At the age of fifteen she became a believer, was baptized and attended Christian services for a year. At that time she went to live with her husband's people who were unbelievers and would not permit her to go to church. But Jesus lived in her heart. At the age of fifty-six she still treasured in her memory the songs and the precious words she had learned in that one short year. Only then did her husband realize her priceless possession, and with his four sons accepted Jesus.

A missionary visiting a village in Ceylon was talking to a woman. Suddenly she sprung up and said, "This is too good to hear alone." In a short time she returned with five other women.

"Too good, this Word to hear alone." Thus thought,
Samaria's daughter standing by the well,
And hastening village-ward, she quickly brought
Others to hear what Jesus had to tell.

"Too good to hear alone, and I must share,
With other folk the gladness of this Word,"
So spoke a daughter of Ceylon who ne'er
Before the Gospel of God's grace had heard.

And we who know the power of Jesus' name,
And countless precious Gospel-blessings own,
Can we account ourselves as free from blame,
Whilst myriad souls in heathen darkness groan?
Oh, may these women make us feel some shame,
And deem that Word "too good to hear alone."

Kings of the earth, and all people, princes, and all judges of the earth: Both young men and maidens; old men and children; Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.—Psa. 148:11-13.

CORRESPONDENCE

(Continued from page 785)

We thank God and all the brethren for the visits and interest they are showing us. May the Lord reward them for their labors and give them wisdom and power from on high, to guide the Church in such a way that it may stand firm on the Rock of Ages through all these trials and storms.

We do not take our walks as regularly as we were accustomed to doing. We go out into the woods and bring wood to our barracks, make it fine for firewood, in our room. That gives us considerable exercise.

We beg interest in your prayers that we may hold out faithful to the end. At times the way seems dark and we hardly know what to do or say. But we can say with Samuel of old, "Hitherto hath the Lord helped us." We trust He will continue to do so in the future. We feel grateful to God and our Government that we have thus far been permitted to enjoy religious liberty. May we continue to pray for them, without ceasing, that peace may again be restored and that we may lead a quiet and peaceable life. But may we ever say like Jesus, "Not my will but Thine be done."

We have started Bible study in the evening, consisting of singing, scripture reading, prayer, and studying a chapter of the Bible, or part of the chapter.

Two Mennonites, one New Mennonite, and three Brethren boys joined our number since Jan. 1. One day we were called before the general and some services were offered to us. Later twenty of our number accepted some service. There were about one hundred and thirty that did not take service.

Let us not grow weary in well doing, for in due season we shall reap, if we faint not. May we so live that when we are called to change time for eternity, we will be ready. As the tree falls, so it will lie.

Yours in the Master's name,
Benjamin S. Ebersole.

Jan. 14, 1918.

Albany, Oreg.

Greetings:—On Jan. 6 the A. M. Fairview Sunday school was reorganized as follows: Supts., Bros. Nick Leichty, Dan A. Roth; Sec.-Treas., Bro. Paul Roth; Chor., Sisters Katie Kennel, Ada Schlegel.

Our Y. P. M. is progressing nicely. May the Lord bless the efforts put forth at this place.

We have had a very mild and pleasant winter so far. J. M. Schlegel.

Jan. 14, 1918.

From the rising of the sun unto the going down of the same the Lord's name is to be praised.—Psa. 113:3.

A PRACTICAL TEMPERANCE MOVEMENT

By H. W. Benner.

For the Gospel Herald.

The prayers of the Christians of Hinkletown and community are being answered. The thorn in the morals along the line of intemperance in this village and vicinity is being removed. For a century or more the licensed hotel of Hinkletown named by the appropriate name of "Black Horse Hotel," has been a hindrance to the spiritual progress and a menace to this town and community. The last few years this village is rapidly becoming a Mennonite settlement who with possibly a few exceptions advocate the temperance cause. With the decreased patronage came the corresponding decrease in the value of this property, which made it possible for the progressive farmers of this vicinity to consider the advisability of buying it.

A month ago with the encouragement of Bro. Noah W. Hurst (proprietor of the Hinkletown Rolling Mills), and others, Bro. David W. Burkholder, a practical farmer located near by, bought this hotel with the expectation of converting it into a double dwelling house in the near future. While this will not remove all the evils from this place, it will lessen the anxiety of many parents of their sons indulging in the intoxicating cup. May God prosper this method of removing these horrible pitfalls into which many young men have stumbled.

Hinkletown, Pa.

ONE THOUSAND BEST VERSES OF THE BIBLE

Collected by J. B. Smith.

Exodus

Go, and I will be with thy mouth, and teach thee what thou shalt say. —4:12

When I see the blood, I will pass over you. —12:13

Stand still, and see the salvation of the Lord. —14:13

The Lord is my strength and song, and he is become my salvation. —15:2

Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders? —15:11

If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. —19:5

Thou shalt have no other gods before me. —20:3

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. —20:4

Thou shalt not bow down thyself to them, nor serve them. —20:5

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain. —20:7

Remember the Sabbath day, to keep it holy. —20:8

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. —20:12

Thou shalt not kill. —20:13

Thou shalt not commit adultery. —20:14

Thou shalt not steal. —20:15

Thou shalt not bear false witness. —20:16

Thou shalt not covet. —20:17

Thou shalt not follow a multitude to do evil. —23:2

Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. —23:20

My presence shall go with thee and I will give thee rest. —33:14

Leviticus

The fire shall ever be burning upon the altar; it shall never go out. —6:13

This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you.—9:6

Ye shall be holy for I the Lord your God am holy. —19:2

Thou shalt love thy neighbour as thyself. —19:18

Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight. —26:8

Harrisonburg, Va.

(To be continued)

REPORT

Of the Indiana Branch of Sisters' Sewing Circle and Missionary Meeting Held at Elkhart, Ind., Nov. 14, 1917

For the Gospel Herald.

Meeting was opened by singing.

Devotional was led by Sister Ida Miller.

Opening address by Sister Mary Burkhard.

The purpose of this meeting is to get more information from different sewing circles, that we can work more for the poor and needy and those of our mission stations.

Reports from a number of sewing circles represented were heard and were very encouraging.

Following subjects were discussed:

Needs of the field and how find them.

How best supply the needs of the missions and missionaries.

How secure more missionary information?

How conduct our sewing circles to sesure best results?

Following are some of the points given:

Sewing circles should make the garments plain in order that the missionaries can teach the Scripture better, for they have already been told their clothing were not according to Scripture teaching.

Present the needs so earnestly that it will create a great desire in each member of the circle, that they will be eager to do their part in the good cause.

We as mothers should try and implant in the hearts of our children the need of giving.

You ought to visit the mission stations and find out more about the work.

If we wish to have success with our work we must first be sure we have God's blessing upon it, and prepare for the work before we enter into it.

We should also remember we are doing the Lord's work and try and conduct ourselves in a fitting manner.

Much interest was taken in the meeting and all seemed to enjoy the many good truths presented. Meeting was closed by singing "Blest be the tie that binds."

Closing prayer by Ruth Yoder.

Amanda Schrock, Secy.

REPORT
Of the Bible Conference Held at the Allensville, Pa., A. M. Church, Dec. 5-9, 1917

For the Gospel Herald

Instructors: S. G. Shetler and home ministers.

Bro. Shetler came on Wednesday and preached an appreciable sermon.

Organization resulted as follows Mods., Joshua B. Zook, David E. Plank; Secys., Oliver H. Zook, Effie Zook Yoder.

Bro. Shetler gave lessons on the following seven subjects: **New Birth, Christian Discipleship, Holy Spirit** (two outlines), **God, Humility, The Good Shepherd.** He also conducted a workers' meeting each evening except Sunday evening when he spent one period with the children. While with us he preached four sermons and closed by giving a two hour talk to the Church on the war situation.

Bro. John M. Hartzler taught two periods on **Prayer** and **Worldliness.** Joshua B. Zook gave a lesson on **The Signs of the Times,** E. H. Kanagy on **Self-Denial,** Jos. H. Byler on **The Olivet Discourse** and **The Two Stages of the Lord's Coming,** John E. Kauffman on **Loyalty to the Word** and **Doctrine of the Church,** and **Restrictions—Their Purpose.**

The following are only a very few of the many good things said during the conference:

All who forget God will perish.

Believers will not want to love the world.

It is a sin to murmur.

The Holy Spirit may be grieved, vexed, resisted. tempted, blasphemed, "done despite unto," and quenched.

It is needful in this dark age that we uphold the doctrine of Christ—His life, His death, and His resurrection.

Disloyalty to God, Christ or the Church will bring sorrow, punishment, and grief.

Baptism is not for little children.

Regeneration is for the sinner.

No literal water is pure enough to wash away sins.

The greatest forces and powers on earth are the silent forces.

Worldliness is morally evil and fatal to spirituality.

The conference was noted for the manifestation of Spirit power. The Church has been greatly helped.

There were seven confessions.

The Secretaries

FOURTH ANNUAL REPORT
Of the West Union Sewing Circle, Wellman, Iowa

For the Gospel Herald.

No of meetings held, 11.
No. of members enrolled, 19.
Average attendance of members, 10.
Average attendance of visitors, 11.

Collection for the year,	$124.82
Carried over from 1916,	24.95
Total	$149.77

Paid Out

Home and Foreign Missionary Fund,	$ 40.00
Linoleum for K. C. Mission	10.00
Heralds and Monitors for boys at Ctmp Dodge	4.00
Freight and Sewing Material	80.69
Total	$134.69
Balance on hand	$ 25.08

Work done: 267 garments, 10 comforts, 7 quilts, dried 1 bu. plums, 13 gal. Sour kraut, dressed 23 dolls for Chicago.

Donations: Garments, 16; 48 yds. calico, percale; 5 spools thread, 2 cards buttons, 1 quilt, 2 comforts, 4 bbls, and 2 boxes fruit.

President.

REPORT
Of the Mennonite Home, Lancaster, Pa. November and December

For the Gospel Herald.

Donations.—Sister S. M. Meylin, Sister Jacob Brubaker, Sister Abraham Brubaker, Mrs. Susan E. Young, Sisters Rebecca Burkhart and Clara Haltman, workers at the Home, Miller & Bushong, Gunzenhauser Bakery, Bros. and Sisters of Augusta Co., Va., apples, Bro. and Sister Amos G. Kauffman, ice cream, Mary Jane Musser.

Cash.—Peter Hess, $1.00; Mrs. S. M. Meylin, 2.00; Martin B. Meylin, 1.00; Amos G. Shenk, 1.00; M. K. Haverstick, 1.00; Harry F. Eshbach, 1.00; Emma Eshbach, 1.00; John S. Shenk, 1.00; John L. Bare, 5.00; Levi Ebersole, 1.00; Elizabeth Mumaw, 1.00; Aaron Coble, 1.00; Henry Miller, 5.00; John Becker, 1.00; Levi H. Shenk, 1.00; John Dowite, 1.00; Bressler Buckwalter, 2.00; Contribution box, 2.50.

Services.—Nov. 11: Regular services were conducted today by Bros. Isaac Brubaker and D. S. Metzler. Bro. Metzler read I Cor. 2 and Bro. Brubaker took Nahum 1:1-7 for his text.

Nov. 24: This evening we held our preparatory services by Bros. Ben Zimmerman and Amos G. Kauffman. Bro. Zimmerman preached from Eph. 1:9.

Nov. 25: Today we held communion conducted by Bros. Ben Zimmerman and Amos G. Kauffman. Text, Mark 12:12-25. This was a feast to our souls to many of us the last one, as we see by each report. After communion we observed feet washing.

Dec. 7: This evening we held the funeral services over the remains of Bro. Jacob Shultz who departed this life on the 5th. Services conducted by Bro. Christ Brubaker. Text, I Pet. 1:4, 5. Aged 89 y. 2 m. 12 d. Bro. Shultz was an inmate of the Home for over six years. His wife departed this life here at the Home Dec. 7, 1911. Peace to their ashes.

Dec. 9: Regular services were conducted today by Bros. John and Clayton Charles. Bro. Clayton read II Cor. 4 and Bro. John took for his text I Cor. 1:7.

Dec. 13: This morning we held the funeral services over the remains of Bro. Jacob D. Millard who departed this life on the 10th. Services conducted by Bro. David Landis, who took for his text Luke 10:42. He was aged 75 y. 3 m. Bro. Millard suffered very much but showed us how patient a person can be amidst all his suffering.

Dec. 23: Regular services were conducted today by Bros. Hiram Kauffman and D. S. Metzler. Bro. Metzler read Jas. 4 and Bro. Kauffman took Isa. 9:6 for text.

This is again the last report for another year. We know that which is past is all laid behind and what we have done to the least the Lord remembers and also in which we failed to do our duty. Our prayer is that God will give us grace that we may be of more use to Him in this coming year than we were in the past. We are blessed with good health, considering the many aged ones. Some are as high as 93 years and most are the allotted time. What a blessing to them that they have a place where the Word is preached to them and have everything they are in need of. Pray for us that we may be faithful in His service.

Gratefully acknowledged,
T. E. Moyer, Supt.

REPORT
Of Eastern Mennonite Board of Missions and Charities for War Sufferers Relief Fund for Week Ending Jan. 12

For the Gospel Herald.

Previously acknowledged	$1352.53
M. and Mrs. M. H. Hostetter	2.00
A Friend, New Holland, Pa.	20.00
Lost Creek and Delaware Congs.	31.00
Stricklers Cong.	9.00
Matthew 6:20	2.00
John Herr	10.00
East Petersburg Cong.	1175.15
Weaverland Cong.	1213.00
Millersville Cong.	688.00
Diller Mennonite Cong.	40.25
Paradise Cong.	82.50
East Chestnut Ct., Lancaster, Pa., Cong.	400.00
Kraybills & Mt. Joy Congs. (part)	133.50
Bossler's Cong.	216.30
A Friend	3.00
Annie H. and Barbara H. Herr	25.00
Gantz Mennonite Cong.	319.50
Total	$5722.73

Gratefully acknowledged,
Eli G. Reist.

Married

McKinney—Harnish.—On Jan. 10, 1918, at the home of the officiating minister, Bro. Aaron B. Harnish, Baumgartner, Pa., Bro. W. E. McKinney to Sister Edna B. Harnish. We wish them the joys of life.

Moyer—Alderfer.—On Jan. 5, 1918, Bro. Harvey D. Moyer of Harleysville, Pa., and Sister Verda S. Alderfer of Souderton, Pa., were united in marriage at Franconia, Pa., Bro. A. G. Clemmer officiating. May God's blessing be with them through life.

Detweiler—Stutzman.—On Dec. 27, 1917, at the home of the bride's parents near Calla, Ohio, Bro. Jonas Detweiler of Calla, Ohio, to Sister Cora Stutzman, Bro. E. B. Stoltzfus officiating. May the Lord's blessings continue with them through life.

Falb—Lehman.—On Jan. 8, 1918, Bro. Elias Falb and Sister Elizabeth Lehman, both of Dalton, Ohio, were united in marriage at the home of the officiating bishop, Bro. C. N. Amstutz. May God's richest blessings attend them through life.

Schweitzer—Esch.—On Jan. 6, 1918, Bro. Burt Schweitzer and Sister Jennie Esch, both of East Fairview Church, Seward Co., Nebr., were united in marriage, Bro. Jos. E. Zimmerman of Wood River, Nebr., officiating. May God be their constant guide.

Short—Wyse.—On Dec. 13, 1917, at the home of the bride's parents, Bro. D. S. Wyse, near Archbold, Ohio, Bro. Cletus Short and Sister Mary Wyse were united in marriage, Bro. E. L. Frey officiating. May God's richest blessing attend them through life.

Hochstetler—Burkey.—On Jan. 10, 1918, Bro. Ivan Hochstetler of West Fairview, to Sister Emma Burkey of East Fairview Church, vowed to be one until death did them part, Bro. Fred J. Gingerich of Beaver Crossing officiating. May God ever bless them.

Kropf—Yoder.—At the home of the bride's grandparents, Bro. and Sister S. C. Mast, Garden City, Mo., Bro. Daniel Kropf to Sister Florence Yoder, both of Garden City, Mo., Bro. Joe C. Driver officiating. May God bless this union and make them a blessing.

Yoder—Zaerr.—On Jan. 8, 1918, Bro. Roy E. Yoder and Sister Pearl M. Zaerr, both of Archbold, Ohio, were united in marriage at the home of the bride's parents, Bro. E. L. Frey officiating. May the Holy Spirit guide and the sunshine of God's love illuminate their pathway thru life.

Obituary

Martin.—Luke, son of Bro. Aaron and Sister Lily Martin of Hummelstown, Pa., died Dec. 20, 1917. Funeral was held at Hummelstown Dec. 23. Buried in the cemetery near by. He is survived by father, mother, 4 brothers and 2 sisters.

Erb.—Sister Barbara Erb died Jan. 9, 1918, near Hetherford's Station, Pa.; aged 52 y. 1 m. 1 d. She was ready to die. She was residing with her sister, both living together happily, and was a devoted sister in the Mennonite Church for about thirteen years. Funeral was held at Shopes Church uear Highspire, Pa., Jan. 12, 1918. Services were conducted by Bros. Harry Longenecker and John Mosemann. Text, Jno. 14. Interment in cemetery adjoining.

Meriott.—Josephine Sue, infant daughter of Bro. Speed and Sister Lelia Meriott, died Dec. 24, 1917, aged 17 days. Apparently the little one was not healthy from the start and hence knew little of this world except affliction. As we looked upon its little form, cold in the embrace of death, we remembered that some one's hope had been blasted as the little bud withered, and the tender ties formed even for a brief few days on earth are painful to sever. But we know that the spirit is at rest in a brighter land and the loved ones are beckoned on to the better land. Funeral service at the house conducted by the writer. Scripture from Matt. 18:1-14. Burial in the Purvis graveyard near Purvis, Mo. J. R. Shank.

Baumgartner.—Sister Elizabeth Baumgartner (nee Gerber) was born Oct. 14, 1831; died Jan. 6, 1918, at her home near Dalton, Ohio. She was married to Jacob Baumgartner May 18, 1854, and on May 18, 1904, they celebrated their golden wedding. Her husband died Nov. 11, 1906. She is survived by three sisters, one brother preceding her in death. No children were born to this union, but they accepted four of his brother's children who were orphaned at a young age. She was a faithful Christian and lived to a ripe old age of 86 y. 2 m. 22 d. Her kindness and good deeds will not be forgotten by her many friends. Funeral services were held Jan. 9 at the Swiss Mennonite Church by the brethren, Jacob Nussbaum and C. N. Amstutz.

Wenger.—Elizabeth (Roth) Wenger was born in Logelbach, Alsace Lorraine, Germany, Aug. 16, 1842; died at the home of her youngest daughter, Mrs. Jacob Leichty, near Noble, Iowa, Jan. 11, 1918; aged 75 y. 4 m. 25 d. She immigrated to Canada in 1852 but later came to Iowa where she lived until she died. On Feb. 19, 1863, she was married to Joseph Wenger. To this union were born eleven children. Two died in infancy. On Feb. 18, 1917, the matrimonial ties were broken by the death of her husband. When yet a young woman she accepted Christ as her personal Savior, uniting with the Amish Mennonite Church, and remained a faithful member until called by death. She leaves four sons, five daughters, fifteen grandchildren, besides friends and neighbors to mourn their loss. Funeral services at the Sugar Creek Church near Wayland, Iowa, Jan. 14, conducted by Daniel Graber, S. Gerig, S. Gingerich, and S. M. Musselman. Texts, Mark 4:39 and II Cor. 5:1-9.

Brubaker.—Elizabeth Brubaker died at her home near Landis Valley, Pa., Jan. 5, 1918, after a three weeks' illness due to infirmity of age. Sister Brubaker almost reached the 90th mile stone of her life. She was the oldest member of the Landis Valley congregation, where she will be missd as well as in her home. She was of a quiet, loving disposition, and as long as health permitted she attended the church services. She became a member of the Mennonite Church many years ago; and remissed as well as in her home. She was of sister of the late Pre. John B. Landis, who expired in his carriage in a funeral procession a few years ago. Her husband, Peter Brubaker, preceded her to the spirit world some years ago. There remain to mourn her departure two children (Henry L. and Annie L.), 9 grandchildren and 11 great-grandchildren. One sister (Mrs. Peter Hershey) also survives.

Funeral Jan. 9 at the Landis Valley Church where a number of relatives and friends had gathered to pay the last tribute of respect to an aged mother in Israel. The services were conducted by Bros. Noah L. Landis and John Lefever. Text, Jno. 14:3. Her remains were buried in the adjoining cemetery. Peacefully sleep, till that morning. R. H. H.

Weaver.—Isaac Weaver was born in Cahmbria Co., Pa., Jan. 8, 1847; died at his home near Bowne Center, Mich., Dec. 27, 1917; aged 70 y. 11 m. 19 d. He was united in marriage to Anna Speicher, Oct. 16, 1867. To this union were born 4 sons and 4 daughters. Two sons died in infancy. His wife preceded him in death two years ago. He leaves to mourn 2 sons and 4 daughters (William, John, Mrs. Jennie Flynn, Mrs. Warren Ervin, Mrs. Hiram Kauffman, Mrs. Howard McDaniels), two brothers (Hiram and Alex Weaver), and 1 sister (Mrs. John Henry Blough), all of near Johnstown, Pa., 16 grandchildren, 6 great-grandchildren, and a host of relatives and friends. Bro. Weaver was a member of the Mennonite Church for about 46 years. He was ordained to the ministry by Bishop J. P. Speicher on May 10, 1891. Oct. 20, 1873, Bro. Weaver with his family moved from Pennsylvania to Kent Co., Mich., where they have since resided. Bro. Weaver had suffered for the last few years from a complication of diseases from which he gradually grew weaker, until Dec. 24, he had a light stroke of paralysis, of which he never fully recovered. He was a man of mild disposition, willing to do what he could for the cause of Christ, and the upbuilding of the Church.

Funeral services were conducted at the Bowne Mennonite Church near Elmdale by Aldus Brackbill. Text, Heb. 9:27. He was laid to rest in the adjoining cemetery.

Hess.—Sister Mary Ann, wife of Bro. Peter B. Hess, was born Sept. 16, 1854; died at her home near Lititz, Pa., Dec. 22, 1917; aged 63 y. 3 m. 6 d. She was sick only five days, of pneumonia. It seemed as though death was at the door even from the first day of her illness. She was very patient in her sickness, having the desire to depart and be with Christ. There is an hour to be remembered when the spirit slowly and silently passed from this earthly house to the mansion above. She leaves husband (whose loss will be the greatest as she was a loving companion, ever giving her life to the care of her husband and children, even her last desire on her death bed was that he be well cared for when she is gone), two sons (Jacob S. and John S.), and four grandchildren also feel a great loss. She was a faithful member of the Mennonite Church.

The funeral was held Dec. 26, 1917, at Hess, Mennonite Church, which had been filled with neighbors and friends who expressed themselves that her motherly love, her sweet smile, her kind word, and her ever abounding care, had reached them sometime in their life. Bros. John Lefever, Noah Landis, and Jacob Hershey conducted the services. Texts, Phil. 1:21 and Deut. 33:27. The remains were laid to rest in Hess' Cemetery adjoining the church. Peace to her ashes.

"Day after day we think what she is doing,
In those bright realms above.
Year after year her tender steps pursuing
Behold she has grown more fair."

Bixler.—John S. Bixler was born in Fayette Co., Pa., Mar. 11, 1846. With his parents he removed to Mercer Co., Pa., later to Columbiana Co., Ohio, and at the age of eighteen years he again removed to Holmes Co., Ohio, where with the exception of one summer, he lived until in August, 1882, when he with his family removed to the present homestead and one-half miles north of Wakarusa, Ind.

He was united in marriage to Barbara Huber of Putnam Co., Ohio, Nov. 20, 1873. To this union were born three sons and two daughters, and two granddaughters. The oldest son, John Henry, died at the age of nearly four years.

He had not been in good health for several months, having been troubled with heart failure; but yet the end was nearer than the family expected. On Monday afternoon, Jan. 7, while sitting in a chair he was stricken with paralysis and fell heavily to the floor. He spoke but a few words since but remained conscious till Tuesday afternoon and passed away on Wednesday 11 A. M., Jan. 9, 1918; aged 71 y. 9 m. 28 d.

He leaves to mourn his departure his companion, two sons (Jacob K. and Frederick E.), two daughters (Anna J. Bixler and Matilda E., wife of Lloyd I. Hershberger), all except Jacob residing on the homestead, one granddaughter, three sisters (Mrs. Mary Witmer, Mrs. Susanna Rummell, and Mrs. Catharine Lowe), one brother (Benjamin Bixler), and many other relatives and friends.

At about the age of 26 years he accepted Christ as His Savior and united with the Mennonite Church, to which faith he adhered to the end.

The funeral services were to be held on Saturday, Jan. 12, but on account of the severe storm raging in this part of the country and the impassable roads, these services had to be postponed till Monday afternoon, Jan. 14. Services were conducted at the Olive Church five miles north of Wakarusa, Ind., by the brethren, Henry Weldy and John L. Stauffer, from the text, "Man goeth to his long home" (Eccl. 12:5). Interment in the adjoining cemetery.

Funk.—Salome, elder daughter of Jacob and Mary (Myers) Kratz, was born in Bucks Co., Pa., Aug. 30, 1839. Her Swiss ancestors fleeing from the religious persecutions in Europe, settled in Pennsylvania, the refuge of many of our forefathers, two and more centuries ago.

On Jan. 19, 1864, she was united in wedlock to John F. Funk, also a native of Bucks county, but at that time engaged in the lumber business in Chicago. Three years later, Bro. Funk, having in the meantime begun the publication of the Church periodical, the "Herald of Truth," she came with her husband and eldest

daughter, Martha, to Elkhart, Ind., where she spent the remainder of her life.

To this union were born one son and five daughters of whom two (Martha and Phoebe) survive. Besides these and her aged husband she leaves a brother and sister, both residing in Bucks Co., Pa., and also four grandchildren.

Sister Funk united with the Mennonite Church in her youth, and for sixty years has been a devoted member. Her quiet, unassuming, consistent Christian life bore daily testimony to her faithful discipleship.

Her home life, although so quiet, was an extremely active one. Many of the older members of the Church and other friends throughout this country, Canada and Europe, well remember her hospitality. For many years hardly a day passed but that she entertained brethren, sisters, and friends passing East and West through Elkhart.

During the Russian Mennonite migration in the early 70's, Bro. and Sister Funk cared for many hundreds of travel-weary, homeless refugees from the Russian intolerance of that time.

As an instance of their experience, in this connection, one Sunday morning in the 70's, after a long night of tearful watching over the dying form of an infant daughter, just at dawn, two men, who proved to be the Russian brethren, Bishop Jacob Wiebe, and Franz Sawatzky, came to the home, stating that thirty-seven families of them were at the station with bag and baggage, weary and fatigued with two days and nights of travel from the seaboard. In the midst of sorrow and death, the hearts of the host and hostess were opened, the tired, hungry travelers were sheltered and fed.

Although never of robust physical build, Sister Funk's failing health was first noticed about two years ago. Since then her strength gradually waned, notwithstanding every kindly ministration that love could devise. Finally on the evening of Sept. 5, 1917, with her loved ones about her, she fell quietly asleep in Jesus, at the age of 78 years and 6 days.

The home she graced so long with her kindly helpful presence, is robbed of its brightest jewel, but her soul is at rest with the redeemed. We mourn for her, not as lost, but only gone before.

BIBLE STUDY BY CORRESPONDENCE

Correspondence work is strongly recommended by leading institutions and educators. It may be pursued at any time or place.

The Eastern Mennonite School offers a two years' course in Bible study consisting of the following subjects: Bible History, Bible Introduction, Bible Geography, Book Study, Life of Christ, Bible Doctrines, and a number of other elective subjects. Any subject or part of the course may be taken. The best text books obtainable from the standpoint of orthodoxy and scholarship are used. The tuition is $5.00 per subject per year, $15.00 for any four, and $25.00 for the entire course of eight subjects. Text books are furnished by the institution at an average cost of $1.50 per subject. For further particulars address the undersigned.

J. B. Smith, Principal,
Harrisonburg, Va.

One taper lights a thousand,
Yet shines as it has shone;
And the humblest light may kindle
A brighter than its own.

—Hezekiah Butterworth.

Items and Comments

We are in possession of "No-Tobacco Journal," Vol. I, No. 1, devoted exclusively to the mission of fighting the use of tobacco and putting it out of business, just as the Anti-Saloon League is trying to do with whiskey. Our prayers are that both may succeed.

"Jerusalem for the Jews," is the name of a new pamphlet that has just reached our desk. It is issued by the Hebrew-Christian Publication Society, making a plea for financial and moral support of the movement to make of Palestine a Jewish state, hoping by an active Christian support to aid in the work of bringing about the conversion of the Jews.

One of the arguments used against the pending constitutional amendment providing for prohibition is that it is a violation of "states' rights." In the light of this argument it is well to bear in mind that the first three states to ratify the amendment—Mississippi, Virginia, and Kentucky—are all in the states' rights section of the country. Most of the southern states would be glad to see all the rest of the states exercise their rights and vote the saloon off the continent.

One of the events of the past week which has stirred the people of the United States as few events have was the order on the part of Fuel Administrator Garfield closing up factories and business houses, with exceptions, for five days after Jan. 18 and for eight successive Mondays after Jan. 21. The following estimate is handed out by the international news service:

"Workers in 28 states made idle	22,500,000
Wages lost daily	$55,000,000
Total wages lost in 15 days	$825,000,000
Factories forced to close	250,000
Total capital interested	$20,000,000,000"

The order called out vigorous protests from business men in all parts of the country, and the U. S. Senate went on record against it. Time will tell whether the order was wise or unwise.

At this critical time, when the fuel question is alarmingly acute, there is a strong pressure to close the churches to conserve coal. While we admit that the authorities have a perfect right to make a request of that sort, there is also another legitimate consideration that should not be lost sight of—churches should not be asked to close until every institution of less value to the community has closed. Only in case of a dire need of fuel under those circumstances, has any one a right to ask that the churches be closed. As yet, we have not had any intimation to the effect that saloons should close their doors. These dens of iniquity are open from sixteen to eighteen hours per day, six days of the week, while the churches are open a few hours per week only. Strange, indeed, that fuel administrators have singled out the churches, totally overlooking the pernicious saloons and the baneful breweries. Why not apply the remedial measure of conservation where it is most needed? Then, too, there are the pool and billiard rooms, theaters, moving picture shows, and all other affairs of that sort. All these could be closed to the great advantage of the entire community. Not only would it conserve fuel, but also would it tend to the decided uplift of the community by the neutralization of pernicious influences.—Gospel Messenger.

We will throw ourselves at Thy feet in the utter abandon of our strongest love, Thy volunteer slaves.—S. D. Gordon.

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OUR MISSIONS

Foreign

India. — (*1899) American Mennonite Mission, Dhamtari, C. P., India, M. C. Lapp, Supt.
Stations.—Sunderganj, Leper Asylum, Bolodgahan, Sankra.

Home

Chicago.—Home Mission (*1893), 1957 Canalport Ave., A. H. Leaman, Supt.
Mennonite Gospel Mission (*1906), 720 W. 26th St., A. M. Eash, Supt.
Mennonite Rescue Mission (*1907), 3404 S. Oakley Ave., A. F. Wiens, Supt.
Lancaster.—(*1896) 112 E. Vine St., Lancaster, Pa., Eli W. Weaver, Supt.
Welsh Mt. Industrial Mission.—(*1898) New Holland, Pa., Arthur T. Moyer, Supt.
Philadelphia.—(*1899) Mennonite Home Mission, 2151 N. Howard St., Philadelphia, Pa., Jos. Bechtel, S. S. Supt.
Ft. Wayne.—(*1903) 1209 St. Mary's Ave., Fort Wayne, Ind., Ben. B. King, Supt.
Canton.—(*1905) 1935 3rd St., S. E. Canton, Ohio, C. K. Brenneman, Supt.
Kansas City.—(*1905) 200 S. 7th St., Kansas City, Kans., J. D. Mininger, Supt.
Toronto.—(*1907) 1324 Danforth Ave., Toronto, Ont., S. M. Kanagy, Supt.
Youngstown.—(*1908) 962 W. Federal St., Youngstown, Ohio, J. S. Lehman, Acting Supt.
Altoona.—(*1910) 1614 8th Ave., Altoona, Pa., J. L. Stauffer, Supt.
Nampa.—(*1906) Home Mission, 11th Ave., and 2nd St., N., Nampa, Idaho, —— ——, Supt.
Lima.—(*1910) 825 N. Jefferson St., Lima, Ohio, B. B. Stoltzfus, Supt.
Columbia.—(*1907) 274 S. 4th St., Columbia, Pa., I. M. Schertzer, Supt.

BENEVOLENT INSTITUTIONS

Orphans' Home.—(*1896) West Liberty, Ohio, A. Metzler, Supt.
Children's Home.—(*1910) Millersville, Pa., Levi Sauder, Supt.
Old People's Home.—(*1901) Marshallville, Ohio, F. R. Lantz, Supt.
Mennonite Sanitarium.—(*1907) La Junta, Colo., Allen H. Erb, Supt.
Mennonite Home.—(*1903) Lancaster, Pa., Tobias E. Moyer, Supt.

*Date of organization.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, JAN. 31, 1918 (Gospel Witness Established 1905) No. 44

EDITORIAL

"O taste and see that the Lord is good: blessed is the man that trusteth in him."

When a man's Sunday face corresponds with his life in home, social, and business relations, and both correspond with the Gospel standard of what a life ought to be, you have the true measure of a man.

Memorizing Scripture.—Two weeks ago we printed an instructive article from the pen of Bro. J. B. Smith in which he dwelt upon the importance of committing Scripture to memory. With the same number of the Gospel Herald we began publishing a series of scripture verses, selected by Bro. Smith, which we hope to continue until the entire 1000 "best verses" are printed. We trust that many may avail themselves of the opportunity afforded by this series. Read again what Bro. Smith has to say. To commit to memory the entire series will mean a treasure which all may well prize.

Two Brothers Called Home.—They were not brothers in the flesh—probably never met face to face; but they were brothers in the Spirit, devoted to the same cause, spending their lives for the upbuilding of the same Church. Two minstering brethren, faithful in life and service, beloved by their own people, have run their course on earth and the Lord took them home. Daniel Orendorff of Flanagan, Ill., and Enoch S. Bauman of St. Jacobs, Ont., who for many years have faithfully proclaimed the Word, their lives a faithful representation of the Gospel which they preached, have been called to their eternal reward. Read their obituary notices on another page. "Bessed are the dead that die in the Lord." May God comfort the bereaved families and strengthen the sorrowing congregations. Two faithful pillars of the faith are gone, but thank God their influence still lives, and there are other faithful workers to continue their labors.

War-weariness.—At the present time this seems to be the leading factor in the move for peace among nations. It has already put Russia out of the fighting, and rumors are very persistent with reference to internal troubles in Austria, France, England, and Germany. The long siege of hunger, the wearisome fighting, the shrieks of widows and orphans, the sight of desolate homes, the gloomy prospects ahead, all combine to make the people wish and long that this war might be over. The present severe winter is putting an emphasis upon this war-weariness that may bring decisive results before the advent of spring.

But we want to talk a little about spiritual warfare. There ought to be no war-weariness there. True, we have battles to fight, sacrifices to make, sufferings to endure, disappointments to encounter that are very trying on our fleshly bodies; but there are so many things to cheer and encourage us that we should never grow weary of our service, even though it is a continual fight of faith from the time of conversion until the final summons, "Come up higher." As soon as any one gets "that tired feeling" in religious service, he is practically worthless as a soldier of the cross. Under the leadership of Jesus Christ the great Captain who has never known defeat, with the peace of God reigning in the soul, and looking upward facing a future that is always bright, "let us not be weary in well doing, for in due season we shall reap, if we faint not."

SOME LIVE QUESTIONS

(Concluded)

How Bring about a Revival in Discipline

1. **Practice self discipline.** He that would govern others successfully must first learn to govern himself. There are many things which appeal to the flesh, and to which others yield, that you can not yield to if you would maintain a clear conscience before God and carry a testimony that grips the hearts of others. Stay close to God's Word, and obey it. Brighten your conscience by keeping your mind and heart refreshed continually with the truths of God's Word, and keep it bright by training yourself to obey this Gospel-enlightened conscience.

2. **Give the Bible its proper place.** It is the only book of its kind. Other books may be wrong; the Bible can not be, for God is its Author. Let it be considered final authority on all things concerning which it speaks. The moment you begin to question any part of it you strike an iceberg that makes ship-wreck of your faith and brings ruin to your soul.

3. **We need a revival spiritually before we can have a real revival in Gospel discipline.** A "straight-jacket" religion without a straitened soul means a condition which the prophet discribes when he says, "All our righteousnesses are as filthy rags." Let us work and pray for that condition in the Church in which every member is soundly converted, Spirit-filled, Spirit-led, completely separated from the world, obedient to all the commandments of our Lord, whole-hearted in the service. Then let there be some enlightened teaching and enlightened disciplining, and our goal in discipline will have been reached.

4. **We need to use the pruning knife.** "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he

purgeth it, that it may bring forth more fruit." It is throwing time away to quarrel with an unconverted member about keeping the rules of the Church. It is holding out a false hope to an unconverted member to allow him to remain undisturbed in the Church and thus causing him to feel that after all he is about right. Members that are prayerless, indifferent, seekers after pleasure more than after God, proud, vain, disobedient, etc., need attention. Get them right if you can. If you fail, do the only thing that is left, excommunicate them. As a decaying corpse often infects the living with mortal disease, so do dead members in the Church often cause spiritual sickness which means the death of many members. Most of the problems in the Church may be solved by the faithful, prayerful, scriptural, patient, skillful, vigorous use of the pruning knife. (Caution: in the use of the knife, be sure that you also make use of the adjectives.)

5. **We need to cultivate a reverence for the Bible and respect for constituted authority.** These are two points the importance of which can not be over-estimated.

6. **We need to study and obey Bible instruction on discipline.** Did it ever occur to you that the Bible is a complete and perfect book of instructions on the discipline of the Church? It gives instructions to ministry and laity, and tells us how to deal with offenders of every description. In obeying our own impulses we have ignored Gospel teaching. Have you learned that some brother holds aught against you? Matt. 5:23, 24 tells you how to work for reconciliation. Has some one transgressed against you? Matt. 18:15-17 tells you how to win him; or, if that is not possible, how the Church should deal with him. Do you know of some member who by his inconsistent life is bringing reproach upon himself and the Church? Gal. 6:1 tells you your duty towards him. These illustrations might be extended to any length. The Church has suffered untold harm because we have paid so little attention to Gospel teaching on discipline and have taken man's way instead. Brother, if you desire a revelation on this subject, take your pencil in hand and note all the different inconsistencies that you know of on the part of imperfect members. Then take your Bible and hunt up the remedies to fit each case. The Bible as a book of instructions to guide us in our discipline is just barely touched. We need to make a careful, prayerful study of this great book on discipline and put its precepts into practice.

7. **We need to do more personal work.** It should be taken as a matter of course that every member wishes to do right and do his best in the service. Let us stand by one another and strengthen one another in this attitude. In case a member falls short of the Gospel standard, we are but doing a simple Christian duty to lift him up, even reminding him of his shortcomings and encouraging him to repent, reform, and rise. "They that loved the Lord spake oft one to another." "Exhort one another daily." "If any man be overtaken in a fault, ye which are spiritual restore such an one." "Warn the unruly, comfort the feeble minded, support the weak." With our hearts filled with the love of God, our tongues well seasoned with the oil of grace, and our souls burdened for the well being of all the membership, let us do what we can to strengthen the faithful and to bring the unfaithful in line with God and His Word.

8. **We need to have a sympathetic regard for offenders.** Speaking of sympathy, there are three kinds which have come to our notice: contemptuous, contemptible, and helpful. We will try and illustrate:

A B, for some cause, has fallen under the censure of the Church. He has three friends who sympathize with him. The first has a kind of I-pity-you-poor-sinner attitude — and, like the priest and the levite, passes by and lets him stick. This is contemptuous sympathy — full of contempt for the offender, with a feeling of I-would-like-to-help-you-but-it-isn't-worth-while. The second pities him so much that he takes his part and blames the Church for all the trouble. This is a contemptible sympathy, for it confirms the offender in his sins and discourages the Church. It is the most effective way to cripple a church that we know of. The third sympathizer proves himself the real friend by working with the offender until he gets him to see the error of his way and has him reconciled to God and the Church.

It is the third class of sumpathizers that really accomplishes great things for God. Here is love and truth combined which constitutes the strongest power given to man. "Faithful are the wounds of a friend." In all our labors to win the erring let us prove ourselves friendly.

9. **We should do our best to put every member to work and keep him at work.** It is nice to sit in large assemblies and feast on the Word that is handed out to us in satisfying portions. But feasting alone, without exercise, results in something that is akin to dyspepsia. We need exercise, both for our own good and the good we may do others. When Christ commissioned the Church to evangelize the world He provided for a double blessing — the blessing of strength to the Church that comes from faithful service, the blessing of salvation that comes to those who repent and believe the Gospel. An acceptance of Jesus Christ means acceptance of faithful service in the Church. That means a diligent application to duty from the start. "A place for every member and every member in his place," should be the motto of every congregation. Where the membership is so large that it is difficult to find something for each member to do, some should be encouraged to go where they are needed for service. So long as every member in the Church is employed in active, faithful, heaven-approved, Spirit-directed service the problem of discipline is reduced to a minimum. They discipline best who succeed in keeping every member at work.

CONSERVATIVE VS. PROGRESSIVE

By M. C. Lehman.

For the Gospel Herald.

The terms used above are used very much these days. Leaders in politics and commerce are inclined to place all members of a given organization in either the conservative or progressive classes. To hear members of a religious denomination classed in the same way is very common. Our own church is no exception.

A brother is an ardent advocate and supporter of every new movement that is brought before the Church; sometimes perhaps of movements that on mature consideration are found to be anything but best for the interests of spreading the Kingdom in a substantial way. The newness of a movement stirs his blood and he at once works for it. The mere novelty and the stimulation of his own activity blind him to vital considerations that should have been thought through before action. This brother is, however, classed as a "progressive."

A second brother occasionally, but not invariably, is the first to oppose a movement set on foot. He frequently is seen to discourage certain moves and is singled out during the inception and rise of certain rather sudden moves as one who will invariably oppose. Just as often when these movements have gone far enough to show up in the true perspective the erstwhile supporters will rally round him as one who had the courage and conviction to do some Spirit-guided thinking and observing before acting

and as one whose advice is worth much. He is, however, a "conservative."

Nothing so impressed the writer when in America on furlough after nearly eight years absence from the home church as the frequently referred to classification of people with reference to these two classes. At the same time people who had been referred to as progressive eight years previously were now referred to as conservative. This despite the fact that they supported the same principles as previously. Why the change?

Another very noticeable feature was that in the minds of many people a moral consideration was involved in classing people as either conservative or progressive. Brother "A" is progressive and accordingly not sound in judgment or faith, says one. Brother "B" is conservative and accordingly not awake to the best interests of the Kingdom, says another. A brother is more or less consecrated, efficient as a worker, or ready for service and sacrifice in the same degree as he is conservative or progressive, according to the standards of some people. The remarkable feature about this is that one class of people reason that a certain church member has the above named qualities in just such degree as he is conservative, and another class reasons that he has these same qualities in such degree as he is progressive. Why these personal judgments each the result of comparison with two apparently opposite standards?

It is self-evident that this sort of reasoning resulting in such different personal judgments can lead to dire confusion and perhaps to factionalism.

Our trouble seems to be in this that we take the terms conservative and progressive as absolute and fixed standards whereas they are not so but relative. Hence as above mentioned in eight years people supporting and opposing identical movements thruout this period have nevertheless changed from the conservative to the progressive class or vice versa in the minds of some people. A person can oppose and support the same policies or movements in two separate organizations and in the one be classed as a progressive and in the other as a conservative according as the policies and tendencies of either vary from the other. A man may stand for identical movements, principles, or policies throughout a given period in the **same** organization and if this organization changes its attitude toward the matters for which this man has stood he will be changed from the conservative to the progressive class or vice versa in the estimation of those associated with him in the organization.

Some interesting questions to ponder in this connection are the following:

If conservatives have changed to progressives and progressives to conservatives in our own Church, in the minds of a considerable majority of the Brotherhood, then what general attitude if any toward any particular movements or policies has come about which accounts for this reclassification of certain individuals? If such changes have taken place perhaps some one will give for us in the columns of the Gospel Herald what they are, and if they are in accord with God's Word and of such a nature as to safeguard the Church and help her to grow and be the means of spreading the Kingdom. If this change in the estimation of the progressive or conservative tendencies of leaders or others in the Church exists only in the minds of a small minority then it is not necessarily true that any change in attitude toward certain policies or movements has taken place on the part of the Church generally.

This consideration might be taken up by some one in close touch with the Church as a whole for a considerable length of time. The question is only **raised** so far as this point is concerned. Prayerful meditation on the affairs and tendencies in God's Kingdom by followers of Him is enjoined in I Tim. 4:15 with verses preceding it in the same chapter.

From this brief observation of a few facts and tendencies there seem however to be a few conclusions which we may presume to draw.

The terms conservative and progressive only indicate a person's attitude toward policies, movements, tendencies, etc. They do not indicate his attitude toward the teaching of God's Word, principles, the eternal verities. A brother is not necessarily morally stubborn or slow to appreciate the best movements for the real advancement of the Kingdom because he is conservative. Neither is he necessarily lacking in judgment or regard for the best interests of the Church because he is progressive. To say a brother is morally or religiously at fault requires the absolute standard of God's Word for comparison. If his attitude or conduct does not agree with that standard something is wrong but this does not make him either conservative or progressive but hinders him from being either in a true sense in the Church. A brother who gives his unqualified endorsement and sincere support to every doctrine of the Church at all times and places and lives according to Christ's teachings and is zealous for the rapid yet substantial advancement of the Kingdom will find himself mentally, and religiously at his maximum efficiency in God's service. As to whether he is classed conservative or progressive need not be a matter of over-much concern to him.

Progressive and conservative people may be very near to one belief on certain matters on which they apparently differ, provided both desire the good of the Cause. Mutual charity and forbearance can do more in showing up the sameness in belief of two individuals than hours of argument.

We need to have an absolute standard which can be nothing else than the **Only One Standard The Bible.** Greater concern to live up to its teachings will insure greater unity in method and more real progress in spreading the cause of the Church.

This question is of vital interest to the India Mission and especially the Indian Church. The Church in America has undertaken immense responsibility in establishing new churches beyond the seas which are to be identical in faith with her. These new churches or conferences of the same Church are looking to the home Church for its attitudes with reference to the conservation of that faith and the spread of the Kingdom. A vacillating church at home would work havoc on the foreign or home mission field. May we in these days pray to Him who "is the same yesterday today and forever" for clear vision Spirit guidance and strength to endure, with the absolute standards of Jesus before us.

Dhamtari, C. P.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain Jno. 11:10, 11. S. O. M.

The meaning of these two verses is evident as one studies Christ's description of Himself as the Good Shepherd (vv. 1-18). This vital distinction between Him and false prophets or teachers consists in this: Christ sacrificed everything for the good of men; false shepherds use their flocks for their own profit or aggrandizement. Because of this Christ gives life, they destroy and kill. Men who are set up as overseers should study well themselves to see whether they remember the self-sacrificing Savior or the self-seeking false prophets.

No man shall be in heaven but he that sees himself fully qualified for hell, as a faggot that is bound up for eternal burnings, unless mercy plucks the brand out of the fire.—Trail.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Lima, Ohio
(825 N. Jefferson St.)

Dear Herald Readers, Greetings:—We had quite a rare experience in the mission yesterday. The authorities ordered all churches in the county to be closed in order to save fuel, so we decided to have services in the Mission Home. It was quite crowded, 75 being present for Sunday school in the morning, and a goodly number again in the evening service. We were very glad for the privilege of having worship, and praise God for the blessings we enjoyed together.

Quite a number that have recently confessed have decided to unite with us in church fellowship and we expect to have baptismal services in the near future.

Our Sunday school re-organization is as follows: George Golden Supt., Nellie Hagey Primary Supt., Mabel Kauffman Asst., Eva Driver Home Dept. Supt., Sister Stoltzfus Cradle Roll Supt., Joe Miller Sec., John Huber Chor. We are glad for the interest these officers are taking, each one filling their place well.

Last week we enjoyed the visit of four young people from Pennsylvania, Bro. and Sister Kennel, Sister Glick, and Sister Smucker.

Last week a number of the country people came in loaded with products from the farm, for which we were grateful.

We also desire to thank those that helped us in various ways over the Christmas season, especially the sewing circles and congregations.

We expect to organize a mission study class shortly for the benefit of our young people.

Rememer us in prayer at this place.

Jan. 21, 1917. Nellie Hagey.

Los Angeles, Calif.
(930 E. 9th St.)

Dear Readers of the Gospel Herald, Greeting in Jesus' Name:—It is some time since any news concerning the Los Angeles S. S. Mission has been written. Will briefly state that after nine months work we have an average attendance of forty adults and children. Being compelled to move from 739 Kohler St. on account of a raise in rent which we felt unequal to pay, we are now located at 930 East 9th St., two blocks from former location. Pray that all the work being done here may be for the glory of God and the saving of the lost.

Yours in His name,

Jan. 15, 1918. D. Parke Lantz.

Knoxville, Tenn.
(1308 W. 4th Ave.)

To the Gospel Herald Readers, Greeting:—The Lord be praised for leading us safely to this great field in which to labor; for the bright prospects before us and the possibility of a church being established. We are surrounded by a laboring class of people who live chiefly in one-story frame buildings and who are very hospitable and who invite us so kindly into their homes. Because of this we feel much encouraged. Very few ever heard the word "Mennonite" and are eager to know what we teach. Knoxville claims to have a population of nearly one hundred thousand, and not any that wear the plain garb, or who claim membership in any plain church that we know of. A most prominent man of this city, after enquiring concerning our faith, replied, "I must confess my ignorance. I never heard of Mennonites before." We are reminded of the words, "May we know what this new doctrine, whereof thou speakest is? For thou bringest certain strange things to our ears: we would know therefore what these things mean" (Acts 17:19, 20). We are caused to wonder why, to so many in our home land, teaching on nonresistance, nonconformity to the world, greeting of the kiss of charity, and other scriptural teachings, should be new, and why there are not more of us laboring here in the cities in the South where the people are more common than farther north. "The common people heard him (Jesus) gladly" (Mark 12:37).

Recently three Mormon elders called here at the Mission with books—their own publications. Through them we learn that they claim a membership of six hundred thousand—twenty-two thousand in the southern states. Since learning what they teach, we feel more than ever the need of Gospel teaching here in the South.

We have not yet opened the Mission for Sunday school and preaching services, as more chairs, benches, books, etc., are needed. We also need to remove partitions, etc. We wish to open for public services as soon as possible after the necessary means are provided. Bro. Jennings, minister for the Concord congregation encourages us to invite ministering brethren from other places to come and conduct services here at the Mission. Brethren and sisters from the Concord congregation expect to assist in the Sunday school. We will be very glad to have brethren and sisters also from other places come and be regular teachers.

Bro. S. G. Shetler is expected to have a series of meetings at the Concord church, possibly near April 1, the Lord willing. We trust the brother will arrange to have meetings also here at the Mission. Contributions received in November:

A Bro. from Akron, Pa.	.50
A Bro. from Florin, Pa.	$5.00
For the month of December:	
A Sister from Mt. Joy, Pa., Cong.	$2.00
A Bro. from Intercourse, Pa.,	$1.00
A Bro. & Sister from Rohrerstown Cong.	$5.00

The brotherhood at Concord donated potatoes, flour, and other provisions. We thank all who have remembered the work in this way; also those who sent church papers and other helpful reading matter. Second hand Bibles and hymn books can be used to good advantage. Garments for both old and young are needed, also comforts.

We find many needy ones. The houses are not so comfortably built as in the North. Because of this and the high price of food, with a scarcity and high cost of fuel, many are in distress. The weather has been unusually cold here this winter—some days two degrees or more below zero. At present the ground is covered with four inches of snow. In all about 21 inches of snow fell here this winter. February is usually one of the coldest months of the year. We trust the sewing circles will lend their assistance here. Poor children are calling here daily for help. Our supply of garments and shoes being quite limited, we are not able to help much in this way. Charles and Anna Byer.

Jan. 22, 1918.

SANITARIUM LETTER

For the Gospel Herald.

The following letter was received recently:

"St. Louis, Mo., Jan. 15, 1918.

"My dear Bro. Erb:—Words cannot express to you my gratitude for what you have done for my dear precious husband. He left us to be with Jesus on Sunday the 13th at 3:30 P. M. He often spoke of the Lord and we had song, Bible reading and prayer in our home together during our last few short days together. How sweet is the consolation that he is safe with the Lord. We received your kind letter yesterday. I know the Master has a reward for you for the wonderful service He is permitting you to do.

"Our little daughter and I are quite well but the baby is not so well. Please pray for him and also remember us in your prayers. The funeral is today.

"Your Sister in Christ,
Mrs. D. A. Rock."

I quote the above letter to encourage all who are supporting the work here. The baptism of this brother I have reported in previous letters. While this was a case where the brother came west too late for any benefit physically, yet he was helped spiritually.

Two patients are entering today from Rocky Ford and one from Ohio. Every one is getting along nicely at present.

Sister Emma Rohrer, having completed her work at Denver, has returned to us and is assisting in the work as nurse. She will later assume the duties of Head Nurse. Sister Ruth Cooprider has gone to her home at Hesston to spend her two weeks' vacation. Bro. Paul Hershey, who has been assisting Bro. Winey on the farm left for his home at Palmyra, Mo., last Wednesday. He has been with us for two years, but since being classified in Class I expects a call to camp any time.

We are having cold weather now but the sun shines almost every day. The ground is covered with a few inches of snow. We are glad to see this snow stored up in the mountain ravines, for this means water in the ditches next summer.

We express our gratitude for your remembrance of us. Continue to cooperate with us in helping men.

Yours in Jesus' glad service,
Allen H. Erb.

Lo Junta, Colo.

A NEW TONGA

By Crissie Y. Shank.

For the Gospel Herald.

Last week a new tonga (a small two-wheeled carriage) went out from the mssion workshop. This one was for one of the upper-class Mohammedans of Dhamtari, a well educated, prospering young attorney.

Almost a year ago this young man brought his bride from her father's home in Raipur forty-eight miles away, to her home which is a very nice one with signs of cheer and luxury. The large, airy rooms are beautiful and adorned with plants, the walls are painted, and tables, chairs, sofas, and cupboards are seen. All this is in marked contrast to most of the houses we visit, which are bare and completely devoid of all comforts. Moreover, it is in greater contrast to the majority of houses in this that the wife shares in whatever comforts there are.

The inhabitants of this house are far less numerous than in ordinary Indian families and consist of the husband and head, his mother, sister, and wife. The little wife is not a mere child but a young girl of some less than twenty years. She is gifted with good sense, grace of manner, charm and beauty. She pleases her new relatives, has servants to wait on her, and even sits at the same table with her husband, eating the same food and conversing freely with him. The husband is indulgent and kind to her and his affection induces him to please and humor her. She has the best food he can afford, loads her with ornaments, and ministers to her happiness in clothing.

This little lady enjoys driving, and for her convenience the new bullock tonga was made. Now she goes for drives, but—she is a Mohammedan, she is in purdah, a zenana lady. She cannot enjoy the open air but when she goes out in the tonga heavy curtains are hung from the top so she can see very little as she passes along. When she passes from her room to the tonga a thick veil completely covers her face lest she be seen by any chance passer-by. She has no idea whatever of this town or the one in which she was born and knows little more of nature than can be seen from her back windows at which hang blinds. She receives a visit very rarely and still less seldom pays one and can never leave the house for a walk. Day after day, and week after week she stays in her own house—her little world.

If one of the missionary men visits this house he is received with marked courtesy by the husband but an invitation to go upstairs, the zenana quarters of the house, is not to be thought of. We women are always welcome and if we pay a visit we are always invited to return soon because "life is so dull and lonely." If every man about the place be first sent off she will visit us at the bungalow and you may be sure she will enjoy it and find it interesting.

One of the underlying reasons for this seclusion is the idea that women are not to be trusted; and though this intelligent, thinkng, young man knows that it is to his own hurt and the hurt of his wife to keep her thus in prison, because of sentiment he does not do what he knows to be right. The sentiment of India has ever been, "A woman is never fit for freedom." Only the freedom in Christ can give to this our little Mohammedan friend, and to the millions of women of India their true place. As their homes are behind heavy curtains and high walls, so their thoughts are shrouded by the curtains of ignorance and superstition, their hearts by unhappiness and loneliness, and their souls are denied the light and life of God.

Dhamtari, C. P., India.

The great and coming issue in the Church is the dividing line between the Old and the New Theology.—John Horsch.

By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.—Heb. 13:15.

Christ winnows, whereas Satan sifts.—Sel.

PROCLAIM THE GLAD MESSAGE

By Lydia Ann Bauman.

For the Gospel Herald.

> And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:13, 14.

These are the words that were heralded to the shepherds when Christ was born.

Christ's mission was to bring peace on earth, and good will toward men. Every one that is born into the kingdom of God has the same message to bring. Christ had great love for mankind or He would not have left the heavenly mansions and given Himself a ransom for man. What is our attitude towards our fellowmen? Is it good will to man? How it grieves us to hear that men are crushing the lives out of their fellowmen. His mission was to restore life, heal the sick, comfort the broken hearted. In Luke 11th chapter we read that Christ pronounced the woe against the Pharisees because their deeds were evil. If they would have heeded the warning and repented, it would have meant love, joy, and peace for their souls. In Matt. 10:34-36 we read, "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." What causes the strife? It is the devil who is at enmity against God. If Christ brings peace to a believer's heart, the enemy tries his best to destroy this peace. Therefore if there are some that will not obey God, and others that bring the message of peace, there will be strife. I am sure all God's people feel to praise the Lord for His keeping power, which is stronger than any power on earth. Christ has overcome Satan, death and hell. We will not be shaken if we are built on that solid Rock Jesus Christ.

Let us keep on bringing the glad tidings to our fellowmen.

Peace on earth, good will toward men.

"All glory be to God on high
And to the earth be peace,
Good will, henceforth, from heaven to men
Begin and never cease."

Elmira, Ont.

The regular subscription price of the Gospel Herald is $1.25. It will be sent the remainder of the year to new subscribers for one dollar.

To train a boy in the way he should go, you must go that way yourself.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE CHRISTIAN FAMILY

By Oliver H. Zook.

For the Gospel Herald.

XIII. Co-operation of Parents in the Bringing up of Children

One of the most disastrous things in any home is when parents do not agree in what is best for the children. Of course, being differently constituted, having different natures, desires, habits, etc., it is only natural that we see many things in different lights; but this does not necessarily need to make very much difference in our ways or manner of dealing with our children.

From a very young age children begin to show the human nature of man. Quite often, even under one year of age, you will see and hear children kicking, striking, yelling, screaming, and in various other ways showing their displeasure and stubbornness when their will is crossed and something they desire is not given them. The question naturally arises, How old should a child be until it is old enough to be punished? We unhesitatingly answer, just as soon as it is old enough to manifest a spirit of stubbornness or rebellion. We do not want to be understood to say that we believe in kicking, clubbing, etc.; not at all. But we do emphatically say that the child must be taught that it cannot always have its own way. If punishment is necessary, it should be given. Co-operation is necessary here. Parents should have a definite understanding regarding this matter. They should work together in perfect harmony. We believe better results will be attained if father does the punishing; not because he can whip harder and not because he is not as tenderhearted, but principally because he is the head of the home. According to God's divine plan, he is set over the entire household, wife included. Children should be taught to honor and respect him above every other earthly person or thing. The wife and mother shall of course take her place in the home. As the bosom companion of the father, her duties lie very closely connected with his. It is perfectly right that in minor offences she do some punishing. Children should be taught to respect mother as well as father and should know that acts of unkindness, disobedience, etc., will be punished by mother as well as father. This is especially true of small children. But we repeat, we believe when children are old enough to know how to plan evil, say from ten or twelve years up, then if punishment is necessary it should, at least in a large majority of cases, be administered by the father.

There are exceptions, however. For example if father is dead or absent from home, or sick so that he cannot, then mother should step in and take his place. And what is true in regards to punishment, is just as true regarding every other phase of home life. Parents should co-operate in every thing.

Children should never see parents in a heated argument. In fact, there is no reason why parents should argue. There is always something wrong somewhere when parents can't agree. Let the children see fidelity, love, sympathy, unity, and kindred virtues existing between parents and they will always respect and obey them.

Children should be taught that whether father or mother assign them some work, their duty is to do it. They should know that they cannot disobey mother any more than father.

Again, children sometimes learn that they can "coax" mother to allow them to do certain things that father won't permit, or vice versa. In such cases they always make their requests from the one who will "give in" after the most coaxing. This is very wrong. If you say "yes" or "no" you should mean it and children should be taught to know it. Don't allow children to coax and beg and plead and cry for something you don't want them to have or do. If you begin this evil, you will find it very, very hard to overcome in later years.

Be firm, but kind, do what you do for the child's good. Let parents "pull together," ever and always, and much trouble will be avoided. Co-operation is of inestimable value in home life. But here we stop. In such short articles we can only touch on these things. May the Lord help us all to regard these things as vital.

Belleville, Pa.

DUTY OF THE HOME TO THE SABBATH SCHOOL

By A. B. Gilnett.

For the Gospel Herald.

In the Sunday school we have our hopes that our boys and girls will receive such truths as will mould an amiable life. Thus the duty of the home to the Sunday school is a love-bound duty of training and development, which parents owe their children as individual members of the Sunday school.

The home should co-operate with the Sunday school. It is the aim of every true teacher, that each child may become a valiant worker for the Master! We should not forget that the duties are not all involved upon the parents. There are individual duties for both son and daughter. Prov. 25:11. "A word fitly spoken is like apples of gold in pictures of silver." Systematic living in the home is a duty we owe to Sunday school work. Dear brothers and sisters, it is so often the case that the home preparations are neglected. Not seldom we hear the pupils say that they do not see their lessons from one Sabbath to the next or hear a word about them. There is watching to be done at home as well as teaching. Do not depend on the Sunday school teacher to do it all in one hour each Sunday. See that the child is regular at the family altar. Do not allow the service to be delayed until they are asleep. It is neglecting the child. Should the child frequently absent him or herself, teach reverence at home. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). If the time spent in unnecessary work and fussing with flashy attire were spent in training the child in the way of eternal life, how much better would our services be attended?

How often is the Sunday school forgotten at our family altar, do we always remember her in our secret prayer? The golden opportunities neglected, the duties undone, fold up like a scroll never more to return with each setting of the sun. Fret not for the future nor brood over the past. Improve just the present is all that is asked. Development of the soul should receive as much attention as the physical and intellectual. One is caused to think some times that there are professed Christian fathers and mothers who have never once tried to teach their children to pray. Here is one way some people have of teaching the child to pray. When the boy is going to bed the father or mother will call from another room, "Now, Johnie, say your prayer!" The boy too sleepy to say mama! will mutter, "eu-huh!" How dare you call that training! No, you say, very poor training. I think a child could be much more easily kept in the right way than won back after it has left it.

A great duty of the home is to manage so that all the members of the family can and do attend regularly, teach the motive of going to Sunday school at home. Home circle reading verse about are incentives to Sunday school work.

Scottdale, Pa.

Have some aim in life, be not simply good, be good for something.—Sel.

Sunday School

For the Gospel Herald.

Lesson for Feb. 10, 1918.—Mark 3:7-19

JESUS CHOOSETH THE TWELVE

Golden Text.—And he ordained twelve, that they should be with him, and that he might send them forth to preach.—Mark 3:14.

Lesson Story.—Jesus was in the midst of His popularity. Great multitudes followed Him. His wondrous miracles, His gracious teaching, and His heart of love, attracted people wherever He went. From Jerusalem, from Idumaea, from beyond Jordan, from Tyre and Sidon, from far and near the people came to hear Him and to receive the benefit of His healing power. He would withdraw Himself from the multitudes, but they would follow Him up. It was largely a selfish reason, however, that caused them to follow Him. "For he had healed many," is the reason assigned by the inspired writer. Unclean spirits acknowledged Him as the Son of God.

Going up into a mountain, He collected His disciples and ordained twelve to be with Him that He might instruct them and send them forth to preach. Mark gives the names of the twelve as follows: Peter, Andrew James the son of Zebedee, James the son of Alphaeus, John, Philip, Bartholomew, Matthew, Thomas, Thaddaeus, Simon, and Judas Iscariot.

Lessons for Us.—1. Make yourself useful, if you would draw others to you. Because of the miracle-working power of Jesus the people came to Him from every side. Because the people of God are really helpful wherever they go, they find other people ready to come to them for help. That is the opportunity for the giving of help that will reach the soul as well as the body.

2. We should seek Christ, not merely for what He can do for us, but also for what we can do for Him. Saint and sinner come around when there are loaves and fishes to hand out. Only saints are found where there is real service and true worship.

3. Jesus was known wherever He went. He was recognized by saint and sinner, by God and devils, and all recognized Him as One that stood for the religion which he came to bring. Even demons recognized Him as the Son of God. We also should be so rooted and grounded in the faith, so completely committed unto God, so fully identified with the cause of Christ and the Church, that everybody recognizes us as the children of God. Christ never lost His identity, neither should we. "Wist ye not that we must be about our Father's business?"

4. There are times when we do our best work in mingling with the multitudes. Jesus frequently taught great multitudes, and did it effectively. He could never have performed the miracle of feeding the five thousand had there not been that number present. But it was not the feeding the natural body that constituted His greatest privilege but that of instructing what was probably a congregation of 20,000 people. There are other times when we can do our best, either alone with God or in company with only a few who are in thorough sympathy and accord with us. Such was the work of Christ when He ordained the twelve apostles.

5. In the ordination of the twelve disciples we have the first steps in the organization of the Christian Church. Christ was not only a believer in Church organization, but He was the Author of it. It was true, as Paul says, that God "gave" such church officials as apostles, evangelists, pastors, teachers, etc. There is system in all that God does. An unorganized church is a disorganized church. If the Bible teaches anything, it teaches the organization.

6. There were two reasons that Christ had for ordaining the twelve: (1) "that they should be with him;" (2) "that he should send them forth to preach." This is God's order. We need to be with God that we may learn of Him and get acquainted with our mission. Having received what we need of Him, we should diligently apply ourselves to the task given us. The preacher who never sits at the feet of Jesus in humble meditation and prayer and study of His Word, has missed his calling. The preacher who never goes forth to preach must likewise be counted a failure. It is the one who does both that makes his mark.

7. We need to make preparations for every important work. The disciples had their schooling at the feet of Jesus before they went out to preach. We likewise need our schooling for whatever we undertake. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

8. We are not glad that one of the disciples turned traitor; at the same time we learn the lesson, from the fall of Judas, that we need not get discouraged when one of our own number falls by the way. Every one of Christ's disciples was an imperfect man. When therefore our imperfections become evident, let us remember the sustaining grace of God, trust Him, and press on.—K.

Renewal of strength is promised to us on one condition, viz., as we **wait** upon the Lord.—M. F. K.

Our Young People

A MAN NOT SPOILED BY SUCCESS—JOSEPH. (Jr.).—Gen. 39:21-23; 41:37-47; 45:1-15; 50:15-26.

Topic for February 10

MOTTO

"The Lord was with him."

THE STUDY HOUR

I. **Successful in Prison.**—It does not sound so very good to think of a man being in jail and of getting along well. But it matters not where a man or woman of good character is, they will come to the front before God, and man also will sooner or later recognize them and trust them as worthy people. Joseph had done no evil, yet he had been put to prison because others told a lie about him. He was pure in the sight of God and could look to Him in prayer every day and know that God was ready to bless him.

After Joseph was in prison awhile the keeper of the prison found out that he was honest and always did everything well. He trusted the other prisoners to Joseph and gave Joseph charge of everything in the prison. This success did not make Joseph haughty. He was kind to the prisoners and ready to help them all that he could.

When the king's chief butler and chief baker were put in prison they had very peculiar dreams one night which troubled them. Joseph saw their sadness and asked them about it. When they told their dreams he told them what God meant to teach by them. And the dreams came true as Joseph had said. But when one of these men had been taken out of prison and restored to his former place he forgot Joseph for two years until Pharoah also had a dream which troubled him. Then the man remembered Joseph and told the king how God was with a man in prison who helped him to understand dreams.

II. **Successful as a Ruler.**—Joseph was called from prison to interpret the dream of Pharoah. When Pharoah learned of the seven great years of plenty and seven of famine, he took counsel of Joseph and decided to appoint a wise man to save corn when it was plenty so that they would have corn when it was scarce. He knew no one who was so wise as Joseph. He then made Joseph second ruler over Egypt. Joseph was very wise in his work and took good care of everything that was given into his hands. He was used of the Lord in saving the lives of the Egyptians and people from other lands. His own kindred from the land of Canaan were also saved from starvation because there was corn in Egypt. Joseph was very kind to his brothers and wept when he saw that they were humble and had learned the lesson that God wanted them to learn. He was ready to forgive those who had at one time planned to kill him. As a ruler he could have taken vengeance, but he rather returned good for evil and kissed all his brethren and had them all come to Egypt where he could provide plenty of food for them.

PERSONAL THOUGHT

All I have is from God. May we receive the successes of life as gifts from Him and humbly serve Him with all our blessings.

Gospel Herald

A Religious Weekly

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, JAN. 31, 1918

Field Notes

Bro. Aaron Loucks of this office filled an appointment at Sugarcreek Church near Wayland, Iowa, on Tuesday afternoon of last week.

On account of much snow the continued meetings at the Marion (Pa) Mennonite Church have been postponed to a more favorable time.

Change of Address.—Bro. J. M. Yoder and family, from Vestaburg, Mich., to McBrides, Mich. At the same time Bro. Paige Throop's address is changed from McBrides to Vestaburg.

Bro. Joseph Whitaker and family of Albany, Oreg., are spending the winter at Beaver Crossing, Nebr., where they will probably remain the rest of the year. All mail addressed to them should be addressed to Beaver Crossing.—R.

Bro. John W. Weaver of Union Grove, Pa., filled an appointment at Lititz, Pa., on Sunday evening, Jan. 20. Arrangements had been made to begin a series of meetings at that time, but on account of the scarcity of fuel the meetings were postponed until March.

To get this paper out on time, on account of the manufacturing end of the Publishing House being closed on Monday, we were compelled to close forms on Saturday evening instead of Monday morning. Hence some of the material which should have appeared in this issue will be held over for the next.

The number of special meetings being held among our people is not so great as it was during the past two months. There are still quite a number of interesting reports on hand for publication which we have been unable to publish for lack of room. We hope to be able to publish them all within the next few weeks.

Correspondence

Calkins, Mont.

Greetings to all Herald Readers:—Sunday school has recently been reorganized at this place, the following officers in charge: Supts., Bros. Joe Birky and Joe Mast; Sec.-Treas., Sister Emma Birky.

We would invite all brothers and sisters passing through to stop, if convenient, for we appreciate the fellowship of visitors and will assure you of a hearty welcome.

We ask the prayers of all God's people that this little flock remain faithful in the service of the Master.

Jan. 18, 1918. Cor.

Newton, Kans.

To the Herald Readers, Greetings:—We have great reasons at this place to praise God for His wonderful blessings to us. We have just come through a series of varied services, all rich in spiritual blessings.

On Dec. 16 Bro. Simon Gingerich of Wayland, Ia., began a series of meetings which closed Dec. 25 with two confessions. All believed the work was not yet finished, but the meetings closed on account of the ministerial meeting, which began the 26th, at the Hesston congregation.

The following Sunday the home ministers continued the revival effort. In the morning service four souls confessed Christ. In the evening service three others, and the work was still unfinished.

On Monday morning, Dec. 31, began a two days' conference for young men. The program was finally re-arranged, making it strictly for men on Monday and for everybody on Tuesday. These meetings were surprisingly well attended, and many were the inspiring messages heard. A number of the brethren made manifest their desire to live more completely the doctrine of nonconformity to the world. Three souls confessed Christ after the Tuesday evening sermon.

Bro. Perry Shenk, who came for the conference, consented to stay a few days and continue the revival meetings. The meetings closed the following Sunday night. During these latter efforts, five souls more weighed the question and decided for Christ, making in all seventeen. Even though it appeared at times as if the revival spirit was interrupted by other things, it seemed to have no effect on the results.

Help us to pray that these might continue faithful, and that this work might not cease while we tarry.

Jan. 19, 1918. Silas Horst.

Fentress, Va.

Dear Herald Readers, Greeting:—This morning on arriving at services we were made to rejoice to find with us our young brother, Bro. George Hostetler of Warwick Co., Va. He preached for us morning and evening. His subject this morning was Christian Fellowship. He chose for a foundation of his sermon I Jno. 1st chapter. His evening text was Dan. 1:8—when he preached principally to the young, trying to point out the strait and narrow way, often referring to Daniel as an example for them. It is encouraging to see the young take up the work so earnestly.

We are always glad for visiting ministers, especially when the home minister is absent. Bro. Wenger at present is spending a few weeks at Harrisonburg as Bible instructor. A few years ago there was a sister visiting among us during his absence. She had never experienced before what it was for a congregation to be without a minister. Her sympathy for such was aroused as never before. Let us all learn to sympathize more freely with those who are deprived of Christian privileges. The world is full of

those who need our sympathy. "Let us pray for each other," and for the unsaved. Cor.

Jan. 20, 1918.

Camp Funston, Kans.

Dear Herald Readers:—As you have no doubt read reports through this paper from nearly all the rest of the cantonments concerning the welfare of the Mennonite boys in the detention camps, so we thought that some of you might be interested to know of their welfare in one of the largest camps in the U. S.—Camp Funston.

Nearly all of the objectors in Funston are gathered together in one barrack (No. 527) and most of them are engaged in sanitation work.

As yet we have no real detention camp though some of us have been promised one soon.

There are about one hundred fifty altogether and most of them are members of some branch of the Mennonites, though many other churches are represented.

Now we all fare well as far as bodily needs are concerned, getting three good meals a day and a good night's rest.

The experiences of some have been about the same as others have given, but am sure that it has made them much stronger in the faith and love of our Lord and Savior, Jesus Christ. Indeed, we have proved that "He is (our) refuge and fortress."

We have our evening meetings and have had preaching quite regularly on Sunday afternoons. Yesterday P. M., Jan. 20, Bro. Joe Driver of Garden City, Mo., preached from I Jno. 3:1-3. In the evening Bro. Lohrenz of the Mennonite Brethren from Hillsboro, Kans., who was on his way home from the meeting of Mennonite committees in Goshen, Ind., spoke to us from II Cor. 12:9: "My grace is sufficient for thee." Bro. Kinzie, of the Church of the Brethren, from McPherson, Kans., also spoke along the same line, enlarging on Jno. 3:16 and David's saying to his son, "Prove thyself a man."

They indeed had a message for us boys and assured us that their hearts and yours were with us here. Am sure that all felt that we have something which the world has not and that it really pays to put our trust in Him and left hoping for more such "times of rejoicing."

Yours in Him,
Orval Brenneman.

Jan. 21, 1918.

Kenmare, N. Dak.

Greetings to all the Herald Readers:—Sunday, Jan. 20, the congregation at this place reorganized young people's Bible meeting, with the following officers elected:

President, Joe Lehman; Assistant, Harry King; Chor., Minnie Kauffman.

Pray for the work at this place.

Jan. 21, 1918. Cor.

Archbold, Ohio

Dear Herald Readers, Greeting:—The Lord has remembered us with His goodness. We praise His holy name. Holiday week we had our Bible Conference and a very interesting time was enjoyed by all those who could enjoy it, and we were feasting on God's Word, which we ought to appreciate. Bro. John Mast and Bro. Norman Lind were instructors. Good results ought to follow. We appreciate to hear from other places. May God bless you all and keep us all under His wings and in the hollow of His hand. How thankful we ought to be and how we ought to pray for one another. Dear brethren, think of the cross of Calvary and then look at ourselves. Jno. 3:16.

Jan. 21, 1918. A Brother.

Belleville, Pa.

Dear Herald Readers, Greetings:—Bro. Joseph Zook of Oyster Point, Va., was with us on Dec. 19 and 20 and preached a sermon each evening. Texts, Acts 24:16 and Phil. 4:5-7.

Our Sunday school was reorganized at this place as follows: Supts., Bros. John D. Yoder, Ellis Zook; Chors., Sisters Sallie Zook, Ruth Yoder; Secys., Sisters Ruth Zook, Fannie Hartzler; Treas., Bro. Samuel Esh; Cor. Secy., Sister Kate Esh.

The officers elected for Young People's Meeting: Bros. J. H. Byler, I. Z. Hertzler, J. T. Yoder.

With best wishes,

Jan. 21, 1918. Nannie M. Kanagy.

Petersburg, Ont.
(Wilmot congregation)

Greeting in Jesus' Name:—Our Sunday school was re-organized Dec. 30, with the following Supts for the year 1918: Ben Jutzi, Mike Gerber, and John O. Jantzi. May God bless His servants who so faithfully labor for His cause, and pray that the work at this place may be blessed.

Jan. 23, 1918. Cor.

McAllisterville, Pa.
(Lost Creek congregation)

Dear Herald Readers, Greeting:—On Jan. 6 a series of meetings were closed with two public confessions and one to be reclaimed. May God continue to bless the Gospel seed that was sown. Meetings were conducted by Bro. David Mosemann of Lancaster, Pa. There are also two that made application before the meetings commenced. God bless them all in His service.

Jan. 23, 1918. M. B. Brubaker.

Lansdale, Pa.
(Plain congregation)

Dear Herald Readers, Greeting:—Sunday, Jan. 20, was a day long to be remembered when fourteen dear young souls sealed their vow by water baptism and were received into the visible church. May we unitedly pray for others who heeded not the wooing of the Spirit.

Beginning Sunday, Jan. 27, our Sunday school will always be held in the morning. Previous to this it was held alternately morning and afternoon. We pray that the interest may increase by the change.

Interest in our Bible meeting seems to be growing, for which we feel to praise God. We meet every two weeks on the evening of our regular time for morning church services. We will meet at the home of Bro. John Fuss Jan. 27. Yours in His service,

Jan. 24, 1918. Laura F. Fuss.

OUR PRAYER FOR PEACE

By Philip Fehr.

For the Gospel Herald.

Join together, all ye nations,
End this cruel war,
For the Prince of Peace is knocking
Don't you hear Him at the door?

Don't you hear the simple pleadings,
Of your noble men and true,
Don't drive them on to the slaughter,
To serve the purpose of a few.

Like helpless lambs they're led to slaughter
Care you nothing for their lives,
Making orphans of their children
Making widows of their wives?

Mothers' hearts are filled with anguish,
Sons and husbands gone to war,
Care you not that hearts are broken
They shall meet on earth no more.

Come, ye nations, join together,
Thank ye for the Savior's birth,
Put a damper on your madness
Let the Prince of Peace rule earth.

God in heaven, hear our prayer,
That this cruel war may end,
May a blessing for each nation
From thy throne above descend.

Lancaster, Pa.

DIVINE PROVIDENCE

The clouds hang heavy 'round my way,
I cannot see;
But through the darkness I believe
God leadeth me.
'Tis sweet to keep my hand in His
While all is dim;
To close my weary, aching eyes,
And follow Him.
Through many a thorny path He leads
My tired feet;
Through many a path of tears I go,
But it is sweet
To know that He is close to me,
My God, my Guide.
He leadeth me, and so I walk
Quite satisfied.
To my blind eyes He may reveal
But while I lean on His strong arm
I cannot fall.

—Henry Alford.

Miscellaneous

FOR TRUTH AND GOD

By Geo. R. Brunk.

For the Gospel Herald.

The sea is deep and wide,
But Truth a boundless tide,
We can not now explore;
We here like children stand
Upon the wave-washed sand
And view it from the shore.

Though honest in thy heart,
Thou mayest be wrong in part,
In this or that be weak;
Turn not thine ear away,
Hear what God's people say:
Be pliable and meek.

Thrust not thy brother through
Except he kneel to you,
Hath he not heart and mind?
He too must live and love
And face his Judge above
Be helpful, then, and kind.

Arm thee for endless strife
Through all thy years of life—
But not of hate and blood.
Rush through the ranks of sin
And bring soul prisoners in,
For Righteousness and God!

Denbigh, Va.

THE VALUE OF YOUTHFUL CONSECRATION

By John Harnish.

For the Gospel Herald.

At the present time the consecration of our young people is very needful and valuable for the advancement of the cause of Christ and the strengthening of His Church on earth. This subject comes directly to us as young people and it also deals indirectly with parents, teachers, ministers, and all those who have younger ones under their care. They have a great part to perform in determining the consecration of those under their influence. We look to them as an example and for guidance in our spiritual life. It is proper that we should do so for we have a right to expect them to lead us in the right channels. The admonition in Prov. 22:6, is good advice for every parent, teacher, preacher and all those who have young people under their care and influence.

It seems that many young people these days think they can waste their youth in following after the world with all its pleasures and wickedness, and then in their later years give their wasted lives to the service of the Master. Oh! let us early give our hearts to Jesus that we may serve Him in the strength of our youth. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1). Oh! that more young men and young women might be fully consecrated in the service of the Master.

We need only to turn to the blessed Book, the Bible, for examples of youthful consecration. Let us consider the life of Joseph. At the age of seventeen we find him a lad that can be trusted by his father more than all his brethren, and being in so close a touch with God that wonderful things are revealed to him. After being sold as a slave into Egypt we notice how steadfast he was in serving his God; and although he endured many hardships and temptations, still he remained true, and God used him wonderfully to have human life and to preserve his own father's house.

Next let us refer you to Daniel and his three Hebrew companions. Their lives stand out very prominently as those of youths consecrated to their God and His service. Having been taken captives in their youth and brought into conditions that tried their faith, they purposed in their hearts that they would not defile themselves with those things that were forbidden by God. It was because of this that in their later life they had courage to face the lion's den and the fiery furnace rather than sin against their God.

But it is not only the young men who should be consecrated. The young women should be consecrated as well. For example, let us take Esther. She was concerned about the welfare of God's children and her people to the extent that she risked her own life to save them from destruction. Oh! that we as young men and young women might be so consecrated that we would face a lion's den or fiery furnace rather than sin against God in defiling ourselves with the sinful things of this world, and that we might be willing to give our lives to save the dying souls around us.

Above all, let us look to Jesus, our Savior as an example of consecrated youth and the power thereof. His whole life from the day His parents found Him in the temple, and He said, "Wist ye not that I must be about my Father's business?" until when hanging on the cross He cried, "It is finished," was one of consecration and service. Many wonderful works were done during His life and at His death the price of the redemption of the whole world was paid.

Is youthful consecration of any value to the Church? Yes, indeed. A church whose young people are living consecrated lives is a church that has no trouble of finding faithful workers, and one that has a mighty power for God. In such a church there will be no trouble about the dress question or of the young people following after the world in its pleasures and ungodliness. There will be humble submission to God and obedience to the rules and regulations of the Church. Let us live such lives that no one need despise our youth but that we may be examples of true believers in all things.

The consecration of our young men at camp today is of great value to the cause of Christ and our beloved Church. A great responsibility is resting upon their shoulders and they will have a mighty influence either for better or for worse. Oh! that they might continue to stand firm for the faith we all hold dear.

Some one has said that our young people are the future hope of the Church. The older pillars are passing away one by one. Soon those in middle life must follow, and it will only be a few years until the full burden of responsibility will rest upon the shoulders of us younger ones. How needful it is then that we should consecrate our lives in our youth. Now is our time for preparation. Let us make good use of our time and opportunities in studying God's Word and preparing ourselves so that as each added responsibility falls to our lot, it will fall upon worthy shoulders.

By following the advice of Paul as expressed in I Tim. 4:12, we will be successful in our Christian life and will some day enjoy experiences like those expressed in II Tim. 4:7, 8.

May we consecrate our lives fully to God in our youth.

Eureka, Ill.

HOW ABOUT OUR TRACTS?

By John H. Mosemann.

For the Gospel Herald.

We have not been saying much about tracts and tract work lately and have wondered whether it may not be timely to call our attention to this important and far-reaching phase of Christian and missionary work. You may not be able to go as a foreign missionary or you may not be able to take a position as a regular worker at a home mission station. But could you not give out a few tracts occasionally at school, Sunday school, preaching service, mill, store, horse or cow sale or in the village, town, or city? If you are unable to do any of these perhaps the Lord has entrusted you with some of His shining silver or yellow gold that you could offer to the Publishing House to help the good work along. Think of the followers of "Russellism," "Dowieism," etc., etc., to which some deceived but well-meaning people have given thousands and thousands of dollars to help spread error and ruin. Can we not part with a few of our dollars to help bring the pure meal of God's Word to

lost souls who know not the way of salvation nor what the Scripture teaches on many subjects? Will we let them grope in ignorance and not seek to help them into the light of the glorious Gospel of Christ?

We should be publishing many more tracts than what we have been in the last few years. We were expecting the war would cease in a short time so that prices of paper might again become normal, but since the war is still going on and nothing sufficient in sight to indicate peace it would be well for us to continue to press the fight against sin, the world, the flesh, and the devil and bring to bear on the consciences of men the ever-powerful Sword—the Word of God. Who will help? Read the following words from a tract and if you desire to have a part in this great work sit down at once and send in your check to the Mennonite Publishing House, Scottdale, Pa., designating it for this special work. God bless you and your gift.

SILENT MESSENGERS

It is very necessary in these days, when pernicious writings are being scattered broadcast, that the Lord's children should seek to offset their influence by distributing healthful literature.

There has seldom been a time when we stood in greater need of well-written and well-printed tracts. On every hand there is a call for something to counteract the insidious works of Skeptics, Rationals, Ritualists, Romanists, Spiritualists, Socialists, Millennial Dawnists, Christian Scientists and other classes of heresy. It is amazing to find how the books, tracts and periodicals of these different schools of error find their way into the homes and families of the people. While the children of God are sleeping, the enemy is busy sowing tares among the wheat. We need a resumption of the old evangelistic practice of tract distribution.

Richard Gibbs wrote a tract, "The Bruised Reed." A tin peddler gave it to a boy named Richard Baxter; through reading it he was brought to Christ. He wrote "A Call to the Unconverted." Among the thousands saved through it was Philip Doddridge, who wrote "The Rise and Progress of Religion." It fell into the hands of William Wilberforce, the emancipator of the slaves in the British Colonies, and led him to Christ. Wilberforce wrote "A Practical View of Christianity," which fired the heart of Leigh Richmond. He wrote "The Dairyman's Daughter." Millions of copies of this famous book have been circulated and it has testified for Christ in over fifty different languages.

A paper in India relates the following: "Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on Missions. On reaching home he spoke to his wife of the question that had arisen in his mind. As a result they set out for Ceylon, and later India, as Missionaries. For thirty years or more they labored among the heathen, before they went to their reward. Thus far thirty of that family have given 529 years to India Missions."

J. Hudson Taylor, the founder of the China Inland Mission, was brought to Christ when a boy through the means of a tract.

The great philanthropist, George Muller, amid his many Christian activities, had an eye to the value of the printed page. In addition to the distributing of 1,500,000 Bibles and Testaments, he also circulated millions of tracts and booklets.

Wycliffe, Whitefield, Wesley, Charles Simeon, Hannah Moore, and hosts of others have all borne witness to the power of tracts, and those who distribute these Printed Preachers will doubtless have many joyful surprises when they reach heaven.

The purposes of tract distribution are:

1. For the conversion of the unsaved. Tracts have in numberless instances been the means of the conversion of sinners. The giving of a tract has often proved the first link in the chain of influences that have led to the soul's salvation. A tract will often succeed where a sermon fails.

2. For help in the Christian life. The words of Ryle, Spurgeon and other men of God have in this form reached thousands of people who needed help which probably they would not have secured in any other way.

3. To comfort the afflicted. There is scarcely a home but what knows the bitterness of tears, and a Silent Messenger may bring comfort at such a time.

4. To contend for the faith, by sounding the alarm against the drift of the times, and the worldliness and apostasy of the church.

Among the advantages of tract work are these:

1. It affords work for young converts. There is no more simple method with which they may begin to engage in service for the Master.

2. The aged and infirm may carry it on. It can be continued even though one become very old or feeble.

3. It may be used to open the way for personal dealing. Some Christians would like to do personal work if they knew how to begin. Here, then, is a method. After one has given a tract a conversation is sometimes the more easily opened.

"Cast thy bread upon the waters: for thou shalt find it after many days.'"

Hindrances and opposition may be expected:

1. Sometimes there will be ridicule. There is the shake of the head or the scornful look or violent words; but such things, which are often the expression of deep conviction, will do the tract distributor no harm, but sometimes a world of good.

2. Then there is direct antagonism. Pastor Frank White—a co-worker with Spurgeon—related that forty years ago he narrowly escaped a martyr's crown when distributing tracts in a railway coach. A man in a great rage rose, and holding a revolver to his head, threatened to shoot him unless he desisted; and a young man in Kansas City was slapped in the face as he was distributing tracts on the streets, showing the evils of the Roman Catholic Church.

3. Persons sometimes resent the offer of a tract. Murray McCheyne made tract distribution a part of his ministerial life. One day he gave a tract to a fashionable lady, who said to him, "Surely you do not know who I am." He replied: "God has appointed a day in which He will judge the world, and unless you are trusting Him, you will stand no chance on that day, no matter who you are."

In distributing tracts:

1. Be courteous. A young man giving tracts away at the seaside with a gentlemanly air and the bearing of a humble Christian, went uninvited into the midst of little groups, and was never once repelled. Let us remember that those to whom we offer tracts will read us, even if the tract be cast away.

2. Be wise. If one kind of tract will not do, try another. Pray for this wisdom, for it is surely a saving grace in tract distribution. If tracts are to be properly distributed they should of course be read beforehand.

3. Be patient. Never resent a rebuff. "Are you a city missionary?" remarked a gentleman, somewhat patronizingly, as he was politely handed a tract. "Yes, I am," was the reply, "As every true Christian should be."

4. Be prayerful. Always ask God's blessing on your work.

Tracts may be given out in many places:

1. If general distribution is the method employed, then there is no limit to the sphere of operation. It may be done on the street, in places of public resort, at the seaside, race courses, fairs, sporting centers, in street cars, railway trains, ocean-going vessels, ferries, etc. Facilities for distribution abound, and full advantage should be taken of them.

2. Hospitals and infirmaries afford a fine field for tract work. Patients with plenty of time on their hands are often glad to read what is brought to them.

3. The old-fashioned weekly or "Monthly visitor" is not so much in evidence now as aforetime, but such persons are needed as much as ever. When a district is once taken up it should be conscientiously and regularly adhered to.

4. Tracts may be dropped into a letter-box or put in at an open door or window; they may be left in a house, a shop, a waiting room, a railway coach, a cab, between the leaves of books—anywhere, in fact, where they are likely to be found. The finder might sometimes be impressed and induced to read one by the very singularity of the place where the tract was found.

Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They can talk to one as well as to a multitude, and to a multitude as well as to one. They require no public room in which to tell their story. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway coach or in the omnibus, on the broad highway or in the footpath. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their stories twice or thrice or four times if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made the vehicles of truth, the teachers of all classes, the benefactor of all saints.

"Blessed are ye that sow beside all waters."

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

Lancaster, Pa.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!—Psa. 107:8.

Make a joyful noise unto God, all ye lands. Sing forth the honour of his name: make his praise glorious.—Psa. 66:1, 2.

Enter into his gates with thanksgiving, and into his courts with praise. —Psa. 100:4.

AN OPEN LETTER

For the Gospel Herald.

Doylestown, Pa.,
Jan. 21, 1918.

Dearly beloved brethren and sisters:

Greetings of love to you all in Jesus' dear name.

I feel directed by the Spirit of God to write a few lines to you in regard to the Eastern Mennonite Home, Souderton, Pa. Some time ago there was stated to our congregations that there was a debt of several thousand dollars on the Home, and that the Board of Directors wish to have the Home free of debt and asked us, the congregations, to supply the same.

I have learned that money is coming in very slowly. So I was made to think if all our brethren and sisters would have done their part as the good Lord directs us to do, this debt would not be. I am sure we often lay aside that which the Spirit of God tells us we should do, and do as we please.

When our conference granted the building of the Home, and an effort was made to build it, I thought all of our brethren who have much of this world's goods should make liberal investments; that those who were in good money-making circumstances should invest one hundred dollars and others less as they feel the Lord directs.

I do not call it giving or donating when money is wanted for such a purpose, but call it investing in the Kingdom of Christ —where Jesus is Head and Lord, who said, "The poor ye have always with you, to do them good when ye will." God always pays good interest on such investments and surely sends the amount invested back again. Please read Prov. 19:17.

I did not think that I should be one of these investors, or any other preacher who needs what he has. But the Spirit seemed to say to me I must be one of them, and when I yielded to that, and promised God if He would bless me to that point I would do so, then the blessing came that I was able to do so. Now I see that I own not a penny short and that the good Lord is paying me back. The blessing is promised to us here in this life again in Matt. 3:8-10 and in the world to come Matt. 25:34-40, for the kind deeds we do to those who are in need.

I am sure if every brother and sister would have laid self down, taken the matter to the Lord in prayer, and promised Him as He would direct them by His Holy Spirit they should do, there would be at least ten thousand dollars more money offered to build the Home. Then this debt would not be and no call for money at this time would be necessary.

Some did say there is no need of a Home. Let me ask you a few questions. Have you a room ready in your house for an old brother or sister who needs a home? I am called to preach the Gospel. It is my duty to help the old unsaved to Jesus just as well as the young. Suppose I find an old man or woman yet unsaved and you and I pray for them and I preach to them Jesus, and they become saved by the power of the Spirit, and unite with the Church, and then need a home; will you open your door and take one or two in? What is your answer? Just think that God knows. Just so some of our people used to be when it was difficult to find a home, which was my experience some years ago.

Some of the brethren could invest money in stocks and bonds, and have lost more money by these investments than it takes to build the Home to the extent of first plans.

Dearly beloved brethren and sisters of the Franconia Conference District, I hope you will bear with me, for I feel it my duty to write these few lines, and I am so glad that I can say to you that it is never too late to do good as long as we are here on earth. So it is not too late yet for those who did not help to do their part, or those who did a little to do more. I wish I could tell you what it is to be a preacher as far as time and money is required of us. Then you would be more ready to give or invest for the kingdom of Christ.

May I press, by God's help, upon you who are prospering by God's blessing, to do your part willingly, so this debt can be wiped out by April 1, or before. If you turn your back to the work of God and say no, do not forget that something else may follow. Please read Prov. 21:13.

I write this for the brotherhood of our district, but as our brethren and sisters have been called upon to help in charities of other districts, I take this liberty to say to others, if any one of the other districts feels to help it will be greatfully received and can be sent to H. C. Krupp, Souderton, Pa., treasurer of the Home.

Let us take a thought into the condition of the nations of the world, and how we are called upon to help win the war. This we can not do, for such work is against the Kingdom of Christ. But we are to be soldiers of the Cross to help win the battles of Jesus to bring the lost to Him and support the needy.

Therefore let us faithfully and willingly do our part in all parts of His work so that the word can see that we are loyal to our King and glorify God thereby. Please read Mat. 5:16; Gal. 6:7-10: I Tim. 6:17-19.

May God bless you all.

Yours for the Master.
A. O. Histand.

Perhaps some of your neighbors who are not regular readers of the Gospel Herald would be interested in it if they knew what it is like. Send in their names for sample copies.

The New Testament standard is thanks **"In everything"** (I Thes. 5:18) and **"For all things"** (Eph. 5:20). That alone is possessing the grace of gratitude in full measure.—Sel.

WAR SUFFERERS RELIEF FUND

For the Gospel Herald.

Cong. near Henderson, Nebr.	$ 65.00
Franklin Co., Pa., Wash. Co., Md.	10.00
Pleasant View Cong., Okla.	29.50
S. W. Pa. District Board	16.50
Mo.-Ia. District Board	37.38
David Falb	10.00
Peter Baumgartner	2.00
Rosa Baumgartner	3.00
Allensville, Pa., Cong.	20.45
Alberta Friends	6.00
Willow Springs S. S., Ill.	11.38
Charlotte Cotterman	5.00
Belleville Cong., Pa.	138.75
26th St. Cong., Chicago	64.77
Abraham Garger	10.00
J. M. Brubaker	25.00
Goodfield Cong., Ill.	151.05
Glade S. S., Md.	16.16
School Children near Grantsville, Md.	5.00
Friends, Grantsville, Md.	12.80
Mrs. Iva A. Cook	5.00
Persakie Cong., Pa.	173.50
Doylestown Cong., Pa.	90.00
Souderton Cong., Pa.	326.40
Deep Run Cong., Pa.	63.13
Lower Salford Cong., Pa.	175.60
Mrs. E. C. Brooks	2.00
D. D. Augspurger and wife	10.00
J. O. Grieser	50.00
John Good	10.00
Sycamore Grove Cong., Mo.	44.81
Sam Hershberger and wife	10.00
Mrs. Catharine Nafziger	10.00
Henry M. Koppes	10.00
Pike S. S., Ohio	12.24
Weaver Cong., Va.	163.00
S. M. Burkholder	5.00
Children, Zion Cong., Oreg.	14.45
Coalridge Cong., Mont.	55.45
George J. Tyson	10.00
Alpha Cong., Minn.	32.00
Manson, Ia., Cong.	1183.50
From Nebraska	1069.75
Friends, Reedsville, Pa.	45.00
Greenwood, Del., Cong.	11.38
A Bro. and Sister, Holmes Co., O.	20.00
Morrison S. S., Ill.	20.44
J. E. Hershberger, Pa.	100.00
Total	$ 4362.39
Previously reported	6523.10
Total to Jan. 24, 1918	$10885.49

Gratefully acknowledged,
Mennonite Relief Commission for War Sufferers,
G. L. Bender, Treas.,
Elkhart, Ind.

P. S. There was an error in the total in the last report.

REPORT
Of War Sufferers Relief Fund for Week Ending Jan. 19, 1918

For the Gospel Herald.

Previously reported	$5722.73
Good's Cong.	287.25
Weaverland Cong.	702.00
Bossler's Cong.	5.00
Hernley's Cong.	163.00
Shope's Cong.	2.00
Chestnut Hill Cong.	338.00
New Danville, Pa.	25.00
Workers Old People's Home, Oreville, Pa.	100.00
Kraybill's and Mt. Joy Congs.	405.50
Total	$7750.48

Gratefully acknowledged,
Eli G. Reist.

ONE THOUSAND BEST VERSES OF THE BIBLE

Collected by J. B. Smith

Numbers

The Lord bless thee, and keep thee: —6:24

The Lord make his face shine upon thee, and be gracious unto thee: —6:25

The Lord lift up his countenance upon thee, and give thee peace. —6:26

Come thou with us, and we will do thee good. —10:29

Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them! —11:29

As truly as I live, all the earth shall be filled with the glory of the Lord.—14:21

Let me die the death of the righteous, and let my last end be like his. —23:10

What hath God wrought! —23:23

There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. —24:17

Be sure your sin will find you out. —32:23

Deuteronomy

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it. —4:2

For what great nation is there, that hath a god so nigh unto them, as the Lord our God is whensoever we call upon him. —4:7 (R. V.)

—O that there was such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever! —5:29

Hear, O Israel, the Lord our God is one Lord: —6:4

And thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy might. —6:5

And these words, which I command thee this day, shall be in thine heart: —6:6

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. —6:7

The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always. —6:24

Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth. —8:18

Thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto. —12:18

Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. —15:11

Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. —16:17

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. —18:18

The secret things belong unto the Lord our God but; those things which are revealed belong unto us and to our children forever. —29:29

I have set before thee life and death, the blessing and the curse: therefore choose life that thou mayest live. —30:19 (R. V.)

To love the Lord thy God, to obey his voice, and to cleave unto him: for he is thy life, and the length of thy days. —30:20 (R. V.)

He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He. —32:4

The beloved of the Lord shall dwell in safety by Him. —33:12

As thy days, so shall thy strength be. —33:25

The eternal God is thy refuge, and underneath are the everlasting arms.—33:27

PROCEEDINGS

Of a Meeting of Delegates Representing Various Branches of Mennonites, Convening at Goshen, Ind., Jan. 9, 10, 1918

For the Gospel Herald.

The meeting was called to order at 10:15 A. M. by Bro. J. S. Hartzler of Goshen, Ind., who was then elected temporary chairman. A permanent organization of the meeting was then effected with officers as follows: Chairman, Aaron Loucks, Scottdale, Pa.; Vice Chairman, D. D. Miller, Middlebury, Ind.; Secretary, H. W. Lohrenz, Hillsboro, Kans.

The Secretary was then called upon to lead in a brief devotional hour. Verses 1-14 of the 14th chapter of John were read, after which several prayers were offered.

Bro. S. K. Mosiman of Bluffton, Ohio, spoke briefly on the purpose of the meeting and said that the opinion had been expressed in various circles, that it might be very desirable, to have a clear understanding of the position taken by the various branches of Mennonites relative to conditions brought about by the Selective Service Act. This would bring about a uniform course of action and make more effective the efforts which are put forth in the interest of our brethren who are called into service under the Selective Service Act.

A general survey of the situation was then given by way of reports by representatives of the various bodies. It became quite evident that all Conferences here represented agree in the essential points and that any service rendered our government under the Selective Service Act must be outside the military establishment if it is to be consistent with the creed or principle of such bodies or conferences.

Bro. I. R. Detweiler now gave a report on a paper read the previous night at the conference of the Church of the Brethren (Dunkards) who had likewise convened in Goshen, Ind., to consider the same problem.

After hearing the report the meeting appointed a committee of three which was to outline a program of proceedure for the afternoon session. I. R. Detweiler, J. W. Kliewer, and Wm. A. Hoover were appointed to serve on this committee.

It was further moved and seconded that the committee just appointed extend an invitation to any committee which the Church of the Brethren may appoint, to meet in joint session in the interests of this common cause. Motion carried.

Afternoon Session

Bro. E. J. Bontrager led in the opening prayer. The question was then raised as to the best and most advisable avenues which churches of the Mennonite faith may use in doing relief work in the war stricken countries, especially since the Red Cross and other agencies seem to be entirely under the military arm of the government, and, because of this, are objectionable to many members of the Mennonite churches. This question was deferred to a later session.

The committee which had been appointed at the morning session reported that they were working on a paper which should ultimately be sent to the President, but that they had not carried this to a point where it should be laid before the meeting. The general plan was agreed to, and the committee was then granted time to complete the work.

A number of papers, addressed to the authorities at Washington, D. C., with their replies, were read. It was evident from these replies that the efforts setting forth the position of the Mennonites on war were receiving such consideration as would encourage a continuation in this work.

A delegation from the conference of the Church of the Brethren, consisting of Dr. D. W. Kurtz and Rev. Crist, was now received. They extended greetings from their brethern and expressed their sympathy and interest in this common cause. They hope that the work of all nonresistant bodies will be co-ordinated and unified through the respective committees.

The committee which had been appointed at the morning session now submitted their report and moved the adoption of the same. The motion was seconded. The report was then taken up for general discussion, but action was deferred to a later session.

The meeting then adjourned to 7:30 P. M. with prayer by Bro. C. R. Egle.

Evening Session

The meeting was opened with prayer by Bro. J. H. King. In connection with further discussion of the paper under consideration at the close of the afternoon session, several other questions came up which led to the appointment of the following committees:

(1) A Committee on Information, consisting of P. H. Richert and S. K. Mosiman.

(2) A Committee on Relief Work, consisting of G. L. Bender and D. N. Claudon.

The committees were instructed to work out plans along the line indicated by their title, and report at the next session. The meeting then adjourned.

Morning Session, Jan. 10

Bro. P. H. Richert led in the opening prayer. After another reading of the paper on which final action was deferred at a previous session, the same was now unanimously adopted as the expression of the meeting, and the Chairman and Secretary were instructed to send signed copies of the paper to President Woodrow Wilson and Secretary of War Newton D. Baker. The paper reads as follows:

"To the Honorable Woodrow Wilson,
Washington, D. C.

Mr. President:

At a meeting of committees representing the following branches of the Mennonite denomination—Mennonites, General Conference of Mennonites of North America, Old Order Amish Mennonites, Mennonite Brethren in Christ, Mennonite Brethren Church of North America, Central Conference of Mennonites, Defenseless Mennonites, and Wisler Mennonites—representing an aggregate of 75,000 in the United States—held at Goshen, Ind., Jan. 9 and 10, 1918, the following communication to your honor was decided upon:

"We wish to express our appreciation for the sympathetic consideration our government has shown to us as nonresistant Christians in the present world conflict. We further wish to reaffirm our loyalty to our country and we agree with the government in its desire for universal peace, but we believe that the means for establishing universal peace as taught and exemplified by Christ are not those of carnal warfare. Having held this position for four hundred years, instructing our children from generation to generation in this principle, which has been a distinctive tenet of our creed, we could not consist-

ently yield this position in the stress of war, even though such position should bring persecution upon us as it has in past in other countries from which our forefathers have fled and taken refuge in this our beloved country which offers a guarantee of liberty of conscience to all.

"We further realize the embarrassing situation into which the military authorities are put regarding discipline by the presence of non-combatants in the camps who cannot, because of conscientious scruples, render obedience to all orders given.

"We, as well as our young men, deplore the idleness forced upon them by the peculiar situation which is more keenly felt by them because as sons of farmers, which most of them are, they are accustomed to an especially active life.

"In view of the threatening shortage of food the world over, we are convinced that our young men could render a greater service to the maintenance of national interests and to humanity by being producers of foodstuffs than by being forced into participation in any form of service in connection with the military establishment.

"For the above reasons, we are compelled to state as our conviction that the solution most satisfactory to all concerned will be reached if our young men who are called be assigned to agricultural or industrial work consistent with our creed.

"We, therefore, appeal to you, Mr. President, to assign religious non-combatants to such service as is in accordance with our convictions stated above."

The Committee on Information now reported, and the following action was taken: It was moved and seconded that a committee, consisting of P. H. Richert, S. K. Mosiman, and Aaron Loucks, prepare such information as is needed for immediate distribution to registrants which may be called to service, and to such other persons as may be called upon for advice or information. The motion was carried.

It was further moved and seconded that a Committee on Communication be created consisting of one representative of each branch of Mennonites and that the appointment on this committee be left to the individual bodies. Motion carried.

The meeting adjourned for a brief recess. After the recess the representatives of the following bodies reported the names of temporary members on the Committee on Communication:

General Conference, J. W. Kliewer.

Mennonite Conference, I. R. Detweiler.

Mennonite Brethren in Christ, J. A. Huffman, with A. B. Yoder as his substitute for this meeting.

Defenseless Mennonites, D. N. Claudon.

The following delegates were asked by the meeting to serve temporarily on this committee for their respective bodies: Wm. A. Hoover for the Wisler Mennonites, J. H. King for the Central Conference of Mennonites, E. J. Bontrager for the Old Order Mennonites, and H. W. Lohrenz for the Mennonite Brethren.

Concerning the duties of this Committee on Communication it was unanimously agreed to, that among other things this committee shall compile the official correspondence relative to the problems arising out of conditions caused by the Selective Service Act, and such other matter as may be of historic value.

At a later time the Committee on Communication reported the following temporary organization: J. W. Kliewer, chairman; H. W. Lohrenz, Secretary. The committee further appointed Bro. Aaron Loucks to represent all Mennonites in case joint action of the various nonresistant bodies on questions arising out of the Selective Service Act should be called for.

The Committee on Relief Work now reported. After some discussion the following resolution was adopted: Resolved, that we urge a vigorous campaign for relief of war sufferers through the relief organizations already existing. The treasurers of these organizations are as follows:

Mennonite Relief Commission for War Sufferers, G. L. Bender, Treas., Elkhart, Ind.

Emergency Relief Commission of the Mennonite General Conference of N. A., P. P. Hilty, Pulaski, Ia.

United Orphanage War Relief, A. B. Yoder, Treas., 77 Wolf Ave., Elkhart, Ind.

It was ordered that the minutes of this meeting are to be sent to all Mennonite papers for publication. The meeting then adjourned with a feeling that true brotherly love unites the various bodies of Mennonites in this common cause.

H. W. Lohrenz, Secy.

Names and Addresses of Delegates Attending this Meeting

Mennonites.

Aaron Loucks, Scottdale, Pa.
D. D. Miller, Middlebury, Ind.
J. S. Hartzler, Goshen, Ind.
I. R. Detweiler, Goshen, Ind.
G. L. Bender, Elkhart, Ind.

General Conference of Mennonites of North America.

J. W. Kliewer, Newton, Kans.
S. K. Mosiman, Bluffton, Ohio.
H. P. Krehbiel, Newton, Kans.
P. H. Richert, Goessel, Kans.
Peter Jansen, Beatrice, Nebr.

Mennonite Brethren in Christ.

A. B. Yoder, 727 Wolf ave., Elkhart, Ind.
W. J. Huffman, Elkhart, Ind.
S. Bartlett, Goshen, Ind.
T. H. Brenneman, Goshen, Ind.
B. S. Beery, Goshen, Ind.

Old Order Amish Mennonites.

E. J. Borntrager, R. 3, Shipshewana, Ind.
Nathaniel P. Miller, R. 10, Goshen, Ind.

Defenseless Mennonites.

C. R. Egle, Chenoa, Ill.
D. N. Claudon, Meadows, Ill.

Wisler Mennonites.

Wm. A. Hoover, R. 5, Goshen, Ind.

Mennonite Brethren Church of North America.

H. W. Lohrenz, Hillsboro, Kans.

Central Conference of Mennonites.

J. H. King, Carlock, Ill.

REPORT

Of Bible Conference Held at Maple Grove Church, Lawrence Co., Pa., Dec. 25-29, 1917

For the Gospel Herald.

Instructor, E. D. Hess.

Following are a few thoughts presented:

The Church is composed of called out ones and separated from the world.

Love is the underlying principle of true sociability.

If we want friends we must be friendly.

Absolute dependence on God brings results.

God can clean up the world but man can not. Weapons of thet world betterment movement are carnal, but a Christian's shall not be carnal.

The journeys of Israel from Egypt to Canaan are typical of the Christian's pilgrimage. Egypt typifies the world, Pharaoh typical of Satan, Moses typical of Christ, Egypt in bondage typifies sinners, cucumbers, flesh pots, etc., typical of sin.

Secretaries.

Married

Lugbill—Schmucker.—On Nov. 13, 1917 Bro. Sylvanus Lugbill to Sister Mary Schmucker of Archbold, Ohio, at the home of the officiating bishop, Bro. E. L. Frev. May God's blessing attend them through life.

Breckbill—Leaman.—On Jan. 15, 1918, Bro. David H. Breckbill and Sister Anna S. Leaman were united in holy matrimony by Bro. Frank M. Herr at his residence Willow Street, Pa. May God's richest blessings go with them through ife.

Swartzentruber—Helmuth.—On Jan. 1, 1918, at the Zorra Church, Ont., Bro. Samuel Swartzentruber of New Hamburg, Ont., and Sister Barbara Helmuth were joined in holy matrimony. Bro. Daniel S. Jutzi officiating.

Lichty—Bender.—On Jan. 24, 1918 at the Zorra Church, Ont., Bro. John E. Lichty of Wellesley, Ont., and Sister Barbara Bender were joined in holy matrimony, Bro. D. S. Jutzi officiating. May God bless this union through life.

Seyler—Lichty.—On Nov. 12, 1917, at the home of the bride's parents, Bro. and Sister Nick Lichty's near St. Agatha, Ont., William Seyler and Mattie Lichty were joined in holy matrimony. May God bless them through life.

Lehman—Diller.—The marriage of Bro. Noah C. Lehman and Sister Mattie Diller took place at the home of the officiating bishop, Bro. John S. Burkholder, Chambersburg, Pa., on Jan. 15, 1918. May their married life be one of peace and joy.

Steinman—Lichty.—On Nov. 15, 1917, at the home of the bride's parents, Bro. and Sister Nick Lichty's, near St. Agatha, Ont., Bro. Menno Steinman of New Hamburg, Ont., and Sister Katie Lichty were joined in holy matrimony, Bro. D. H. Steinman officiating.

Brenneman—Yantzi.—On Nov. 20, 1917; at the home of the late bishop, M. K. Yantzi near New Hamburg, Ont., Bro. David L. Brenneman of Tavistock, Ont. and Sister Katie Yantzi were joined in holy matrimony, Bro. Daniel S. Jutzi officiating.

Yantzi—Jutzi.—On Dec. 6, 1917, at the home of the bride's parents, Bro. and Sister Mike Jutzi, Tavistock, Ont., Bro. Jacob Yantzi of Shakespeare, Ont., and Sister Mary Jutzi were joined in holy matrimony, the bride's brother, Bro. Daniel S. Jutzi, officiating.

Rufenacht—Conrad.—On Jan. 20,1918, at the home of the bride's parents near Smithville, Ohio by the officiating bishop, Bro. J. S. Gerig, occured the marriage of Bro. Elton Rufenacht of Stryker, Ohio, to Sister Nettie Viola Conrad. May this happy union be blessed together with the rich blessings of God resting upon them.

Yoder—Kropf.—On Dec. 27, 1917, at the home of the bride's father, Bro. D. D. Kropf near Garden City, Mo., their daughter Elsie C. Kropf, and Noah E. Yoder, son of L. M. Yoder were united in holy matrimony by Bro. I. G. Hartzler. May the Lord bless and keep our brother and sister for many happy and useful days in the Master's service.

Jantzi—Jutzi.—On Dec. 12, 1917, at the home of the bride's parents, Bro. and Sister John B. Jutzi near Petersburg, Ont., Bro. Noah Jantzi and Sister Mattie Jutzi, both of Petersburg, Ont., were joined in holy matrimony. Bro. D. H. Steinman officiating.

Steinman — Brenneman. — On Jan. 17, 1918, at the home of the bride's parent's near New Hamburg, Ont., Bro. and Sister Christ Brenneman, Bro. Jacob Steinman of New Hamburg, Ont., and Sister Sarah Brenneman were joined in holy matrimony, Bro. D. H. Steinman officiating.

Swartzentruber — Yantzi. — On Jan. 3, 1918, at the home of the late bishop M. K. Yantzi, near New Hamburg, Ont., Bro. J. B. Swartzentruber of Petersburg, Ont., and Sister Barbara Yantzi were joined in holy matrimony, Bro. Daniel S. Jutzi officiating. May this union be a blessing and be blessed.

Liechty — Berkey, — On Jan. 17, 1918, at the home of the officiating bishop, Bro. J. S. Gerig of Smithville, Ohio, Bro. John B. Liechty and Sister Cora Berkey were united in the holy bond's of matrimony. May the rich blessings of God rest upon them on their Journey together through life.

Zimmerman—Grieser.—On Tuesday, Jan. 8, 1918, at the home of the bride's mother, Sister Gideon Grieser of near Wauseon, Ohio, Bro. Lloyd J. Zimmerman of Archbold, Ohio, and Sister Mary E. Grieser were united in the holy bonds of matrimony by Bro. Elias L. Frey. May this young brother and sister walk close with God for much good to their Christian home and Church.

Zimmerman—Zeigler.—Thursday, Jan. 3, 1918, at the home of the bride's parents, Bro. and Sister P. H. Ziegler near Archbold, Ohio, Bro. Lewis J. Zimmerman and Sister Edna E. Zeigler, both of Archbold, Ohio, were united in marriage by Bro. Elias L. Frey. May God bless them in their wedded life to be strong pillars in the house of God.

Obituary

Alketer.—Anna Alketer (nee Schrock), widow of Adam Alketer, was born near Walnut Creek, Ohio, Jan. 14, 1847; died at Shanesville, Ohio, Jan. 6, 1918; aged 70 y. 11 m. 22 d. She was sick only a few hours of acute indigestion. She lived in widowhood 22 y. 5 m. 3 d. She leaves to mourn her departure 3 sons, 4 daughters, 1 sister, and grandchildren and a host of relatives and friends. She united with the A. M. Church of Walnut Creek in her younger years and staid a faithful member to her end. Buried at the Walnut Creek A. M. Church. Services by S. H. Miller from Acts 20:36-38.

Moser.—Elizabeth Honderich was born in Fulton Co., O., Jan. 8, 1845; died at her home near Goshen, Ind., Jan. 14, 1918; aged 73 y. 6 d. She united with the Mennonite Church when about twenty years old and as long as health permitted her seat was seldom vacant in the church services. In 1873 she was married to Emanuel Moser, who preceded her to the spirit world 7 months. To this union were born two sons, who, with 8 grandchildren, two brothers, and two sisters, survive her. For several years she was failing from a weakness of the heart and gradually became weaker until on Jan. 14 she fell peacefully asleep to await the sound of the trumpet when the dead in Christ arise. Services at the Clinton Frame M. H. by D. D. Troyer and D. J. Johns. Texts, Job 14:14 and II Cor. 5:1.

Sharer.—Henry H. Sharer was born in Centre Co., Pa., Dec. 8, 1840; died at his home near Airlie, Oreg., Dec. 17, 1917; aged 77 y. 9 d. In April, 1861, he was united in marriage to Susannah Shilling. To this union six children were born of which three survive him. She preceded him to the spirit world Oct., 1881, and then he remarried on Nov. 1, 1881, to Mary Jane Weaver. To this union were born six children of whom four survive. The surviving children are Elmer, Ambrose N., Milo M., Clarence, Vergie Penrose, Martha Crosby, Susie Fuller. One sister survives; also 17 grandchildren and 12 great-grandchildren. A short service was held at the home conducted by Bro. G. D. Shenk as Bro. M. E. Brenneman could not get over on account of high water. On Dec. 30 Bro. Brenneman held memorial services. We mourn not as those who have no hopes for he left bright hopes of his home above. Remains were laid to rest in the Mennonite graveyard near Firdale.

Mast.—Will Mast was born at O'Neill, Neb., Jan. 3, 1886; died at his present home near Woodriver, Neb., Jan. 13, 1918; aged 32 y. 10 d. He united in marriage with Sarah, daughter of Aaron Stutzman, Sep. 16, 1905, near Milford, Nebr. To this union were born 2 sons and 2 daughters (Alta, Lester, Wilma, and Delmer). He leaves to mourn his departure his wife and 4 children, father, mother, four half-brothers, three half-sisters, and a host of friends. He united with the Amish Mennonite Church at the age of 18 years and remained faithful until he was removed to a better world. Peace to his ashes. Funeral near Woodriver, Neb. Services at the home by A. E. Stoltzfus from John 11, and at the Church by J. E. Zimmerman. Text, Num. 23: 10. His sickness was pneumonia and heart failure. He was not well for several days, but was only serious the last few hours. His departure was very unexpected.

Kuhns.—Samuel Kuhns was born in Holmes Co., Ohio, July 20, 1843; died Jan. 12, 1918; aged 74 y. 5 m. 22 d. In 1863 he was married to Magdalene Slabaugh. To this union were born four sons and six daughters. One son preceded him to the spirit world, leaving wife, three sons, six daughters, 37 grandchildren, and 22 great-grandchildren to survive him. He united with the Mennonite Chuch in 1871, of which he was a member until death. Funeral services were conducted by S. C. Miller of Jet, Okla. Funeral attended by all the members of the family but three. His departure leaves a vacant place which earth cannot fill. The family lived in Ohio, Indiana, Kansas, and in 1892 moved to Oklahoma where they still lived at the time of his death. On Jan. 2 he became seriously sick and upon the advice of different physicians as the only hope of recovery was taken to the hospital at Anthony, Kans. An operation greatly relieved his intense suffering, which he bore almost uncomplainingly, but his stay after the operation was short, being only one week and one day after which he quietly passed away.

Rohrer. — Henry S. Rohrer of near Strasburg, Pa., entered into rest Dec. 16, 1917. Heart trouble caused his failure of health for several years. He was a very patient sufferer until God relieved his intense suffering by taking him into His arms. He leaves to mourn his departure his wife, six children, Ross, Alice R. Shaubach, John, Frank, Anna M. Ranck, and Henry G. and nine grandchildren. He was a member of the Mennonite Church for many years; also a teacher in the Paradise Sunday school since it was organized, as long as his health permitted him to attend; a kind, loving husband and will be greatly missed and those left behind will often think of the many good advices he had given. He lived all his life on the old homestead, and had he lived until Jan. 12 he would have been 70 years of age. He was laid to rest in the Strasburg Mennonite Cemetery Dec. 19. The services at the house were conducted by Jacob Mellinger and at the Church by Frank Herr and C. M. Brackbill. Text, II Tim. 4:7.

"Rest in peace, our dear father,
For God's will we know is done;
Thou art gone but not forgotten
In the mind of everyone."

His daughter.

Orendorff.—Daniel Orendorff was born near Spring Bay, Ill., Nov. 8, 1848; died at his late home near Flanagan, Ill., Jan. 14, 1918, where he has resided since 1873; aged 69 y. 2 m. 6 d. He united with the A. M. Church in his youth. He served as Sunday school superintendent for a number of years, and in June, 1890, was ordained to the ministry. He performed his duties faithfully. He was united in the holy bonds of matrimony with Mary Yordy near Roanoke, Ill., Feb. 15, 1872. They lived together happily for nearly 46 years. To this union were born 5 daughters and 2 sons. One daughter, 2 sons, and 1 grandson preceded him to the spirit-world. He leaves his faithful companion, 4 daughters (Lizzie Roeschley, Katie Conrad, Emma Conrad, and Ada), 2 brothers (Jacob and Christian), 27 grandchildren, and many relatives and friends. He will be greatly missed by the family, neighbors, and by the whole congregation, where his seat was seldom vacant. He was on time and with a kind word and smile for everyone. Funeral services at the house by A. H. Leaman and at the church by D. W. Slagell, A. H. Leaman, and Geo. Summer. He chose his own funeral text, II Tim. 4:7, 8. Buried in the Waldo Cemetery. "Blessed are the dead which die in the Lord, from henceforth. Yea, saith the spirit, that they may rest from their labors, and their works do follow them."

Shoup.—Mary E. Shoup, daughter of Michael and Susannah Bixler, was born in Lancaster Co. Pa., May 11, 1840; died in her home in Holmes Co. Ohio, Jan. 4, 1918; aged 77 y. 7 m. 23 d. She was united in holy matrimony to Geo. Shoup Feb. 8, 1884. No children were born to this union, but they received into their home and brought up two girls from the Fairmount Children's Home, Clara McGrew and Goldie Wiles. Sister Clara has been united in marriage to Charles Herman. Sister Goldie cared for her foster mother until death removed her from this present evil world. Sister Shoup has been a member of the Mennonite Church for a long time, to which faith she remained true until death.

Husband, Clara and Goldie, two sisters, many relatives, with a host of friends survive her and keenly feel their loss but have the assurance that it is her eternal gain.

Funeral services were held at the Longenecker Church, Jan. 7, conducted by Benjamin Good and D. M. Friedt. Burial in the adjoining cemetery.

The words of the song sung at the funeral are especially appropriate.

"Sister thou wast mild and lovely
Gentle as the summer breeze.
Pleasant as the air of evening
When it floats among the trees."

Bauman.—Enoch S. Bauman, eldest son of Martin H. and Rebecca (Shantz) Bauman, was born July 18, 1860; died Jan. 16, 1918; aged 57 y. 5 m. 29 d. In 1883 he was married to Veronica Martin, which union was blessed with 11 sons and 2 daughters, of whom 3 sons have preceded him. For several months he had been failing in health, and on Nov. 21 an operation was attempted but not performed, because the number of cancers they found at once showed that it would be of no avail. From that time on he gradually failed until the end. He took it all very patiently, was completely resigned to the will of the Lord, and looked forward with joy to the glad reunion with the many loved ones gone before. Nearly 24 years ago he was ordained to the ministry, and filled his office faithfully, preaching the Word with great earnestness and power. He occupied a place that will be hard to fill, and a sorrowing congregation craves the prayers of the Church at large. A sorrowing companion, 8 sons, 2 daughters, stepmother, 5 brothers, 1 sister, with a large number of relatives and friends remain to mourn his departure. Funeral Jan. 19, 1918, conducted at the house and grave by Abram Gingerich, and at St. Jacobs Mennonite Church by Oscar Snider and Jonas Snider.

Menno M. Brubacher.

BOOK REVIEW

Studes in the Gospel of Mark

By I. R. Detweiler

A new book of 63 pages, designed as an aid to Sunday school students while the Gospel of Mark is being studied. This book is divided into seven parts, and thirty-five chapters. It is presented in outline form, each chapter containing introductory remarks, an exposition of the lesson text, topics for study, and questions for discussion. It begins with a personal history of John Mark, followed by a description of the Gospel of Christ as recorded by Mark, and gives instructions as to how the book may be used to greatest advantage to the student.

Price: single copy, 50c., postpaid; ten or more to one address, 40c. each.

Address all orders to the author and publisher,

I. R. Detweiler,
Goshen, Ind.

GOD'S LOVING HAND

"God never would send you the darkness
If He felt you could bear the light;
But you would not cling to His guiding hand
If the way were always bright;
And you would not care to walk by faith,
Could you always walk by sight.

"'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thron crown
For your tired heart to wear;
He knows how few could reach heaven at all
If pain did not guide them there."

Great is the Lord and greatly to be praised; and his gratness is unsearchable.—Psa. 145:3.

Items and Comments

America's foreign trade amounted to $9,178,000,000 during the year 1917. This eclipses all previous records, being $1,300,000,000 over the preceding year. Comparing this with the sums appropriated for war purpposes, the balance is still against us.

For some time the fate of Ireland has been in the balance. The convention called to determine what Ireland itself wants has been unable to agree. The government, of Britain is putting forth special efforts to bring about some form of solution that will be satisfactory to all concerned.

Kentucky is not only the third state to ratify the proposed constitutional amendment prohibiting the manufacture, transportation and sale of intoxicating liquors in the United States but has submitted a similar amendment to the state constitution, to be voted on by the people of the state this year. The state is rapidy erasing its reputation as headquarters for fine whiskeys.

Anticipating a shortage in wheat, many of the millers in the middle western states have decided to begin at once the mixing of wheat with other grains in the manufacturing of our. It is claimed for this policy that not only will it help to make the wheat on hand ',stretch" over until another harvest but that it will put a product on the market that is as wholesome as all-wheat flour.

The following figures, submitted by the county auditor of Cuyahoga Co., Ohio, to the president of the New York City tax department, throws some light upon the extent of J. D. Rockefeller's wealth:

247,692 shares Standard Oil stock, $569,000,000.

Other property in Cuyahogo Co., $311,000,000.

This does not include Rockefeller's share in steel and other stocks. The practical question left on one's mind is: Is the holding of so much property by one man of any real value to him or to the world at large?

The great world war, for the time being, is assuming the form of a political and industrial struggle rather than a military struggle. The excessive snow and cold has interfered with military movements, so that there are no extensive battles reported. The Austrians seem to have suffered a reverse in the mountains of Italy. The peace parleys between Russia and Germany seem to be a failure, as Germany is making demands that Russia is not willing to accede to. The Central Powers have replied to Lloyd George and Wilson and public opinion is divided as to whether this means a hastening of the day of peace. Meantime there is political unrest in practically all the countries at war, with threatened famine and starvation facing millions in different lands. Let us continue our prayers in behalf of peace.

Christianity centers in an allegiance to a person. Christians do not worship a memory, they follow a living teacher. The men and women who have best served their kind have done it to lay some offerings at His feet.—Evangelical.

"The touch that heals the broken heart,
Is never felt above;
His angels know His blessedness,
His wayworn saints His love."

BIBLE STUDY BY CORRESPONDENCE

The Eastern Mennonite School of Harrisonburg, Va., is offering a general two-years' Bible course by correspondence; also a special course of equal length adapted for ministers and Christian workers.

The general course consists of the following regular subjects: first year, Old Testament History, Biblical Introduction, Book Study (O. T.), and Gospels; second year, New Testament History, Bible Geography, Book Study (N. T.), and Bible Doctrines. One subject may be taken as a substitute each year, if preferred. For this purpose the following electives are offered: Teacher Training, Personal Work, Prophecy, Missions, Homiletics, and Present Day Delusions.

The special course includes Homiletics, Evidences of Christianity, Religious Pedagogy and Sociology in addition to four subjects which are to be chosen either from the regular or elective subjects of the general course.

The Bible is the students' constant companion. However, the arrangement and scope of the courses are based upon suitable and standard text-books which have been carefully selected and which are the best obtainable from the standpoint of being conservative, up-to-date, and scholarly.

The institution stands for such fundamentals as the plenary inspiration, authenticity and infallibility of the Bible (as opposed to Higher Criticism); the creation of man by an immediate act of God (as opposed to the theory of Evolution); the substitutionary character of the death of Christ (as opposed to modern theories of the atonement); and the personal return of the Lord as the only hope for a bleeding world, a groaning creation and awaiting church (as opposed to popular world-getting-better theories).

The tuition for the regular course is $25 payable in advance as follows: $15 the first year, $10 the second. The cost of text books (including postage) is $1.50 per subject, payable by the year in advance. The tuition for the special course is $40, one half of which is payable each year in advance. The cost of text books for this course (including postage) is $2.50 per subject. Additional text books suitable for collateral reading are furnished if desired.

For particulars address the undersigned.

J. B. Smith, Prin.,
Harrisonburg, Va.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 7, 1918 (Gospel Witness Established 1905) No. 45

EDITORIAL

"God is our refuge and strength."

Our Mission Department this week is wholly India. The whole presents an interesting message which all want to read. We are indebted to Sister Crissie Y. Shank for collecting and arranging the material for this special message. There is on hand, however, such a large collection of other material that we have decided to issue another eight-page supplement next week. In this will appear the financial report for December, some current mission news, and some articles that ought to be published before the time of our next monthly mission number of the Gospel Herald.

Boy Scout Movement.—On another page Bro. B. B. King has some timely things to say on this subject. You will notice that Bro. King hasn't a word to say about nonresistance being right or wrong. That is another question. But he makes it very clear that people who believe in the Bible doctrine of nonresistance should have absolutely nothing to do with the boy scout movement. The argument that the boy scout movement has no organic connection with the military establishment deceives no one who has given the matter consideration. As Bro. King points out, the uniform, the drills, and the other things pertaining to the organization makes this a most effective feeder to the military establishment. Those favoring military service favor it. Believers in nonresistance have nothing to do with it.

No Service under the Military Establishment.—It is the general concensus of opinion that our people, being an agricultural people, could render more practical service to humanity as tillers of the soil than as soldiers on the battlefield, even granting that carnal warfare would be right for Christians to engage in. Because of this there have been a number of requests sent to the authorities at Washington that if any noncombatant service is assigned to our people it should be along the agricultural line. With this request we are in entire accord—on one condition.

We want to remember—first, last, and all the time—that because we do not believe that the Gospel of Christ would permit us to have any part in carnal warfare, we can have absolutely nothing to do with anything the object of which is the taking of human life. We can farm, cook, drive teams, serve in hospitals, and do many other things with a clear conscience; but we can do **none** of those things as a part of the military establishment to aid or abet war. This fact should never be eradicated from our minds. The more solidly we stand for this position the more completely will our nonresistant faith be recognized and respected.

An Important Omission.—A brother sends us the following newspaper clipping and suggests that we publish, provided it meets with our approval.

PROMISE YOURSELF FOR 1918

To be so strong that nothing can disturb your peace of mind.

To talk Health, Happiness and Prosperity to every person you meet.

To make all your friends feel there is something in them.

To look on the sunny side of everything and make your optimism come true.

To think only of the best, to work only for the best and to expect only the best.

To be just as enthusiastic about the success of others as you are about your own.

To forget the mistakes of the past and press on to the greater achievements of the future.

To give so much time to the improvement of yourself that you have no time to criticise others.

To wear a cheerful countenance at all times and give every living creature you meet a smile.

To be too large for worry, too noble for anger, too strong for fear and too happy to permit the presence of trouble.

We certainly approve of these promises (some of them conditionally) only the most important promise is entirely missing. It is a lamentable fact that entirely too many of the promises, plans, aims, ideas, and ideals of the present time are entirely God-less. Had this been written by Jesus of Nazareth He would have included, among other things, "Seek ye **first the kingdom of God** and **his righteousness.**" Had the apostle John written this we would have read as part of the message, "Beloved, I wish above all things that thou mayest **prosper** and be **in health,** even **as thy soul prospereth.**" Paul would have added, "Whether therefore ye **eat,** or **drink,** or **whatsoever ye do,** do all to the **glory of God.**" With a faithful promise to count Christ first in all things and to do all to the glory of God, these others are excellent promises to make.

Protecting Secretism.—Following is the text of a bill now before Congress:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That, without authority from the governing body of such order, no letter, postal card, circular, newspaper, pamphlet, or publication of any kind containing any advertisement or offer to sell purported or ostensible exposures, copies, or extracts of the ceremonies, instructions, or work of a fraternal order, such as Masons, Odd Fellows, of Knights of Pythias, which, by the laws or rules of such order, members thereof are fobidden to disclose to persons who are not members thereof, shall be deposited in or carried by the mails of the United States.

Sec. 2. That any person, firm, or corporation violating this Act shall be fined not more than $1,000 or imprisoned not more than six months, or both: **Provided,** That upon the trial of any person, firm, or corporation charged with violating this Act no witness shall be required to disclose the ceremonies, instructions, or work of any such fraternal order of which he may be a member, nor to establish said offense shall proof be required as to the true nature of such ceremonies, instructions, or work.

Similar laws have been passed in a few states, and attempts have been

(Continued on page 824)

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

A GLANCE AT THE BOOK OF MARK

Arranged by J. D. Mininger,

For the Gospel Herald.

III. Its Outline

Continuing, Scofield says: Mark is in five principal divisions:

1. The manifestation of the Servant-Son.—1:1-11.
2. The Servant-Son tested as to His fidelity.—1:12, 13.
3. The Servant-Son at work.—I: 14-13:37.
4. The Servant-Son "obedient unto death.—Chapters 14 and 15.
5. The ministry of the risen Sesvant-Son, now exalted to all authority. —Chap. 16.

The accompanying chart (adapted from Grace Saxe and Soltau) shows the 16 chapters of Mark.

"Notice on chart, the large number of chapters devoted to the Passion week compared with the other periods of Christ's life. **The Gospels emphasize the death of Christ."**

IV. Its Characteristic Differences

In his "Characteristic Differences of the Four Gospels," Andrew Jukes points out among others the following distinctive features of Mark: No geneology, no miraculous birth, no reference to Bethlehem, no adoration by the wise men as in Matthew's Gospel. No childhood at Nazareth, no subjection to His parents, no increase in wisdom and in stature as in Luke. No reference to His pre-existence and divine glory as in John's Gospel. No Sermon on the Mount, no lengthened discourses, but few parables. No arraignment of nations, no sentence passed upon Jerusalem, as in other gospels. No "Woe unto you," so marked in Matthew, no Bridegroom, as in Matthew, receiving the wise and rejecting the foolish, etc.

A. T. Pierson says: "The dominant idea of this Gospel is **Divine Power ministering** to men, and at the same time **attesting Christ's claims** as the Son of God. Hence Mark makes **Miracles** prominent rather than parables or discourses. **At least twenty of His most astonishing miracles are given in detail, and in ten instances he adds general statements without entering** into particulars (1:34). Nearly half the chapters in this book close with some comprehensive summing up of His ministry of power. (cf. chapters 1, 2, 4, 6, 7, 10, 16.) Note especially the close of the Book itself.

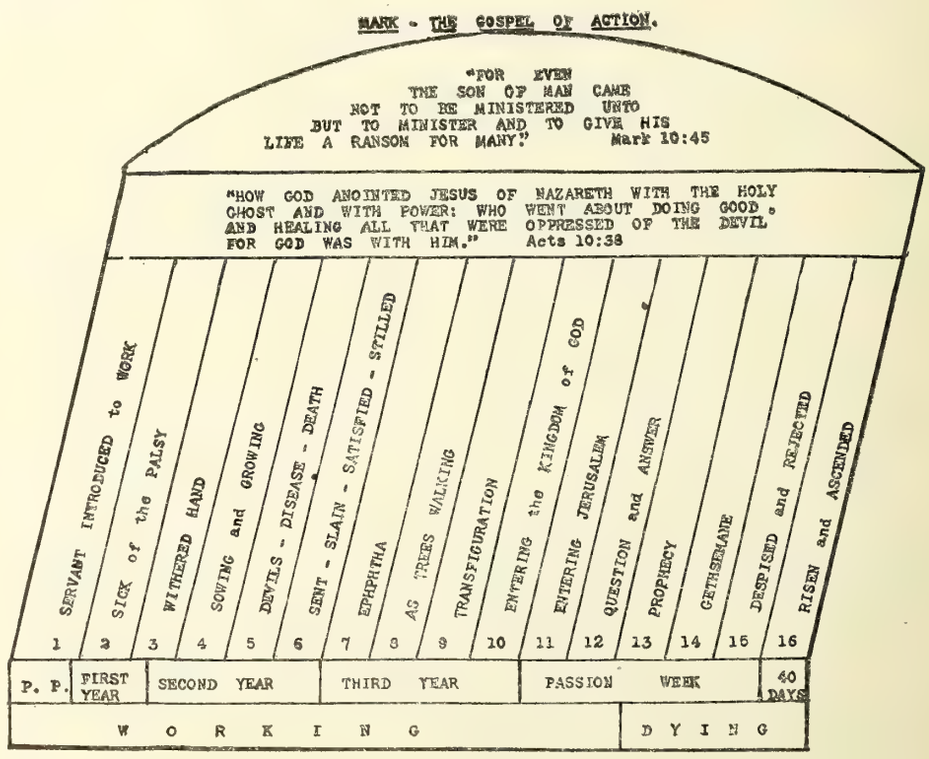
The **TRANSFIGURATION** is central. While Matthew emphasizes it as the revelation of the majesty of the King and glory of the **Kingdom**, Mark characteristically adds, **"with power."** (cf. Matt. 16:28; Mark 9:1).

Every careful student of Mark will notice the frequent occurrence of "immediately," "straightway," "forthwith," or "anon," all said to be derived from the same Greek word. Mark has been called the Gospel of action. "Notice the first chapter as a sample of the frequent use of "straightway." In this chapter alone we find the word used eleven times as follows:

1. V. 10—**straightway** coming up out of the water, He saw the heavens opened.
2. V. 12—**immediately** the spirit driveth Him into the wilderness.
3. V. 18—**straightway** they forsook their nets.
4. V. 20—**straightway** He called them.
5. V. 21—**straightway** He entered into the synagogue.
6. V. 28—**immediately** His fame spread abroad.
7. V. 29—**forthwith**, they entered into the house of Simon.
8. V. 31—**immediately** the fever left her.
9. V. 42—**immediately** the leprosy departed.
10. V. 43—He **straitly** charged them.
11. V. 43—He **forthwith** sent them away.

Frequently also in Mark we see the Savior "throwing the veil of secrecy" over His gracious deeds, as when in chapter 7:33 "He took him aside, and charged them that they should tell no man." It is also Mark who tells us that "In the morning rising up a great while before day, He went out, and departed into a solitary place and there prayed" (1:35).

For a glowing account of striking miracles recorded in a short space, see the latter part of the 4th chapter and the whole of the 5th chapter. Here we see Him, Master of "storm, devils, disease, and death."



The above outline-chart, (adapted from Saxe Grace and Soltau) will aid in getting a comprehensive view of the Book of Mark as a whole. Each of the 16 numbered shaces represents a chapter. The names inside the spaces stand for the chapter name. Division P. P., under chapter one, represents that period of Christ's life sometimes called the Preparatory Period.

Please notice how that Acts 10:38, inserted just above chapter names in chart, may be said to be a summary of the entire book.

Permanent use may be made of the outline-chart by clipping it and pasting it in note-book when studying the Book as a whole in connection with our present Sunday school lessons.

V. Questions and Answers for Chapter Study

A most helpful method of study is to take one chapter at a time and ask each of the following questions about each chapter and then have a notebook in which to keep the result of one's work.

1. What is the General Subject of the Chapter?
2. Best Verse?
3. Leading Lesson?
4. Principal Persons?
5. What teachings concerning Christ?
6. What light does the chapter throw on the life of the writer?
7. Any Old Testament quotations?
8. Examples to follow?
9. Errors to avoid?
10. Commands to obey?
11. Promises to plead?
12. Prayer to echo?
13. Number of times text word is found?
14. Geographical centers mentioned?

Marion Lawrence tells this story: "One time a young lady was presented with a book by an older lady friend. The young lady took the book home and tried to read it, but found it so dry she gave it up. She said to herself: 'I wonder why my friend gave me such a dry book.' The next day she saw this friend, and was so afraid that she would ask her if she had read the book that she was very uncomfortable in her presence, and made up her mind she would go home and read that book even if it was dry. So she tried again, and again she was compelled to give it up. **Three times she tried**, and then laid the book away. Some time after she met a young man in whom she became very much interested. He became interested in her too, and in due time they became engaged. Shortly after this she happened to pick this book up and noticed that the name of the author was the same as that of her lover.

"The next time he came to see her she said: "I have a book here which has your name in it, initials and all." He blushingly acknowledged himself to be the author. That night **she sat up all night to read it,** and wondered why she had ever seen a dry line in it. What was the difference? **Why she was in love with the author."**

The Bible will be the newest book out to that person who loves the Author of the Book "with all his heart, all his soul, with all his mind and with all his strength" (Matt. 22: 37, 38).

Kansas City, Kans.

Praise ye the Lord. O give thanks unto the Lord; for he is good: for his mercy endureth forever.—Psa. 106:1.

CAN MENNONITES ENDORSE THE BOY SCOUT MOVEMENT?

By B. B. King.

For the Gospel Herald.

Since the writer has been frequently asked his views relative to the Boy Scout Movement, and in view of the fact that in some localities boys of Mennonite parents and in rare cases members of the Church have united and are supporting the movement (only nominal members.—Ed.) and as we are quite sure that our Church has not studied the subject in the light of God's Word, that we might render a wise decision in the light of our previous conference rulings and discipline, it shall be the purpose of this article to throw some light upon the subject.

We who have looked into the movement will very readily admit that there are some commendable features about it, along with some that are not commendable.

The part that might not be so objectionable to the city boy who lives in the congested districts (where the environments are all but conducive to the proper development of manhood) as the "Scouting" says, is "The aim of the scout movement is to inculcate character, which, though essential to success in life, is not taught within the schools. And being a matter largely of environment is too generally left to chance, often with deplorable results. The scout movement endeavors to supply the environments and ambition and out-door activities, which will lead a boy to become a better man and a good citizen."

The endeavor to help the boys on leaving school to escape the evils of "blind alley" occupation—that is, such work as gives the boy a mere wage for the moment but leaves him stranded without a trade or handcraft to pursue when he is a man, and so send him as a recruit to the great army of unemployed and, what is worse, the unemployable. The Scoutcraft instruction is supposed to include: first aid, life saving, tracking, signaling, cycling, nature study, seamanship, camp craft, wood craft, chivalry, and all hand crafts.

These on the surface may look good and well. But the serious question in the writer's mind is the method employed in bringing this about and the underlying principles back of the movement. Let us notice a few of the objections that would prevent any Mennonite who is loyal to the Word of God from endorsing the movement and much less belonging to it.

The first objection that we see is that every boy who unites with the movement is required to take the following oath:

"1. To do my duty to God and my country and obey the scout laws.

"2. To help other people at all times.

"3. To keep myself physically strong, mentally awake, morally straight."

The way the oath is taken with the uplifted hand to God violates an important principle of the Word of God and doctrine of the Church. Some might contend that the oath does not contain anything wrong in it, yet it is identical with the oath of most all labor organizations which claim their chief aim is to help the laboring man.

The things that are good involved in the oath are of such a nature that every Mennonite or child of God will do, that we fail to see why any one should bind himself to with an oath, and thereby violate a second objection of separation from the world and the unequal yoke with unbelievers.

But by far the most objectionable is the thing they claim they are not which they really are; namely, "military in sheep's clothing."

We leave the reader judge for himself from the quotations taken from the Scouting. Under the heading of "Protection of Uniform" we read the following:

"The act of June 3, 1916, providing for the reorganization of the U. S. army along lines proposed by the War College contained provisions absolutely restricting the use of uniforms, any part of which was similar to the uniform of the U. S. Army, Navy, or Marine Corps, to those regularly enrolled in the service of the U. S. or the National Guard.

"While the bill was in conference, an urgent appeal was made to Congress ot include therein a provision recognizing the uniform of the Boys Scouts of America."

This bill was presented to the Secretary of War as well as every member of Congress and almost without a dissenting vote was granted, as they realized that the Boy Scout Movement was the most healthful recruiting asset the country had.

Under the heading, "Interpretation of the Movement," we note the following:

"Newspaper clippings which come to the national office show a remarkable degree of uniformity in interpretaton of what Scouting stands for, and the statement which were given out by various scout officials as to what scouts would do in the case of war were almost without exception in full harmony with the official statement published in the Scouting. As we have gathered today for this our seventh annual meeting, it is quite natural that we should all be deeply concerned as to what development

may take place, and what the boys who have had the benefit of Scout training will be called upon to do in the service for their country.

"There must, however, be no uncertainty of purpose, no opportunity for hysterical and ill-advised action on the part of any troop or councils. The stability of the splendid movement to which we are all alike pledged is perhaps about to be tested if war should come.

"It is gratifying to note the specific endorsement of the Boy Scout program in the report of the committee appointed a year ago by the department of school superintendents of the National Educational Association. It is the general consensus of opinion throughout the whole country, in which military authorities here as well as throughout the world agree, that the Scout program as it is now promoted by the Boy Scouts, includes those things which are essential for character development, citizenship training, physical fitness. It is conceded by all that before the formal or technical military training should begin, it is very desirable to thoroughly provide this scout training and deveopment, certainly no one can deny that the Boy Scout movement has proven to be one of the strongest agencies which the country has for **PREPAREDNESS**. Because of the definite results along these lines the boys are being led to realize that citizenship nivolves responsibility as well as privileges. The Scout program as demonstrated provides very definitely a national spirit on the part of its members."

When the Chamberlain bill was introduced in Congress to provide military training for all over 12 years and later the minimum placed at 19 years it was recognized by the state military commission of New York that before the formal technical military training should begin it was very desirable to thoroughly provide this Scout training and development and in the above quotation you can see what they expected the results to be.

They further state that in view of the present war "The most that can be hoped for in this country is a preparatory training for the boys which should include characteristics of the later life work and give some idea of a live interest in the process of the later vocation, and such training must be something which will line up with the school work. It should be distinctly preparatory to good citizenship, and if good citizenship involves military training then it ought to lead to that."

In the light of this quotation you can see what is involved in the entire movement; why the uniform should be similar to that of the Army. Why the camp life?, the country hikes? It is to provide for the most extensive military training of any nation in the world under the heel of another organization.

Any parents who send their boy to the public or high school where these organizations are promoted should be well aware what is back of what might appear an innocent and helpful organzation for the boys.

Many more strikng quotations might be given, but we have given enough to convince any fair-minded person that the underlying principle of the Boy Scout Movement is militarism, which no Mennonite in the light of God's Word can endorse, and it is to be hoped that in the perilousness of the age we are living in that the faith which the Church has always kept may not be encroached upon by such things or organizations as the Boy Scout Movement.

Fort Wayne, Ind.

Preacher's Page

STANDARDS—TRUE AND FALSE

For the Gospel Herald.

We can best illustrate these standards by looking at the minister through the eye of several critics. As we look from their respective viewpoints let us bear in mind that in connection with each case there might be a critic, equally severe, offering his objections from a totally opposite viewpoint. The kind reader will please weigh up each point, and decide upon the merits and demerits in each case.

The Age Standpoint.—One man says, I can not listen to this man preach. I was a man when he was a boy. He is too young to teach me.

The Standpoint of Wealth.—Another says, I can not listen to this man. I am worth a hundred thousand dollars while it works him to make a living. He had better attend to his own affairs and let others do the preaching.

The Standpoint of Education.—Another says, This man does not know enough. I am a college graduate while he hasn't even completed a common school course. I am throwing time away by listening to him.

The Standpoint of Social Rank.—Another says, You can not expect me to listen to this man. I move in the best circles of society while he is a backwoodsman. Give us somebody worth while.

The Standpoint of Ability.—Another says, This man is out of place. I know of boys ten years old that can make a better speech than he can. He had better keep silent.

The Gospel Standpoint.—Another says, This man is set apart by the Holy Ghost to feed the flock of God, and I am glad to be under his ministry. I like to see a man in the pulpit who preaches the straight Gospel faithfully, and whose daily life corresponds with his preaching; a man of humble appearance, of ready testimony, of holy life, of fearless attitude toward everything wrong or unscriptural; a man born again, filled with the Spirit, true to his convictions, of simple faith, who knows his Bible and is diligent in making it known to others. Ability, knowledge, training, a sufficient quantity of this world's goods, and other things pertaining to this life are a valuable asset, when upon the altar of the Lord, and I shall endeavor by every way that I can to help him along these lines. Remember him in your prayers.

EQUIPMENT FOR THE PREACHER

The sweetest graces by a slight perversion may bear the bitterest fruit. The sun gives life, but sunstrokes are death. Preaching is to give life; it may kill. The preacher holds the keys; he may lock as well as unlock. Preaching is God's great institution for the planting and maturing of spiritual life. When properly executed its benefits are untold; when wrongly executed no evil can exceed its damaging results. It is an easy matter to destroy the flock if the shepherd be unwary or the pasture be destroyed, easy to capture the citadel if the watchman be asleep or the food and water be poisoned. Invested with such gracious prerogatives, exposed to so great evils, involving so many grave responsibilities, it would be a parody on the shrewdness of the devil and a libel on his character and reputation if he did not bring his master influences to adulterate the preacher and the preaching. In face of all this, the exclamatory interrogatory of Paul, "Who is sufficient for these things?" is never out of order.

Paul says: "Our sufficiency is of God, who hath made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." The true ministry is God-touched, God-enabled, and God-made. The Spirit of God is on the preacher in anointing power, the fruit of the Spirit is in his heart, the Spirit of God has vitalized the man and the word; his preaching gives life, gives life as the springs give life; gives life as the summer gives ardent life; gives fruitful life as the autumn gives fruitful life. The life-giving preacher is a man of God, whose heart is ever

athirst for God, whose soul is ever following hard after God, whose eye is single to God, and in whom by the power of God's Spirit the flesh and the world have been crucified and his ministry is like the generous flood of the life-giving river.

The preaching that kills is non-spiritual preaching. The ability of the preaching is not from God. Lower sources than God have given to it energy and stimulant. The Spirit is not evident in the preacher nor his preaching. Many kinds of forces may be projected and stimulated by preaching that kills, but they are not spiritual forces. They may resemble spiritual forces, but are only the shadow, the counterfeit; life they may seem to have, but the life is magnetized. The preaching that kills is the letter; sharply and orderly it may be, but it is the letter still, the dry, husky letter, the empty, bald shell. The letter may have the germ of life in it, but it has not breath of spring to evoke it; winter seeds they are, as hard as the winter's soil, as icy as the winter's air, no thawing nor germinating by them.

This letter-preaching has the truth. But even Divine truth has no life-giving energy alone; it must be energized by the Spirit, with all God's forces at its back. Truth not quickened by God's Spirit deadens as much as, or more than, error. It may be the truth without admixture; but without the Spirit its shade and touch are deadly, its truth error, its light darkness. The letter-preaching is unctionless, neither mellowed nor oiled by the Spirit. There may be tears, but tears cannot run God's machinery; tears may be but summer's breath on a snow-covered iceberg, nothing but surface slush. Feelings and earnestness there may be, but it is the motion of the actor and the earnestness of the attorney. The preacher may feel from the kindling of his own sparks, be eloquent over his own exegesis, earnest in delivering the product of his own brain; the professor may usurp the place and imitate the fire of the Apostle; brains and nerves may serve the place and feign the work of God's Spirit, and by these forces the letter may glow and sparkle like an illumined text, but the glow and sparkle will be as barren of life as the field sown with pearls. The death-dealing element lies back of the words, back of the sermon, back of the occasion, back of the manner, back of the action.

The great hindrance is in the preacher himself. He has not in himself the mighty life-creating forces. There may be no discount on his orthodoxy, honesty, cleaness, or earnestness; but somehow the man, the inner man, in its secret places has never broken down and surrendered to God, his inner life is not a great highway for the transmission of God's message, God's power. Somehow self and not God rules in the holy of holies. Somewhere, all unconscious to himself, some spiritual non-conductor has touched his inner being, and the Divine current has been arrested. His inner being has never felt its thorough spiritual bankruptcy, its utter powerlessness; he has never learned to cry out with an ineffable cry of selfdespair and self-helplessness till God's power and God's fire come in and fill, purify, empower. Self-esteem, self-ability in some pernicious shape has defamed and violated the temple which should be held sacred for God.

Life-giving preaching costs the preacher much—death to self, crucifixion to the world, the travail of his own soul. Crucified preaching only can give life. Crucified preaching can come only from a crucified man.—E. M. Bounds, in Living Water.

A PREACHER'S NEW YEAR RESOLUTIONS

1. To love little children more and to try to win them to Christ.

2. To live as nearly as possible in the secret of God's presence.

3. To preach no sermon without divine co-operation.

4. To do my best in every sermon, whether the congregation be large or whether the congregation be small.

5. To preach Christ and His Gospel and in all things make Him prominent.

6. To read and study the Bible more and to be much in prayer.

7. To strive to realize more fully the meaning and significance of the Christian minstry and to magnify the office.

8. To visit my people as much as possible and to identify myself actively and sympathetically with all of their needs and problems.

9. To do my best and lean upon God for results.—R. O. Lawton, in Chr. Advocate.

God's Necessity—
"Even so **must** the Son of man be lifted up" (Jno. 3:14).
Man's Necessity—
"Ye **must** be born again" (Jno. 3:7).
Christ's Necessity—
"He **must** increase" (Jno. 3:30)
The Servant's Necessity—
"I **must** decrease" (Jno. 3:30).
The Saint's Necessity—
"They that worship him **must** worship him in spirit and in truth" (Jno. 4:24).—Zion's Watchman.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

THE CHRISTIAN FAMILY

By Oliver H. Zook.

For the Gospel Herald.

XIV. Fireside Talks

We often wonder how other people spend their evenings. During the summer months it is some harder to get the family together for any length of time on account of the many duties that arise in our homes, etc.; but now that winter is here, when the evenings are several hours long and the weather is too cold for outdoor play for the children and everybody is glad to gather around the fireside, we wonder what constitutes the usual conversation.

There are so many vital issues crowding upon us, so much happening in the world today, so many things to talk about. It is not for us to say just what people should or should not make the basis of their conversation, but a few suggestions cannot be out of place. As children of God, advice should always be considered, especially since we are continually confronted with the serious things of life, and the things which tend toward our eternal salvation.

Jesus states plainly in John 17 that while we are **in** the world, we are not **of** the world. And it does seem to us that our conversation ought to be, for the most part at least, about the things of God. It is true that children come home from school with their books and expect parental help. Children usually need help. We think they deserve help. If children are to grow to manhood and womanhood, and be a blessnig in the world as God intended they should be, they will certainly need some education. If they are to cope with the things of this evil world, they will have to have some knowledge. It will require some time each evening in helpful teaching by the parents. But suppose lesson preparation should come first and is finished. What then? Let us remember that the needs of the soul are the greatest of all needs, and these needs should be supplied **first**.

Don't neglect home devotions. Whatever form you may have, keep it up. Teach the children some good lesson daily. Don't neglect this duty. It will be hard enough at best to keep ahead of the enemy. In their young

years, when the mind is tender, is the time to make the deepest good impressions. These are the ones that "stick." Whatever else you may talk about during the long evenings, don't neglect to feed the soul.

Again, many people are continually laying plans for the future. It is all right to look ahead and it is all right to do some planning; but let us remember, this is not our kingdom, this is not our eternal abiding place, this is not our home. We are "strangers and pilgrims" in this world. Our citizenship is in heaven. If a home in glory is worth anything, it is certainly worth striving for. Keep this in mind when you lay your plans for the future. In your fireside talks, don't plan to stay here **too** long. Plan rather to be ready for the **very first call** to leave this vale of tears, disappointments, and sorrows and live forever more with Christ in glory.

There can be nothing wrong in talking over the work accomplished during the day or few days past, certainly not; and just as surely nothing wrong in talking about your work for tomorrow or the near future.

We don't know how long the dear Lord intends us to stay here, but we do know that at the most it won't be long and we may be sure it will **not** be always. But while we remain here, we will have to make the best of our circumstances and this also is right. But what we are pleading for now is that **this don't take up all our time.** Spend some time daily with your family in conversation about heavenly things, always holding up **CHRIST** as the ideal ,and the life "which is to come" as of the greatest importance. Jesus said, "Seek ye first the kingdom of God and his righteousness, and all these (earthly) things will be added unto you."

Guard your tongue, be careful of your conversation. Keep your thoughts pure, and your words and actions will be pure also.

Belleville, Pa.

MY GREATEST OPPORTUNITY

By J. M. Hartzler.

For the Gospel Herald.

IV. In the Social Circle

My greatest opportunity in the social circle is to so conduct myself that my life shall count for something. Man is by nature a creature of society. Way back in the early dawn of history when God created Adam it was found necessary to create another being in order to complete the social life. Ever since then man enjoys company and it was in this way that Christ was able to help His fellow man.

Let us notice a few events in the life of Christ. Soon after He began His public ministry he was a guest at a marriage and when the wine failed He manifested forth His glory by turning water into wine. At the time Matthew was called to be a disciple, Jesus, with many publicans and sinners sat at meat in his house; and when the scribes and pharisees found fault with Him He said: "I came not to call the righteous, but sinners to repentance." Later, near the close of His ministry He and His disciples were invited to a supper at the home of Mary and Martha and Lazarus. Mary took a pound of ointment of spikenard very costly and anointed the feet of Jesus and wiped His feet with her hair. The disciples showed their disapproval by saying the ointment might have been sold for three hundred pence and given to the poor, but Jesus paid her such a tribute of respect that she is remembered even to this day for what she did to Him.

These events go to show:

That Jesus took part in social gatherings.

That the scribes and Pharisees, or the religious leaders of the people, found fault with Him in associating with the scribes and Pharisees.

That in every instance He never failed to testify of His Father.

Here is our opportunity. Take part in social events; but in such a way that men may know that you have been with Him and have learned of Him; that you are not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; that you are willing to testify of Him, in season, out of season; that you may be able to show forth the praises of Him who hath called you out of darkness into His marvelous light. To do so may not be proper according to modern etiquette, but it is the way Jesus did. "What shall it profit a man if he shall gain the whole world," socially, and never mentions, nor makes a single allusion to what God has done for him.

In order then to fulfill the work God has given us to do it is necessary that we associate one with another, and in that way round out our life so that we may be able to do the most for our Lord and Master.

Belleville, Pa.

If one-tenth of the subscribers of the Gospel Herald would send in the name of one or more new subscribers it would add materially to the length of our subscription list.

If a good mother rocked every cradle the world would soon be filled with good men.—Selected.

THE FAMILY ALTAR

By Menno S. Richer.

For the Gospel Herald.

Can you picture, back in the pioneer days, the little log cabin in the lonely forests where our forefathers came to settle and endure all hardships to gain freedom to serve the Master, how the fathers and mothers gathered the little family together round about the fireplace, morning and evening, to breathe His holy name in prayer?

Can you, in your mind see the contentment of all within rude log walls and earthen floor of these log cabins, how they rejoiced in the privilege of coming to the Lord in true worship, how the children gathered about Mother's knee to hear the story of how Jesus came into this world and suffered for all our sins? What a beautiful sight this must have been.

Can you today find such a scene in your own home? It should be found in every home.

Just stop for a moment and think if some one should happen to ask any of your children if they knew what a family altar was. What could they answer?

If it was good for our forefathers it is good for us. Had it been kept up in all the homes as it should, I believe that mankind would stand in a better position than it is today. Perhaps your boys and girls would not be entangled in worldly things, in the pleasures of evil. How much nicer would it be to have them engaged in some work for the Master? Remember the beautiful words we often sing, "Oh what needless pain we bear, all because we do not carry everything to God in prayer." If you don't find time to serve the Lord in this life, when do you expect to find time? If you do not already have a family altar in your home, when do you expect to erect one? Matt. 6:33: "But seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you." Do not put off for tomorrow what you can do today. There is no time to be idle, for in idleness alone there is perpetual despair. So this morning start the day right by having family worship.

Camp Taylor, Ky.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.—I Pet. 2:9.

"Fasting consists in loosening our hold on this world while prayer consists in fastening our hold upon God."

Sunday School

For the Gospel Herald.

Lesson for Feb. 17, 1918—Mark 4:1-20

JESUS TEACHING BY PARABLES

Golden Text.—Take heed therefore what ye hear.—Luke 8:18.

Introductory.—Teaching by parables was one of Christ's favorite and most impressive methods of presenting truth. It had a two-fold advantage: (1) It was understood only by those who were spiritually discerned. (2) It was a most effective way of bringing the truth home to those who would receive it. For a presentation of the seven phases of the kingdom read the thirteenth chapter of Matthew. In the lesson before us we have but one parable considered, namely the parable of the sower.

Parable of the Sower.—In this parable the kingdom of heaven is likened unto a man who sows his seed. There are four kinds of ground mentioned: (1) wayside, (2) stony ground, (3) thorny ground, (4) good ground. These represent four different kinds of people as follows:

1. Christ being the sower and the Word of God being the seed, the wayside represents the class of people who hear but do not retain the Word of God in their hearts. No sooner do they hear the Word than the devil comes and snatches it out of their hearts. As the wayside becomes harder continually under the trampling of feet, so does the heart grow harder continually when the devil is allowed to tramp around in there to snatch out the Word before it has time to root in and mellow up the ground. People call this "Gospel hardened," and come to the conclusion that people had better not hear so much preaching. But the fact is, there is no such thing as being Gospel hardened. Give the Gospel a chance, and it will root down, mellow up the ground, and put the hearer in better shape to hear the Word of God the next time. But as sure as Satan is allowed to keep snatching away the seed and trampling down the ground the harder it is for the Word to take root and the more "devil-hardened" the individual becomes.

2. Another class of people is represented by the stony ground. They are quick to hear, jump at conclusions, give credence to every wind of doctrine, can not bear persecution or trial, and are blown hither and thither, depending upon which way the wind blows. Cause: "There is no deepness of earth." In them we have the first kind of back-sliders—shallow-minded, unstable, easily led astray. Is there any hope for such people? Yes. Just as stony ground may be broken up and made productive by dynamiting it, so the shallow-minded professor may be made substantial by applying spiritual dynamite to his heart and giving him an experience with depth to it. Too many church workers are satisfied with mere surface work; and too many people with simply a surface experience imagine that they have it all—till in the time of trial or persecution, when they fall away and lose what little experience they did have.

3. The third class of people represented have a true experience and fair prospects in the Christian service. But they make the fatal mistake of allowing the thorns (weeds) to grow up and choke out the Word. In another place our Savior refers to this experience as allowing "the cares and pleasures and riches" of this world to draw them away from the true faith and experience. Go from place to place and find a hundred men who were once active in the service enjoying the grace of God in their hearts but are now back in the ways of sin, and you will find that in every one of these cases the falling away was due to one of the three causes enumerated. Too busy—absorbed in worldly pleasures—puffed up with the deceitfulness of riches—one or the other of these things is the cause for the backsliding. What is the remedy? "Seek ye first the kingdom of God and his righteousness." "Continue in them." "Be not weary in well doing." Let there be a continual stirring of the soil, and the weeds will never grow.

4. There is practically no difference between the third and fourth classes of people represented, save that the third class allow the weeds to grow and choke out the crops while the fourth class keeps the ground clean. You very frequently see two fields side by side, having the same kind of soil, the crops abundant on one side of the fence and practically a failure on the other. What makes the difference? One field kept clean, the other field allowed to grow up in weeds. Keep stirring the soil, continually fed up with the richness of God's grace, and the "good ground" will yield abundant harvest.

Another thought worth noting is the fact that some "good ground" yields more than others. The cause may be found either in the fact that the soil is deeper or more fertile, or better favored with the earlier and latter rains. Don't be discouraged if you see only "thirty-fold" increase for yourself and "an hundred-fold" for your neighbor. You may be working on a run-down farm and doing the most faithful kind of service. It is faithfulness, after all, that counts. Keep stirring the soil and let God take care of the increase.—K.

Our Young People

EVERY CHRISTIAN A SOUL WINNER.—I Cor. 12:1-13; Dan. 12:3.

Topic for February 17

MOTTO

"He that winneth souls is wise."

THE STUDY HOUR

I. The Topic.—Every Christian has been saved for a life of service. There cannot be such a thing as a saved soul and a life of uselessness. It is impossible to be a child of God and not have some manifestation of the Spirit to profit withal. Not all are gifted alike it is true. Not all are able expounders of the Word. Some may have very meager gifts of speech. But all have the Holy Spirit which divides to them a service as He will. This service has a very telling relation to the subject of soul winning. The body of Christ as a body is a soul winning creation. As Christ walks among the churches of the earth He is said to walk amid the seven golden candlesticks holding seven stars in his right hand. What are stars and candles for if they are not to shine? And if they shine, what are they to shine for if not to lighten the darkness round about the souls of the lost of this world?

While not all are doing the same service, it is possible that all are centered round a common aim. It should be the burning desire of the individual, whether he is bearing the message by word of mouth, or by the toil of the hand, or the secret closet of prayer, to win the souls of men and build them up in the Lord. Just as it takes a well body of a person to work effectually in any kind of manual labor so that head and hand and every member are centered in a common service, so the members of Christ are fitted together in one body and dominated by one spirit working together to bring one work to completion.

II. The Text, a. **I Cor. 12:1-13.**—The central thought of this passage is that the Spirit which works in the body of Christ and directs its energies is the same spirit and does not work against its different parts. If we are really part of this body we are endowed with the Spirit for the service which it is in the province of the body to perform.

b. **Dan. 12:3.**—Here the great task of the redeemed soul is set forth in the likeness of the stars of the sky. Their wisdom in knowing the Lord and serving Him makes them soul winners and their work will stand in an everlasting light.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Text word, **Serve**
2. Helping for Jesus.

For Young People—

1. Kinds of Service that Help.
2. How to be More Efficient in Soul Winning.
3. The Holy Spirit and Soul Winning.
4. When is a Soul Really Won?

For Older People—

1. Hindrances to Soul Winning.
2. The Word of God an Instrument for Soul Winners.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, FEBRUARY 7, 1918

Field Notes

A meeting of the General Board of the Eastern Mennonite School will be held at Harrisonburg, Va., Feb. 15 at 9 A. M.

Bro. J. M. Kreider of Palmyra, Mo., is conducting a series of meetings at Carver, Mo. Good interest is reported.

An important meeting of the Executive Committee of the Mennonite Commission for the Relief of War Sufferers was held at Scottdale Jan. 30. There were present four of the five members of the committee. The various phases of the work before the Commission were discussed, and actions taken as explained in Bro. Loucks' article found elsewhere in this issue.

Bible Conference.—Feb. 10-17 is the time set for a Bible conference at Martinscreek Church near Millersburg, Ohio, with Brethren S. E. Allgyer and N. H. Mack in charge.

A Correction.—In reporting the marriage notice of Bro. S. O. Burkholder and Sister Mabel Greer the statement was made that it was at the home of the officiating bishop, "Bro. J. S. Burkholder." It should have been, "Bro. A. I. Yoder, West Liberty, Ohio."

Among the worshipers at Scottdale Mennonite Church last Sunday were Bro. Jacob R. Hernley of Lititz, Pa., and Bro. Charles Sieber of Filer, Idaho, accompanied by his sons, Daniel and Charles. Bro. Sieber is on an extended trip east, visiting among brotherhood and friends.

Bro. Henry Weldy of Wakarusa, Ind., is at the time of this writing holding a series of meetings at Leo, Ind. At the time we last heard there had already been five who accepted Christ as their Savior, and others were counting the cost. The Lord be praised. May many others come.

The brethren, P. V. Yoder and J. S. Overholt of Lake, Ohio, spent a half day at the Publishing House one day last week. They are manifesting a deep interest in the welfare of our young brethren in camp, being here on a simlar mission to what the brethren from the Meyersdale and Oakland neighborhoods were.

Word reaches us from a number of places that because of fuel shortage meetings have been postponed for a later date. We trust that this situation may be changed speedily and the Lord's work be not hindered. Whatever we may say with reference to fuel shortage here, the supply of heavenly fuel for Christian workers is inexhaustible.

Encouraging reports come from the special Bible term now being held at Canton, Ohio. The last week of the term, beginning Feb. 11, has been prepared especially for ministers, with the District Ministers' Conference on Monday and Tuesday of that week. A special invitation is extended for all ministers, as well as other Christian workers, to attend.

Brethren L. M. Beachy and D. M. Schrock of Oakland, Md., and Bro. R. M. Beachy of Meyersdale, Pa., spent a few hours at Scottdale, Pa., one day last week. Their mission was to consult with the chairman of the Mennonite war committee with reference to the interests of brethren in camp.

The following from West Liberty, Ohio, will be read with interest and regret by many: "Owing to a very severe attack of sciatic rheumatism Bro. S. E. Allgyer has been confined to his bed since Jan. 25. This will make it necessary for him to cancel his remaining dates for Bible conference and evangelistic meetings for the winter." Our prayers, in common with those of many others, ascend that God may speedily raise our brother that he may continue his active labor.

Correspondence

Bay Port, Mich.

(Pigeon River congregation)

Greetings to all Herald Readers:—On Jan. 15 Bro. Samuel Grieser of Fulton Co., Ohio, came into our midst and remained until Jan. 21, holding a series of meetings, which were well attended regardless of the cold weather we had. The brother preached six very impressive sermons in which great interest was manifested, and which were enjoyed by all. Eight young souls were willing to confess as their Savior, and others were brought under conviction. May the young souls ever remain true and faithful and may God bless the brother as he goes laboring from place to place. In His name,

Jan. 20, 1918. Blanche Ropp.

Creston, Mont.

Dear Herald Readers, Greeting in Jesus' Name:—On Dec. 23 we reorganized our Sunday school as follows: Supts., George Hoylman, John Slatter; Chor., Lillie Hoylman; Sec.-Treas., Lela Oesch. On Jan. 13 a young brother was reclaimed.

We are looking forward to the time when Bro. Sanford Yoder of Kalona, Ia., will be with us to conduct a Bible conference. He expects to be here about the middle of February.

The Pacific Coast Conference will be held here in June. We invite any one who can to be with us at that time.

We have had a very nice winter so far. Considerable snow at present.

Jan. 24, 1918. Matilda Snyder.

Hubbard, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greeting:—As I left Indiana Dec. 8 we had snow and zero weather. When I left Chicago on the evening of the 14th we had 8 inches of snow, but as we came

farther west the snow became less until we dropped into Kansas there was no snow at all. But as we came into Colorado there was some appearance of snow again until we came to Spokane the Chinook winds had taken all the snow away and it seemed like dropping out of winter into spring.

I arrived at Portland on the 19th, finding myself in a rainy country. We have had floods in this country, something unusual for this country this time of the year. We have had some nice days and it seems like spring. In fact, we have had no snow at all this winter, and the volunteer potatoes are up 5 inches high.

While I was on the way coming out here all you could hear on the lips of others was "war" and the world was active in the cause. You could hardly go any place but what you were approached by a Red Cross agent.

You could see sin on every hand. While waiting in Spokane for the train there was a police shot and killed while making an arrest. I was made to think: If the Christian people were as active in their work of saving souls as the world is in their work how much good could be accomplished for the Lord. So let us be up and doing while it is called today, "for in such an hour as you think not the Son of man cometh." There is a great field for labor here in Oregon for active workers and the harvest is ripe. "Come over into Macedonia and help us."

We need a good field worker and an organizer; one who can give his time to the work and is not afraid of hardships. I know it means sacrifice on the part of the worker, but Paul admonished Timothy to endure hardness as a good soldier, and what was spoken to Him was spoken to us.

Bro. Sanford Yoder of Iowa came here on the 17th and is laboring with us. He closed a sucessful meeting at Hopewell Sunday evening with six confessions and one reclaimed. May the Lord richly bless them and keep them that they may become good workers in His vineyard. He is now laboring at the Zion congregation till Sunday night, then will visit the churches at Albany and vicinity. May his teachings find lodgment in the hearts of both saint and sinner and bring forth fruit for the Lord.

On last Saturday we were again reminded that we have no abiding place here and that the Lord is no respecter of person. He called the infant child of Simon Hostetter, and on Monday afternoon Sister Shrock was laid to rest. She was at the funeral Saturday in good fair health, but answered the call for that long **eternity** on Saturday night.

We ask an interest in your prayers for the work.

Jan. 24, 1918. A. D. Miller.

Sherkston, Ont.

Dear Herald Readers, greetings:—We had our dedication on New Year's day. Bro. Oscar Burkholder preached the dedication which was very impressive. After the dedication Bro. S. F. Coffman conducted the communion service. The services were very impressive because of the day and the peculiar circumstances. We believe that the Spirit was present in the new work whch was started on that day. In the afternoon we had our first local Sunday school workers meeting for the Niagara district. That same evening we began a series of meetings which continued several weeks. Though the weather was very unfavorable at times yet fairly good interest was manifested throughout. One boy found Christ and is now happy in Him. Others were almost persuaded. We ask an interest in your prayers for the work here.

Yours in Him,

Jan. 25, 1918. Howard Stevanus.

Waynesboro, Va.

(Hildebrand congregation)

Dear Herald Readers, Greeting:—We praise God for the blessings we were permitted to enjoy. On Dec. 3 Bro. E. D. Hess of Masontown, Pa., began a series of meetings, which lasted ten days. He also gave a talk before the sermons on The Second Coming of Christ. Although there were no open confessions, we feel that there has been seed sown in the minds and hearts of the hearers which will in due season spring forth and bear much fruit. As the weather was very cold the attendance was not so large, but we have the promise, "Where two or three are gathered together in my name there am I in the midst of them." M. F. W.

Jan. 25, 1918.

Hudson, Ohio

Today we again had the privilege of attending services, after being denied this blessing for several weeks on account of fire damaging the interior of our church building. On the night of the twelfth, fire destroyed over two hundred square feet of flooring, burnt off two sills, 8 x 10, and partly destroyed twenty-two joists, also eight seats. It is supposed for want of oxygen, the fire suffocated. We consider it little short of a miracle, and certainly appreciate very much God's kindness toward us.

Jan. 27, 1918. Cor.

Bay Port, Mich.

(Pigeon River congregation)

Greetings in the Holy Name of the Most High:—We feel thankful to our heavenly Father for the blessings bestowed upon us unto this time. Especially do we feel thankful for the message delivered to us through Bro. Samuel Greaser of Fulton Co., Ohio, who was in our midst over last Sunday. The brother was snow-bound for three days in Stanton, Mich., but arrived here safe on Tuesday noon and delivered us five very impressive sermons, and one at Berne Church. We all feel strengthened in the Lord. May the Lord bless his efforts, which did not appear in vain as nine precious souls confessed their need of a Savior—an evidence that God is still darwing sinners. May we all join in and praise the Lord for His goodness. We wish you all the grace of God.

Jan. 27, 1918. Simon D. Gnagey.

New Holland, Pa.

(Groffdale congregation)

The cold grip of winter is upon us since Dec. 8. We have heard of a few deaths because of the lack of fuel. Meetings were held at this place beginning Jan. 1 and continued to Jan. 13. Because of the extreme cold weather and bad roads the attendance was not so large, but with the prayers of God's people and the earnest pleadings of Bro. John W. Weaver, eight precious young souls yielded to the convicting Spirit. Including two precious confessions there are now a class of ten receiving instructions and will be received by water baptism later. May those who know the worth of encouragement be willing to give them a tender and helping hand. Oh, for a faith and zeal to bring souls to Christ like the four men had who carried the paralytic to Jesus, then every obstacle would be overcome and many more be brought into the kingdom. W. H. Benner.

Jan. 27, 1918.

Wadsworth, Ohio

Greetings to all Herald Readers:—We feel to praise the Lord that He has seen fit to spare our unworthy lives again through another year and that we are privileged to serve in a very small corner of God's great harvest field.

Our annual business meeting was held today. On account of the very inclement weather we could not have it earlier in the year, as usual. We reorganized our Sunday schools and Y. P. M., besides transacting the business of the church. The following officers were elected: For Bethel: Bro. B. L. Neff Supt., Bro. L. S. Kreider assistant, Sister Iva Kreider Secy.-Treas. For Guilford: Bro. Clayton Rohrer Supt., Bro. John Snyder assistant, Bro. Elmer Brubaker Secy. The writer was re-elected correspondent. The average attendance ot our Sunday school for the past year was ninety-eight per cent.

(Continued on page 820)

Miscellaneous

PIETY AND VIRTUE

By Noah Stauffer.

For the Gospel Herald.

Piety and virtue are the most reasonable things in the world; vice and wickedness, the most irrational and absurd. The divine virtues of truth and equity are the only bonds of friendship, the only supports of society. Temperance and sobriety are the best preservatives of health and strength; but sin and debauchery impair the body, consume the substance, reduce us to poverty and form the direct path to an immature and untimely death. To render our duty easy we have the example, as well as the commands, of the blessed Lord Jesus. Nor does the Gospel enjoin any duty but that is fit and reasonable. It calls upon all its professors to practice reverence, submission and gratitude to God; justice, truth and universal benevolence to men; and to maintain the government of our own minds. And what has any to object to this.

From the least to the greatest commandments of our dear Redeemer there is not one with which impartial reason can find fault. His law is perfect, His precepts are true and righteous altogether. Not even those excepted which require us to love our enemies, to deny ourselves, and to take up our cross. To forgive an injury is more generous and manly than to revenge it; and to control a licentious appetite than to indulge in it; to suffer poverty, reproach, and even death itself, in the sacred cause of truth and righteousness is much wiser and better than base compliance to make shipwreck of faith and conscience.

Waterloo, Ont.

A SUGGESTION

By John W. Weaver.

For the Gospel Herald.

Our attention has repeatedly been called to the **great need** in the war-stricken countries. (Read Bro. Mellinger's stirring message again.) The writer feels that this is a matter that should not be lightly passed by. Without repeating what has already been brought before our people, I simply want to state that we who have been so bountifully blessed with material blessings should by all means give liberally to this cause. We **will not by any means neglect our mission stations and charitable institutions,** will we? Nay, verily, Nay? **We will not.** We need to learn to make sacrifices, learn to do without things we would like to have but can do without. "The love of Christ constraineth us." This appeal is especially addressed to the brotherhood of Lancaster County Conerence district. The writer and others feel that our conference district should make up at least $100,000 for this purpose at this time. Let us see how easily it can be done, and who will not readily fall in line and do what they can cheerfully, gladly, willingly and liberally? We have between 9000 and 10,000 members in our district. Among us are brethren and sisters who could very easily give $500 or even more.

Here is our suggestion: Could we find in this conference district enough members to give the following amounts:

50	members	$500	each =	$25,000
100	"	250	" =	25,000
500	"	100	" =	50,000
1000	"	50	" =	50,000
2000	"	25	" =	50,000
2000	"	10	" =	20,000
2000	"	5	" =	10,000
2000	"	1	" =	2,000
9650				$232,000

Now let all of us think over this matter and pray for guidance. Some have already responded with $500 each; others with $100 and $200 each. I am sure none of them have any regrets. One brother promised to give $50; when he wrote out his check he made it $100. Another subscribed $100, when in a few days afterward, when he handed his contribution, he made it $200. I feel certain that some of those who have already been called upon by the solicitors in many districts who gave $5 to $20 are just ready in many cases to multiply by 10 or 20. Several who at the first announcement gave $5 afterward gave $100 and even $200. Let each congregation respond liberally and from above table you can very readily see how a much larger contribution than $100,000 could easily be raised. Work the plan in your own congregation or send your offering to Eli G. Reist, Mt. Joy, Pa. If you are willing to be one of a certain number to give a certain amount tell your minister or deacon and have them find out how many more would do likewise. For instance, suppose you are willing to give $250 tell them you will be one of five or ten to give that amount. At a certain place several brethren informed their ministers that they would be counted with ten who will give $100 each. The announcement was made and at once a number responded with like amounts. "Provoke one another to love and good works."

Union Grove, Pa.

VALUE OF OUTLINING IN BIBLE STUDY

By Geo. J. Lapp.

For the Gospel Herald.

It must be borne in mind that the purpose of the Bible is to bring a message of eternal life to humanity. Any outlining on bases of theory generally reveals a biased mind regarding technique which is more or less controversial and of less importance to actual Christian experience. We also generally find that members of Christian communities are eager for real soul-food; that is, messages that will help them to formulate conviction regarding Christian principle and to intelligently live out their honest conviction. May we illustrate what we mean by outlining the subject matter of a portion of the Word for the message it contains for us. Take the following outlines for instance: (Only parts of full outlines are given.)

GALATIANS

Key word, Faith. Key verse, 3:11.

8. **Righteousness by faith.**
Works of the Law cannot justify.—2:15, 16. See Heb. 10.
We are dead to the Law through Christ.
By the exercise of faith righteousness,
We receive the Spirit.—3:2.
The Spirit is ministered.—3:2.
Suffering is endured.—3:4.
We wait for the hope of righteousness.—5:5.
Faith was previous to Law.
Who are the true sons of Abraham.—3:7.
The inheritance was given by promise.—3:18.
The reason for giving the Law.—3:19-24.
Faith is superior to Law.
We are the children of faith (3:26), while under the Law we were servants.—4:7.
We are heirs by faith according to the promise.—3:29; 4:7.
Faith brings adoption to the Jews.—4:3-5.
Faith changes heathen to Christians.—4:9.
Faith creates sympathy. Contrast harshness of Law.
Faith gives liberty—not bondage.—4:21-31.
Faith works by love.—5:6.

9. **Liberty.**
What it is.—5:13, latter clause.
If circumcised,
There is no profit in Christ.—5:2.
We are debtors to the whole Law.—5:3.
Christ is of no effect.—5:4.
We are fallen from grace.—5:4.
How liberty is shown.
In love service.—5:6.
By enduring suffering.—5:11.
By glorying only in the cross.—6:14.
By serving each other.—5:13.
By walking in the Spirit.—5:16.
By restoring faulty members.—6:1.
By bearing burdens.—6:2.
By having a true estimate of one's self.—6:3.
By proving one's own work.—6:4.
By realizing one's own responsibility.—6:5.
By doing good to all men.—6:10.
By not growing weary in well doing.—6:9.

Or, take a part of the outline from that of the epistle of James as follows:

Key word, Works. Key verse, 2:20.

2. Faith and Works.
   - Folly of faith only.—2:14-18.
   - Folly of head-knowledge only.—2:19.
   - Who are justified by works.—2:21-25.
   - Result of working wisely.—3:17, 18.
   - Some of the works.
     - Clothing and feeding the needy.—2:15, 16.
     - Asking for wisdom.—1:5.
     - Submitting to God and resisting evil.—4:7-10.
     - Being cleansed and purified.—4:8.
     - Being patient and hopeful.—5:7, 8.
     - Enduring trial and affliction.—5:11.
     - Confessing our faults to one another and praying for each other.—5:16.
     - Leading the erring.—5:19, 20.

The foregoing including full outlines of Acts and the epistles were impressed upon our mind a number of years ago after having read the Bible through several times and having used portions of Scripture as foundations for messages delivered before congregations in evangelistic and other ministerial work. Speculative Bible study was not fascinating for it seemed that the great need of the time was those practical lessons from the Word which applied to actual Christian experience in every day life. For this reason it seemed, and does yet, that while outlines from any other standpoint, however fascinating they may be, do not meet the immediate needs of the people nor do they really carry out the divine purpose in giving the inspired Word.

There are prophetic teachings in the Word, some of which have been fulfilled. Others give us a forward look and the program of Paul in Thessalonians or the highly significant visions of the revelator reveal the great purpose of God to lead His believing children to draw nearer to Him with anticipation of ultimate eternal union with the Redeemer, feeling His presence even now and exclaiming, "Even so, come Lord Jesus."

As mentioned in a previous article, the mind discipline received from outlining is important. It trains the mind to hunt out the burden of the message some writer was led to give and accordingly cluster about it the points which contribute to its emphasis. "The entrance of thy Word giveth light."

Goshen, Ind.

CAPTIVES BY THE RIVER CHEBAR

By C. R. Strite.

For the Gospel Herald.

Greetings to the brethren at the Camps: Life with its perplexing and hostile forces in contest for mastery in a world made for the glory of God, is beyond question the result of sin, and man's misconception of life's duties. It determines the need of a deeper consecration in the Master's service. Nothing is more essential, especially in days like these, than to look out upon the happenings of the world from an unobstructed viewpoint and take bearings entirely from what may be called the religious aspect, as though there were no others.

The believers who through a life of faith are holding on to the invisible must seek like Paul to sit in heavenly places with Christ Jesus. Saints are not only Christ's freemen, but ambassadors for Him. They live above the world, speak of better things, love as brethren, "walk worthy of the Lord unto all pleasing" (Col. 1:10). It is never the product of human energy, but always the gift of divine grace, free to all who will climb the mount of God by His only pathway.

There come times when the believer must also with Ezekiel descend to sit with the captives by the river Chebar, for it was by the rivers of Babylon that they sat down, and hanged their harps upon the willow trees (Psa. 137:1, 2). Others were found by the river Ulai (Dan. 8:2). There they gathered to indulge their grief. Jeremiah had taught them under this yoke to sit alone, and keep silence (Lam. 3:27-30). God had planned other work for them by turning their feasting into mourning and their songs into lamentations (Amos 8:10). Amidst melancholy tears deprived of the comforts of their native land, they confirmed their affection to God's house, by remembering Zion's former glory and the satisfaction they had in Zion's courts (Lam. 1:7).

Captives will receive instructions more readily, by one who is among them, and knows all their sorrows. Ezekiel, one of these, was given a vision of God and such displays of divine glory which instructed and affected them.

God's extraordinary visions found Moses by way of the burning bush; Isaiah in Ch. 6, Jeremiah in Ch. 1, Abram in Acts 7:2, Paul in II Tim. 2:9 and Acts 9:1-6, John in Rev. 1. Daniel's trust in God was fully manifested in the lions' den. The Hebrew children's loyalty was not fully proven until in the furnace.

With such a cloud of witnesses who gave living testimony by their faith in God; our brethren in the detention camps, though removed from home surroundings, family circle, friendly associations, the joy of church-fellowship; deprived of the mingled songs of Zion; can be encouraged by God's promise to Joshua, "Be strong and of a good courage, be not afraid." Though cut off from material things, God will comfort them through His revealed Word, and give a vision of the heavenly life, that by their loyalty the truth may be revealed to many hearts. "Hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).

Heavenly heights are gained only as we are willing to lay aside every weight which holds us down.

"Jesus learned obedience by the things whch he suffered" (Heb. 5:8).

Every trial patiently endured, every cross gladly born will develop such character that will be strong in the Master's service. "Therefore be ye stedfast unmovable."

Hagerstown, Md.

FRATERNAL GREETINGS

For the Gospel Herald.

To the Brethren in Camps, Greeting:—I am writing this letter as a bit of encouragement to all of you, including myself, since I also am one of your number in the draft age. I wish to greet you all in the Master's name whom we love because He first loved us, and gave Himself as a sacrifice for our sins. His love is indeed a marvelous love. By His stripes we are healed—He the righteous judge of all the earth suffered for us. May we too help bear the cross. Though He was rich, yet for our sakes He became poor that we through His poverty might be rich. He has become our High Priest and can be touched with our infirmities, having been in all points tempted like as we are. He can enter into our tribulation as no one else can. May we ever lean upon His Word, for His promises are sure and steadfast.

The Word says, "Trust in the Lord." "Cast all your cares upon him, for he careth for you." "Cast not away therefore your confidence which has great recompense of reward, for we have need of patience, after that we have done the will of God we may receive the promise" (Heb. 10:30, 36).

Life seems full of problems and perplexities and disappointments. I find much comfort in God's Word when trials are severe, thinking of the trials of the children of Israel crossing the Red Sea, the three Hebrew children in the fiery furnace, Daniel in the lions' den, etc., etc. But the way of the cross leads home. Even if it should mean death to this mortal body, with the true child of God it is simply a matter of giving the worse for the better life. "Be faithful, for here we have no continuing city, but seek one to come." My prayer is one with yours that we may ever have our lamps burning not only in times of trial but at all times. Since we know not when the Master's roll call will be, we need at all times be ready. As for me personally, the letters from the camps are read with much interest.

Fraternally yours in His service,

Jos. B. Zimmerman.

Camp Hill, Pa., R. F. D. No. 1.

RELIEF COMMISSION FOR WAR SUFFERERS

By Aaron Loucks.

For the Gospel Herald.

An executive committee meeting of the Mennonite Relief Commission for War Sufferers was held at Scottdale, Pa., Jan. 30, 1918. Methods and plans for extending relief to the war sufferers were discussed. It is impossible by any method to describe conditions that have never before been experienced in the world.

Since the United States has entered the war the work of relief and reconstruction in France and Italy has been given over to the Department of Civil Affairs of the American Red Cross. For the above reason any private organizations seeking to do relief work are not considered.

The English Quakers have been the largest private operators and the pioneers in reconstruction work in the devastated regions. Starting their work in 1914, they have won the cordial appreciation of the French authorities. Therefore the Committee recommends that for the present we co-operate with the American Friends' Service Committee, Philadelphia, Pa., in administering relief. They are maintaining an American Friends' Unit, in France. There are four distinct kinds of work carried on: Relief, reconstruction, agriculture, and medical. Other activities of the Committee are sending gifts of money and clothing to Belgian refugees in Holland, and Servian refugees in Corsica and Russia. Our Treasurer has been authorized to forward funds to their Committee. And, because of the urgent need for relief on the part of the thousands of homeless refugees driven from Armenia and Syria, our Treasurer was also authorized to forward funds to the American Committee for Armenian and Syrian Relief.

As stated in a former article, the work is chiefly the expression of those who contribute the finances to it. Only a few can go abroad; the chief service for the many must be found in the giving of their means. Any persons desiring to enter the American Friends' Reconstruction Service should send to Bro. Levi Mumaw, Secretary, Scottdale, Pa., for information and application blanks.

Since requests have come in for information concerning sewing or knitting for these unfortunates who are suffering from a lack of sufficient clothing, with no money to buy more—a family, perhaps, with shattered health and niadequate shelter—the committee will aid in the work by giving information and help to those who wish to contribute something in this way. Patterns for making distinctive foreign garments may be purchased by addressing the Secretary, Bro. Levi Mumaw, Scottdale, Pa., who will also give instructions as to how and where to send clothing. Free transportation can be secured for sending clothing abroad.

We again want to thank the brotherhood for their response to the appeals that have been made in behalf of the war sufferers. $150,000 contributed to this work in behalf of humanity ought to be the minimum for our share in relieving the great suffering imposed upon our fellowmen this year.

By action of our Committee it was decided that every dollar contributed for relief and reconstruction work be used only for such purpose—all expenses for administration work, postage, printing, etc., to be met out of funds given for that purpose.

We will be glad to co-operate with all those who wish to have a part in enlarging the benefits we may be able to give. Send all contributions through your local organization to Bro. G. L. Bender, Treasurer, Elkhart, Ind. He will acknowledge receipt of same and apply it as drected.

The Committee will be glad to answer any inquiries concerning any lines of work we represent, and will freely co-operate with those who wish to do something toward ministering to the unfortunate and helpless beings for whom Christ ded.

A great door of opportunity for unselfish service through local channels lies open before us by which we may give expression of the Gospel of Good-will and love for our fellowmen.

Scottdale, Pa.

THE CRUCIFIXION OF THE FLESH

By A. K. Kurtz.

For the Gospel Herald.

What does it mean? Paul says, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20). This is as much as to say that Christ is his life and that he himself (that is, his flesh) has no jurisdiction in his life.

In Rom. 8:5 we read, "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." We realize by these scriptures that Paul lived a higher standard of spiritual life than do the majority of Christians of today. It may have been necessary for him to do so inasmuch as God had a great work for him to do. Yet we believe that it is possible for all (not only ministers) to experience the Christ-life in the same measure as Paul did. I once heard a minister in his sermon tell his hearers to pray for "this poor sinner." I told a brother I did not think God called a sinner to preach. The brother thought he did not mean just what he said, but felt his unworthiness to such an extent that forced the expression. We believe it is all right for a minister to feel unworthy and let the hearers know that his help is from the Lord, but if a minster has no experience of salvation, how can he tell others of it and lead them to the feet of the Savior?

In Gal. 5:24 we read, "They that are Christ's have crucified the flesh with the affections and lusts." This means, as Paul says: "Keeping the body under" and not allowing the flesh to have the pre-eminence. The body is to be "the temple of the Holy Ghost" (I Cor. 3:16). Now if our bodies are to be fit templest for God to dwell in the body should be kept pure—by paying attention to hygienic laws and not allowing a petted appetite to dictate what is good for the body and when the flesh is crucified it is an easy matter to abstain from the use of intoxicants and narcotics, such as liquors, tobacco, and all narcotics. Those things have lost their force through the more powerful and beneficient influence of the Holy Spirit. May the Lord help us to live a separate, consistent, Christian life in this world.

Smithville, Ohio.

CORRESPONDENCE

(Continued from page 817)

We were not privileged to have services through parts of December and January on account of a smallpox epidemic and very cold, stormy weather; also had to recall our Bible conference which we expected to have holiday week. We trust none of us have become slack because of this but that we made use of the time by stpdying God's Word more closely.

We ask an interest in the prayers of all who are interested in the Lord's work that we in this part of God's great vineyard may be faithful and true to Him who has so much for us.

Yours in the Master's service,
Mabel M. Newcomer.

Jan. 28, 1918.

Hesston, Kans.

Dear Gospel Herald Readers:—We are nearing the close of another Special Bible Term and feel that it has been an especially profitable time. The term began with an enrollment of 54 new students, the largest number of any special Bible Term in the history of the school. The evening lec-

tures by Bro. J. A. Ressler, the Bible term instructor, on "Prophecy" and by Bro. C. D. Esch on "India and Health" subjects have been helpful and well attended. Bro. J. D. Charles has also begun a series of lectures on Archaeology and the Bible.

On Sunday, Jan. 20, the annual missionary day program was given with a missionary sermon in the morning by Bro. Ressler and in the evening by Bro. Esch. There was also an afternoon program. The day was indeed worth while because the speakers through actual experience were able to bring to us the need so vividly.

A meeting for the benefit of the young brethren liable for military service was held on Sunday afternoon, Jan. 27.

An appeal was also made to the entire membership for prayer, loyalty, and consecration in the present crises.

The second semeter of the school year opened Jan. 28, with a term address by the principal, Bro. D. H. Bender. He spoke seriously and practically on the subject of "Friendship, Courtship, and Worship."

Yours in the Master's service,
Jan. 28, 1918. Estie Miller.

Morrison, Ill.

Greeting in the Master's Name:—Owing to the severe storms we had no Sunday school for two Sundays, so our organization was postponed until Jan. 20. The following officers were elected: Supts., Bros. Daniel S. Deter and Abner Nice; Sec.-Treas., Bros. Noah G. Nice and Samuel Witmer, Jr.; Chors., Bros. Wm. G. Nice and Ira Deter. The following Monday there was a business meeting held at the home of Bro. Noah G. Nice of which Bro. Wm. G. Nice was reelected trustee of the church.

Yours in His service,
Jan. 29, 1918. A. F. W.

Berlin, Ohio

Greetings in Jesus' Name:—We are looking forward to the dedication of our new church at Berlin, Ohio. We are just remodeling an old dwelling house, but it will be a place to worship God, for which we will be thankful. There are a number of members that have no way to go to the country for services during the winter. Pray for the work at this place, and all are invited to come in and help us, and especially the ministering brethren.
Jan. 29, 1918. Cor.

New Hamburg, Ont.

Dear Herald Readers, Greeting:—We feel thankful to our heavenly Father for the feasts we were permitted to enjoy during our Bible conference held at Geiger's Church Jan. 8 and 9. Our house is not a large one but what room we had was well taken both days. The spirit of unity was to be seen throughout all sessions, for which we praise God. We believe the instructors felt their position keenly, and that they cleared themselves from all guilt. The topics were ably presented and all were able to go away with something that will go with them all through life. If heed is taken it will bring us together where parting is no more. Instructors, E. D. Hess (Masontown, Pa.), M. S. Hallman, Jonas Snyder, M. H. Shantz, U. K. Weber. Our meetings began Jan. 3 and continued until the 16th. We had a fierce snow storm for two days, so we had no church for two nights, but with all this we feel thankful to our heavenly Father who gave the blessing. Seven souls confessed their Savior. Bro. Hess is laboring near Preston, after which he will come back to hold an instruction meeting. As far as I have learned, all of the converts will unite with the Church. Bro. Hess is also invited to come to East Zorra and preach for the Amish Mennonite brethren. Let us pray for the cause, for great is the need.
Jan. 29, 1918. Osias Cressman.

Elizabethtown, Pa.

We have just closed a series of meetings at this place. Bro. John H. Mosemann of Lancaster was laboring with us. The meetings started Jan. 13 and closed Jan. 29. There were twelve souls willing to step out and choose Christ as their Savior. Many others were thinking about the choosing but could not decide. We hope they will decide for Christ before it is too late. The brother was filled with power, the Spirit seemed to have His way in the meeting every night, and the Word was spoken in its simplicity and in truth. The sermons were very interesting and the attendance was good. May we prove, by hearing of these sermons, to live a more devoted Christian life, and let us remember these converts before God in prayer. We wish our brother especially God speed as he goes forth proclaiming the good news of the Gospel. Cor.
Jan. 30, 1918.

ONE THOUSAND BEST VERSES OF THE BIBLE

Collected by J. B. Smith

For the Gospel Herald.

Joshua

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success. —1:8

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. —1:9

All that Thou commandest us we will do, and whithersoever Thou sendest us, we will go. —1:16

Be ye all ready. —8:4

Not one thing hath failed of all the good things which the Lord your God spake concerning you. —23:14

Choose you this day whom ye will serve; . . . . but as for me and my house, we will serve the Lord. —24:15

Judges

Let them that love Him be as the sun when he goeth forth in his might.—5:31

Faint, yet pursuing. —8:4

Ruth

Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God.—1:16

I Samuel

The Lord is a God of knowledge, and by Him actions are weighed. —2:3

The word of the Lord was precious in those days. —3:1

Speak, Lord, for Thy servant heareth. —3:9

Hitherto hath the Lord helped us. —7:12

Stand thou still a while, that I may show thee the word of God. —9:27

God forbid that I should sin against the Lord in ceasing to pray for you.—12:23

Only fear the Lord, and serve Him in truth with all your heart: for consider how great things He has done for you. —12:24

There is no restraint to the Lord to save by many or by few. —14:6

Behold, to obey is better than sacrifice, and to hearken than the fat of rams. —15:22

The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. —16:7

The soul of my lord shall be bound in the bundle of life with the Lord thy God. —25:29

II Samuel

Let Him do to me as seemeth good unto Him. —15:26

In my distress I called upon the Lord, and cried to my God: and He did hear my voice out of His temple and my cry did enter into His ears. —22:7

He brought me forth also into a large place: He delivered me, because He delighted in me. —22:20

The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath He recompensed me. —22:21

He that ruleth over men must be just, ruling in the fear of God. —23:3

(To be continued)

REPORT
Of the Young Men's Conference of the Kansas-Nebraska Conference District Held at the Pennsylvania Church, Near Newton, Kans., Dec. 31, 1917, to Jan. 1, 1918

For the Gospel Herald.

The following program was carried out:

Sermon. I. A. Ressler. Text, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

Home and the Young Man. C. D. Esch.

Be thou an example of the Believers—In Word. Silas Horst. **In Conversation,** Charles Diener. **In Charity,** Rufus Horst. **In Spirit.** Christian Graber. **In Faith,** Ben Horst. **In Purity.** Edward Yoder.

Young Men's Problems. Open discussion conducted by Noah Oyer.

The Dress Question. J. A. Ressler, followed by open discussion.

Evangelistic Sermon. J. R. Shank.

Necessity of Church Government. John Thut.

Christian Citizenship. J. A. Ressler.

The Value of an Ideal. J. D. Charles.

Nonconformity to the World. J. R. Shank.

Experiences in the Training Camps. L. O. King.

Self-denial. P. J. Shenk.

Consecration Sermon. J. D. Mininger.

Moderator, C. D. Esch; Committee on Resolutions, Paul Erb, Noah Oyer, Earl Buckwalter. J. H. Shank, Secy.

REPORT
Of the Forty-third Quarterly S. S. Meeting Held at the Harmony Church, Dec. 30, 1917

For the Gospel Herald.

Mod., A. L. Buzzard; Chor., Walter Yoder; Sec., Arthur Smith.

The Worship Period of Our Sunday School. Ezra Yordy.

Consecration to run a Sunday school. Must have consecrated workers. Be on time and ready to take hold.

Christ the Center of Attraction in Sunday School Work. Ed. Schertz.

Never too old for Sunday school. Many results come from Sunday school.

Sermon. Wm. Weaver. Gal. 6:14.

Christ our ideal.

Outlines of the Sunday School Lessons for the First and Second Quarters. Wm. Weaver.

Things that Spoil Our Years. Phoebe Bachman.

The Value of Youthful Consecration. John Harnish.

Sermon. Wm. Weaver.

Secretary.

REPORT
Of the Fifth Quarterly Sunday School Meeting Held at the Salem Mennonite Church, near Tofield, Alta., Dec. 30, 1917

For the Gospel Herald

Moderator, J. R. Stauffer; Sec., Wm. Stauffer.

Captivity, Returning from Captivity, and the Temple Rebuilt. J. B. Stauffer, Elmer Maurer, Sarah Burkholder.

They were released because they had forsaken their sins. Returning and rebuilding the temple gave evidence of their desire to worship the true God.

The Power and Result of Prayer. Burton Weber, J. L. Stauffer, Barbara Stutzman.

The power of prayer is faith. Peter was delivered from prison. Paul and Silas prayed and the prison doors were opened, the jailer was converted and they were released.

Children's Exercises, conducted by Fannie Voegtlin.

Nehemiah rebuilds the wall of Jerusalem regardless of all opposition. Ben Lauber, Simon Stalter, Clara Brenneman.

Nehemiah prayed, set a watch and encouraged the people.

The Necessity of Teaching the Law and Sanctifying the Lord's Day. David Roth, J. E. Kauffman, Lena Reil.

"Wherefore the law was our schoolmaster to bring us to Christ." "How shall they believe in him of whom they have not heard." For the physical and spiritual well-being of man.

Open discussion after each topic.

Closing remarks and prayer by N. E. Roth. Secretary.

REPORT
Of Bible Conference Held at the Geiger Church, Wilmot Centre, Ont., Jan. 8 and 9, 1918

For the Gospel Herald

Moderator, Bro. Osias Cressman.

The necessity of teaching the fundamental principles of Christianity. E. D. Hess.

The necessity of teaching fundamentals lies in their importance. **The fundamental**—I Cor. 3:11. We need to build on bed-rock—Jesus. We cannot be a child of God and be in open rebellion against the church.

Why observe ordinances? M. H. Shantz.

Ordinances are observed in order to fulfill all righteousness; also to show our love and obedience to God.

The strength of a pure life. Jonas Snyder.

Man's life is not pure by nature, but is purified by the blood of Christ. A pure life is a mirror, it reveals sin in the lives of others.

Luke-warmness. E. D. Hess.

A serious spiritual disease, a stumbling block to sinners and a hindrance to the Church.

Giving. Manasseh Hallman.

We are living sacrifices, giving of our means, time, friendship, sympathy, giving the Gospel.

Am I my brother's keeper? Jonas Snider.

The love of God overflows and goes out to all men. No man liveth unto himself

Modest apparel. E. D. Hess.

Satan, the designer of the world's apparel—to be seen of men. Christ, the designer of the Christian's apparel—modest. Modest apparel not an essential to salvation, but a result of it.

The ministry of the Holy Spirit. M. H. Shantz.

The purpose of the Holy Spirit is to make real in our experience what is provided for us in our Lord.

Premillenialism. E. D. Hess.

We have the blessed hope of the coming of the Lord, to take His people out of the world unto Himself and to be with Him forever. We are looking for His coming.

The Macedonian Call. U. K. Weber.

Paul saw a man in need and he could supply that need, therefore he was responsible. My own salvation is my strongest call. A vision of lost souls, their need, my reponsibility. Are we within calling distance? The Lord commands, "Go ye."

A series of meetings was also conducted by Bro. E. D. Hess. As a result saints have been encouraged and strengthened, a few have confessed Christ as their personal Savior, and others are saying, "Not now, some more convenient season."

Allen B. Cassel,
Ada Cressman,
Secretaries.

Married

Leaman—Book.—On Jan. 5, 1918, at the home of the bride's parents, Bro. and Sister Frank Book, Strasburg, Pa., Bro. Isaac G. Leaman to Sister Anna B. Book, Bro. C. M. Brubaker officiating.

Bishop—Beidman.—Jan. 12, 1918, Bro. Erwin M. Bishop and Sister Edna S. Beidman were united in the holy bonds of matrimony at the home of the officiating minister, Bro. I. Frank Swartz, Blooming Glen, Pa. May the blessings of God attend them through life.

Nunemaker—McCulloh.—On Dec. 21, 1917, at the home of the officiating minister, Bro. A. C. Good, Sterling, Ill., Bro. Charles Nunemaker of Sterling, Ill., and Sister Pearl McCulloh of Morrison, Ill., were united in marriage. May God bless and keep them.

Graybill—Keener.—On Jan. 1, 1918, at the home of the bride's parents, Bro. and Sister Henry S. Keener, near Lititz, Pa., Bro. Ammon S. Graybill and Sister Anna L. Keener were united in marriage by Bishop Noah L. Landis. May God's richest blessings attend them through life.

Obituary

Miller.—Naomi Ruth, only daughter of Edwin and Sadie Miller, was born Dec. 21, 1917; died Jan. 19, 1918; aged 29 d. Funeral at Forks Church Jan. 21. Sermon by D. D. Miller.

Knox.—Florence May, daughter of Herbert and Elizabeth Knox, was born near Fisher, Ill., Sept. 18, 1913; died at the same place Dec. 27, 1917; aged 4 y. 3 m. 9 d. She leaves parents, a brother (Lloyd), a sister (Bertha), an aged grandmother, and a host of friends. Funeral Dec. 28 conducted by Bros. Joseph Heiser and Samuel Zehr.

Miller.—Orpha, daughter of Bro. and Sister Samuel M. Miller of La Grange, Ind., was born June 12, 1917; died Jan. 8, 1918; aged 6 m. 26 d. She leaves to mourn her early departure father, mother, 2 sisters, 2 brothers, and a number of relatives and friends. Funeral was held from the Mennonite Church at Emma, Ind., conducted by O. S. Hostetler.

Hetrick.—Mary Elizabeth Hetrick was born Mar. 23, 1914; died Jan. 22, 1918; aged 3 y. 9 m. 29 d. She was the daughter of Bro. Samuel and Sister Clara Hetrick. On the evening of Jan. 22nd Mary was for a short time alone in the house while the mother was engaged in chores on the outside, the daughter part of the time watching from the window. When the mother returned into the house a few minutes later, Mary was lying unconscious upon the floor, her clothing having caught fire and she was burned so badly that she died a few hours later, having however again regained consciousness and stating that she had wanted to fix the fire. May the Lord bless the bereaved. Funeral at the Springs Mennonite Church conducted by Bro. N. E. Miller.

Weber.—Anna, widow of the late Benjamin Weber, died of pneumonia at the home of her son, Mechanicsburg, Pa. She was born Oct. 29, 1845; died Jan. 21, 1918; aged 72 y. 2 m. 23 d. She was a member of the Pike Mennonite Church for about nine years. One daughter, one son, one brother ,and one sister survive her. Services were conducted at the Pike Mennonite Church by John Weaver in German from Psa. 37:37 followed by Benj. Weaver in English from Mal. 3:16. Buried in the adjoining cemetery.

Weidman.—Mary Ann, widow of John Weidman, of Hinkletown, Pa., died of heart trouble while visiting with her sisterter, Eli Shaeffer, in Lancaster, Pa. She was born Aug. 12, 1848; died Jan. 21, 1918; aged 69 y. 5 m. 9 d. She is survived by three daughters, five brothers, and two sisters. She was a faithful member of the Mennonite Church for many years. Services were conducted at the house by Bro. Noah Mack and at the Groffdale Church by Bros. Benj. Weaver and John Mosemann. Text, Num. 2:10. Burial in the adjoining cemetery.

Showalter.—Clara Mabel (Stahley) Showalter was born Dec. 25, 1894, in La Grange Co., Ind.; died Dec. 30, 1917, at the old Shoup homestead (to which place they recently moved and began house keeping); aged 23 y. 5 d. She united with the Mennonite Church at the Forks when she was 15 years old and was an active member until death. She was united in marriage to Bro. Noble Showalter Mar. 7, 1917. To them was born one son, Stahly S., Dec. 6, 1917. She was preceded in death by her mother who died Mar. 25, 1915. She leaves a sorrowing husband, an infant son, a father, a stepmother, 3 sisters, 6 brothers, an aged grandfather and grandmother, and many relatives and friends, who mourn not as those who have no hope. Funeral services at the house and at the Forks Church by S. S. Yoder and D. D. Miller.

Snyder.—Samuel Snyder of Hinkletown, Pa., was born May 2, 1858; died Jan. 15, 1918; aged 59 y. 8 m. 14 d. A widow, son, an adopted daughter, 2 brothers, and 1 sister mourn his departure. Four weeks ago his two limbs were partly paralyzed, when complications set in which caused his death. Bro. Samuel did not yield to his convictions until he saw the end was drawing near when he called for Bishop Weaver who baptized him and gave him bread and wine on Jan. 7, in the presence of Bro. N. H. Mack, near relatives and friends. A few days after he was baptized (as we read Jno. 10:1-5 and Jno. 14: 1-6) his countenance brightened as he seemed to take hold of the promises of God. The services were conducted at the house and Groffdale Church by Bros. Benj. Weaver and Noah Mack from the text, "And God will surely visit you" (Gen. 50:24). Buried in the cemetery near by.

Good.—Bro. Adam Good was born Nov. 27, 1831; died Jan. 14, 1918, of the infirmities of old age, at the home of his son, John R. Good, Conestoga Centre, Lancaster Co., Pa. He was married to Mary Rice who died fourteen years ago. He was an invalid for almost three years, during which time he was unable to see. He bore his affliction very patiently, but often expressed a desire to depart.

He is survived by 5 daughters, 3 sons, and sixteen grandchildren. He was a member of the Mennonite Church for many years. Funeral at River Corner Church Jan. 17, 1918. Services in charge of Bros. Roberts and Jacob Thomas. Text, II Cor. 5:1.

"The golden gates were opened wide,
A gentle voice said, 'Come,'
And angels from the other side
Welcomed our grandfather home."

This has been his desire for some time —to go home and be at rest—and we believe our loss is his eternal gain.

A granddaughter.

Hostetler.—Elizabeth May, youngest daughter of Eldon Hostetler, was born Dec. 8, 1914, and departed this life Jan. 19, 1918; aged 3 y. 1 m. 11 d. She leaves a father, mother, two sisters (Alice and Ruth), and two grandmothers, a grandfather, a host of relatives and friends who will miss her only as a general favorite can be missed. One brother preceded her in death. On Saturday, Jan. 18, in her childish play she accidently set her clothes on fire. The doctor was called who gave little hope for her recovery, which was a great shock to her many relatives and friends. Everything was done that human hands could do to relieve her suffering, but after four hours of intense suffering she quietly slept away. Elizabeth was beautiful in life but now she is more beautiful with the angels of God in Heaven. Funeral was held Jan. 21 in Shipshewana, Ind., M. E. Church, conducted by O. S. Hostetler and —— Martin.

"We loved her, yes we loved her,
But angels loved her more;
And they have sweetly called her
To yonder shining shore."

Wyse.—Chauncey Howard, son of Sister Mary Wyse, was born April 29, 1898; died of diabetes Dec. 12, 1917; aged 19 y. 7 m. 13 d. About two years ago they first took notice of Chauncey's ailments and from that time on all efforts were put forth that was in man's power to restore him to his former health but was of little avail. Our ways are not God's ways. Chauncey leaves to mourn his early departure a sorrowing mother, two sorowing sisters, and a host of relatives and friends. Father and one brother peceded him in death. Chauncey was a kind and loving brother and had a smile for everybody he met. In his sixteenth year, he united with the Amish Mennonite Church and tried to live a consistent Christian life unto the end. Funeral was held at the Central Amish Mennonite Church near Archbold, Ohio, by Samuel Grieser and Eli Frey. Text, Jas. 4:14 and Eccl. 12:1.

"Dearest Chauncey thou hast left us,
Left us, never to return.
But those words that you have spoken,
Shall stay with us, Till the Lord shall
call us home."

Shelly.—Margaret Shelly (nee Druschel) wife of Pre. Henry L. Shelly, deceased, was born in Germany, Feb. 15, 1831; died at the home of her son-in-law, Oreg., Ill., Jan. 19, 1918; aged 86 y. 11 m. 4 d. She was united in marriage to Henry L. Shelly in Beaver Co., Pa., Jan. 8, 1850. To this union were born 1 son and 4 daughters, all of whom survive their mother except one daughter who died in childhood. The surviving ones are Reinhard Shelly, Elizabeth Hartman, Sarah Hartman, and Matilda Wilde.

Mother Shelly was a member of the Mennonite Church for many years, and was ever faithful in the Master's service. She was ever ready to help those who needed help and sympathy. She had been in ill health for several years, and at times suffered severely, but in times of suffering she was perfectly resigned to the will of the Lord. She was desirous to depart and be with Christ, and enjoy the rest and glory prepared for all who love and serve Him.

Funeral services were conducted on the 22nd in the home where she resided, Bro. J. S. Shoemaker in charge. Text, Job 16: 22.

Groff.—Maria K. Groff of East Lampeter Tp., Lancaster Co., Pa., was born Oct. 28, 1846; died Jan. 17, 1918; aged 71 y. 2 m. 19 d. Her husband Jacob H. Groff, preceded her to the spirit world 27 years ago. While she was of a cheerful disposition she always had a sweet smile for every one. She was a daughter of the late Pre. David Burkholder. She was the last of that family and is survived by the following children: David B. (with whom she resided), Mrs. S. H. Burkhart, Mrs. Jacob Herr, and Benj. B.; also 13 grandchildren and 11 great-grandchildren. She was a kind and loving mother and grandmother. She was a faithful member of the Mennonite Church for many years, was raised in a Christian home and brought up a Christian family. Her concern was to see her grandchildren gathered into the fold.

Our sister had been in her usual health until the day before her death she complained of neuralgia. No one thought it serious, but the next morning she was found a corpse. Oh, what a shock it was to the family and the neighborhood as well. We could hardly realize it to be true, but God's ways are not our ways. "Be ye therefore ready also: for the Son of man cometh at an hour as ye think not."

Brief services were held at the home of her son, David B. Groff, Jan. 1, by Bro. David Landis and at Mellinger's meeting house, where a large concourse of neighbors and friends had gathered to show their last tribute of respect, and where further services were held by Bro. Sanford Landis. Text, Rev. 22:12-14. A German hymn that she often read to her family ("Gute Nacht ihr meine Lieben") was read by Bro. Henry Longenecker. Remains were laid to rest in cemetery near by.

"Lonely is the home and sad the hours
Since thy sweet smiles are gone;
But of a brighter home than ours,
In heaven is now thine own."

Martin.—Phoebe (Naffsinger) Martin was born near Washington, Ill., Feb. 3, 1852. Died of leakage of the heart, near Garden City, Mo., at the home of her daughter, Sister E. G. Kanagy on Jan. 10, 1918; aged 65 y. 11 m. 7 d. April 3, 1870, she was united in marriage to Christian Martin in Tazewell Co., Ill. To this union were born 2 sons and 5 daughters. In the spring of 1875 they left Tazewell Co., and moved to Cass Co., Mo., near Garden City. Her husband died at this place Aug. 16, 1907 also two daughters (Ida and Phoebe) preceded him. Three daughters and two sons survive to mourn their loss, also 26 grandchildren, two sisters, and one brother anid many other relatives and friends. All but one of the children (Benjamin, of Minot, N. D.) reside in this community and were at the mother's bedside during sickness and death. Sister Martin united with the Amish Mennonite Church early in her youth and remained faithful until death. In her lost hours she requested the reading of God's Word and said all was well should the end come. It was always her joy to attend church services, was always cheerful, and ready to

lend a helping hand to all. She expressed her willingness to depart or remain—just as the Lord will. Text (by I. G. Hartzler) Jno. 14:2. Interment in the Clearfork Cemetery.

CONTRIBUTIONS

For War Sufferers' Relief Fund for Week Ending Jan. 26, 1918

Previously acknowledged	$7750.48
Jacob B. Thomas	25.00
New Danville Cong.	1117.50
Hershey's Cong.	325.00
Slate Hill Cong.	145.00
Joseph G. Keagy	9.00
Emma Klinesmuth	1.00
Abraham G. Keagy	25.00
John H. Keagy	5.00
Mt. Pleasant Cong.	81.00
Charles Hall	2.00
Kraybills and Mt. Joy Congs.	16.00
John L. Charles	10.00
Total	$9511.98

Gratefully acknowledged,
Eli G. Reist.

BIBLE STUDY BY CORRESPONDENCE

The Eastern Mennonite School of Harrisonburg, Va., is offering a general two-years' Bible course by correspondence; also a special course of equal length adapted for ministers and Christian workers.

The general course consists of the following regular subjects: first year, Old Testament History, Biblical Introduction, Book Study (O. T.), and Gospels; second year, New Testament History, Bible Geography, Book Study (N. T.), and Bible Doctrines. One subject may be taken as a substitute each year, if preferred. For this purpose the following electives are offered: Teacher Training, Personal Work, Prophecy, Missions, Homiletics, and Present Day Delusions.

The special course includes Homiletics, Evidences of Christianity, Religious Pedagogy and Sociology in addition to four subjects which are to be chosen either from the regular or elective subjects of the general course.

The Bible is the students' constant companion. However, the arrangement and scope of the courses are based upon suitable and standard text-books which have been carefully selected and which are the best obtainable from the standpoint of being conservative, up-to-date, and scholarly.

The institution stands for such fundamentals as the plenary inspiration, authenticity and infallibility of the Bible (as opposed to Higher Criticism); the creation of man by an immediate act of God (as opposed to the theory of Evolution); the substitutionary character of the death of Christ (as opposed to modern theories of the atonement); and the personal return of the Lord as the only hope for a bleeding world, a groaning creation and awaiting church (as opposed to popular world-getting-better theories).

The tuition for the regular course is $25 payable in advance as follows: $15 the first year, $10 the second. The cost of text books (including postage) is $1.50 per subject, payable by the year in advance. The tuition for the special course is $40, one half of which is payable each year in advance. The cost of text books for this course (including postage) is $2.50 per subject. Additional text books suitable for collateral reading are furnished if desired.

For particulars address the undersigned.
J. B. Smith, Prin.,
Harrisonburg, Va.

Items and Comments

It is announced that the Dominion government of Canada has seized all the wheat in the elevators in the Dominion, estimated at about 100,000,000.

It is estimated that there are "only" 157,000,000 gallons of whiskey left in the ware houses of the United States. That is enough to bring comfort (?) to many a toper—and misery to many a home.

The next session of the convention of the National Christian Association for Pennsylvania is to meet at Mount Joy, Pa., Feb. 11 and 12. A strong program has been arranged, and a helpful meeting is looked for.

The course of the Bolsheviki in Russia is a new illustration of the work of "pacifists." Proclaiming their ardent desire for peace, they not only suppress with an iron hand the counter-revolutionists at home, but lend their aid to the revolutionists in Finland who rose up against law and order. The "pacifist" who encourages violence to carry his point is not a real pacifist. The real pacifist recognizes that the weapons of his warfare are not carnal, and suffers wrong rather than to inflict violence upon others. The only pacifists are those of the nonresistant faith.

Last week's war record, like that of the week previous, was mostly a war of words. The peace parleys between Russia and Germany continued, at intervals, with no definite visible result. A great labor strike of widespread proportions in Germany was reported, but opinion is divided as to how much of that is real and how much is for the effect it may have on the laboring men of other countries. A decisive victory of Italians over Austrians is reported. Rumblings of discontent and necessity for doing something definite without delay are heard from several capitals.

EDITORIAL—Continued

made to get a national law prohibiting any one from exposing the secrets of the Lodge. It is a little hard to tell from the wording of the proposed law just what would be unlawful. You will notice that it would exclude from the mails all "purporting or ostensible exposures." Are we to infer that if the real secrets of the Lodge were exposed such exposures might be sent through the mails? If this law would protect such secret orders as Masons, Odd Fellows, etc., would it also protect such secret orders as the Black Hand and other murderous or treasonable organizations? As the bill stands, it would furnish a convenient cover for all kinds of secret orders to hide under. The very proposal of that kind of a law is a confession that is damaging to the reputation of secret orders. 'No man lighteth a candle and putteth it under a bushel." We trust that this bill may never become a law.

BIBLE DOCTRINE

A Treatise on

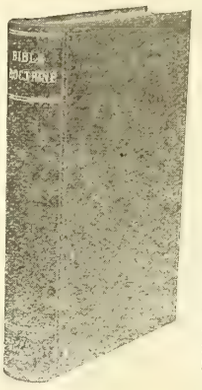
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pertaining to

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Compiled by a committee appointed by **Mennonite General Conference.** Edited by Daniel Kauffman.

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Part II,—Satan, Temptation, Sin.

Part III, — Redemption, The Atonement, Faith, Repentance, Justification, Conversion, Regeneration, Sanctification, Adoption.

Part IV, — The Church, The Ministry, The Congregation.

Part V, — Baptism, The Communion, Feet Washing, Devotional Covering, The Christian Salutation, Anointing with Oil, Marriage.

Part VI,—Obedience, Self-Denial, Worship, Personal Work, Nonconformity to the World, Nonresistance, Swearing of Oaths, Secret Societies, Life Insurance.

Part VII,—Love, Humility, Purity, Hope.

Part VIII,—From Death to Judgment, Hell, Heaven.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

To India comes the word that "we are to have a number of the paper which is to be India—with everything from America left out;" hence a large part of this issue is allotted to matter from our Indian brethren. We trust their messages will be helpful to many who have the missionary passion in their own souls and whose hearts are set on the salvation and enlightenment of those in this land.

Are you at all skeptical about the value of our Mission in India? Do you wonder what it's all for anyhow? Then you will find it interesting at least to read what a number of Indians themselves have to say on the subject, as found elsewhere in this issue. They have written not about an imaginative something, or a vague far away attempt at something indefinite, but about a reality that has vitally touched their own lives. A number of representative persons were asked to write about the value of the Mission. They range in age from less than 20 to more than 70 years, and their work and ability is greatly varied, but they were all glad to say something and they all agree that the Mission has contributed something of worth to them and to this part of their land. After reading these statements study the subject more, and then write out a statement for yourself as to whether the work in India is worthy of your faith and support. Take time for prayer and real heart searching and honestly decide whether the following or any objections to missions you may have heard should influence you:

"Foreign missions do not pay."

"The money is needed at home, we cannot afford to send abroad."

"We cannot spare people to send away."

"The home church ought not try to improve foreign lands before it is perfect."

"Missionaries do not act wisely in foreign lands."

"The religions of India suit its people, Christianity is for America."

"Let the non-Christian people work out their own salvation."

Ask yourself these questions:

Am I doing all I can for the heathen?

Am I really pained that I cannot do more?

Would I be able to do more if it meant material advantage to me?

Am I making any sacrifice to help?

Have I ever pleaded with God to allow me and help me to do more?

The ultimate aim of our Mission is to plant the Christian Church in this part of India, for it must stand at the foundation of all that will be accomplished and it is from the Church that the impulses and forces that will Christianize India must spring. This Church must be a church of the country, from the country, and by the country, being supported, controlled, directed and organized by the country and under its leadership. Hence the relation of the missionary to the native Christian Church is of the greatest importance. Hitherto the missionaries have had to do with the governing of the native church largely. Coming now from among the people here are a few men with capacity for leadership. They are the ones who must lead the native Church to efficiency and power, and we are trying to train them to govern. But it will require much counsel and encouragement and training before we will be able to give into their hands the power formerly exercised by the missionaries. Because of the Indian tendency of wanting to be led by those in religious authority and because our church has come from the lower castes it will require and is requiring far more tact for the missionaries to do this than they sometimes have, and it is making great demands upon their patience and ability and time.

A PROBLEM FOR FOREIGN MISSIONARIES

By M. C. Lehman.

For the Gospel Herald.

1. A number of the families who are missionaries under the Mennonite Board of Missions and Charities in the American Mennonite Mission in India have children.

2. A number of these children have arrived at ages when the parents must arrange for their schooling if they would do their Christian duty by their children.

3. So long as the fathers and mothers of these children must carry the heavy responsibilities and attend to the various details involved in Mission work it is impossible to teach them at home.

4. This is moreover impossible for climatic reasons.

5. The only schools where our children can go are at hill stations the nearest of which is nine hundred and fifty miles away and requires forty eight hours of railway traveling to reach it.

6. These schools are the evangelistic agencies of the denominations conducting them.

7. All these schools are denominational except a very few and these are conducted by Government and are strictly non-religious and entirely too expensive for Missionaries to patronize.

8. The total expense of a child per month at one of these denominational schools is not less than $17.

9. Our children are in these denominational schools during the age when they are the most susceptible to religious impressions and when about 70% of conversions occur.

10. During the nine months of each year when our children are in these schools the parents have no contact with them except correspondence, and all religious impressions the children get have the coloring of the denomination controlling the school.

11. The American Mennonite Mission in India is too small to make it financially possible to conduct a school for its own children.

12. If Mennonite Missionaries would not have enough faith in their own church to want their children to become Mennonites they would be inconsistent to say the least.

13. A number of us have children in such denominational schools now.

14. What would you, brother, sister, do in similar circumstances?

15. Our children and their parents need your prayers, for this problem is critical and its solution fraught with grave possibilities, hence the need of the Spirit's guidance.

"Oh to save these, to perish for their saving
Die for their life—be offered for them all!"

WHAT IS THE VALUE OF THE MENNONITE MISSION IN DHAMTARI, INDIA?

For the Gospel Herald.

1. By the grace of God we have been saved.

2. By the grace of God our souls and bodies having been saved were cared for and developed. We were ignorant, we knew nothing, we have gained much from the missionaries. If they had not come we would still be ignorant and know nothing. Sivlal, Christian Cook.

1. Natural Advantages.

Hospital.—There is a hospital where people are given medicine and are properly cared for. Together with this, the works of God and the Kingdom of God are explained.

Schools.—Schools have been thought to be necessary in the Mission and through them the things about the earth become known to all. By means of them also, God becomes known. The pupils are always learning something about Jesus Christ and in this way the Hindu boys in due time learn to know Jesus Christ.

Employment.—It is the wish of the Mission that poor people who are unemployed may learn to do some kind of work, and having taken up this work may make their lives of some value.

Help.—The Mission believes its task is to help, and as far as possible it tries to help all and to lose no opportunity in giving medicine, opening schools, opening new stations, preaching the word of God, examining lepers and helping them with food, water, medicine, etc.

2. Spiritual Advantages.

Knowledge of the Truth.—The Mission teaches how to save our souls—that Jesus saves sinners from their sins and having forgiven their transgressions gives them eternal life. Salvation is through Jesus Christ and not through idol gods. This is clearly made known. Many Hindu brethren have found the truth and the true religion and have accepted Christ.

Love.—In the Scripture love is taught and considered important. "Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal." Therefore the Mission teaches that love is necessary.

Obedience.—When men know the truth they keep the commandments. Since there should be no disobedience. the Mission teaches obedience and puts great stress on the commandments, for as Jesus Christ kept the commandments of his Father even so we should do.

—Mikael, Christian Schoolteacher.

Because of the coming of the Mission many people have received natural and spiritual blessings; that is, they have turned to God and have been baptized in the name of the Lord Jesus. The Mission always desires the good of the people and wishes them to turn to God. Whether because of the people happiness or trouble may come to the missionaries there is no difference, they continue to plan to bring the unrighteous into the kingdom of God. They do not desire to do injustice to the people but to deal with them justly.

The Mission wishes the whole world to know the one religion and to serve one God; to give itself into the hands of God and to take its sins and repent before God; to have this confidence that it has come into the Heaven of the Lord Jesus Christ, and has been saved from hell.

The Mission is interested in those who are straying away from God and who are worshiping idols. It wishes to turn some sinner to God and to bring some one into the kingdom of God each day. It is the will of the Mission that all people should press forward, in order that the kingdom of God may quickly come.

—Dhanwa, Christian Carpenter.

As to my experience the Mission is the only best way of giving the true spiritual development to the people. There are several works in the Mission for the goodness of the people and these works have continued to prove that they are the most effective agency in preparing the way for the presentation of the Gospel, as well as means in themselves of giving the Gospel. Several of the beneficial works of the Mission are given below.

1. **Schools**—It is through the mission schools that a number of poor boys got a chance to read free, several are still reading free. Many poor students have totally repaired their fortune. The greatest advantages which have been derived for the spiritual development is from the Bible class which is daily taught in the Mission schools. It is through the Bible Class that the Way, the Truth, and the Life is revealed to the students. Now several non-Christian students have come to the conclusion that Jesus Christ is the only Savior. Many people are learning to read and they are reading the Gospels more than they ever did before. Many new ideas have taken root in the minds of the people and many who were Mission school students are learning to live true lives in the sight of God and man. Thus the Mission schools have become the way of holding the banner of Christ upright for non-Christians that they may see the banner of the true Savior.

2. **Hospital**—This is the best and principal way of showing the divine sympathy to the people who are poor and sick. When a poor person comes to the hospital to be cured, then such a person is blessed very much, because such a person's bodily pain, if possible, is not only removed but such is supplied with food and taken care of by doctor, day and night. By and by they come to know the Christian love which is the salt of social and public life. Thus through the mission hospital many poor souls are brought to the mere contact of the Savior.

3. **Orphanages**—It is through the Mission orphanages that hundreds of orphan children have been saved. Such children are helped, attended and nursed only to show them the right path to heaven. Such poor, helpless children are given education in order to make them read the Bible. Thus they get to the Light. Now-a-days these children are proving themselves as real followers of Jesus Christ. These children have multiplied the workers of the vineyard, and thus it has become the cause of pleasing our Lord.

So the benefits of the Mission are beyond description. It is through the Mission that people get education cheaply, that they learn morality and the truth. The missionaries teach to help poor men and so they do, and the people who are in contact with the Mission do the same. The most beneficial work that is done by them is the preaching by which they bring the poor souls to the mere contact of the Savior and hence they save hundreds of souls. The main thing of Christian Mission is mightier even than pity for a world lying in misery and wickedness. It is faith in Christ's victory and zeal for the rights which He has won. —Jehoash, Christian student.

Because of this Mission I have grown in spiritual wisdom. God the Father has given help to read new books each year. Thanks be to God our Father and to the Lord Jesus Christ our great High Priest for this opportunity.

—Jewarbi, Bible Woman.

We know that in the year 1900 the Mission started here and by its coming helped the Government very much in famine time. It was a year of suffering. Husbands and wives were separated, starving, and living apart from each other they did not care for their own children. With the coming of the Mission all the children who were starving were taken in, cared for, and restored. By doing so, today there is in the Christian Church here a membership of about 600. Thanks be to God the Father, through whom

they are increasing in spiritual and natural wisdom, they know God. The Mission has a number of schools and the heathen are also learning good and bad, truth and untruth. The heathen have also received help with money, medicine, water, etc. In everything love has been shown so they have learned the way to speak, to act, to work, to think. Many have been saved. Even now much help is being given. Night and day much is done that we do not know.

When the Mission did not have Balodgahan, at that time the condition of the people was so bad that night and day they would search in the jungle and bring loads of wood on their heads to sell, having stolen it because they were starving. Today good fortune has come and this condition has gone. Because the Mission has taken it the whole village has changed its ways. God the Father has so blessed that all have money and grain, and they so manage their affairs that people from other villages bring their things to this village to sell. God the Father has so blessed that from the coming of the Mission the natural and spiritual benefits are such that who can know or write them.

—Elisha, Deacon.

The neighborhood, that is, the village and city people who live near this Mission derived the following profits from the Mission:

1. Spiritual

(a) Before the missionaries came down to this place at Dhamtari many of us who now are called native Christians were Hindus and Mohammedans, worshiping idols and knowing nothing of the Lord Jesus, but by the grace of the Almighty Lord and through the labor of missionaries we are brought into the light and trained in Him.

(b) We the native Christians who are the first fruits of the labor of the missionaries in Him studied that this is our duty to preach the Gospel to the heathen amongst whom we are taken and bring them to the Kingdom, begun to follow the same method the missionaries did for us. We by doing so also received first fruit for His sake. We by His help have gotten many of our relatives and other Hindus and Mohammedans to Him. They believe that Jesus the beloved Son of God is the only Savior of the world. This way the work is going on and people are coming to the Light, leaving the darkness. At present I think there are altogether about six hundred souls in His Kingdom. The gathering of these souls is called the Church of the American Mennonite Mission. This Church is getting larger day by day. The first fruit of the missionaries can be called the "principal," the other people who have believed on Him by the labor of the native Christians through His help can be called "interest" earned through the principal. After all it can be said that God blessed the work of His people and thus numbers of people are brought to His Kingdom.

(c) Several other profits gained from this Mission are as follows:—Before the Mission was established here the people were ignorant. They were thinking that their caste will break if they take food or water from other caste people, now many people have come to know that this is foolishness.

Many of the Hindus do not have so much faith in idols as they had before. Many of the Hindus and Mohammedans, though they do not become Christians, believe that Jesus Christ is the Savior of all, but on account of the fear of their relatives or caste pepole do not confess Christianity openly. The Hindus and Mohammedans who were hating Christians and their religion love and make friendship with the Christians. After all it can be said that the people are turning from the darkness to the Light.

2. Bodily

(a) The first time the missionaries came to adopt this Mission in the time of famine, it saved many souls dying of hunger, gathered many boys and girls and took proper care of them, educated them and trained them in many ways. Many of them are still working in the Mission as carpenters, teachers, colporters, cooks, blacksmiths, tailors, etc.

(b) The Mission has English and Hindu schools in which Hindu, Mohammedan, and Christian boys and girls are educated, and also primary schools in the villages around, in which village boys and girls get education and the Bible is also taught.

(c) The Mission has a carpenter shop in which Christians and non-Christians are taught.

(d) The Mission has a hospital where people of any caste can get medicine. It is heard from the Hindus and Mohammedans that the medicine of this hospital cures sooner than the Government Hospital. I think that the reason for this is that the blessing of God is on the medicine of the Mission Hospital. Along with this a religious talk is also given to the sick people.

(e) The Mission has dug many wells and tanks in the town and villages for the use of the people, for which act of kindness they are very thankful to this Mission. After all it can be said that many such profits are derived by the people around this Mission.

—John Haider, Christian Office Clerk.

Chattisghar has received many benefits from the Mission, a few of which I wish to write.

First of all, when the missionaries came to Dhamtari there was a great famine in Chattisghar, thousands of homes were wiped away, but thousands of lives were saved by the Government and the Mission. In those days the Mission gave natural food to the people. They learned to associate with them and slowly, slowly, made them understand the story of Jesus Christ and told them the way of salvation. Today we see the fruits of this: Many boys and girls, old people and young men have received salvation; there are now in three places, church houses where the way of salvation is told and other people are receiving salvation; in a number of villages Indian brethren and sisters have been placed to carry on the work of the Mission and to spread the knowledge of Jesus Christ.

Thousands of thanks be to God, He is blessing the church daily, the courage of the missionaries is good, the work of the Mission is growing, in a number of places members of this church, Indian brethren and sisters are giving the people natural and spiritual gain, and day by day the Word of God is being told in Chattisghar. Would to God that not only the missionary brethren and sisters who are foreigners here, but that also the Indian brethren and sisters might be courageous. For there are still some new Christian plants that are weak whom the brethren can strengthen very much.

I am thankful that the brethren and sisters in America remember the people of Chattisghar and appoint people to bring the knowledge of the Lord Jesus to us, and to spend their lives in this warm country for our natural and spiritual good. Sometimes they must endure severe trials which we cannot understand and which I think you who are living in America cannot understand. For the missionaries who endure trials I am very thankful in my heart.

—Asra, Christian Trained Nurse.

A Circle Inspector of Police who himself is a Mohammedan, when asked by the Chief Commissioner of the Central Provinces and Berar what measures he would advise to reduce criminality among the chamar castes replied, "I have noticed that among the chamars who become Christians there is no trouble. There is only one thing that will reduce the criminality of these peoples, bring in Christian missionaries and make Christians of them all."

"None but Jesus ever deserved this bright, this precious diadem,—India. And Jesus shall have it."

—Keshab Chandra Sen.

A TEST

"Our interest in Missions
is a mark of our
Christian Character.
Our knowledge of Missions
is the measure of our
Christian Attainment.
Our participation in Missions
is the measure of our
Christian Efficiency."

AN OPEN LETTER

For the Gospel Herald.

Dhamtari, C. P., India.
Dec. 24, 1902.

Dear Brothers and Sisters:—Greeting to you in Jesus' name.

Several evenings ago, after an earnest season of prayer for the needs of the work here, we felt led to write you a few lines and tell you some of our needs so that you may know how to pray more definitely for us and the ones placed in our care.

We are sure you often if not daily lift this work up at a throne of grace and God is answering your prayers. But we feel and are sure that much more could be done through the avenue of earnest prayer if we all join to pray definitely for the greatest needs.

We are strangers in a foreign land. We have brought a strange religion—not strange to us, but to those who have never heard anything about the great story of love.

Power is needed to conquer for Christ and this power lies in the Holy Spirit. He is here and at work but we all need a greater fullness. For a long while we have been praying for an outpouring of the Spirit and we can see many signs showing that He is at work. We could tell you about a number of boys and girls who have made considerable progress but time allows us to tell about only one. "Sonia" (Son-ya) is the oldest girl in the orphanage. She came to us in the time of famine. For a long while she was looked down upon by some of the others. As she is strong she did much of the hardest work among the girls. But she had a desire to learn to read. She has read the first book and is now reading in the second. As soon as she was able to read she was given a Testament which she reads in all the spare moments she can find. One Sunday she asked for permission to visit her brother. She went and talked to him and his family about the things she read in her Bible and how we should live. Now she often conducts the girls' meetings when no one else is present. While she is only a babe in Christ and needs much help she is trying to do what is right. She needs your prayers. Pray for her that she may be kept from the evil.

Every morning at five o'clock if you were here you could hear the children singing songs of praise and at prayer. They want to do what is right, but they need help.

We need workers to help train these 476 children; we need workers to carry the Gospel to the surrounding villages. The field is open. People are willing and ready to listen to the Gospel. Those of us who are here are all doing more work than we should if we wished to do our bodies justice. But how can we sit still even when we are tired when we see the devil trying to get in on every side? He is busy and has a wonderful power over those whom he has kept in ignorance and superstition these many years. Some of you are supporting children in the orphanage. Make them your special subject of prayer. Pray earnestly for the work that God may pour out His Spirit upon us. "This kind can come forth by nothing but by prayer and fasting" (Mark 9:29).

Another need is money with which to carry on the work. We seldom mention this need for fear people may think we are begging for money. And we are reluctant to mention this need in this letter for that reason. We have the promise, "My God shall supply all your need according to his riches in glory by Christ Jesus," and upon this promise we are standing. **We** are not asking for **your** money. But the thought comes that we are workers together for the same cause; so we feel we can tell you the same in a letter that we would tell if you were with us. By trying to be economical and to use wisdom in spending the money God has provided for us, we find that the expenses have averaged over $1000.00 a month for the year that is drawing to a close. The figures no doubt look large to you but when it is taken into consideration that there are over 600 people depending upon us for their daily food, clothing, etc., you can easily see how it takes considerable to meet every need.

Money is needed for completing the Girls' new Home. Money is needed in caring for the children. Money is needed for general mission work. More will be needed the coming year than we received this year.

We ask you to help us pray for these needs. If God rolls it upon your heart to help do not be disobedient.

The work begun here cannot stop if we wish to be true to God. A mission once started is like a stone started down hill—stopping becomes difficult.

Never before did the Mennonite Church have a better opportunity to plant the Gospel on virgin soil. Will she rise to the opportunity and stand by those on the field by her prayers?

We have no other purpose in writing this letter more than to **solicit** your earnest prayers for the following:—

1. For an outpouring of God's Spirit upon these people here who have accepted Christ, so that they will become so filled with the Spirit that they will go and tell what God has done for them. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Luke 11:13.

2. For more workers that the work may grow. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Matt. 9:38.

3. For more money that the work may go on so that the heathen may see that God does care for his people. "Bring ye all the tithes into the storehouse, etc. Mal. 3:10.

May God richly bless you all is our earnest prayer.

Yours for the needy in India,
J. A. Ressler
Jacob Burkhard
Mary Y. Burkhard
M. C. Lapp
Sarah A. Lapp
Irvin R. Detweiler
Bertha F. Detweiler

A few days ago while taking care of the books, records, and files of the Mission, the above letter, written fifteen years ago was found, and it tells our present needs so well that we felt sure the workers of that time would not object to our letting you see it again. The work begun did not stop, and stopping it now would be a matter of greater difficulty than at that time, for like the rolling stone it has gathered momentum with every year since it has started. God has answered your prayers.

Sonia has been kept from the evil and is now trying to help others to do what is right. She is a teacher in the Girls' school at Balodgahan and is looked up to by the girls in the orphanage. The "boys and girls" of that time are the men and women of now, and are teaching the great story of love to their own children in their own homes. Many are living simple, Christ-like lives, testifying to their Hindu neighbors, through their words and actions of the grace of God in their lives. They are increasing in faithfulness and worthiness and devotion, but it takes a long time for this process of growth—step by step, precept upon precept, line upon line, here a little and there a little—and they still need help, and will, for years to come. They cannot yet exercise the initiative and agressiveness which are necessary for leadership. Many are ignorant and superstitious and erring.

Although instead of seven we are now twelve missionaries, we are as much as ever strangers in a strange land, for not one of those seven is still on the field. We are working as hard as we can, for the field is now open as never before, and the devil is trying the harder. Instead of 476 children to train there is a Christian community of 1021 to train and teach, and children are often times easier to train than grown-ups.

We too, have tried to use wisdom in spending the money sent us, but the price of practically everything is two times, or even more than two times the price of fifteen years ago, there are more than twice the number of Americans here, there are four mission stations, nine schools, twenty-seven colporters and forty-four Bible women, and our expenses per month averaged a little over $2000.00 the last fiscal year. As the work expands more money is needed. Just now more money is needed for the hospital work, money is needed to complete the new Dormitory for the boys who attend the English School, money is needed to make furloughs possible for those who are to go to America for a rest, the roofs and walls of the two oldest bungalows have been badly eaten by the white ants and a thorough repairing is absolutely necessary but there is no money for that purpose.

And so, as those earlier workers, the fruits of whose

labors we are reaping, we solicit your earnest prayers for the Spirit of God to fill these people, for more workers, and for money. We have a sure confidence that things really happen when you pray, that you bring things to pass by prayer, and that no other power can strengthen the weak places here.

Dhamtari, C. P. India, Oct. 20, 1917.

THE STORY OF LALYA

By Fannie H. Hershey

For the Gospel Herald.

The people at home like to hear the encouraging things from the mission field and we like to write them. But there are events continually taking place which cause our hearts to ache, and we are helpless when it comes to remedying them.

Our hearts were saddened this week by the sorrows and sufferings of Lalya. She grew up in Balodgahan village and attended the Girls' School. She is a bright girl and is liked by everyone. Her brother became a Christian several years ago and Lalya wanted to become one too but was not allowed to do so because her mother had sold her to a man to marry him. She did not want to marry him as he was from a distance and she knew nothing about him, but her mother compelled her to.

About a year ago she went to her husband's house to live. He has four or five brothers. In this country when young men marry they do not go and make a separate home, but build a house on the home compound and all live much as one family.

Last week Lalya came here to her brother's house. She said that her husband and his brothers beat her unmercifully and that she was not going back any more. She had on some jewelry, only a few rupees worth, which she gave into the hands of the village magistrate.

Several days later her husband appeared with a letter stating that she had run off with sixty rupees (twenty dollars) worth of jewelry which was the property of his brother. That he did not want the girl but wanted the jewelry. He was trying to make her out a thief. The village magistrate told him how much jewelry was in his possession and said that if he had any charges against the girl he must report the case at his own police station. So the man left.

Then the other day he returned bringing three other men with him. He said he would not bring any charges against her for stealing the jewelry if she would return with him. By that statement he acknowledged that she had not taken the jewelry. Lalya said she would not go with them for she was afraid they would kill her. They promised to treat her kindly but she had no faith in them. One of the brothers has already cut off his wife's nose, which is considered an act of greatest disrespect. Finally they dragged her out of her brother's house by force and took her off. She wept and said good-bye to all, telling them that they would not see her again.

We were powerless, for the Indian law says that the wife is the property of her husband to do with as he pleases. Lalya's husband's cruelty and wickedness are stamped on his face, and who knows what she may be suffering now. They may feed her poison in her food or give her something by which her reason will be destroyed. The devil's agents are equal to anything. She is only about sixteen years old.

We are praying that in some way the Lord may intervene and that she may be saved.

Dhamtari, C. P., India.

Remember Henry Martyn praying with tears for the multitudes in India as he cried, "Now let me burn out for God!" Are you wielding the measureless power of prayer for India?

CHRIST FOR INDIA

"We have seen, though dim the vision
Of an India yet to be;
We who bear her Lord's commission
Heard Him bid us set her free;
Free from caste and superstition,
Free from custom's tyranny
Free to see and claim her mission
Free to set her children free.

"Christ for India"—her's we name Him;
May we fully make Him known,
Preach Him, live Him, and proclaim Him
India's Christ and India's own.
India for the Christ—our longing;
Brahmin, Sudra, Pariah, all,
We behold them thronging, thronging,
To the Christ who died for all."

TRIUMPH IN SORROW

For the Gospel Herald.

The following letter has come into my hands and its triumphant message is worth passing on. It is a copy of a letter written by the father of Helen Robinson who was returning to India to her parents and the people of India for whom she longed to spend many years of service, and lost her life off the southern coast of Africa—one of the thousands of innocent victims of the present cruel war. The letter was written to an old missionary of the country whose six children perished in the Darjeeling landslide disaster of 1899. It is not a matter of convenience and ease but a matter of doing the will of God, that, regardless of the perils of sea and war, causes missionaries to continue to go to and from their fields of labor. C. Y. S.

Bangalore, India,
Aug. 29, 1917.

My dear David:—

Your loving message of sympathy ministered exceeding great comfort to wife and myself. Probably no one in all India is closer to us, on various accounts, in such a trial, than you. Our sorrow is deep and terrible enough, but we cannot feel that it is as great as was yours in that awful experience of 1899. You dear people then showed Christians how such dreadful trials should be borne. **Your Comforter** has been **ours.** He did not fail you; He has not failed **us!** His presence with us has been beautifully real. Not only has He kept us in peace, He has enabled us to "rejoice with joy unspeakable and full of glory." This is no figure of speech, or flight of rhetoric: it is the simple truth. We feel that we can truly rejoice that our beloved Helen had been given the privilege of fifteen years of whole-hearted unselfish service, that she has been called to some beautiful ministry in the life beyond, that at the very last, in the hour and article of death, she was true to her life-long instinct of being helpful to others, that she is now and forever" **at home with the Lord,"** enjoying eternal companionship with her Savior and Lord, and with the spirits of redeemed ones who have gone on before. "Very far better," as Paul said, is it to be **"with Christ,"** than to abide in the flesh for any earthly ministry, however noble, however urgent.

Of course, we cannot avoid the sad feeling that will come when our minds dwell on her slipping away into the loneliness of the dark waters and the physical sufferings she may have passed through. But far more frequently our minds dwell on the blessedness of those who have "entered in through the gates into the city" and have exercised their right "to come to the Tree of Life in the midst of the Paradise of God." Having been on earth a follower of Jesus from her earliest years, Helen is now forever free to "follow the Lamb whithersoever He goeth" in heaven. We cannot but rejoice, and in our hearts we feel that we can sincerely praise God in this great trial.

It was nice that Bishop Johnson should have happened at Cape Town shortly after the disaster. We shall have full particulars by letter in a few days.

Well, beloved, "they are gathering homeward, one by one." You and I are drawing near to the time when the Great Shepherd of the sheep will be saying to us, "It is enough, come Home!" There will be those waiting and watching for us by the pearly gate, and then "What radiancy of glory, what bliss beyond compare!"

Our united Christian love to yourself and all the dear circle,

Yours ever cordially,
J. E. Robinson.

QUESTIONS

What are the obstacles which most hinder the home Church from discharging its responsibility to foreign missions?

Is the maintenance of a Christian School in a heathen community justified if the reports for a few years, show no student conversions?

Is your own church congregation most backward in supplying money, workers, or prayers for the India Mission work?

How many Christians would there be in your state and town if they were in the same proportion as the Christians in our India fields?

Please give answers.

NOTES FROM OUR INDIA STATIONS

For the Gospel Herald.

Leper Asylum

The health of the people in the Asylum had been quite good all along until about two weeks ago, when six persons died in one week. The cause of these deaths in the majority of cases was the advanced stages of leprosy. Some of them had very large running sores which refused to heal up, and one of them died of dysentery. Since that time we have lost only one by death and she was almost dead when she with her sister came into the Asylum. That is so often the case—lepers wander about begging, without any medical care until they are so bad that there is no hope for them and then they come to the Asylum to die.

Last Sunday we held communion services in the Asylum and all of those who are members of the Church there partook of the sacred emblems. One person was reclaimed by confession. May we pray that these people may be drawn nearer to the Savior through these observances.

Bro. Anthon Dutt, who had been helping in the Asylum, has not been well for some time. He has gone for a short vacation, hoping the change will do him good. Bro. Narayan is now helping in his place.

Oct. 19, 1917. Eva H. Brunk.

Bagtarai

(Eleven miles northwest of Dhamtari)

Here we have next to the largest common school of the Mission. I went out to it the other day to hold an examination in the Bible Class. The little children were asked to repeat the scripture verses they had learned and some of them did very well. They were also asked to tell the simple Bible stories they had been taught.

One of the teachers, Bro. Budhbal, has been suffering from malaria fever.

The road to this village is at present very bad—it is almost impassable even on horse back. My horse almost floundered in the mud at several places.

Gopalpuri

(Nine miles northeast of Dhamtari)

The school here has lately moved into its new building. The old building was located in the village, but there was not room enough there for proper ventilation and to allow the children to play. The building was only a mud house and needed to be rebuilt, as all such houses do periodically, so we moved outside the village where there is more room. We hope the school will be a bright and shining light for our Master.

Bhatgaon

(Two miles south of Dhamtari)

I recently went to the school at Bhatgaon to hold our quarterly Bible examination. There is no direct road to this village so I had to ride on the rice banks. These were often very narrow and a little swerve to the right or the left would have thrown me into the rice fields which are now full of water. The Government Deputy Inspector of schools visited and examined this school. He was quite well satisfied with the work done in the school, but made some suggestions for its improvement which is his duty.

Oct. 19, 1917. A. C. Brunk.

Meradeo

(Five miles southwest of Dhamtari)

The Government Inspector of Schools visited the school here last week. Some of the children seemed to be a little weak in several of the subjects, but they will still have time to improve their work before the annual promotion examinations will be held.

One building serves the purpose for both schoolhouse and church house. There is a congregation of about seventeen members, two of whom are Bible women, two colporters, two teachers, and a deacon and family. Nearly all do some farming while some of them do extensive farming for this country and have land and houses and cattle.

Sunday afternoon, Oct. 21, communion was observed. Bro. Friesen and family and Bro. Lehman and family were present with this happy little flock to commemorate our dear Savior's death and suffering.

Balodgahan

Communion services were held Oct. 14. All the members of our congregation except one were present and communed. He has been cold and indifferent for some time. Pray for him that he may see his condition and repent. Baptismal services also were held on the above date when three women from the Women's Home were received into the Church Our bishop, Bro. Friesen, was with us and officiated at these services.

Sister Hershey took the written Hindi language examination, Oct. 17 and 18, and the oral examination in Raipur on the 23rd.

Zelma, a bright little girl of four years, died in the Orphanage of fever Oct. 14.

Sister Sonai, the trained Nurse who dispenses medicine to outside patients at the Balodgahan dispensary, has been suffering from malaria, and has gone to Dhamtari to spend a few days with Sister Asra, and take treatment from Dr. Cooprider.

Many people are still having malaria. The rainy season began earlier than usual and is also lasting later. Because of it the cold season garden will be very late and insects to destroy the vegetables very plentiful. Itch and bed bugs also are intensely bad because of so many months of cloudy weather.

The annual house cleaning began at the bungalow here Monday, Oct. 22, and will continue for some time, for house cleaning which consists of whitewashing and cleaning up after that is a long and tedious process.

Anna Stalter.

Chhikli

(Ten miles south of Balodgahan)

Bro. Mohan and wife Bhangin, and Bro. Joseph and wife and families stationed here are looking forward with pleasure to the coming Worker's Normal, when they can be with other Christians. They need to be remembered.

Mugragahan

(The India Home Mission)

The India Home Mission was opened about six months ago in the village of Mugragahan near the border of Kanker State. It is totally supported by the Mennonite Church in India.

Two years ago at our annual Conference it was decided that the Conference support one Christian Worker of the American Mennonite Mission for one year. At our last annual Conference, after a lively discussion, it was decided that a Mission Committee be appointed consisting of two Missionary Bishops and one Indian brother of each congregation and that the Conference open up a Home Mission as soon as possible.

At our first Mission Committee meeting we somewhat organized our work and decided on the location and the workers. Brother Agnu and his wife Gonga were chosen as the first missionaries. The place was given to us free of charge by the Mulgazar of the village. The district around Mugragahan is thickly populated and the people are anxious to hear the Gospel.

Work was begun on the 1st of May. The first thing that our home missionary had to do, was to help and look after the building of a small house and a compound wall around the mission land. The rainy season setting in rather early this year made it very hard for the missionaries to get properly started, but the good Lord has certainly blessed their efforts wonderfully. So far they have been keeping very well and the work looks most encouraging. Last week Bro. A. C. Brunk and I visited the place and stopped with the missionaries over night. In the evening we had a happy little meeting in the Home Mission little mud-house. The meeting I am sure will long be remembered by all of us who attended. The first two converts of Mugragahan, a man and his wife, were baptized that evening. This is another proof that foreign mission work is a paying proposition to the Church at home. The Mennonite Church in India is actually beginning to do something, and I feel confident more than ever before, that the Mennonite Church in India is going to accomplish great things in the future; but we must remember that the Mennonite Church in India is only a tiny little plant yet and that it needs a lot of good care, teaching and preaching, line upon line, precept upon precept, and in order that this may be continued, the American Mennonite Mission must be reenforced with new missionaries soon, otherwise the battle can not be won.

Dear readers and friends of the India Mission, pray and give for the work in India. We need help most **urgently.** Also pray for the Mennonite Church in India and the India Home Mission. May God richly bless you all.

Yours in the Master's service,

Oct. 27, 1917. P. A. Friesen.

Gatasilli

(Twenty-seven miles southeast of Dhamtari)

Bro. Shank visited the one Christian family at this out-station on his way to Gotgaon, Oct. 23. He found Bro. Rupdas very sick with malaria and did all he could for them, but the next morning when he returned he was still suffering. They are always very much pleased to have any of the missionaries or Christians visit them, for they have discouragements and temptations to overcome. To be one of the two Christians in a heathen village requires strength.

Ghatula

Bro. Mukut, deacon, was in Dhamtari Oct. 18-22 to attend the ministers' meeting, the Sunday School Conference program committee, and communion services. He reports less sickness during the rains than last year.

These villagers are rejoicing because they are rid of another objectionable animal since one of the Christian men shot a panther.

Medical Station

In the last bill for medicine the following interesting note was appended, "Prices are increased by 25%."

This is the season for malaria and it is unusually severe. Quinine is Rs. 34 per pound or a little over eleven dollars.

Oct. 20 the Revising Committee met at the Medical Station to revise the Mission Constitution.

Sister Brunk is taking an active interest in the lepers and is attending to their many needs daily. She was appointed to take charge of the medical work at the Asylum recently.

On account of plague being in Dhamtari again, the English school classes are meeting on the verandahs of the Hospital and under the large shade trees near.

Florence Cooprider.

Sunderganj

Plague is the common talk of the day. The Government hospital assistant ordered the English school to be moved at once, to avoid danger. Dr. Cooprider very graciously opened her doors and the school is carried on there at present.

The young people's meeting is growing more interesting all the time. The Indian men and women are shouldering more responsibility and are carrying on these meetings very successfully, which is very encouraging.

A large number partook of the Lord's supper at this place Sunday, Oct. 21. Bro. Friesen and family and several from out stations were present.

Two more of the orphan boys are taking up carpentering and have entered the school of carpentry in the workshop. The boys are all anxious to learn a definite trade.

The rains are about over and the cold season corresponding to your spring garden has commenced.

The work on the whole is encouraging, but discouraging in this respect that it is very much handicapped because there are not enough missionaries and money to properly care for our present work, and we are obliged to close our eyes to the innumerable open doors before us. All prices are so much increased that unless more money is forthcoming some of the present work will have to be closed.

Lydia Lehman.

A Hindu's thought of life as described by a South India poet.

"How many births are past, I cannot tell;
How many yet to come, no man can say;
But this alone I know and know full well,
That pain and grief embitter all the way."—

"I hear the voice
Of one who calleth,
Calleth sweet and clear,
For men to reap for Him
A harvest white.
Oh, soul of mine, rise up and answer Him
Before the night,
The long night falleth,
And the day be gone, thy day be gone."

A million souls!
A million opportunities!
A million obligations!

ANNOUNCEMENTS

Thanksgiving Day will be observed by the various congregations, Nov. 8. In the past this has been a day of hearty, liberal, willing, giving and we trust that it may again be an occasion of joy and cheer.

The Annual Bible Normal for Christian Workers will be held at Balodgahan, Nov. 15-Dec. 6. At this time reviews and examinations will be given on the following Course of Study:

First Year: Genesis, Scripture History, Scripture Memorizing.
Second Year: Exodus, Scripture History, Scripture Memorizing.
Third Year: Acts, Life of Mohammed.
Fourth Year: I Cor., Phil., Joshua, Judges, Ruth, Church History.
Fifth Year: I Samuel, II Samuel, Church History.
Graduates: Ezra, Nehemiah, Esther, Zechariah.

The seventh annual Mennonite Church Conference will be held at Sunderganj, Dec. 8.

Program of the Fourth Annual Mennonite Sunday School Conference to be held in the Sunderganj Church, Dhamtari, C. P., India, Dec. 2, 1917:

Opening exercises.
Reading of minutes of last meeting.
Conference sermon by Bro. M. C. Lehman.
How may we secure more prompt attendance in our Sunday Schools? Bro. Mukut.
Best methods of presenting the S. S. lesson, to be illustrated by a model lesson, to the primaries, Bro. Phirtu.
To the seniors, Bro. P. A. Friesen.
The work of the Young People's Meetings, Sister Lydia Lehman.
Indian Sunday School News, Bro. A. C. Brunk.
Are our Sunday Schools fulfilling their purpose? Sister Ellen Schertz, Ghasni Bai.
Reports of the Sunday Schools and Young People's Meetings by their respective Superintendents.

C. L. Shank, Chairman.

The Christians have applied the term Jalsa to our Annual Bible Conference which will be held Dec. 29-Jan. 1. All evening sessions will be held in the Sunderganj Church and day sessions in the Sunderganj mango grove. General Subject for all sessions, I Cor. 9:22: "I am become all things to all men that I may by all means save some."

Moderator—A. C. Brunk.
Choristers—P. A. Friesen, Jehoash.

6:00-6:30	P. M. Devotional Meetings	A. C. Brunk Peter Daolat Mukut
6:30-7:30	P. M. To be supplied.	
6:30-7:00	A. M. Sunrise Prayer Meeting,	P. A. Friesen
8:30-9:00	A. M. Devotional Meetings	Elisha Sadhuram Mikael
9:00-10:00	A. M. To be supplied.	
2:00-2:45	P. M. Sectional Meetings—	
	Men	P. A. Friesen
	Women	Ellen Schertz
	Boys	Parsadi
	Girls	Ghasni Bai Anna Stalter
	Children	Mrs. Brunk Mrs. Shank
	Lepers	M. C. Lehman
3:00-4:00	A. M.	J. N. Kauffman Sidhgopal

Jan. 15-30 is the date for our Evangelistic Campaign, when a united voluntary effort of the Church will be made to evangelize the surrounding neighborhood.

The Annual Business Meeting of the Mission will be held, Feb. 27, 1918.

"**Use me, my God,** in thy great harvest field,
Which stretcheth far and wide, like a great sea;
The gatherers are so few, I fear the precious yield
Will suffer loss, Oh find for me
A place where best the strength I have will tell;
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds be only done."

OBSERVATIONS BY THE WAY

V.

By J. N. Kaufman

For the Gospel Herald.

My last "observation" was sent from Hongkong, China; and as we have considerable leisure time here I thought I would start another from Saigon. Saigon is located in Cochin China, a part of the peninsula known as French Indo-China. It is situated about sixty miles from the sea on the River Saigon, a small town near the head of tide water. Narrow as the river is, it is navigable for large ocean steamers for all this distance.

We left Hongkong Nov. 22 on the French mail steamer, "Paul Lecat." She is a fine ocean steamer and well equipped. There are six decks including the boat deck and all these decks excepting the boat deck are connected by an electric elevator. Of course she is not quite so large nor so fast as the "Empress of Asia," but in some respects she offers better accommodations. Our first port of call was Haiphong in Tonkin. Owing to the peculiar conditions of the waters we anchored six hours run by launch from the city. Passengers were obliged to take the launch if they wished to go ashore.

The vicinity of the Gulf of Tonkin where we anchored presents a very interesting sight. Huge, bare rocks project up through the water. There are so many of them that one can not see for more than a few hundred yards in any direction. There is practically no vegetation of any kind on these bare rocks. The water between these rocks varies in depth from twenty to forty fathoms. Our next stopping place was Turane in Annam. This is a small, insignificant place. Owing to the darkness of the night we waited outside of the harbor and did not anchor within until morning. A small amount of cargo was shifted and again we moved on to this place, Saigon. Here we arrived yesterday and are due to leave Dec. 1. We are stopping a long time for the small amount of cargo we have to shift, but owing to the rainy weather the derricks are not able to work for more than half the time. We are unloading a thousand tons of sugar from the Hongkong refineries and are taking on a thousand tons of rice. There are other articles of freight. Just now they are unloading a lot of three inch pipes. I am reminded of the nearly eight thousand tons of cargo that was shifted by the Empress at Manila in forty-eight hours.

In the midst of these somewhat primitive conditions so far as the natives are concerned, we are reminded of things American. Every police station has the Stars and Stripes displayed in very prominent fashion. Then one may see Buicks, Maxwells, Fords and other American automobiles hurrying through the streets. These show a strong contrast to the man-drawn rickshaws and ox-carts. Four-wheeled horse-drawn vehicles form the better class of conveyances besides the automobiles. Much of the heavy material in the city is moved on two-wheeled carts by men. Man power seems to be cheaper than animal power and hence many people are used for work which would be done by horses or motor trucks in America.

Our next stop will be Singapore where we are due the third of December. Then we will begin our last stage to India. May God bless you all.

Nov. 29, 1917.

"What do they fish with, these fishers of men?
They fish with the hand and they fish with the pen
They fish with wise reason and patience and art
But mostly they fish with warm words from the heart."

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

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EDITORIAL

"**In everything** give thanks; for this is the will of God in Christ Jesus concerning you."

IF every child of God were as eager to win souls for God as the covetous man is to win his dollar or the sportsman is after pleasure, how much would this add to the happiness of saints and the salvation of sinners?

It is said that "there is a silver lining to every cloud." You may give the present clouds of winter an excellent lining by spending with your Bibles the hours that would otherwise have been spent in honest toil.

There are three great reasons why all men should pray. (There are more than three, but these are all that we shall attempt to give at this time.)

1. God commands it. This command was conceived in infinite wisdom, and we could not give one single other reason why we should pray this one would be sufficient. When God speaks, let all creatures obey, and obey unhesitatingly.

2. It lifts us higher in the realms of spiritual life. No one ever gets lifted up into a praying atmosphere but that the breath of heaven invigorates his spiritual being and he is better before God and man for having prayed. It is impossible for people to live (spiritually) without prayer. It is impossible for people to live the prayer-life without spiritual exaltation, shining more and more in the image of their Maker.

3. God answers prayer. This is the all-important fact connected with prayer. And right here let us not get caught in the devil's trap of believing that God's answers to prayer are purely psychological — that is, that God's only answer to our prayers is our own lifting ourselves into a loftier atmosphere or our own willingness to answer our own prayer. If that were the case then the prayers of the prophets of Baal ought to have been as definitely answered as was that of Elijah. Let us not forget that there is a personal God who personally answers prayer. In answer to our prayers He converts the soul, enlightens our understanding, protects us from harm and danger, heals the sick, stays the hand of the sinner, and does many other things which only a personal, all-powerful, easily-to-be-entreated God can do. Don't forget that there is a personal God who answers prayer in a personal, definite way.

While We Wait.—What will be the final solution of the present problem of nonresistant draftees and military service. Since the enactment of the Selective Service Draft Law many have been waiting for the President's decision as to what should be the form of noncombatant service for those whose conscience and church creed will not permit them to "engage in the war in any form." Others have been waiting for new legislation that would settle the question.

While we wait, it is well to keep a few things in mind:

1. It has been officially decided by the legal authorities connected with the War Department that whatever may be the President's decision all service on the part of all draftees, combatant or noncombatant, must be under the military establishment. That takes away considerable of the importance of the presidential decision for which so many have so long been waiting.

2. The most reliable decision on this question ever made was that by the Prince of Peace when He decreed that His servants do not fight. (See Bro. Ressler's instructive article, found elsewhere in this issue.) Whatever may be the attitude of men and of nations, let us never waver in our loyalty to the teachings of Christ.

3. There is danger, under the stress of waiting and trial, that we lose sight of duties right at hand. The temptation is to grow weary and indifferent under a wearisome wait, and for the sake of temporary ease and advantage agree to compromise. There is no danger that our people will ever deliberately surrender their position on nonresistance. But there is danger, while waiting and hoping, of gradually easing up on our position until we reach precisely the same ground that we would occupy if we surrendered our faith outright. While we wait, let us put our trust in God, keep right on present issues, and never waver nor compromise. Applying this to the doctrine of nonresistance as it confronts us at present, we can not afford to deviate one iota from the position of **no service under the military establishment.** All our preachers should preach it, all our parents and teachers should teach it, all our boys in camp shoud stand for it without wavering, and all our prayers should ascend to God that He may sustain us in this Gospel-directed attitude.

4. Let us continue steadfast in prayer. Let us pray that God may so direct the hands of all that are in authority that full recognition may be given to our conscentious convictions; that grace may be given us to bear whatever crosses and trials may be laid upon us; that the day may speedily come when all who profess the Bible doctrine of nonresistance may be equally conscientious and consistent in every walk of life. In the darkest time of trial is the brightest hour of opportunity. Brethren, let us rise on wings of faith, bear our burdens as men professing godliness, and in the ages to come we will thank the Lord our Maker for the grace and opportunity to stand in a time of trial.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

DIFFERENCES AND DISTINCTIONS
with Reference to the Military Situation

By J. A. Ressler,

For the Gospel Herald,

In the fierce intensity of the struggle now going on among the nations even men of responsibility are apt to lose the sense of distinction that plain justice would require, and which would be cheerfully exercised in a time less strenuous. A number of terms, such as "Conscientious Objector," "Pacifist," "Noncombatant," and "Nonresistant," are very much confused in the minds of most Americans, yet the difference in meaning of these terms is so fundamental that it is worth our most serious consideration.

Conscientious Objectors

A conscientious objector to military service may have one of a number of reasons for his position. Conscience is a standard so flexible that a conscientious objector may be anything or nothing so far as his religion is concerned and still claim that he is conscientiously opposed to war. His objections may not be founded on the Bible at all. The authorities of the nation very justly, from their point of view, look upon his claims with suspicion.

Pacifists

The term pacifist is a new word and seems to have originated in the present war. Those so designated have been opposed to this war in particular, even though they may ardently favor war under other conditions. Indeed, many who were at one time loud in their "pacific" utterances have completely changed their attitude and are now aiding the war with all their power. The pacifist, as his position is generally understood, has very little in common with the true nonresistant.

Noncombatants

The term noncombatant is of very wide application. It may mean any kind of military service at the front or in the home base exclusive of the actual bearing of arms. It may also be used with reference to those who have no relationship with the military establishment whatever. Under the law at present operative in the United States the power of defining the term rests with the Chief Executive, who up to the present time has not given his decision as to what the term shall include.

Nonresistants

Nonresistants make no distinction between this war and any other war. Under no circumstances will true nonresistants take up arms under any government against any other government, no matter what king, ruler, or military authority may command them to do so. Without stopping to consider the reasons for their taking this position, the public has denounced nonresistants as disloyal, as favoring the enemy, as cowards, and as being ungrateful for the favors the government has hitherto given them. It is the position of the true nonresistant that we wish to make clear.

Conscience—and More

The conscientious reasons for the position taken by the nonresistants are found in the Word of God. The nonresistant is under the command of the King of kings, who said that His servants do not fight. "The weapons of our warfare are not carnal." It was not a Mennonite, but a prominent American poet and diplomat who wrote:

"As for war, I call it murder.
There you have it plain and flat'
I don't have to go no furder
Than my Testament for that,
If you take a sword and draw it,
And should stick a fellow thru,
Gover'ment haint to answer for it,
God will send His bill to you!"

Realizing the truth of the assertion of individual responsibility to his Lord and Master, and realizing the individual responsibility of each person taking part in the struggle, no matter in what capacity, the true nonresistant consistently, kindly, respectfully, but firmly and unalterably takes the stand of no military service of any kind, be the consequences what they may.

Nonresistants in the Past

It is well known that this is not a mere theory, but a well established principle of life for which many thousands of Mennonites and others of similar faith have laid down their lives as martyrs in Europe during the past few centuries. That there are some who would fail in the final test, as some have failed in times of persecution before, there is no doubt; but it is also true that there are many ready now, as they have ever been, to seal their faith with their blood. This being so, it is idle for any one to try to persuade or argue nonresistants out of their position or to talk of compelling them to bear arms. The few short years of life that might be purchased by yielding a principle so precious as this, are far too meager a price to exchange for the glory of being true to Jesus Christ.

Why Mennonites are in America

Mennonites stood for separation of Church and State at a time when no nation on earth espoused that principle. In Europe they were hunted from one hiding place to another, their leaders often having a price upon their head, though no crime save that of devotion to God could be laid to their charge. The very magistrates who condemned them to the dungeon and the stake testified that they lived exemplary lives, morally above reproach. From their founding as an organization in 1525, the principle of nonresistance has been an essential tenet of their creed, and has frequently been the cause of their coming under the censure of the government under which they lived. When William Penn offered religious liberty to all classes in his colony in America, Mennonites in Germany and Holland accepted his invitation and migrated to Pennsylvania by the thousands.

In Russia

About one hundred years after the founding of Pennsylvania, similar promises of perpetual immunity from military service were offered to the Mennonites of Western Europe by the Czarina of Russia. The Mennonites reclaimed the waste lands in a large part of southern Russia, turned desert to garden and became prosperous. But about 1871 the privileges of religious liberty and freedom from military service began to be withdrawn and many thousands of the Mennonites came to America, making great financial and social sacrifices to do so, and settled in the central and western part of the United States and in Canada, where they repeated the almost miraculous transformation of unproductive prairies into rich farming lands.

In all These Migrations

From 1682 to recent years, it was the guarantee of religious liberty (which in their case invariably included, and still includes, freedom from service under the military arm of the government) that has drawn the nonresistant people to this country. At the risk of being considered boastful we feel that the fact should be stated—for it is an undeniable fact—that these people, wherever they have gone, have formed a

Valuable Asset

Of the nation. They are loyal, are profoundly grateful to the nation that has given them an asylum, they have never cost the country a cent for criminal litigation, and they have added much wealth to the country. Forty or fifty years ago these Russian Mennonites were set down upon a bare prairie with nothing but their health and faith in God. They dug themselves a rude shelter in the sod and God has mightily blessed them. Some of those same people now number their wealth by the hundreds of thousands. Yet they still cling to that one inalienable tenet of their faith, that it is wrong for a follower of Jesus Christ to take the life of a fellow man under any conditions. There is at this time a definite and organized movement on foot to leave all the material advantages of their homes in this country, seek permission from the government to withdraw, and start afresh in some other land where they may enjoy the liberty they have sacrificed so much to obtain and keep. What the nation might hope to gain by the persecution and banishment of a people of this class is a question for the historian to investigate.

Our Citizenship

In order to understand the nonresistant and his position it must be remembered that he assumes no right to dictate to any ruler regarding what is or is not a just cause for war, for this is a matter outside his province. His citizenship is in heaven and he seldom exercises his right of franchise here even if it is freely offered him. He may ask for favors from the government under which he lives, but he demands nothing as a right. On the same grounds that he refuses all military service, he also would have to refuse all military training in the schools for his children, for he sees no difference in principle between the militarism from which he fled in Europe and the same system transplanted to America.

Compared with Fanatical Religions

Fanatical religions, such as that of the Mormons, have been cited as examples of the interference of the Federal Government in religious matters, in defense of the compulsion of nonresistants to do military service. But in those cases there was involved a principle of common morality, such as is dealt with by the New Testament in no uncertain terms. It is evident that the guarantee of religious liberty contained in our national and state constitutions covers the creeds of nonresistant bodies from the fact that in none of the previous wars have nonresistants been compelled to do any service under the military arm of the government. The stand taken by many nonresistants in the cantonments at the present time against doing any military service is in full accord with what has been granted in previous wars, and less than this could not be considered as obedience to the commands of Christ.

Cowardice

Thoughtless persons have accused nonresistants of cowardice. This needs only to be mentioned to prove the injustice of the accusation. To face the taunts and jeers, to undergo the persecution, to meet the assaults of even well intentioned military officers with meekness and kindly spirit,—these require a higher quality of courage than to march with the ranks into battle. And in the case of the extreme of persecution, many thousands of nonresistants have firmly adhered to their faith though they knew that to do so meant torture and cruel death.

Threats and Insinuations

Threats and insinuations of dire punishment that is to be or ought to be meted out to those who refuse to bear arms at the call of the rulers of the land are puerile and unworthy of good, brave, or just men. Americans know, or ought to know, that the principles of religious liberty, secured at the cost of streams of innocent blood, are far more precious to every true nonresistant than the few years of life that might be purchased at the expense of the violation of the sacred commands of his Master and Savior.

Is Nonresistance Practical?

Notwithstanding the oft repeated assertion that nonresistance is not practical in modern life, the lives of numberless faithful Christians in this and former ages have proven that it is. "What would you do," they ask, "if you saw a man insult your wife, sister, or mother?" "What would you do if you were attacked by a drunken man, a lunatic, or a savage?"

These are supposed cases from which a true nonresistant prays to be delivered. But what one as an individual might do under the stress of a grave test would not for a moment change the principle that ought to guide in one's conduct. Missionaries in heathen lands have to answer similar questions almost constantly, and they find it practical to go unarmed amid the most savage races. An unarmed missionary is far safer from bodily harm than an armed soldier, and many a missionary has even given his life rather than defend himself by taking the life of another who was unprepared to die.

Noncombatant Service

It may be well to refer at a little greater length to the principle of "no service under the military arm of the government," several times referred to before. The whole military establishment of the government is organized for the overcoming of the enemy by force. If he does not yield, he must be killed. Every part of the establishment is responsible for the killing of the enemy and no one can help in the war and evade that responsibility. A recently published interview of a military officer with a nonresistant illustrates the situation from the military point of view and emphasizes the logical necessity of the refusal of the nonresistant to perform even noncombatant service under the military establishment:

"Could you drive a truck carrying food supplies for the soldiers?" asked the officer of the noncombatant.

"Yes, that would be no violation of my conscience."

"But suppose the truck were attacked by the Germans, would you defend it?"

"No, I could not do that."

"Then," said the officer, "you could not be a truck driver, for the loss of the supplies would be more than your services would be worth."

Similar suppositions were made with reference to putting up a line wire for military signaling, working in hospitals, and other lines of work generally classed as noncombatant. The military officer's conclusion was that the nonresistant could not engage in such service to the advantage of the army. Persons in all departments of the service are generally armed and under pressure are supposed to use their weapons.

Benefits without the Burdens

The charge has been brought that nonresistants share in the material benefits of the war and refuse to bear its burdens. A superficial glance would seem to justify the charge. But it must be remembered that all members of the community suffer in some degree when one member suffers. The burdens of increased cost of living, of increased taxation, and the unsettled condition of trade in commodities necessary to our comfort are shared by the nonresistant along with the rest of the community.

On the other hand the nonresistant in times of peace has cost the community nothing for lawsuits, nothing for criminal proceedings, and has added greatly to the taxable property, thus adding materially to the comfort of his neighbors who do not share his nonresistant faith. Besides this, Mennonites and other nonresistants have recently formed organizations for the purpose of aiding in a material way the sufferers rendered dependent on account of the war. Nor do they seek to avoid the dangers that may be involved in such an undertaking. Let the nonresistants be given an opportunity to do their share in bearing the burdens of suffering in a civilian capacity, and they will give as good an account of themselves as any other section of the community.

We feel confident that if the real situation is known, and the feelings and attitude of nonresistants are recognized, that much of the hostile criticism now directed against them will be removed and sympathy for their position will take its place. And, with the kindliest of feelings for our rulers, we hope, trust, and pray that the powers that control in the affairs of the nation will give sufficient thought and consideration to the problem to see the real conditions and not seek to impose any obligations on the nonresistants which call upon them to repudiate their highest obligation—loyalty to Jesus Christ.

Scottdale, Pa.

THE GOOD SHEPHERD

By R. J. Heatwole.

For the Gospel Herald.

We are told that when Jesus was here on earth that the shepherds, at the hour of noon, would have their flocks together under the same great shade trees. Then in starting off with them to the green pastures the sheep were called by name. Knowing their master's voice they never went wrong. From a stranger's voice they would flee, and they followed their own masters.

Jesus is the Good Shepherd. May we learn to know His voice and to follow it alway; doing as He told the seventy, rejoice because our names are written in heaven rather than because of power over evil spirits. Jesus would thus be getting the honor due Him, He would not blot our names out of the book of life, and when He the Good Shepherd will come we shall receive a crown of life that fadeth not away.

"O Savior, blessed Savior,
Whom, yet unseen, we love;
O name of might and favor,
All other names above."

Windom, Kans.

Preacher's Page

SERMON OUTLINE

For the Gospel Herald.

NONRESISTANCE

Text: Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil_____Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven.—Matt. 5:28-45.

I. **Christ the Prince of Peace.**
1. In prophecy.—Isa. 9:6.
2. In teaching.—Matt. 5:38-45; 26:52; Jno. 18:36.
3. In action.—Matt. 26:51-57; I Pet. 2:19-24.
4. Apostolic testimony.—Rom. 12:17-21; I Cor. 6:1-8; II Cor. 10:4; I Pet. 2:19-24.

II. **Three Fundamental Propositions.**
1. Nonresistance is emphatically taught in the Gospel of Christ.
2. If nonresistance is right, then Christian people have no right to engage in war in any form, combatant or noncombatant service.
3. Freedom of conscience and of religion are guaranteed by national and state constitutions and laws.

NOTES.—
1. For proof of first proposition, see texts above referred to.
2. The business of war is to kill, to overcome by means of violence. Only they who believe that war is justifiable can consistenly have any part in it whatever. Whoever helps in any way—cooking, teaming, nursing, shooting, etc.—shares in the responsibility of the work and results of war.
3. The same laws which constrain the nations to excuse nonresistants from bearing arms, also apply with reference to noncombatant service. Nonresistants should be consistent and resolutely stand for the nonresistant principle—total abstinence from any service under the military establishment.

III. **Timely Precepts.**
1. Resist not evil.—Matt. 5:39.
2. Love your enemies.—Matt. 5:44.
3. Avenge not yourselves.—Rom. 5:19.
4. Overcome evil with good.—Rom. 12:21.
5. The weapons of our warfare are not carnal.—II Cor. 10:4.
6. The servant of the Lord must not strive.—II Tim. 2:24.

IV. **The Lord our Defence.**
1. The Father's promise.—Heb. 13:5.
2. Our deliverance.—Psa. 34:7.
3. Safety of those who are in Christ.—Matt. 16:18.
4. The Christian's weapons.—Eph. 6:10-18.

NOTE.—"If God be for us, who can be against us?"

V. **When God showed His Strength.**
1. When Pharaoh and his hosts were overthrown.—Ex. 14.
2. When the walls of Jericho fell down.—Josh. 6.
3. When Hezekiah laid the letter before the Lord.—Isa. 37.
4. When Christ rose from the tomb.—Matt. 28.
5. When Peter was delivered.—Acts 12.

NOTE.—That God has abundant power to overcome every foe there is no doubt. That His power is at our disposal is equally clear. That His power is not more often manifest in the life of His people is due to the fact that because of little faith they do not give Him a chance. They who put their trust in Him and look to Him for all the power needed will either be delivered, as were Moses and Hezekiah and Peter, or through their death He will perform a greater work, as He did through Christ and Stephen.

VI. **The Reward . . . . in Heaven.**—Matt. 5:12, 45.

OUR SERMON

Leaven

By David Garber.

For the Gospel Herald.

The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened.—Matt. 13:33.

Know ye not that a little leaven leaveneth the whole lump?—I Cor. 5:6.

The first scripture text is in dispute as to its real meaning. **Why** it should be is a mystery to me. The Lord always used **facts** for parables. The meaning of the second text is manifest to all.

Why should **leaven** in one passage mean one thing, and in another something else? No more than **sin** should mean **righteousness** in any passage. Without exception, **leaven** signifies evil in its various forms, in all passages where it is used—except (as some say) in **this one** instance.

"Beware of the **leaven** of the Pharisees, which is **hypocrisy"** (Luke 12:1). "Take heed, beware of the **leaven** of the Pharisees, and of the **leaven** of Herod" (Mark 8:15). "Take heed and beware of the leaven of the Pharisees and of the Sadducees" (Matt. 16:6-12).

Herod was unsound on the marriage question, as well as on many others. The Pharisees made the commandments of God without effect, through their "traditions." The Sadducees denied the resurrection. The Corinthian Church retained a person in their communion who ought to have been expelled; wherefore Paul says: "Purge out the **old leaven** that ye may be a new lump" (I Cor. 5). We see that all along in Scripture, the Baalim's, the Corites, Jezebel's, Nicholaitanes, and a host of other false prophets, and worldlyized teachers, privily **brought in** "damnable heresies" and played havoc in the church.

The Savior, John, Paul, Jude, and others saw at long range how it would be in the church in the "latter days," hence prophesied according to the profession of their faith.

The Savior said, "Many shall **depart from** the faith, and the love of **many** shall wax cold." Paul said, "Perilous times shall come" . . . (because the church) having merely a **form of godliness** but denying the power thereof. John said, "The mystery of iniquity doth already work." "The kingdom of heaven," therefore "is like unto **leaven** which a woman took, and hid in three measures of meal, till the whole was leavened."

The first measure of meal was so typified from creation to the flood. God dealt with His people in the **age** of **innocency,** and **conscience**; and "Behold, they have all gone out of the way," and "corrupted" God's way. The climax was reached when "the **sons of God,** saw the daughters of men that they were fair; and they took them wives of all which they chose," and the great calamity came—the flood. Thus is the scene of God's fair heritage, after God through the Spirit had striven with them for nearly 2000 years.

A new era begins, under Promise, and Law, which is the second measure of **meal.**. The righteous—but how long did they continue in righteousness? Even in Noah's time, yea in his own family, the "leaven" of sin began to work. It came to its climax about 2000 years afterwards, when "the church in the wilderness" had corrupted God's way, and had nothing but a mere **form** left when Christ came. "He came unto **his own,** and his own (as a whole) received him not." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" This was a sad scene, in the midst of church activity. "Ye compass sea, and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." But the sad, and stubborn fact was evident—the "meal" was "leavened." The calamity came! Jerusalem destroyed and desolate, God's people scattered into all nations, the holy land to be trodden under the feet of the Gentiles, **"until** the time of the Gentiles be fulfilled."

There remains one "measure of meal" more. Christ through His redemptive work gives all the world another chance, hence the great commission: "Go ye therefore." The great conflict between the two antagonistic powers has been going on for nearly two thousand years more. Through the great "reform movements" of various shades, Christians (?) entering into and revolutionizing politics, and through the many worldlyized preachers prophesying "in the name of the Lord" but, anon, leaving people in pride and vanity, in secret lodges, unions, trusts, life insurance, etc. In the estimation of some the old world will soon be "cleaned up" fit for the habitation of man, and the sound of "Peace, Peace" is already heard in the distance. But beloved, hear God's testimony: "Then sudden destruction cometh." Why? Because

of "the leaven." "The salt has lost its savor!" "The falling away" has come, the church, so-called, is become "the cage of every unclean, and hateful bird;" the "wild olive branches," though grafted into the "good olive tree," are degenerated, and are about to be broken off. Another 2000 years is nearly full; the Bridegroom nearly ready to descend, with a shout, to gather His elect, to enjoy the marriage supper of the Lamb—and then what of those that are left? "Where, Lord?" "Wheresoever the carcass is there will the eagles be gathered together," "to eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and them that sit on them and the flesh of all men (that are left) both free and bond, both small and great" (Rev. 19). (What an awful testimony against war!) This will seem like a dark picture to some, but in the light of scripture and what has really come to pass of present world and church conditions—this is the real meaning of Matt. 13:33.

Lyndhurst, Va.

WHAT TO LOOK FOR

For the Gospel Herald.

(The following appeared first as an editorial in the Gospel Herald of Aug. 13, 1913, and is now republished by request.—Ed.)

New men are continually being called to the ministry. In many of our congregations this is now a live question, for sooner or later new men are to be chosen. As the members are called upon to cast their voices the question naturally arises, What shall we look for in the way of qualifications, that we may know for whom to cast our voices? Following are a few points for consideration:

1. **Look for faithfulness.** It is the first essential. "Apt to teach" is a very important qualification, but unless this "aptness" is backed up by faithfulness the more able the preacher the greater the danger. Never cast your voice for any man for the ministry unless you know him to be soundly converted, solid in the faith, loyal to the Church, earnest in the service, willing to do what he can for the advancement of the cause.

2. **Look for intelligence.** The question of faithfulness having been settled, the next thing to consider is whether the person you have in mind has the intelligence necessary to become an efficient leader of men. While the success of a congregation depends largely upon the body of members, let us not forget that the ability of the ministry to present the principles of the Gospel clearly and forcibly means much for the Church. Consecrated intelligence on the part of the ministry insures safety and power. Look out for your most intelligent men, and see whether they have the other qualifications needed for the ministry.

3. **Look for adaptability.** Not all gifted men are gifted alike. It sometimes happens that a good member is spoiled by making a poor preacher out of him. He has the consecration, the intelligence, the love for the advancement of the cause; but qualities which go to make a successful preacher are lacking in him. In this line look for aptness in teaching, clearness and volume in voice, powers of expression, and readiness to face a congregation.

4. **Look for stability.** Are the brethren under consideration substantial in character, not easily moved by contrary winds? Are they to be relied upon in that you know where to locate them on matters of doctrine and service? Is there that sameness to their attitude, month after month, year after year, that you do not have to be afraid of them flying off on a tangent most any time? We need a ministry that is not easily stampeded by noise or opposition or success.

5. **Look for faults.** We have been taught not to look for other people's faults, but while you are considering the qualifications of your brethren for the ministry is at least one of the times that you want to consider their faults along with their virtues. It is important that our ministers be free from faults that will seriously interfere with their ministry. If these faults are acquired they may be overcome, but sometimes they are constitutional and are there to stay through life. We have known men who were intelligent, well-meaning, even apt to teach; but there were certain things about their make-up that caused them to make blunders that would kill the influence for good of any minister. In considering the faults of a prospective candidate for the minstry it is well to consider whether these are faults that may be overcome or faults that are constitutional and liable to last through life. Another thing to consider in this connection is to remember that you cannot expect your young men whom you are considering for the minstry to measure up with strong men who have already spent years in the service. If you wish to make any comparisons along this line, let them be made with the way these now strong men were at the time they were ordained to the ministry.

Finally—first, last and all the time—**look for divine guidance.** In the case of every ordination, whether by the voice of the whole Church or through the instrumentality of the lot, it ought to be true that "the Holy Ghost said, separate unto me ——— for the work whereunto I have called" him. Look heavenward in sincere and fervent prayer that God may give wisdom and guidance. Look to the Bible to see what God says should be the qualifications of shepherds of the flock. Having gotten into the spirit of prayer and the knowleuge of the Word, you are in position to study the fitness of your brethren for the work to which God and the Church may call them.

CO-OPERATION

For the Gospel Herald.

The following, which we copy from an exchange, not only suggests the power of prayer, but also shows how preacher and laity may co-operate in the work of building up the Church:

D. L. Moody went to England in 1872, and was determined, his son said, not to get into work, if he could help it. But at the close of a service in the Old Bailey meeting, the pastor of a church in London, asked him to preach the next Sunday. He considered and preached twice. At the close of the evening service he asked those who would like to become Christians to rise. It looked as if the whole congregation rose to its feet. Mr. Moody was staggered, and thought he was not understood. The pastor of the church could afford no explanation, for never before had he seen it in this wise. Then Mr. Moody invited all who wanted to become Christians to step into the inquiry room. The people went in and crowded the room, so that extra chairs had to be taken in to seat them. Neither Mr. Moody nor the pastor had expected such a blessing. "They had not realized that God can save by hundreds and thousands as well as by ones and twos." Meetings were held for ten days and four hundred persons were received into the membership of that church.

Later the secret of this phenomenal success was discovered. There was a woman belonging to that church who was bedridden, but she had been earnestly praying that God would revive her church. When her sister told her at the close of the morning service, that Mr. Moody of America had preached, the sick woman said: "I know what that means; God has heard my prayers!" Great was her faith, and many were blessed. Truly, in ways unnumbered and in such a manner as He sees best, God answers prayer.—Sel.

Thus while the preacher is holding forth the words of life and directing the minds of the people some humble member may be praying down the power of heaven and thus convert efforts into results. When pulpit and pew co-operate by way of the Throne it means a power that both uplifts the saint and convicts the sinner.

PAUL AT ATHENS

By Silvanus Yoder.

For the Gospel Herald.

Of all Paul's sermons of which we have record in holy writ, none stand out more prominent than the one preached on Mars Hill to the cultured philosophers of Greece.

The Word tells us that the spirit of Paul was stirred within him when he saw the city wholly given to idolatry. The historian bears witness to the

statement in God's Word with regard to the gods and goddesses of Athens with their shrines and temples. The city was studded with statues of the various gods of heathen imagination and no wonder that Paul's spirit was stirred within him when by himself, in a strange city among people who knew not God, he wandered in search for a feasible point of attack while he waited for Silas and Timotheus. Perhaps many missionaries have had similar experiences in strange lands and among strange people who felt the impulse of God within to preach and declare the everlasting Word of Truth and to make known the power of the saving grace of Jesus Christ and on the other hand have also known the power of sin and darkness to withstand all their efforts which they were to put forth in the name of Christ.

When David went to fight Goliath his watchful eye saw that a place in the giant's forehead was not covered by the helmet. With God-given skill he succeeds in making his mark and sinks the stone in his forehead. So Paul, in coming to Athens and seeing the darkness of human superstition which covered the city, saw after all a feasible point of attack in the hearts of the heathen. His watchful eye caught the sentence, "To the unknown God." What a gratifying expression that must have been to Paul. How that craving want of heathendom must have inspired Paul to declare unto them the God whom they ignorantly worshiped.

We have often heard thrilling sermons preached by Spirit-filled ministers of God, and as we see Paul standing in the midst of Mars Hill with his audience of cultured and refined Hellenese we can easily imagine that in his full power he gave vent to his feelings within as he spoke of the God who "made of one blood all nations of men for to dwell on all the face of the earth and determined the times before appointed and the bounds of their habitations and that we are his offspring." How his heart must have yearned to make known unto them Christ and the fullness of His redeeming grace when he said that "the times of this ignorance God had winked at, but now commandeth he all men everywhere to repent."

The following questions often come to us as we meditate on Paul's discourse on Mars Hill: Was he ambitious? Did he expect by his culture and learning to convince the Athenians? Was he lifted up somewhat in being asked to preach to a cultured audience? In our view of the situation we may not be able to answer these questions, but should these characteristics have found their way to Paul we can see Paul's way of disposing of them when he comes to Corinth and determines to know nothing but Christ and Him crucified.

Paul's stay in Athens was short and his visible results were few; yet the lesson left by Paul to us is of vast importance. His teaching to preach in season and out of season he put into practice, and as the upper class of Athenians in their culture and refinement turned a deaf ear to his teaching we are again reminded of the truth that all the culture and refinement of man, with all his politeness and generosity with improved and trained intelligence can not answer for the new birth of which the Savior speaks.

Dear brother minister, have you ever preached to an indifferent audience who had "waxed fat" and had "need of nothing" upon whose stony heart the word of Truth could make but little impression? Remember Paul at Athens.

The Athenians said with indifference, "We will hear thee again of this matter," and Felix waited for a convenient season. Paul never returned to Athens, neither did the convenient season ever present itself to Felix. Yet the preaching of Jesus Christ and Him crucified was not hindered, neither did God's Word return unto him void, but it accomplishes its purpose. "In the morning sow thy seed; and in the evening withhold not thy hand."

Middlebury, Ind.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord: for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

TEARFUL JOYS

By Geo. R. Brunk.

For the Gospel Herald.

Welcome, sweet children,
And all welcome here,
But for your sunshine
The earth would be drear;
Cooing and prattling
For a brief little day,
Then off from the knee
And go toddling away.

Get cap and get mittens
And bucket for school,
For he is now six
And that is the rule;
But dear, loving mother,
What caused you to cry,
As Buddie looked back
And waved you good-bye?

Oh, they were just ours
To love and to guide;
The yard gate is open,
The world is so wide;
And serpent-like evils
By night and by day,
Watch for our babies
To draw them away.

Yes, frolic and play
Beneath the great tree,
Keep all your hearts
As light as can be;
Too soon there will come
The sad, feverish years
With labor and losses,
With hoping and fears.

Why do I cry now,
And why am I sad?
They have but one chance,
And the world is so bad;
The prize is so great
The way is so long,
I cry in the night
For fear they'll go wrong.

Sing robin, sing on
As birdlings you feed;
You see not the future
That makes my heart bleed.

* * * * *

Sweet summer departed
And wintry the weather,
The cradle nest swaying
But empty forever.

Denbigh, Va.

MARRIAGE AND SIMPLICITY

By a Sister.

For the Gospel Herald.

I have been deeply impressed all fall to write on this subject. This evening Bro. Hess preached on the subject. The marriage question—if we poor mortals would think it more serious and ask the Lord about such matters more than we do we could prevent many a sorrow and tear. The experience of many of us is that we can see it after it is too late. Even if we do pray over it, the devil will come in the form of an angel of light to turn us away from the right way. Just think of it, dear sisters; it is not only for ourselves that we must give account but also for the little jewels whom God places in our care. Many a trouble and trial could be avoided if we thought and prayed and acted aright in time.

I have often been made to feel if some of our sisters would comb their hair as neatly as they ought to they would look more becoming with the prayer head coverings on than they do. The way some of them decorate their hair is awful, as the Lord has given us our hair to be a glory to us. How can the hair be a glory when it is decorated with all the pins and combs that can be put on? It surely is not becoming to a devoted sister in the Lord. I have been asked if such and such a person belonged to the Mennonite Church and I had to confess with shame they did. When I became a member I put away everything—but that pretty gold ring, I sometimes wore. I tried to hide it, but God saw it, and so I put that away too. Ever since then I have been wonderfully blessed of the Lord, as He will every one who will trust and obey.

New Hamburg, Ont.

Sunday School

For the Gospel Herald.

Lesson for Feb. 24, 1918.—Mark 4:21-34

JESUS TEACHING BY PARABLES

Golden Text.—The earth shall be full of the knowledge of the Lord, as the waters cover the sea.—Isa. 11:9.

Lesson Story.—The parables of this lesson follow that of the Parable of the Sower, as given in last Sunday's lesson. An important parable given by Matthew but omitted by Mark is a second parable of the sower, illustrating another phase of the Kingdom.

The first comparison is by likening the Kingdom to a light, which is not to be placed under a bushel but on a candlestick. The mission of Christ was to bring light into the world; that of the Church, to keep it shining, so that the world may see and believe.

Next, we see the Kingdom likened unto seed cast into the ground. Mysteriously does it germinate, spring up, and grow. It comes to fruition, and the harvest is come.

Again, the Kingdom is likened to a grain of mustard—the least of all seeds, growing into the greatest of all herbs, shooting out great branches so that the fowls of the air come and lodge in it.

All these parables illustrate the growth of the Kingdom, each having its special lesson in connection with this growth. When the disciples were alone with Christ He expounded to them the meaning of the parables.

Lessons for Us.—1. "Let your light shine." Light serves no purpose unless it is seen. The growth of the Kingdom is due to the fact that it is the enlightening power of the world. When Christ came into the world it was said, "And the cities which sat in darkness have seen a great light." Every citizen of the Kingdom is a beacon light that points to Jesus the Light of the world. If the light of heaven has illuminated your soul your neighbors and associates are sure to find it out. If your daily walk is such that your associates can not tell that you profess to be a child of God the chances are that you are not a citizen of the Kingdom.

2. The mystery of the Kingdom is no reason for doubt or misgiving. Who can explain how that a grain of corn grows to become a corn stalk bearing a thousand other grains? We may describe the germ, plantlet, stalk, and ear as they appear in their various stages, but can not tell a thing about the growth. We talk about it as something familiar, and the mystery of the growth is no barrier whatever in the way of profitable cultivation of the grain. So with the Kingdom. We can not begin to fathom the mysteries connected with it, yet that is no barrier to our becoming citizens in it, enjoying its benefits, growing in grace, and prospering in the service.

3. The ultimate object of life is the harvest. We speak of the blade, the ear, the full corn in the ear, but the practical thing about it all is the harvest. So in the Kingdom we speak of the development of the individual, notice him in different stages in life, but the great theme connected with both the individual is the final harvest at the end of the world. The whole question is summed up in the words, "Come, ye blessed . . . . depart ye cursed." Which shall it be for you?

4. It is interesting to compare the growth of the Church with that of the mustard tree. We watch the Christian Church from its obscure beginning in Judea to the present time when its branches have almost reached the ends of the earth. Yet we should not become over-enthusiastic at this growth while we see the fowls of the air londging in its branches, to say nothing of the leaven of sin preying upon its vitals. The Church is being exploited by many designing fowls that have as little connection with it as the parasites have with the trees from which they derive their nourishment. God speed the growth of the tree. God help us to keep the fowls chased away.

5. Teaching by illustration is a most effective way of impressing truth. The Kingdom means more to us because of our Savior's parables. We understand it better because of the illustrations. There are two lessons that we may learn from them: (1) Are we teachers? Let us make use of illustrations. (2) Are we learners? Let us hear with obedient hearts, lest this parable teaching may result in our condemnation (as with the Pharisees) instead of our enlightenment (as was the case with the disciples).

6. We get our most valuable lessons and richest instructions when we are alone with God. Of the disciples it is said, "When they were alone, he expounded all things to his disciples." It is when we are alone with God, our souls unburdened from the cares of this life and illuminated with the light from above, that we may enter into a depth of religious experience and heavenly blessings that can be attained at no other time. In your daily life, provide for opportunities in which you may be alone with God.—K.

Ye cannot serve God and mammon.—Matt. 6:24.

Our Young People

THE NECESSITY OF CHURCH-MEMBERSHIP.—Acts 2:37-47; I Tim. 3:1-16.

Topic for February 24

MOTTO

"Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."

THE STUDY HOUR

I. Our Topic.—We are living in a time when a "no-church" doctrine is a very common teaching. Between the extreme of "salvation by joining church" and "salvation and do as you please," is the Bible standard of salvation by the blood on condition of faith which worketh by love. Wherein lies the necessity of church-membership? It is not that church joining can wash away sin, nor that the keeping of ordinances give us so much credit to our account in glory. It is not that there are no cases where individuals, like the thief on the cross, have been saved without observing ordinances or anything else connected with the Church. But the necessity arises from the nature of things that belong to the saved children of God. In the first place, it is impossible for a soul to ever be born again receiving the benefit of the atonement and the gift of the Holy Ghost who has reserved to him or herself some right to do as he or she pleases in any matter. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33). Again it is the nature of a truly newborn child of God to be a part of the family into which he is born. To deprive such a child of the fellowship and work which the family of God is engaged in would be like making him an orphan without a home cast out to the mercy of strangers. The necessity of church-membership to the saved soul is as strong as the necessity of obedience to the Lord in all things. Necessity for obedience is as strong as the power of love. (Jno. 14:21-23).

Obedience is essential to keeping ourselves in the love of God and is one of the passports into the city of heavenly light and glory (Rev. 22:14). It is the "white" robe of the saints or their righteousness (Rev. 19:8) which has been given to them thru the grace of God. "It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). It is a wonderful thing to have a work within us that gives us the hope of glory as this work of Christ in us which works out in a life of obedience (Col. 1:27). Can we not grasp how readily this brings us to a place in the earthly home of the saints which is the Church.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, **Church**
2. What the Church Does for Little Children.

For Young People—

1. What is the Church?
2. Why an Organized Body of Believers?
3. Why Should Every Christian Be a Church-member?
4. Why is Obedience to the Church Essential to Our Approval Before God?

Gospel Herald

A Religious Weekly

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, FEBRUARY 14, 1918

Field Notes

Bro. Noah H. Mack of New Holland, Pa., stopped at the Mennonite Children's Home, Millersville, Pa., a few hours, Feb. 6, and left soon after for Ohio, where he is spending some time in Bible conference work.

Good interest is reported from the meetings in progress at Mt. Zion Church near Versailles, Mo., during the past few weeks. Bro. L. J. Miller of Garden City, Mo., had charge of the meetings. The last report we had from the meetings was that already four had made the good confession and others were counting the cost.

Bro. C. B. Byer of Knoxville, Tenn., writes: "Old quarterlies we have seen destroyed as waste paper. Why not send them or bring them here to the Mission, they are needed. Also Lesson Picture Cards and English Sunday school papers, Gospel Heralds and other papers published by our Publishing House. C. B., 1308 W. 4th Ave., Knoxville, Tenn."

On account of snow and drifted roads the meeting of the Board of Trustees of the Mennonite Children's Home at Millersville, Pa., was not held Feb. 5. The executive Committee of the Eastern Board of Missions and Charities, which had planned to meet at the Home on the forenoon of the same day was likewise postponed. These meetings will be held at some future date, the Lord willing.

Correspondence

Reist, Alta.

Gospel Herald Readers, Greeting:—As no one has written from this place lately I will try and write some. Today we had an attendance of 39 at Sunday school, and preaching service, which is not bad for a cold, stormy day. If we have the right desire to go it seems the weather must be very severe if we do not try to get out to the house of worship.

We have much to be thankful for this winter, as we have had quite a few visiting brethren and sisters to stop with us. While Bro. and Sister Miller were here six young souls came out on the Lord's side. Bro. Mose Schmidt, our home minister, held the instruction meetings preparatory to baptism. Then later Bro. Norman Stauffer and wife came and spent a few days with this congregation, and also Bro. and Sister Menno Gingerich, all of the High River District. Bro. Stauffer held baptismal services on Jan. 13 with a good attendance. May God give them the needed grace to be faithful Christians, and may He also help us who have been longer in His service to be bright and shining lights so that these young souls may be encouraged to go on serving the Master. Others also from other places have been here. May God bless us and all God's people. An aged brother and sister were also taken into the church here by letter, whch makes 8 new members added to our band of workers.

Not much sickness among us, Bro. John Reinbold has not been in good health for a few weeks. Hope he may soon regain his usual health.

May you all remember this little band at the throne of grace.

Jan. 27, 1918. Anna Reist.

Camp Custer, Mich.
(23d Co. 160 Depot Brigade)

Dear Herald Readers, Greeting:—Some friends may be interested to hear from this camp. We have great reasons to thank God that He has blessed us with health as He has. We are all in good health with the exception of one Mennonite who was sent to the Base Hospital nearly two weeks ago with the measles.

About fifty "conscientious objectors" were transferred to this company. We are at one end of the barrack and the boys that drill at the other end. There are a few different branches of Mennonites, five Church of the Brethren boys, and about fiftee different religious sects. Some have accepted work in camp but there are still about thirteen that refuse to wear the uniform. We help clean this barrack and wait on the table.

Some of us had been in the guard house for a few days and found out how it is to sleep on the floor, live on bread and water, and have an officer tell us what he thinks we are. It nearly makes the cold chills run down our backs. It makes us think of home and liberty. But in Matt. 10:16 Jesus said, "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

There are too many different sects here to hold meetings. We have not had church here yet but we boys would like to have Bible school or services of some kind that would be upbuilding to us; for it is necessary to be watching and praying in a time of trials we are facing in these days, for the devil is busy to get all that he can. If he can not get the people in one way he has another way.

I wish to say to those yet in freedom to be more interested in the Church and spiritual affairs. Now is the accepted time; now is the day of salvation." "How shall we escape if we neglect so great salvation?" "If we suffer, we shall also reign with him; if we deny him, he also will deny us."

I wish to thank the brothers and sisters for the encouragements we receive from time to time. "Let us not grow weary in well doing."

I ask an interest in your prayers; so that we may stand together as a Church, with Christ at the head, able

to stand all the fiery trials and temptations even if it should cost our bodies.

Yours for the Master,
Jan. 30, 1918. Menno Maust.

Elizabethtown, Pa.

Dear Herald Readers, Greeting:—On Jan. 13 we began our continued meetings at this place. Bro. John H. Mosemann of Lancaster had charge of these services and closed on Tuesday evening, Jan. 29, with twelve confessions. There are many more that need Christ as their Savior. But pray for them that they may be bright and shining lights in this dark world. Also that they may all be faithful workers in His service. The weather and roads were not very favorable but the interest was good.

Our workers' meeting held at this place Jan. 31 was well attended. The brethren discussed their lessons well.

We are experiencing cold weather the last two months, but the time will soon come that we can hear the songs of birds and the earth will bring forth its fruits. Do we thank God enough for the many blessings we enjoy? ('God moves in a mysterious way, His wonders to perform." Let us pray in behalf of the heathen lands where they know not Christ. Let us not grow weary in wll doing, for in due season we shall reap, if we faint not." Pray for us as the prayers of the righteous availeth much.

Yours in His service,
Eva B. Longenecker.
Feb. 1, 1918.

Camp Meade, Md.

Dear Herald Readers, Greetings:—The few who were at the hospital with measles are back again, for which we feel we can not be thankful enough.

The three last weeks have passed without hearing the Word declared unto us, because of the quarantine, which we heard should be lifted today or Saturday. During this time a few of the ministering brethren and home folks were privleged to pay us a little visit in the mess hall. Their presence was very much appreciated.

Some one has said when deliverance comes we can say with David, "I was glad when they said, let us go into the house of the Lord." Surely this would be our expression. May the Lord will it so again, that we may live a quiet, and peaceable life, in freedom, and liberty of conscience. We hear they are having an unusual winter at our homes, as well as many other experiences which we have and been having in the past—all for some purpose we believe, probably to bring us closer to God. May it have its proper effect on us all as His followers. We have about 8 inches of snow here—the most we had all winter.

Some of the number of objectors have taken some kind of service, seemingly feeling themselves under obligations to do so. We are glad the majority are willing to remain firm and loyal to their calling. "Many are called but few are chosen" (Matt. 22:14). To whom shall we yield ourselves servants? Rom. 6:16. May we all continue faithful to our calling, being of one mind and one faith, "a building fitly framed together" (Eph. 2:31) that the love of Christ may dwell in us richly. Pray for us at Camp. Yours in His name,
Feb. 2, 1918. Jonas Hege.

Manson, Iowa

Dear Herald Readers, Greeting:—We have reason to praise the Lord for the many blessings we receive, both temporal and spiritual. Bro. Abner Yoder of Parnell, Iowa, was with us on Jan. 21 and 22 and preached two edifying sermons. Texts, John 1:6 and I Sam. 30:13. Pray for the work at this place that much good may be accomplished for the Master.

Feb. 2, 1918. Cor.

Jet, Okla.

Dear Readers of the Gospel Herald, Greeting:—We are truly thankful for the many blessings which God is bestowing upon us from time to time. Bro. J. W. Hess of Palmyra, Mo., came into our midst on Jan. 27 and has been expounding God's truth to us in a very forcible way. He expects to remain for a season of time—till the Lord says, "Your labor is sufficient for the present."

On Jan. 24 we, in company with Bro. D. Y. Hooley and family, Bro. D. C. Schrock and family, Bro. A. J. Miller and family, left Tuleta, Texas, and have now temporarily located at this place.

We are also in a time of sadness, as last evening at 8 o'clock Sister Clara, wife of Noah J. Bontrager, breathed her last and passed to the great beyond, after a siege of illness of something like cancer. She leaves husband, one son, mother, brothers and sisters. Obituary later. We crave an interest in the prayers of God's people. C. C. Schrock.

Feb. 3, 1918.

Smithville, Ohio
(Oak Grove congregation)

Greeting:—We have reasons to rejoice for the rich blessings of God which we are continually permitted to enjoy. We enjoyed a rich spiritual feast during the time when Bro. C. F. Derstine was with us, Jan. 23 to Feb. 1, preaching to us the Word. He earnestly admonished us all to be true and faithful followers of the Lord Jesus Christ, and also warned the unsaved to flee from the wrath to come. We have reason to believe that the seed sown fell on prepared soil, and will accomplish that for which it was sent. During these services 14 precious souls confessed Christ as their personal Savior. May the rich blessing of God rest upon them. May others who are yet unsaved also heed the call. Cor.

Feb. 4, 1918.

McVeytown, Pa.

Dear Herald Readers, Greeting:—In the year just gone by God's power and touch has been deeply felt in our little flock here. Very soon after the New Year begun, a sister (member of the Brethren Church) was called to leave this world, and left us. One who had attended and taken an active interest in our Sunday school. Soon after another sister was taken, and next an aged brother was suddenly called away, one whose regular attendance now makes the vacant seat the more noticeable. Just a few weeks later, and only a few days apart, two aged sisters left us. Both had long been active, faithful workers in church and Sunday school. Next, a young brother was called away from companion and little ones. And then from one of our homes a dear little babe was taken, proving again that all must go, when the call comes, be it the young, middle aged, or the old.

We miss those who have gone, miss their presence and kindly greetings as we meet together. May the influence of their lives still be an inspiration to us who are left.

We as a Sunday school feel honored and encouraged to have our aged bishop, Michael Yoder, who is almost eighty-seven years old, and Bro. Israel Zook, who is past eighty-five, as two of our regular scholars and helpers.

Inclement weather and sickness has made less attendance to all the meetings for some time.

We have been glad that so far none of our young brethren have had to leave us to go to the detention camps.

One young soul is receiving instruction preparatory to uniting with us. May he be blessed with peace, and faith that will endure to the end.

The condition of Sister Sophia French remains about the same. She has been a helpless invalid for many years, and needs your prayers.

Feb. 6, 1918. Cor.

Mennonite Year Book and Directory.—A new copy of our Year Book for 1918 has just been laid on our desk. It contains quite a number of helpful articles, besides giving the usual church statistics. Orders for this new Year Book will be promptly filled.

Miscellaneous

CHRISTIAN SERVICE

By a Sister.

For the Gospel Herald.

Ye are the light of the world.—Matt. 5:14.

This passage is taken from Christ's Sermon on the Mount. What a wonderful sermon it was. Jesus speaking to His disciples says, "Ye are the light of the world." This sermon has been handed down through the ages, and never grows old. Why? It is because it has been inspired from God. "Jesus Christ the same yesterday, today, and forever" (Heb. 13:8).

Are we lights in this world of sin and darkness? Are we so filled with love for our God that we can say from the very depths of our hearts, "Take my life and let it be consecrated Lord to Thee?" If every Christian professor could say this conscientiously, there would be a larger response to the urgent call for missionaries and active workers in the Church.

I believe one drawback for the cause of Christ is, when an individual joins the Church, you are requested to adhere to the certain doctrine of that particular denomination from the standpoint of duty. These doctrines certainly shall be observed, but shall we look upon it merely as a duty? When a brother or sister takes that kind of view of the Church, he will never enjoy being in the service of the Master, to the same extent as the one who counts it a privilege to do these things for Christ out of a heart filled with love and devotion for his Master.

David says, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psa. 19:14). How often the words we speak, as well as our actions, give us away. We can readily see it is not what we appear to be, but what we are, that really counts—our actual everyday life, not a Christian on Sunday and something else during the week. "A full surrender I have made, I've given all to Jesus." This means entire consecration. Hence the privilege of living the consecrated life while we have opportunity.

The world-wide call today is for men to serve king and country. They say it is your duty. Men are serving in this awful struggle, and think it an honor. Should Christians look to the world for honor? The Scripture says, "Ye cannot serve God and mammon." We should thank God for the privilege of serving Him. Do we count it a privilege or cross to be persecuted for righteousness' sake? Christ says, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:11, 12).

In Paul's letter to Timothy he says, "It is a faithful saying: for if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us." May we as individuals be burdened with prayer for our beloved Church, that she may hold to the principles of the Gospel. Let us also remember I Jno. 2:15: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

Toronto, Ont.

CHRIST LIGHT IN OUR HOUSE OF LIFE

By Geo. S. Keener.

For the Gospel Herald.

The subject before us is of importance. We must have our house in order so Christ can live in it. Once we give Him full possession He will come in and light up our heart (house) for He has come to give light to all the world, His light shineth and the darkness of this world comprehendeth it not. John the Baptist (Jno. 1:8, 9) was not that light (Christ) but was sent to bear witness of that light. That was the light "which lighteth every man that cometh into the world."

When God began to form the earth He said, "Let there be light," and there was light. And when He saw the light He divided it from the darkness. So Christ has come to separate the darkness of this world from our hearts and to give us the marvelous light of His Word.

Dear reader, did you ever stop to think how the world looks through the window of your life in the house of your heart? When God sent the plagues over the land of Egypt it was so powerful in darkness that all Egypt was afraid to move for three days from the place where they were sitting. But the children of Israel had light in their dwellings. This is a type of the Christian. Jesus said to the disciples, "Let your light so shine before men, that they may see your good works"—to show the world who lives in our house of life.

It is a sad fact that some who want to follow Christ have the lamp but no oil to burn in it. Not for naught did Jesus say in His Sermon on the Mount, "If therefore the light that is in you be darkness, how great is that darkness." It is feared too many such houses of life are manifested in this world among Church members. If men and women could only see themselves as God and Jesus Christ sees them, or just let Christ Jesus live in their hearts and shine out as He would live in them, it would be joy in the house of our life. We would bring light and joy into our homes where our bodies live, and to the brethren and sisters in public worship, also to the world, wherein our temporal duties are performed, and the world could see the true religion of Jesus in this house of our life.

The Psalmist David said, "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." Again he said, "The Lord is my light and my salvation. Whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid." Let us walk close with God, read prayerfully His Word, that His light be in our house of life. If there was ever a time when the true followers of Christ were tried, that time may be coming now. Let all Christian people pray for one peaceable kingdom, the true light-house of glory.

(To be continued)

Hagerstown, Md.

MEMORIZING THE WORD OF GOD

(Article Two)

By J. B. Smith.

For the Gospel Herald.

We appreciate the encouragement that has been accorded to the movement of memorizing the "One Thousand Best Verses of the Bible." We trust that the editors of our papers, our ministering brethren, and especially our Sunday school superintendents and teachers, as well as leaders of young people's meetings, will help to emphasize the importance and value of the movement and help to introduce it and follow it up in the local congregations and Sunday schools through the year.

Where the work has not been taken up as yet, a good place to begin would be at the poetical books; viz., Job. The previous one hundred and thirty verses could still be made up.

As we have stated before, an average of twenty verses will appear in print. (By mistake, too many verses were published in the last few installments.) That would mean the memorizing of but three new verses per day. Where there is diligent application, this is a comparatively easy task. At the Eastern Mennonite School the class in Scripture Memory mastered one hundred and fifty verses in a little over three weeks. This was only one class out of from four to six the students were taking.

We would again say that the method once fully tested and tried will be found to be far superior to the usual "grasshopper method" of committing Bible verses. One of our student's testimony was, "I can quote a good many verses **almost but not quite,**" and, **"I can locate but a very few of them."** Following the verses successively through the books of the Bible in their regular order, and associating the verses with the history and contents of the books in which they are found will greatly facilitate the memorizing of them. The suggestion is made that Sunday schools recite the twenty verses at the close of the lesson. This may be done by classes or by the school as a whole. Twenty verses can be repeated in three minutes. Where there is no interruption the twenty verses of the preceding week may be repeated in review with the weekly assignment, in five minutes. Repeated reviews should be insisted on. Repetition will insure success. To be able to quote and locate accurately one thousand best verses of the Bible should be appreciated more than thousands of gold and silver. Psa. 119:72.

As announced before, the verses are to be published in loose leaf form, so that one hundred of them may be conveniently carried in a small pocket, and be ready for use in spare moments. Announcement will be made as soon as they are published.

May many hide the Word of God in their hearts that they may not sin against the Lord, and that they may be throughly furnished unto every good work.

Harrisonburg, Va.

PRIDE

By J. D. Risser.

For the Gospel Herald.

Ye are the light of the world.—Matt. 5:14.

The above scripture characterizes the disciple of Christ as holding a very responsible position. When Jesus spoke the words He was addressing His disciples to whom it refers today. Probably not for many years has the attitude of God's people aroused a greater concern in the minds of the powers that be than at the present time, and they are being convinced of the fact that there are some peculiar consciences. We need to be very careful not to betray our profession.

There is nothing more essential than to convince them of the power which binds us together, namely "the peace of God which passeth all understanding." The Christian may be compared to a light-house or signal-lamp which if they were to cast a light different from that which is expected of them a misleading would invariably be the result. If the world then looks to us for light and we manifest to them that our association, our conversation, and our interests are little or no different from theirs we rob God of the glory due Him and lower the standard of Christianity.

In consideration of the many phases of life which demand our peculiar distinction one thing must be to give evidence by light, and that is a regenerated heart from which flow the issues of life. A poor light is due to the composition of its origin. If we then possess the life the light will take care of itself. However, in comparing spiritual and natural things you will allow me to use the following illustration:

A lamp is hung in the room in a position to give light to all parts equally. At times more light is needed in some direction than in others. To accomplish the effect a shade is placed in position to throw more light on the object desired without leaving the remainder of the room in darkness. We mean likewise to give due consideration to all lines of teaching but allow us to turn the shades on Pride for an instant.

How does it appear to you, brother, sister? Are you a light to the world, or is the world a light to you? We are glad to know you are showing a very good light in some ways. You attend church regularly and you are very active in the service; but how about your personal appearance? You are loud in praise and seem delighted to belong to a church which defends simplicity and humility, but do your little ones give evidence in their attire? Or, now that you are like the young ruler who kept all these from his youth, are you not lacking in one thing? Let us examine our conscience by the Word of God, you will find in it the term **pride:** its origin; the result, God's disapproval. It isn't the minister to whom you must give an account, neither should you depend upon his family as an example, but make it a part of your life. It seems this teaching has become so unpopular that most church organizations have abandoned it. We believe the power of the Church is stimulated equally as much by it as Satan's power is by leaving off the teaching and practice. The idea and benefit of the Mennonite Church arriving at a conclusion as to an approval uniform for its members serves as a maximum for those who seem to be void of judgment on modesty, besides when submitting to the custom it spells obedience and harmony. A disrespect to the custom, especially where it is being taught, spells something else. But we need more volunteers. It seems necessary to resort to the selective draft method, and we know how hard it seems for soldiers to submit to the selective draft. However, when they get the harness on they look like soldiers, at least; but they make by far the best fighters when they throw their whole lives and wills into the adventure. So do we, brethren and sisters, when once we become willing the time spent at conference on the dress question can be put to something else.

Like most subjects, there are two sides. The story is told of a man who purchased a horse from a man who wore a plain uniform. In a few days he returned with the horse. The plainly dressed man exclaimed, "You needn't bring him back. I will not take him back!" The stranger replied, "I do not mean to return him. I want to borrow your coat with which to sell the horse again."

Of course, none of our brethren would do such a thing (?) but how apt we are to allow a little dimness to creep over our light. We regret to admit that good practices are often misused and abused for which the Church must suffer reproach. Notwithstanding this, the Bible makes no provisions to discontinue any practice based upon its principles for the cause of hypocrisy. The fact that man looks upon the outward appearance makes it needful that we walk circumspectly. In the case of fruit-bearing trees, the bark and foliage will do to guess at their variety; but the fruit itself makes the more definite distinction. Our teaching would be more effective if our fruit and foliage would harmonize.

It isn't unreasonable that we are watched, because we hold a profession that should stand watching. We have already heard of some who could not understand why their teaching and life had so little influence. Did you ever find yourself puzzled to know why your engine or machine refused to run? If so, did you go over to your neighbor and wonder about his engine? In all probability you were first concerned about your own by making a complete search in order to locate the trouble. Sometimes a little cleaning up or a better connection with the power may be the cause. If nothing else, the fuel is sometimes found to be of an inferior quality. Let us begin at home and proceed as we do with the engine, take the broom of the Spirit and the rule of the Gospel and take an invoice of our home conditions. We might be surprised to know how much could be improved to the glory of God, and thereby prove to the world that we are witnesses of the profession which we make. It is then that our teaching will be more effective.

We are so prone to pattern after one another and when the "makes no difference" spirit prevails, the pattern continually changes worldward which makes it quite significant. Remem-

ber obedience to God is the only course that will be safe to follow.

"Unspoken acting is more powerful than unperformed speaking" and "Light houses do not ring bells nor fire cannon to call attention to their shining but simply shine on." God does not classify sin but among six or seven things He hates, **"a proud look"** is the first mentioned.

This subject could be treated on many lines, but space will not permit. Compare the life of Christ with respect to denials, sacrifices, and discomforts, with the splendor, honor, and applause His origin and life merited and you have the solution for an example in all things.

Hagerstown, Md.

DARK DAYS AND THEIR LESSONS

By Ella H. Glick.

For the Gospel Herald.

Dark days—all humanity is more or less subject to them, no one is excluded. Even Jesus Himself as tempted in all points like as we are, yet without sin." Dark days contain useful lessons for our benefit, if taken in the right spirit.

Humanity's first dark day was realized in the garden of Eden. So roses and thorns are mingled together and will so continue to the end of time.

But how glorious that Jesus is become the light of the world, dispelling the dismal gloom, and sending out the beautiful rays of heavenly sunlight to one and all.

There is no one better equipped than the Christian, to face the shady side of life. These clouds of trouble and hindrances are just as essential to the Christian as rain and sunshine is to vegetation.

The tall oak is made all the more sturdy by the tempests it has to encounter. We often outline our plans to a certain extent but God's ways are not our ways, and leads us into other channels that we had not thought of before. But if we are only willing to follow Him, He will guide us aright and give us strength in the hour of trial, that we may live out the Christian graces of faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. Then we can say with Paul, "Most gladly therefore do I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake." That is victory.

If we could not center our thoughts on heavenly things, above the confusion of this wicked world, we would often be obliged to roam in the shadow of sorrow, and be pierced by the arrows of those who are daily trying to lower the standard of Gospel purity in word and deed. It is a sad fact that whisperers of deceitfulness are contained within the borders of the church. But God is everywhere, beholding the good and evil, and will reward every one accordingly.

David the psalmist realized God's goodness to such an extent that he was led to exclaim, "Thou preparest a table before me in the presence of mine enemies."

The enemies of John the revelator put him out on the Isle of Patmos, where they thought he would surely perish, but instead he received a bountiful blessing unhindered by humanity. He is permitted to view the mysteries and splendors of heaven.

How sad that there are thousands of people in our land that are having a spiritually dark day, which indicates a dark future before them, if they do not repent.

"Oh, to have no hope in Jesus,
How dark this world must be."

The prince of darkness knows he has but a short time in which to deceive men, and so he is very busy to catch them in his snares. He is especially pleased to see church members get formal and indifferent in their worship, having their minds occupied with fashion, pride, silly gossip, etc. Oh! for more lights along the shore of life's tempestous sea, who are willing to witness for Christ under all circumstances. The world is growing darker as it nears the resurrection morning.

May our last words be as the poet says:

"Hold thou the cross before my closing eyes;
Shine through the gloom, and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee,
In life in death, O Lord, abide with me."

Minot, N. Dak.

There are souls in the world who have the gift of finding joy everywhere and of leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. It seems as if a shadow of God's own gift had passed upon them. They give light without meaning to shine. These bright hearts have a great work to do for God.—Faber.

Men are suffering on account of their sins. God in Nature continues to smile as of yore. The sun shines, birds sing, rain falls and the fields yield their increase. The suffering which the world is enduring is of man's own making. Men must get back to righteousness before conditions can permanently improve.—Zion's Watchman.

DON'T BE SIDETRACKED

By Anna Keyser.

For the Gospel Herald.

What is your position against the enemy of God? Are you in friendship with the world, failing to resist the devil? or are you with the Lord's hosts, in battle array against the forces of Satan? I Cor. 9:26. Many of our churches are suffering and are on the spiritual decline, because so many people think our business is just to teach and do good, and never touch the evil influences at all. Instead of clubbing the devil, they club the sheep for not falling in line with the worldly professor.

If you can think of a church of this kind, you know one that is lacking in love and harmony, and many of noble impulses quit the race because of discouragement from those who should have been in better business. If we want our churches to grow, we will have to change our motto, and let it read, Feed my sheep, and club the devil. Twentieth century preachers and teachers, in this Christ-rejecting and pleasure-loving world need to remember that only through Christ there is real power for the great task. Phil. 4:13. All other ground is sinking sand.

Don't let the fear of losing your job or present church standing cause you to be silent and fall in line with worldly ways and nonsense. Remember, there is no pleasure outside of the Christian life, nothing else can give you lasting joy. Don't be sidetracked. What if you are classed with the "little you" Christians; you may have a star in the Redeemer's kingdom shining forever and ever. Let us constantly look unto Jesus Christ our hope and our Redeemer, for by so doing we shall not lose our way to heaven.

Middlebury, Ind.

REPORT

Of Eastern Mennonite B. of M. & C., for War Sufferers Relief Funds for Week Ending Feb. 5, 1918

For the Gospel Herald.

Previously Reported	$9,511.98
Elizabethtown Pa., S. S.	69.41
Kauffman Fund	500.00
Paradise, Pa., Cong.	225.05
Hershey's Cong.	95.00
Bowmansville Cong.	251.50
Weaverland Cong.	286.00
Byerland Cong.	490.00
Mary A. Buckwalter	2.00
Kraybill's and Mt. Joy Congs.	6.00
Mellinger's Cong.	695.00
Total	$12,131.94

Gratefully acknowledged,
Eli G. Reist.

WAR SUFFERERS RELIEF FUND

(Contributions for week ending Feb. 5.)

For the Gospel Herald.

Mt. Clinton S. S. Va.	$ 20.46
Weavers S. S. Va.	29.54
Noah Blosser	10.00
Howard Showalter	5.00
Fulton Co., Ohio, Congs.	3270.00
D. M. Zook	10.00
A Brother, Coalridge, Mont.	300.00
J. J. S. (Old Order) Amish Cong., Ohio	235.00
A Brother, Orrville, Ohio	94.00
From Nampa, Idaho	14.12
Noah L. Troyer	2.35
Mrs. A. L. Rohrer	4.00
Pleasant Hill Cong., Nebr.	68.25
A Brother, Birch Tree, Mo.	3.00
Metamora Cong., Ill.	1252.50
Lower Deer Creek Cong., Ia.	738.55
Mary B. Nafziger	100.00
Norman Shantz	10.00
Moses Hoover	5.00
Mornington (A. M.) Cong., Ont.	62.25
Wellesley (A. M.) Cong., Ont.	100.00
From West Liberty, Ohio	33.45
Peter Ulrich	12.50
Mr. & Mrs. M. Zigler	5.00
Mrs. C. Ruvenacht	125.00
Jacob D. Byler	2.00
A Brother, Greenwood, Del.	2.00
A Bro. and Sister, Greenwood, Del.	6.00
Lydia Goldsmith	5.00
Sycamore Grove Cong., Mo.	23.15
A Bro., Pleasant Grove Cong., Ill.	25.00
A Bro., Pleasant Grove Cong., Ill.	5.00
Doylestown Cong., Pa.	29.00
Line Lexington Cong., Pa.	150.00
Spring City Cong., Pa.	133.00
Souderton Cong., Pa.	9.75
Young People's Bible Meeting, Plain Cong., Pa.	32.86
Blooming Glen Cong. & S. S., Pa.	524.21
Chambersburg S. S. Pa.	25.00
Row Cong., Pa.	130.00
A Bro., Latour, Mo.	50.00
Maple Grove Cong., Ind.	65.00
Ft. Wayne Cong., Ind.	13.00
Olive Cong., Ind.	5.00
Clinton Brick Cong., Ind.	16.80
Goshen College Cong., Ind.	8.00
Emma Cong., Ind.	40.00
A Bro. and Sister, Wakarusa, Ind.	50.00
John 4:34	5.00
Zenas Snyder	8.00
John J. Reinhart	10.00
Mr. and Mrs. W. H. Eash	5.00
Mr. and Mrs. Wm. Pletcher	25.00
Sol. B. Hartzler	4.00
Mrs. Katherine C. Slabach, Md.	4.00
Peachy Congs., Mifflin Co., Pa.	383.90
Crystal Springs, Kans.	146.00
Boyerford—Hereford Congs., Pa.	61.01
Total	$ 8,511.65
Previously reported	10,885.49
	$19,397.14

Gratefully acknowledged,
Mennonite Relief Commission for War Sufferers,
G. L. Bender, Treas.

ONE THOUSAND BEST VERSES OF THE BIBLE

By J. B. Smith.

I Kings

Be thou strong therefore, and show thyself a man. —I Kings 2:2

And keep the charge of the Lord thy God, to walk in His ways, to keep his statutes, and his commandments, and his judgment, and his testimonies, ... that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself. —2:3

Fear not: for they that be with us are more than they that be with them.—6:16

Thou, even Thou only, knowest the hearts of all the children of men.—8:39

How long halt ye between two opinions? —18:21

We do not well: this day is a day of good tidings, and we hold our peace. —7:9

Is thine heart right? —10:15

I have heard thy prayer, I have seen thy tears. —20:5

I Chronicles

Jabez called on the God of Israel, saying, Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested. —4:10

Serve with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. —28:9

Who then is willing to consecrate his service this day unto the Lord?—29:5

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine: Thine is the kingdom, O Lord, and Thou art exalted as head above all. —29:11

II Chronicles

Lord, there is none besides Thee to help, between the mighty and him that hath no strength; help us, O Lord our God; for we rely on Thee.—14:11, R. V.

Yield yourselves unto the Lord.—30:8

In every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered. —31:21

Be strong and of a good courage, be not afraid or dismayed for the king of Assyria, nor for all the multitude that is with him: for there is a greater with us than with him: —32:7, R. V.

With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. —32:8

Ezra

Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven. —7:23

I was strengthened as the hand of the Lord my God was upon me.— 7:28

The hand of our God is upon all them for good that seek Him. —8:22

Nehemiah

So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading. —8:8

The joy of the Lord is your strength. —8:10

Thou even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshipeth Thee. —9:6

Remember me, O my God, for good. —13:31

(To be continued)

REPORT OF GENERAL MISSIONARY CONFERENCE

For the Gospel Herald.

The First General Missionary Conference under the auspices of the Mennonite Board of Missions and Charities was held at the Forks Church, near Middlebury, Ind., beginning Monday evening, Dec. 24, and continued till Wednesday evening, Dec. 26, 1917. Bro. C. Z. Yoder moderated this Conference. It was a meeting not only of inspiration but of awakening to responsibilities such as we have had few heretofore. It will be posible to give but a mere synopsis of its proceedings.

The first evening Bro. J. D. Mininger, superintendent of the Kansas City Mission, gave a talk on the **"Power of Prayer in Mission Work."** He especially referred to the book of Acts as the greatest missionary book and that it revealed great prayer lives. This was followed by a missionary sermon by Daniel Kauffman, Scottdale, Pa. from the text, Matt. 10:16. The sheep and doves characterize the life of the Christian in the world while the serpent's wisdom typifies the singleness of purpose we ought to have to win the unsaved for Christ.

The meeting on Tuesday morning was preceded by a prayer hour, the brethren in the detention camps being the subject of prayer. A brief **"History of Missions in the Mennonite Church"** was given by G. L. Bender, Elkhart, Ind. He showed in an interesting way the growth of missions in our Church and recommended that a committee be appointed to get the facts and write a history of the missionary activities of the Church. Bro. A. C. Good, Sterling, Ill. discussed, **"How Acquire Greater Efficiency in Our Mission Activities."** He pointed out what he considered some of the weak points in our present system and urged using all of the manpower of the Church and a need of sympathetic co-operation in all lines of work in the Church. **"The Superhuman Factor in Missionary Effort"** was the subject of Bro. Abram Metzler, Martinsburg, Pa. He emphasized a need of proper relation between the divine and human factors and the possibilities that are ours only when we are holding that God-ordained and God-directed relation.

The first subject during the afternoon session, was, **"How Recognize the Call to Mission Work"** by S. E. Allgyer, West Liberty, O. The need of the call being very clear and of finding our place in life was strongly emphasized. The first call to work may not be the final call. Circumstances help to settle the call. Three things ought to be considered: conviction, ability, and readiness to go. Following this, Bro. I. R. Detweiler, Goshen, Ind., spoke of the **"Need of Special Missionary Preparation."** He treated the subject in the light of what the missionary is to do and the conditions in the cities and foreign fields. The caste system, many languages, systems of education so inteswoven into their customs that they are a part of them were mentioned as some of the conditions demanding training. **"The Financial Support of Missions"** was presented by S. S. Yoder, Middlebury, Ind. A proper motive for giving will mean much for future missionary finances. He urged that children be taught the habit of giving from right motives. If we get right motives and ambitions, we can give more freely and cheerfully.

In the evening an inspirational meeting was conducted by A. M. Eash, Chicago, Ill. as preparatory to the talks of the evening. **"The Claims of the Rural Field Upon the Church"** were presented by N. E. Miller, Springs, Pa. While evangelistic work is necessary, pastoral work is more

necessary. The great climax of Christ's first sermon was, "The Gospel is preached to the poor." The last subject for the day was a presentation of the **"Problems of the City Missionaries,"** by B. B. King, Ft. Wayne, Ind. He spoke of the distracting influences and the temptations of the workers to neglect their devotions, the difficulty of developing the illiterate drunkard and the mother lacking the first principles of housekeeping into strong workers as chief among their problems.

Another prayer session was held by a number of the workers preceding the second day's sessions. Some changes in the arrangement of the subjects was necessary as some of the speakers were unable to be present at the time their subjects appeared on the program. Bro. Aaron Loucks, Scottdale, Pa. treated the subject, **"Duty of the Church to the War Sufferers,"** discussing it in relation to the present conditions. This talk was preparatory to the presentation of the draft of Constitution for the Relief Commission considered in the afternoon. Bro. S. G. Shetler, Johnstown, Pa. discussed, **"Present Conditions a Challenge to the Church to Evangelize the World."** Evangelize the world is the work of the Church, beginning when Christ gave His Commission. It is a challenge now because we have the men and the means. It is the common consent that God is with us; let us not boast lest we lose the blessing. I am more afraid of the time when the war closes than right now. **"The Untouched World"** discussed by A. E. Kreider, Goshen, Ind. revealed the fact that the words of God in Israel's time were still true, "There remaineth yet very much land to be possessed." An offering for the General Mission fund was taken amounting to $223.00.

In the afternoon, before taking up the regular program, the suggested Constitution for the Mennonite Relief Commission for War Sufferers and the election of temporary members and officers was considered and adopted. **"Promoting Missionary Intelligence"** was the basis of the talk by Bro. H. F. Reist, Scottdale, Pa. Intelligence must precede missionary work. We have reached that stage in our mision work that if we fail to give more intelligence, our work will not continue to grow. The work of the Mission Boards is to give the information and to carry on the work. The remainder of the afternoon was taken up with the discussion of the subject, **"Our India Mission"** in two subdivisions, the first **"The Mennonite Church and Her Future Prospects"** being discussed by M. C. Lapp. He gave a summary of the growth of the Church organized in 1899 to the present. Conference organized, 1911; total membership of Conference, 40; 6 organized congregations; 25 Sunday schools; in the 8 primary or village schools 700 pupils hear the Gospel one hour each day; 60 subevangelistic stations in charge of native workers; church membership, 600; community of Christians and their families, 1100. The second part, **"Present Problems and Needs"** by G. J. Lapp may be expressed in the words of a native worker as above all else a "manifestation of love for the people." Adaptation to language and country, illiteracy, and child marriage are some of the problems. Some returns to the home church for the work in India are a roll of martyrs and deaths in the harness and a strengthening of the faith.

In the evening an Open Conference conducted by A. H. Leaman, Chicago, Ill., preceded the subjects. **"The Church's Relation to the Mission Board"** was tersely described by Bro. C. F. Derstine, Eureka, Ill. in three phrases, "intensive living, extensive looking, and expensive giving of men and money." The last address of the Conference was on the subject, **"The Church's Debt to the Missionary,"** by C. A. Hartzler, Tiskilwa, Ill. It is the duty of the Church to recognize those the Church has called. We must know their problems and limitations so that we may share our sympathy. Missionaries need our sympathy but not our pity. Pity the one that does not respond to the call of God.

A resolution commending the home mission work in India was passed as follows:

"Whereas, The Mennonite Church Conferenc of India has organized a Mennonite Home Mision Board for the purpose of promoting home mission work among the natives, and,

"Whereas, One station has already been liberally and entirely supported by our Indian brethren and sisters, therefore, be it,

"Resolved, That this First General Missionary Conference held under the auspices of the Mennonite Board of Missions and Charities at the Forks Church near Middlebury, Ind., Dec. 24-26, 1917, express its appreciation for this evidence of a deep concern for the spiritual welfare of India, and for the sacrifices that the Church there is making to promote this work, and heartily commend this organized effort as worthy of advancement, and pray God's blessing upon the effort.

"And, be it furthermore, Resolved, That the Secretary of the Mennonite Baord of Missions and Charities be instructed to send a copy of this resolution to the brotherhoood in India."

The moderator in a few words introduced Bro. Earnest E. Miller, one of the prospective missionaries to India who spoke briefly of the joy he experienced since deciding to go to India and asked for the prayers of the brotherhoood. Prayer was offered by M. C. Lapp and J. S. Shoemaker while the congregation stood, and then sang the song, "Speed Away." The congregation by rising vote expressed a desire for more meetings of this kind and all felt that it was good to be there. But time and eternity will reveal how deep the impressions made during this Conference will be allowed to enter our lives. Sons and daughters doing mission work made possible by consecrated means and upheld by the prayers of intensely interested workers at home will tell the story of this meeting. God grant this may be the case.

Jacob K. Bixler, Secretary.

Married

Hershey—Denlinger.—Dec. 20, 1917, at the home of the bride's parents near Gap, Pa., Brother Noah Hershey to Sister Marie E. Denlinger, Bro. Jacob H. Mellinger officiating. May our Heavenly Father guide them through life.

Hostetler—Kauffman.—On Jan. 31, 1918, near Shelbyville, Ill., Bro. John Hostetler and Sister Ida Kauffman were united in marriage at the church by Bishop Joseph Reber. May the Lord abundantly bless them through life.

Sharp — Yoder: Stoltzfus — Yoder. — On Feb. 7, 1917, at the home of the brides' parents near Reeds, Pa., Bro. C. C. Sharp to Sister Lydia E. Yoder and Bro. Enos B. Stoltzfus to Sister Anna S. Yoder, Bro. John B. Peachy officiating.

Schertz—Miller.—Jan. 1, 1918, Bro. Ben Schertz of Flanagan, Ill., and Sister Ida Miller of Middlebury, Ind., were united in marriage at the home of the officiating minister, Bro. A. H. Leaman, Chicago Ill. May God hichly bless them through life.

Miller—Eliot.—Bro. Earl Miller and Sister Athel Eliot, both of Tiskilwa, Ill., were united in marriage at the home of the officiating minister, Bro. A. H. Leaman, Chicago, Ill., on Dec. 5, 1917. May God's richest blessing attend them through life.

Lehman—Weaver.—On Jan. 31, 1918, at the home of the officiating minister, Bro. J. S. Hartzler, Goshen, Ind., Bro. Arthur O. Lehman to Sister Nora E. Weaver. May they prove true to the vow that they have made, both to each other and to God.

Baker—Mast.—On Jan. 26, 1918, at the home of the bride's parents, Bro. and Sister E. A. Mast of near Kokomo, Ind., Bro. Chris Baker of Middlebury, Ind., to Sister Mabel Mast, the father of the bride officiating. May this union be blessed and be a blessing.

Hostetler—Hooley.—On Jan. 22, 1918, at the home of the bride's parents near Hubbard, Oreg., Bro. Amasa Hostetler to Sister Mamie Hooley, both of the Zion A. M. congregation, Bro. A. P. Troyer officiating. May God's guidance be theirs through life.

Obituary

Gascho.—Noah Gascho, Wellesley, Ont., was born Oct. 11, 1889; died Dec. 12, 1917; aged 28 y. 2 m. 1 d. Buried in the Amish Mennonite Cemetery of Wellesley. Funeral services by Bros. Christian Zehr and Christian Schultz. He leaves to mourn his early departure, his mother, 2 brothers, 1 sister, and a number of relatives and friends.

Brand.—Ellen M. Brand was born in Chambersburg, Pa., Aug. 22, 1845, died at the home of Samuel Wideman, Markham, Ont., Jan. 25, 1918, aged 72 y. 5 m. 3 d. She was in reasonable health until about 3 months ago, when she took a stroke. A little later gangrene set in on both feet, which was very painful at times, but she bore it with Christian patience. The God in whom she trusted gave strength to bear it all. She was buried at the River Brethren Church Cemetery. Services conducted by Bro. Heise and Bro. Stump.

Histand.—Florence L., daughter of Bro. Samuel and Sister Susie Histand of near Doylestown, Pa., died Jan. 27, 1918; aged 11 m. 18 d. Death was caused by meningitis. Besides her parents she leaves 7 sisters and 7 brothers. Funeral Feb. 1, at Doylestown Mennonite Church conducted by Bros. David L. Gehman, Jacob C. Clemmens, and Jacob Rush. Text, Luke 8:52. Interment in adjoining cemetery.

"Sleep on in thy beauty,
Thou sweet angel child.
By orrow unblighted,
By sin undefiled."

Sommers.—Death has entered the home of Bro. and Sister John S. and Clara Sommers, near Greentown, Ind., and removed from their family two dear children.

Paul Benjamin Sommers; died Jan. 26, 1918; aged 7 m. 21 d. Carl Earnest Sommers died Jan. 27, 1918; aged 3 y. 2 m. 3 d. both died of pneumonia.

Funeral on the 29th at the Mennonite Church attended by a very large number of people.

Services by Joseph S. Horner and E. A. Mast. Text, Psa. 16:6. Buried in the Shrock Cemetery. Bro. and Sister Sommers have the sympathy of the entire community.

Zook.—Nancy, daughter of Simeon K. and Rebecka Zook, was born in Mifflin Co., Pa., April 18, 1858; died at Miami, N. Mex., Jan. 16, 1918. She moved to Cass Co., Mo., in 1881 and from there to New Mexico in 1912, where she lived until the reaper called her home at the age of 59 y. 8 m. 29 d. She was a sufferer all her life, and longed to go home to her Master. At the age of 18 she gave her heart to Jesus and united with the Mennonite Church of which she was a faithful member until death. We don't feel to mourn her death as we have the hope that she is at rest.

Gingrich.—Dorothy, infant daughter of Bro. Marshall and Sister Jessie Gingrich of near Roseland, Nebr., died Jan. 6, 1918, aged 5 days. Her death was due to bowel infection. All was done that loving hands could do, but God saw fit to take her home. She leaves to mourn her early departure, father, mother, three brothers and three sisters. She was laid to rest in the cemetery near Roseland Mennonite Church, Jan. 8. Services conducted by Bro. D. G. Lapp.

"Gone to heaven is our darling,
Gone to her bright home above;
She has left us here so lonely,
How we miss her whom we loved."

Hostetler.—Barbara (Burkholder) Hostetler wife of Moses W. Hostetler, was born in Holmes Co., Ohio, Feb. 13, 1843; died at Middlebury, Ind., Jan. 20, 1918; aged 74 y. 11 m. 7 d. She had been a member of the Mennonite Church for many years, and gave evidence in her closing days of her life, of having peace with her God and a hope of entering into His rest. She leaves to mourn her departure, four sons, and four daughters, two brothers, sixteen grand-children and many friends.

Funeral services at the Middlebury Church conducted by S. S. Yoder and D. D. Miller.

Hostetter.—Walter S., son of Simon G. and Pearl Hostetter, was born June 20, 1917, near Hubbard, Oreg., died Jan. 18, 1918; aged 6 m. 28 d. Leaves father, mother, 2 sisters, 2 brothers, grand-parents, uncles, aunts and besides large circle of relatives and friends.

Funeral services were held at the Zion A. M. Church, Jan. 19, conducted by Bro. Sanford C. Yoder assisted by Bro. A. P. Troyer. Text, John 5:28, 29.

Remains laid to rest within the Cemetery nearby.

"Go little pilgrim to thy home
On yonder blissful shore
We miss thee here but soon will come
Where thou hast gone before."

Zehr.—Peter Zehr was born in Alsace Lorraine, Germany, Jan. 5, 1847; died Jan. 24, 1918, of heart failure near Quatama, Oreg.; he attained the ripe old age of 71 y. 19 d. At the age of 10 years he with his parents emigrated to the state of Illinois where he grew to manhood. At the age of 15 years he joined the A. M. Church near Metamora, Ill. He was married to Barbara Ellen Neuhauser June 2, 1872, lived in matrimony 45 y. 7 m. 22 d. To this union were born 4 sons and 4 daughters; 1 son and 2 daughters preceded him to the spirit world. He leaves a loving wife, 3 sons, 2 daughters, 7 grandchildren and a host of friends and neighbors to mourn his departure. Funeral services were conducted at the home by Wm. Graf (Text, Heb. 9:27) and at the Mennonite Church by Mose Brenneman of Albany, Oreg., and by Sanford Yoder of Kalona, Iowa. Text, Jas. 4:14. The remains were buried in the Riverside Cemetery at Albany, Oreg.

Eby.—Henry W. Eby, the oldest member of Hershey's Mennonite Church, Lancaster Co., Pa., died Jan. 22, 1918, at the home of his niece, (Mrs. John B. Harsh near Kinzer) from the effects of a paralytic stroke which he suffered only for a few days. He was in his ninety second year and always lived at the same homestead but was never married. He was a brother of the late Bishop Isaac Eby, who died about seven years ago. Uncle, as he was called by many who knew him, was of a quiet, loving disposition, having maintained his faculties to the last. We as nephews and nieces will miss him, as we often consulted him for advice which was given very cheerfully.

Funeral services Jan. 25, at the home, conducted by Bros. C. M. Brackbill and Jacob Mellinger. His remains were laid to rest in Hershey's Cemetery.

Brubaker.—Lloyd G., son of Bro. Jacob S. and Sister Anna May Brubaker, died at his home near Lancaster, Pa., Jan. 30, 1918, after a short illness of pneumonia; aged 7 m. 14 d. Death has again entered into this family and taken away a bright jewel. He was healthy and looked very happy—but had suffered much the last few days. He leaves to mourn his parents, 3 brothers, and 2 sisters. One little brother went to his rest 10 years ago. It is hard to give up these whom we love, but Christ's desire was to take them home to Himself, which is by far better and His will may be done.

Funeral services Feb, 2, at Landis-valley Church conducted by Bro. Noah L. Landis. Text, Mark 10:14.

"His little crib is empty now,
His little clothes laid by.
A father's hope and a mother's joy,
In death's cold arm doth lie."

Hackman.—John M. Hackman, a faithful brother in the Franconia, Pa., congregation, pased away peacefully Nov. 14, 1917, after a five weeks illness of typhoid fever. He endured his portion of suffering very patiently, offering many short prayers. He leaves a sorrowing widow and five children. This happy Christian family and their beautiful home is broken up. His voice is stilled, his smiles are past, his presence remains to be remembered as a dear loving husband and a kind father. O what a change in so short a time, but we know it was the Lord's will. Age, 38 y. 3 m. 4 d.

"Beloved husband, Father of my five
He left us all too soon.
He longed to stay, and longed to go,
But God claimed him His own.
We watched him breathing through the night,
His breathing soft and low,
As in his breast the tide of life
Kept heaving to and fro."

The Nurse.

Ropp.—John M. Ropp was born Nov. 30, 1852, in Lumechville, Alsace Lorraine; died Jan. 29, 1918 of heart disease; aged 65 y. 1 m. 29 d. He had been sick for some time and suffered much at times, but he endured it patiently to the end. His desire was to leave this world of pain and sorrow and dwell in the home beyond. At the age of 20 years he came to Toronto, Ont., and while yet a young man he accepted Christ as his personal Savior, uniting with the A. M. Church, remaining faithful to the end. He was married to Fanny Ropp, Oct. 26, 1873, at Elkhart, Ind., lived in matrimony 44 y. 3 m. 3 d. To this union were born 5 sons and 3 daughters; 2 sons and 1 daughter preceded him, in their infancy, to the spirit world. He leaves a loving wife, 3 sons, 2 daughters, 1 adopted son, 1 adopted daughter, 5 grandchildren, relatives, friends and neighbors to mourn his departure. Services conducted at the house by Dan Erb and at the church by Dan Kropf of Harrisburg, Oreg., (Text, I Pet. 1:24) by C. B. Gerig, Albany (I Chron. 29:15) Sanford Yoder, Kalona, Iowa. (II Cor. 1:3, 4).

Dommel.—Elizabeth Dommel of Lancaster, Pa., died Jan. 22, 1918; aged 57 y. 9 m. 10 d. She was a sufferer for about 6 years. She was crippled with rheumatism. The last two weeks of her life she gradually grew weaker, and became willing to confess Christ as her Saviour. O how she desired to pray and have others pray with and for her. She always did love singing, ever since we knew her. The evening before she died she was baptized by Bishop Noah Landis and received as a member in the Mennonite Church. She died at 1:30 that night. She leaves a husband and 8 children to mourn her departure. She was not able to walk the last 3 or 4 years. They had to carry her up and down stairs. Whenever you would visit the home, she would be sitting on her chair, and always welcome you. The family say, "Her chair is vacant." May this Providence of God cause the father and children to turn unto God, accept Jesus Christ as their Saviour, and prepare to meet God and the dear one gone on before.

Funeral services were conducted by Bros. John and David Mosemann, at 112 E. Vine Street. Texts Acts 16:30, 31; Acts 10:34, 35. Short services were conducted at the home of the departed by Bro. David Mosemann. Interment in the Woodward Hill Cemetery.

Byler.—Olive Zehr Byler was born at Manson, Iowa, Oct. 18, 1896. She accepted Christ as her Saviour at the age of 12 years, united with the Mennonite Church, and remained faithful until death. She was united in marriage to Joseph N. Byler Jan. 27, 1918. She with her husband started East to visit relatives and friends when the fatal accident occurred which caused her death. (A wreck on the I. C. R. R. near Granger, Ill.) She passed quietly away in the I. C. Hospital in Chicago, Jan. 29; aged 21 y. 3 m. 11 d. She leaves to mourn her early departure, her husband,, one sister (Ella) and three brothers (Ray, Andrew and Edwin). Her parents preceded her to the Spirit world. The church has lost a faithful member and the community a respected friend. Funeral services were held Friday arternoon at the Mennonite Church at Manson, conducted by Bro. A. H. Leaman. Text, "She hath done what she could." The remains were laid to rest in Rose Hill Cemetery.

"Her happy soul has winged its way.
To one pure bright eternal day."

Shrock.—Rachel Shrock (nee Hershberger) was born in Somerset Co., Pa., March 19, 1840; died at the home of her son, Daniel W., near Hubbard, Oreg., Jan. 20 1918; aged 77 y. 10 m. 1 d. She was united in marriage to Jacob J. Shrock, Nov. 26, 1857. To this union were born 5 sons and 7 daughters. Two sons in their infancy and the husband a number of years ago preceded her to the spirit world. She leaves to mourn her departure 3 sons, 7 daughters, 50 grandchildren, 12 great-grandchildren and a host of relatives and friends.

She accepted her Saviour in early life and remained faithful until death.

Funeral services at the Zion A. M. Church, Jan. 21, conducted by Bro. A. P. Troyer assisted by Bro. Sanford C. Yoder. Text, Psa. 116:15. Remains were laid to rest within the cemetery nearby.

INFORMATION WANTED

Upon different occasions while engaged in the Word of the Gospel, the writer has been confronted with the question: What do you think of Pow-wowing? Recently he promised to explore the subject and if possible submit his findings, and to this end would like to draft the services of some volunteers. I shall be glad to receive such facts (not opinions) as different Herald readers may have in their possession regarding its origin, age, the scriptures used, how passed from generation to generation, etc., etc., etc.

Address information to John L. Stauffer, Altoona, Pa.

BIBLE STUDY BY CORRESPONDENCE

The Eastern Mennonite School of Harrisonburg, Va., is offering a general two-years' Bible course by correspondence; also a special course of equal length adapted for ministers and Christian workers.

The general course consists of the following regular subjects: first year, Old Testament History, Biblical Introduction, Book Study (O. T.), and Gospels; second year, New Testament History, Bible Geography, Book Study (N. T.), and Bible Doctrines. One subject may be taken as a substitute each year, if preferred. For this purpose the following electives are offered: Teacher Training, Personal Work, Prophecy, Missions, Homiletics, and Present Day Delusions.

The special course includes Homiletics, Evidences of Christianity, Religious Pedagogy and Sociology in addition to four subjects which are to be chosen either from the regular or elective subjects of the general course.

The Bible is the students' constant companion. However, the arrangement and scope of the courses are based upon suitable and standard text-books which have been carefully selected and which are the best obtainable from the standpoint of being conservative, up-to-date, and scholarly.

The institution stands for such fundamentals as the plenary inspiration, authenticity and infallibility of the Bible (as opposed to Higher Criticism); the creation of man by an immediate act of God (as opposed to the theory of Evolution); the substitutionary character of the death of Christ (as opposed to modern theories of the atonement); and the personal return of the Lord as the only hope for a bleeding world, a groaning creation and awaiting church (as opposed to popular world-getting-better theories).

The tuition for the regular course is $25 payable in advance as follows: $15 the first year, $10 the second. The cost of text books (including postage) is $1.50 per subject, payable by the year in advance. The tuition for the special course is $40, one half of which is payable each year in advance. The cost of text books for this course (including postage) is $2.50 per subject. Additional text books suitable for collateral reading are furnished if desired.

For particulars address the undersigned.

J. B. Smith, Prin.,
Harrisonburg, Va.

It is a mark of real nobleness to be constantly advancing in the spiritual and divine life, thus heeding the apostolic admonition, "Grow in grace and in the knowledge of the Lord Jesus Christ."

Items and Comments

Following the example of the United States, Canada has ordered three "fuelless" days, hoping thereby to conserve enough coal to tide over the threatened fuel famine in the country.

The most serious disaster which has thus far happened to America's side in the present war took place when the steamship Tuscania was torpedoed in the Irish Sea. There were over 2000 men on board, and 166 are said to have perished.

According to the new Year Book issued by the International Institute of Agriculture at Rome, Italy, the world's annual production of the six leading cereals used for food—wheat, rye, barley, oats, corn, and rice—is valued at about $30,000,000,000. The total value of coffee, wine, and tobacco is said to exceed $20,000,000,000. Uruguay leads the nations of the world in the number of live stock in proportion to the population.

In response to the shortage of wheat and other cereals in Europe, the national and state Food Administrations are making urgent appeals to the people of the United States to have at least two wheatless days each week and one wheatless meal each day; also one meatless day each week and one meatless meal each day; also to economize in every way possible so as to conserve food for the starving millions the world over. Certainly no one with a sympathetic regard for fellow men will feel like living in luxury while others are starving. So far as possible, the appeals of the Food Administration ought to be heeded. And the lesson once learned in the interests of preserving the temporal bodies of our fellow men should appeal with still greater force in connection with the souls of millions of perishing victims of sin who have never heard of Christ. Let there be an honest effort made to keep alive, physically and spiritually, as many as possible of God's creatures; and to this end let every child of God refrain from wasting food or (worse than) wasting money in patronizing pleasure resorts, in the use of stimulants and narcotics, in the wearing of jewelry and other unnecessary articles of clothing, and in other ways squandering money for that which is not bread. This economy ought to go on so long as there is an unfed body or soul.

GENTLE WORDS

Use gentle words, for who can tell
The blessings they impart?
How oft they fall, as manna falls,
On some nigh-fainting heart.

In lonely wilds, by light-winged birds,
Rare seeds have oft been sown;
And hope has sprung from gentle words
Where only grief had grown.

—Selected.

All of us like to be going toward the top, but we should never forget that if we would rise to a lofty position in life we must be willing to begin at the bottom. Each succeeding day's effort gives us strength and courage to press onward and upward toward the coveted goal.—Sel.

BIBLE DOCTRINE

A Treatise on

THE GREAT DOCTRINES OF THE BIBLE

pertaining to

God, Angels, Satan, the Church, and the Salvation, Duties and Destiny of Man.

Compiled by a committee appointed by **Mennonite General Conference.** Edited by Daniel Kauffman.

The book is divided into eight parts as follows:



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Part II,—Satan, Temptation, Sin.
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Part IV, — The Church, The Ministry, The Congregation.
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The book is printed on substantial white paper. Contains 701 pages. Size 5½x8½ inches. Sent postpaid to any address as follows:

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

"Go ye . . . and preach the Gospel."

"Numbers of half-hearted people do not help any enterprise," and yet one finds these in nearly every worthy project. The minstry, the Sunday school force, our church schools, the various Boards of the Church—every line of Christian service—calmly rustle with half-hearted workers. Remember, "The selfishness of worldly Christians reacts on those who are not worldly," making man responsible, not only for the sins which he commits, but for the sin into which his influence leads others.

Neglect of Duty.—"I would be very sorry if I in any way neglected my duty so that my sons and daughters would have a handicap in their work all their lives." What else is the person doing who allows the awakened heathen to fall back into a spirit of indifference? This does not mean the missionary on the field, but the Christian at home. Thousands for yourself, but little for the poor, ignorant heathen who knows not your Christ.

Have you ever considered yourself in the place of the volunteer for foreign missions who let it be freely known that he was a candidate for that field, having possibly wrestled that out with God on bended knees and feels the call very vividly, hears the call from across the waters for help and knows that the church has more money per capita than any other, yet he is not sent? Can you blame him if he feels just a little hurt?

We are apt to think of mission work as we do of any line of general business and weigh its possibilities, our chances for success, etc. Is this right? If you were assured that not a single soul would be won through your efforts; that hardships, even to the extent of suffering hunger and cold, would be your lot; that after many afflictions you would be put to death, would you still go? But this test is not for the volunteer only. Would the members of the Board leave their work to attend the numerous meetings, would the officials rack their brains, many times laboring hours and hours after others are asleep, if they did not believe that souls would be saved as a result of their labors? This is the test. We are not responsible for success but we are responsible for the spreading of the knowledge of the Lord and for our obedience to His call. Leave the rest to Him. "Be thou FAITHFUL." The Lord will bless such labors giving many souls for your hire, but the motive behind it all is the vital question.

The Animists of Asia believe that the air, water, mountains, rocks, etc., abound with spirits which as a rule are treacherous and malicious. The parents believe that these spirits lay rash hands upon their children and the little ones are made to suffer because the parents have not catered to the desires of these spirits, and many cries are heard, "O why are you bringing this suffering upon us? What can we do so that you will not torment us so?" The following taken from India Awakening, by Eddy, shows how the people are governed by superstitions:

"Every disease, every disaster comes from these ministers of evil. Utmost anxiety prevails, particularly among the women, that the right auguries and signs should attend the performance of every act of life. The astrologer casts the horoscope of every child; determines the wedding day and all other important days in every family. No journey is undertaken, nor house built, nor garden planted, nor field reaped, nor boat launched, nor wife chosen, nor does a birth or death come to pass without efforts to obtain favorable signs to placate adverse gods and seek the favor of the benign. No words can describe the oppression of spirit under which practically all the uneducated of India live, and this includes over ninety per cent of the people."

This is terrible, but so far as slavery to signs is concerned, there must be some second cousins of the India people in America.

The Church can learn many lessons from the world. Look at the efforts which are being put forth to popularize the war. Government is sending out literature, package after package, to inform the people on various phases of the war. Tracts, papers, pamphlets, etc., are sent through the mails that the public may know. In these such subjects are discussed as, "The Government of Germany," "The War Message and Facts Behind it," "The President's Flag Day Address," "How the War Came to America," "The Great War," "The Nation in Arms," as a matter of course from the viewpoint of the United States. We may condemn the war, and criticise the officials for getting us into it, but no one will criticise government because it gives out information. It is the only thing to do if the war is to be carried on. That is the way the world does.

Now look at the Church. She sends out her papers (to those who pay for them) once a week or month, prints some tracts and says, "Here they are, get them if you want them for distribution." (Government sees to it that some one is appointed to do the distributing). The Church has her regular appointments, has a short announcement in the papers once a week (sometimes), possibly invites a few to the services during the week. Government sends out men into the out-of-the-way places to speak on the subject of war, etc., although the people could easily come to town and hear those talks. Government does not expect people to run after this knowledge but it takes it to them. Numerous places of from fifty to one hundred square miles where no religious services are held can be found within easy reach of strong churches but no one is sent out into these places to inform the people on a subject which in importance mounts far above any subject about which the world is so much concerned—the greatest subject that the world has

ever known, or has ever been discussed by man—salvation through Christ.

Let us get the force of this lesson, and by systematic methods, under the directions of the Church, and by willing service see that there is no space of fifty square miles in which no regular church services are held and that place be within one hundred miles from a prosperous church. This will be a good beginning in rural work, and when that is properly done there will be other fields open.

CHRISTIAN STEWARDSHIP

By John W. Weaver.

For the Gospel Herald.

I have been wondering if we as the children of our Father in heaven do really faithfully discharge our duties according to our several abilities. A steward is one who looks after, or takes care of his master's interests or property. A Christian steward is one who has been redeemed by the precious blood of Christ and who bears the name of Him who is like one who took his journey into a far country after he had called his servants, and delivered unto them his goods, and gave authority and **to every man his work.** To some he giveth more than to others. In every case He desires to find His stewards faithful, according to what they have that He might receive His own with increase. Mark 13:34-37; Matt. 25:14-30.

"Every good gift cometh from above" (Jas. 1:17). "He giveth us richly all things to enjoy" (I Tim. 6:17. See also Acts 14:17). Keep in mind, **"He giveth." The success of our Master's cause depends upon the faithfulness of His individual stewards.** What a solemn responsibility! We stand on the shoulders of the past, we are linked to the future, "no man liveth to himself." Oh, could we but really humble ourselves and not any more ask, "Am I my brother's keeper?" but ask, "How can we win souls from darkness unto His marvelous light?"

The Savior gave us a marvelous example of self-denial and sacrifice for the good of others. "Even as the Son of man came not to be ministered unto but to minister, and give His life a ransom for many" (Mary 10:45). He came to seek and to save the lost. How much in the short text, **"Follow me."**

Unto us is committed the oracles of God, the word of reconciliation, the Gospel of Jesus Christ, "the power of God unto salvation unto every one that believeth."

How great and awful is the crime of withholding the Gospel, the only remedy for sin, from a lost, ruined, and dying world! Our Master's last solemn charge was a command to make known this "good news" to all people. Are we doing what we can along this line?

Now before you read any more, will you just please meditate for a few moments upon God's wondrous, unspeakable love: "While we were yet sinners, Christ died for us." "Blessed be God who daily loadeth us with benefits." Now after a little time reviewing His blessing upon us in spiritual and temporal blessings, we now come to the main thought of our subject:

What shall I render unto God for all these benefits toward me?—Psa. 116:62.

The children of Israel were commanded to give the first-fruits as a token of gratitude towards God for blessings received. They were taught to give systematically and liberally unto the Lord's work. Is the Gospel of less importance than the law? Shall we give less under grace than the Jews gave under the law? "Ye are not your own; ye are bought with a price." Such love should meet with a response from the redeemed, as in Paul's life, "The love of Christ **constraineth** us." "It is more blessed to give than to receive." Can we live a selfish life if we keep the cross before us? Seeing His grace, "though he was rich, for our sakes he became poor, that we through his poverty might be rich."

We recognize system in business on the farm and everywhere. Why should we not also systematically look after our Master's interest. In reading II Cor. 8 you will notice that "therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love toward us, **see that ye** abound in this grace also." He encourages willing, cheerful, liberal proportionate, regular giving and calls it a grace, wherein we may abound. Many of these modern innovations—such as fairs and suppers and entertainments to raise money for the Lord's work—are largely a result of the present day extravagance and a witholding of that which we owe to God. These things are an insult to God and a reproach upon the church, and with our Master we heartily and fearlessly say, **"Take these things hence."**

God's plan is that every member of the household of faith give as He has prospered him. "Upon the first day of the week let every one lay by in store as God hath prospered him" (I Cor. 16:2). It is true that may have been for that particular offering, but does it not appeal to every intelligent member of the Church that if the Gospel is to be spread, the poor looked after, and the homeless cared for, that a certain degree of responsibility rests upon every individual? "What shall **I** render unto the Lord for all these benefits **unto me?"**

Blessings in material things should make us humble and real grateful. But is it not sadly true that oftentimes when richly blessed with temporal blessings we become vain and selfish? Money should be possessed with a view of helping the helpless, promoting happiness, to glorify His holy name. If we make them full of our carnal desires or lusts (unless we repent) we shall some day open our eyes where a drop of water cannot be obtained. Luke 16:19-31.

"If ye will not hear, and if ye will not lay it to heart, to give glory to my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea I have cursed them already, because ye do not lay it to heart" (Mal. 2:2). Oh, let us lay it to heart. Dearly beloved, does it look right to spend so many thousands of dollars for things that are simply less than useless, when God desires us to **"do good** unto all men, especially unto them who are of the household of faith?"

Use this world's goods as not abusing them, that the use of them will be for us and not against us in eternity. "Laying aside a certain portion of our income is a good way to bring about cheerful giving. God loveth a cheerful giver."

Love to God is shown by our love to our fellow men. Would any one think of having the use of a certain sum of money without paying for the use of the same? Would one expect to have the use of a dwelling without paying the rent? Why will a man rob God? "What shall I render unto God for all the benefits toward me?" Opportunities are soon gone, we pass this way but once. Let us then use His money with reference to His honor and glory and our soul's eternal welfare. Prudence in earthly, temporal things urges upon us the importance of exercising wisdom concerning eternal matters. Many of the children of God lay a certain percentage of all their income which is wisely distributed to the various needs of the great harvest field. "Oh, the good we **all** may do, while the days are going by."

High-priced automobiles, long pleasure runs, expensive houses and fine furnishings, pianos, etc., etc., have a tendency to make it just a little harder for our various institutions to find means sufficient to do the best work. We would not by any means be understood to say that it is wrong to use the modern conveniences that in themselves are not wrong, but would say, "let your moderation be known unto all men.

The Lord is at hand." Some day it will be said unto us in substance, "Give an account of thy stewardship."

The General Conference of the Free Methodist Church in the year 1886 passed the following resolution which is worthy of notice:

"Whereas, the Word of God declares that covetousness is idolatry, and

"Whereas, the cause has been greatly hindered among us by this sin on the part of some of our people; and

"Whereas, we believe that many among us are ignorant of the teachings of God's Word concerning their duty in the matter of supporting the Gospel, the poor, and carrying forward the Redeemer's cause on earth; therefore

"Resolved, that it is the sense of this Conference that our people should be taught that in order to be consistent with the teachings of God and their profession, they should pay at least one-tenth of their income into the treasury of the Lord. And in order to give 'as God prospers them' many must do much more than this."

Union Grove, Pa.

C. P. Cape, a missionary in India writes: "I am more than ever convinced that India is at present the strategic point to reach the Mohammedan world. I have worked for twenty-eight years, partly among Mohammedans, and I have never seen such a change in any community as in the Mohammedans during the past two years or so. They come in crowds to purchase books, Gospels and the Psalms, especially, and come with good questions—not the old routine questions of twenty years ago. Prayer is behind this great change. By humbly seeking the guidance of the Spirit of God we are taught how to approach the Mussulman. We are far more sucessful when we speak to him as a sinner than as a Mohammedan. If we can touch the sinner, the Mohammedan has to give way. The Moslem needs the only sinless prophet of Islam—our Lord Jesus Christ. How shall a young Moslem cleanse his way? He must have the help of the living Lord. In India he worships the saints and their tombs, because Allah seems to be very far away. The Moslem needs Christ as a Saviour, if he would rise to the level of God's purpose for him. The power of Islam is not equal to that demand, but as Christians, we have the secret of the Power that will save Mohammedans."

The weak spot in missions today is not in the field nor in the administration of the Board nor in the pews but in the pulpit.—T. T. Munger.

AN AFTERNOON WITH A BUSY MISSIONARY

By J. W. Shank.

For the Gospel Herald.

It was on one of those hot August-like days in December that we carried out our plans for a trip to San Fernando. This town is in reality a suburb of Buenos Aires being located about fifteen miles out. The purpose of our trip on this occasion was to visit the pastor of one of the mission stations of the Evangelical Union Missionary Society.

Arriving at the Retiro station, which in size and beauty could well compare with some of the union stations in cities like Chicago or Philadelphia, we bought tickets for the electric train to San Fernando. The coaches of these trains are simlar in size but different in construction to the usual coach in the States. The chairs of all first class coaches are upholstered in cloth or leather while the second class are of wood. In each coach one can find the apartment marked, "Es prohibide fumar" (smoking not allowed). We found comfortable seats in one of the second class coaches, where only a few passengers happened to be riding. (Most of the second class go to the larger apartment where smoking is allowed). The trains leave Retiro station every twenty minutes. It was thus only a few minutes until our train started.

A few moments after leaving the station we catch glimpses of the river Plata, its dirty gray water stretching as far as the eye can see to the east. Hundreds of yards out in the water there are wagons and men on horseback to be seen. What they are doing out in this shallow water we have not found out. Along the tracks and near the marshy places are weeping willows and various other shrubbery. On one side of the track are little houses with gardens attached, on the other there are residents of the wealthy classes. Most of the houses are of the English style, there being always large stretches of lawn and wooded slopes where landscape gardening is very elaborate. The trees and shrubbery are of a few distinct types, eucalyptus, cedar, spruce and palm trees prevail, while richly blooming oleanders, evergreens, roses and many others represent the shrubbery.

Now the train passes along the edge of large parks and through the midst of the recreation grounds of Buenos Aires. There are the race tracks where gamblers spend their millions; there are the golf links, expensive tennis courts and foot ball grounds which are frequented by the idle rich.

Passing these we begin to see the evidence of rural life. On both sides of the train we see large truck gardens and something resembling green houses where acres of pole beans and tomatoes are growing. There are many other vegetables which we cannot recognize because of the speed of the train. Then there are patches of pasture land where a few cows, horses or goats are grazing. All growing things at this time show the ill effects of the dry weather and hot sun. The pasture is not fresh and green and the vegetables look wilted with the heat.

One very noticeable feature on the landscape is the great number of windmills. At first we fail to see the purpose of them—in fact, there are thousands of them to be seen, each having a tank in the tower. After some observation we notice streams of water running from the tanks to the garden patches. Thus it is evident that the main purpose of these mills are for irrigation. Most of them are of American make.

Now we pass a tannery where long rows of cow hides are to be seen stretched out in the sun; along a side track we see train loads of wood being taken to the city; then there are brick yards covering as much as ten acres of ground; and passing through the town Victoria we see the car shops of the railway. Then there are more stretches of river, more English homes with their characteristic landscape gardens, strips of wooded land, or "quintas" as they are called here, long lanes of eucalyptus trees, more gardens, windmills and villages—and we pull into the station of San Fernando.

Knowing that the train we took left Retiro twenty minutes earlier than we had planned, we hardly expected Missionary Roberts to be at the station yet. Since he was not there we sat down for fifteen minutes while the coach drivers tried to tempt us to take a coach (called coaches here, but they are merely carriages). Mr. Roberts arrived in good time for the next train. He is a little man having dark hair that is rapidly approaching gray. He conducted us through the hot streets to his home about eight blocks away from the station.

It is difficult for us to express the real meaning of a visit like this one to a mission and a missionary of this type. The first glimpse of Mr. Roberts will assure almost any one of the fact that here is a man who takes his work as a Gospel missionary seriously. How we wish that might be said of all missionaries on the field! A peep into his library or office shows that work is being done. Here are piles of tracts, Gospel mottoes, Bibles, numerous religious books and papers

which are to be distributed to other stations and to the members of his own mission. While we are in the home the little daughter of the home answers many calls at the door, bringing to her father letters, notes, bills and receipts. Mrs. Roberts is ill, and because of this our friend steps out for a few moments to bring in the customary afternoon tea.

2861 calle Convencion, Flores,
Buenos Aires, S. A.

(To be continued)

THE MISSION SPIRIT OF THE SUNDAY SCHOOL

By I. W. Royer.

For the Gospel Herald.

The mission spirit is the Spirit of Jesus, who said, "I came down from heaven not to do my own will but the will of Him that sent me." "The Son of Man is come to seek and save that which was lost." "The Son of Man came not to be ministered unto but to minister." He was anointed by the Spirit of the Lord, "to preach the Gospel to the poor, to heal the broken hearted, to preach deliverance to the captives." Jesus said, "Follow me, and I will make you fishers of men." He prayed the Father, "Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world." Jesus' controlling passion was to make known His Father's will and to find and fit others to make Himself known to the world.

The mission spirit was the spirit of the Apostolic Church—everywhere witnessing for Jesus, testifying of His life, death, resurrection and ascension and that He was the only means of salvation. They went everywhere preaching the Gospel, and sent forth workers whereunto the Holy Spirit called them.

The mission spirit was the very life of the Apostle Paul. He said, "I count all loss for the excellency of the **knowledge** of Christ Jesus **my Lord.**" "For to me to live is Christ." "I will very gladly spend and be spent for you." "Woe is me if I preach not the Gospel." His life, travels, writings, and labors of every description in founding and establishing churches and providing workers are evidences of his missionary zeal and which helped him to say, "I was not disobedient to the heavenly vision."

The spirit of missions is always found in any church or congregation that is alive to the teachings of God's Word. "The mission of the Church is missions."

The mission spirit is manifested in the Sunday schools today but needs to be nurtured and developed more and more. The Sunday school has been a strong factor among our people in stirring up enthusiasm for the cause of missions and for promoting missionary activities.

To nurture the mission spirit in our Sunday schools we must create a wholesome missionary atmosphere by missionary giving, praying, giving and living. A live missionary pastor will be a great help to clear up the atmosphere in removing prejudice and in securing co-operation in the several departments of church work.

A Sunday school superintendent well informed in the Scriptures and full of missionary incidents and facts can always bring a wave of missionary interest to his Sunday school in his devotional exercises and lesson review. If he has a teacher's meeting, an unbounded privilege lies before him to inspire and instruct his teachers who will carry the spirit to every class and member of the school.

To the Sunday school teacher, however, is given the greater opportunity to bring about a growing and active interest in missions by his direct and personal contact with the pupil in and out of class.

Every pupil should be enlisted to study or read some missionary literature adapted to his age and ability. Watch our church and Sunday school papers for mission articles and news and call attention in class to such as will be of help to create interest. Get missionary books for the class. As soon as the pupils are old enough, get them interested in a mission study class organized in the class or in some department of the church. Have definite requests for prayer before them always for some special work that the church is engaged in. Have them pray definitely for missionaries they know. If they don't know any get them acquainted with some. The need of giving should be explained with care and plans suggested for the raising of money with opportunities provided for intelligent giving which will help to arouse special interest.

The mission spirit has been greatly increased in our Sunday school by the children's work in investing for the Lord and giving of their earnings to the mission cause. "A little child shall lead them."

Last, but not least, the Sunday school teacher should teach, with carefully and prayerfully laid plans, to bring conviction to the pupil that will result in a full surrender to the cause of missions. A whole life given to the cause of missions in your Sunday school will be one of the greatest mission spirit developers you can possess. All this with the Father's blessing cannot help but contribute much to the deepening of our mission spirit. Faithfulness will be rewarded.

It was the mutual help of a superintendent and teacher that won a boy to the Sunday school who later was sent to China as one of the strongest missionaries that ever entered the field. The reading of a missionary's letter in the Sunday school brought conviction to a boy who went home and prayed that God might use him. He was sent to the cannibals and brought Christ to them and won them to a civilized life.

Not long ago, in one of our Sunday schools, a teacher was illustrating the lesson with a missionary incident. One little fellow who seemed to be inattentive and uninterested, after a bit looked up and said, "I have just been thinking, when I get big I want to be a missionary." May it be so.

A little girl while reading a missionary story in the Words of Cheer was convicted to give largely of her little bank amount and did so at her own choosing.

Let us use every means God lays before us, and don't neglect to invite missionaries and members of the Mission Board to your Sunday school. It will be a means of grace to you.

The mission spirit in the Sunday school is the Holy Spirit having His own way. He can only have His way to the extent that the Sunday school is filled with the knowledge of God's truth and surrendered in loyal obedience to His commands.

If every Sunday school were just like our Sunday school, how much would Jesus be made known to the world? If everybody in our Sunday school were just like me, what would the mission spirit in our Sunday school be?

Orrville, Ohio.

NOTES FROM THE STATIONS

For the Gospel Herald.

Marshallville, Ohio

(Old People's Home.)

John A. Winsky of Altoona,, Pa., died at the Mennonite Old People's Home on Jan. 28, 1918, of infirmities of old age. He had been at the Home since Mar. 20, 1917. Funeral services were held at the Home on the 31st. Burial in Crown Hill Cemetery.

Several of our inmates are afflicted with colds and sore throat at present. No one seriously ill however, thank the Lord.

P. R. Lantz.

Feb. 4, 1918.

West Liberty, Ohio

(Orphans' Home)

Bros. J. S. Shoemaker and Chauncy Hartzler were appreciated visitors at the Home recently. We also at present are enjoying a visit for a few days from mother (Mrs. John Blosser). Three new children were added to our list Feb. 4.

The health of the Home in general is good. Pray for us that God may have His way.

Yours in His name,

Feb. 5, 118. Kate Hilty.

West Liberty, Ohio
(Orphans' Home)

Dear Herald Readers:—We are certainly enjoying some real winter weather these days. The boys and girls appreciate the snow very much, as it puts the hill in fine shape for coasting.

Bro. Geo. Lapp, while in the neighborhood, visited the Home recently and gave a very interesting talk on India, to workers and children. A great many tears were shed at the Home when the children were asked to say good-bye to Sister Fannie Buckwalter and the F. I. Smucker family, all of whom had filled large places in the life here.

Clara Winegardner, one of our larger girls, left us recently to live with her grandfather, while Lucile Henry came from Ottawa, Ohio, to stay with us, her invalid father being unable to care for her. Thus they come and go.

We fear the dear brethren who sometime ago received visitor blanks from this place to fill out, fail to appreciate what a speedy reply to us would mean, or what effect neglecting them has on the work of the Home. The State Board is insisting on a better system of visitation and if we are unable to get these blanks filled out by the brethren who receive them we fear it will cause us a great deal of trouble and expense.

The State Board asks that we have some member of the Home visit each child placed out, at least once a year. Now think what that would mean since children from here are in states as far east as the Atlantic and far west as the Pacific. While these trips might be interesting to those sent as visitors, the expense would be great. Will you help us avoid it? If you find you have a blank you have failed to fill out will you please make the visit and send a reply at once?

We want to enlarge our library at this place and are looking to the Church at large to help us. There are a number of ways in which this can be done. We will mention one. No doubt there are a great many homes from which the children have gone and in the old home libraries are left a great many books that would be just fine for our boys and girls here. If you have such books in your home will you pass them on? Help for our library along any line consistent with the list suggested by our Board will be very gratefully received.

You have already learned from previous articles that some of the workers have left and several others have asked to be relieved; one about Mar. 1 and another May 1. New workers will be needed, especially a governess for the larger boys, and some one to help with the laundry work. Any one who may be interested or willing to help, please write us or Bro. S. E. Allgyer, and we will be glad to correspond with you regarding the matter. Yours in His name,

Jan. 24, 1918. J. A. Hilty.

Millersville, Pa.
(Mennonite Children's Home)

Through the continued cold weather and a shortage of coal at the Millersville State Normal School, the model school, where our children attend, has been closed for the week. Our supply of coal is nearly exhausted.

We are being remembered by the brotherhood during these cold months. Many are sending provisions which helps to keep down expenses. The sisters are doing their part by sending in their contributions of clothing, which is made by the various sewing circles in the county. I am sure that many do not realize what our sewing circles are doing and don't know that they too have great problems before them. All dry goods is high in price and hard to get and yet the sisters manage to get "bargains" and provide the various institutions with the needed garments. We pray that God may bless these efforts and supply their needs in order that this line of work may go on.

Our crippled boy, Lester, is very sick at this writing with a tubercular hip. He suffers much pain but is as patient as one could be during such extreme suffering. We have tried to get him into three hospitals but he can not be admitted on account of the nature of the disease. Have also made application to have him placed into a state institution but haven't had a definite reply. We again feel the need of an institution in the East where such cases might be cared for. A separate building on our grounds would greatly relieve the situation here, as this would provide means for strict isolation of such patients under our care. We look to Him who provides all our needs, for future guidance and await the coming of our Lord. Yours for the needy,

Jan. 31, 1918. Levi Sauder.

Altoona, Pa.

Dear Herald Readers, Greeting in Jesus' Name:—Two months have passed since our last correspondence from this place. We have reasons to thank God for protection and preservation amidst the perils of these unusual days. "Oh, that men would praise the Lord for His goodness and his wonderful works to the children of men."

The intense continued cold weather and deep snow makes the trials for the poor numerous. Sunday school attendance has decreased because of the cold weather and much snow shovelling and long shop hours cuts down the attendance at the other services.

Since the last writing, our worker, Sister Clara Steiner of Marshallville, Ohio, has failed in health and returned to her home.

Report of financial receipts for the months of December and January follows:

Blough Cong.	$15.00
Stahl Cong.	16.76
Number 324	1.00
Number 325	3.00
Number 326	1.00
Weaver Cong.	7.28
Number 327	5.00
Number 328	5.00
Mattawana A. M. S. S.	11.10
Conestoga Cong.	8.00
Weaver Cong.	10.00
A brother	6.00

Yours in His service,
John L. Stauffer.

Feb. 6, 1918.

If the Lord be God, follow him; but if Baal, then follow him.—I Kings 18:21.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

December, 1917

General Fund

Morrison Cong Ill	$ 15.55
Sugar Creek Cong Ia	70.31
East Union Cong Ia	31.20
Medina Co. Ohio Congs	37.50
Sterling S S Ill	13.81
Perry Heatwole's three children	7.00
J. R. Suter	5.00
S. M. Burkholder	5.00
Va. Board of Missions and Charities	5.00
Springdale Cong Va	100.00
Nettie Showalter	2.00
Effie Showalter	50.00
Banks S S Va	63.45
In support of charity, Milverton Ont	101.00
Friends Philadelphia Pa	56.00
Roanoke Cong Ill	27.30
Sycamore Grove Cong Mo	84.96
Mount View Cong Alta	75.00
West Liberty Cong Kans	55.00
Fairview Cong Oreg	9.05
Waldo Cong Ill	43.00
Logan-Champaign Ohio Mission Meeting	848.90
A Bro. Quarryville Pa	10.00
Filer Cong Idaho	36.30
Goodfield S S Ill	28.00
A Bro and Sister Wooster Ohio	25.00
D. M. Zook Wyoming	10.00
Elizabeth Lowe Income	26.06
A Bro Milford Nebr	500.00
Children Pike S S Allen Co. O	52.56
Mrs. John Phillips	5.00
John H. Barnhart	9.25
East Union Cong Ia	30.56
Pike S S Va	16.78
John H .Good	7.50
Weaver S S Va	54.78
West Zion Cong Alta	30.50
Salem and Pike Cong Ohio	71.00
Mumaw Family Wooster Ohio	25.00
A Bro and Sister Dakota Ill	5.00
Plainview Cong Ohio	35.00
A Bro. Wood River Neb.	25.50
Salem S S Wayne Co O	5.65
Total	$2715.47

India General

Walnut Creek S S Holmes Co Ohio	$ 65.00
Cullom S S Ill	36.44
Zion Cong Oreg	10.00
Friends Philadelphia Pa	75.00
West Union Cong Ia	86.24
J. D .Yoder	15.00
Salem S S Wayne Co O	2.65
Oak Grove—Pleasant Hill Cong. Ohio	92.80
Allensville S S Pa	17.00
Allensville Primary Dept	4.21
Mattawana S S Pa	11.10
Wanut Creek S S Holmes Co Ohio	80.00
Marian Zimmerly (E. B. Steiner)	50.00
Peter Zimmerly	5.00
Sister Otto Campf	5.00
Total	$555.44

Missionary Support Fund (India)

Belleview Cong. Kans.	$ 50.00
A Bro Millersburg O	200.00
Oak Grove-Pleasant Hill Cong. Ohio	60.00
Total	$310.00

Missionary Children Support (India)

Warren and Jacob Eby	$ 1.65
Primary Dept. Freeport S S Ill	4.90
Children's Meeting Logan-Champaign O Mission Meeting	5.10
(Boys and Girls Quarter Income)	
From Mansion Ia	5.00
Oak Grove Wayne Co O	65.87
Rockton Pa	6.60
West Zion Alberta	84.10
Scottdale Pa	38.44
Waldo Ill	29.30
So. Union and Walnut G.	1.50
F. H. Schultz S S Class Oreg	8.00
Blough Pa S S	9.00
Pleasant Grove S S Ill	10.75
Midway S S Ohio	53.54
Pike S S Ohio	2.25
Martins S S Ohio	8.20
Sharon Sask	19.50
Medina Co Ohio	26.55
Berea S S Mo	.53
Allensville S S Pa	30.00
Total	$411.78

Native Workers Support (India)

Spring Valley S S N D	$ 5.00
Hopedale S S Ill	100.00
Doylestown S S Pa	30.00
Harmony Y P B M Ill	5.10
John Popp	50.00
Men's Bible Calss Plainview S S Ohio	5.00
A Bro. and sister Dakota Ill	5.00
Total	$200.10

Bible Women Support (India)

Mary & Emma Garber	$ 15.00
Old Sisters' Class Oak Grove S S Wayne Co O	2.00
Hopedale S S Ill	24.00
Doylestown S S Pa	18.00
Orie and Elta Miller	6.00
C. S. Swartz and wife	2.00
H. C. Deffenbaugh	4.00
Old Sisters' Class Oak Grove S S Champaign Co Ohio	3.00
M. L. & Elizabeth Troyer	2.00
Weaver S S Va	13.25
Two Sisters Kalona Ia	2.00
Old Sisters Class Bethel S S Ohio	6.00
C. S. Swartz and wife	2.00
Salem S S Wayne Co O	2.00
Mary Ramer Fisher	5.00
Willing Workers' Class Wayne Co O	8.50
Total	$114.75

Ghatula Station (India)

A. E. Miller	$100.00
Bro. and Sister Wideman Ia	25.00
Total	$125.00

New Missionaries to India

John Musselman	$800.00

Hospital Building, India

Collected by C. D. Esch Shickley Nebr.	$219.00
Ivan Musselman	800.00
Total	$1019.00

Medical Work in India

Oak Grove and Salem Sewing Circle, O.	$ 6.50

Chicago Missions

Freeport Cong., Ill.	$ 31.73
Mrs. Oscar Shelly	10.00
Willow Springs Cong Ill	17.80
Smiles Sonnenberg Ohio	5.00
Sunbeam Wayne Co Ohio	5.00
J. D. Yoder	5.00
Schertz Bros Ill	15.00
Visitors at 18th St. Mission	13.00
Bal. Xmas dinner	13.00
A. H. Leaman	.96
J. C. Brubachers S S Class	2.28
Sisters Fisher Ill	2.45
Visitors 26th St. Mission	20.80
Provisions	
Friends	13.54
Bowne Cong Mich	18.00
Total	$173.56

Chicago Mission Building

Metamora Cong Ill	$100.00
Union Coung Ill	110.00
A Bro. Metamora Ill	100.00
Total	$310.00

Fort Wayne Mission

Sunbeam Wayne Co O	$ 5.00
Belleview Cong. Kans	14.00
J. Y. Smucker	6.00
Total	$ 25.00

Canton Mission

Smiles Sonnenberg O	$ 5.00
Sunbeam Wayne Co Ohio	5.00
Menno Nusbaum	1.00
A Sister	1.00
Martins Y P B M	7.15
J. Y .Smucker	6.00
From Holmes Co Ohio	5.25
Mrs. Herman	1.00
Effie Smucker	2.00
David J. Hooley	5.00
T. R .M. S.	3.00
Oak Grove-Pleasant Hill	20.00
Total	$ 61.40

Kansas City Missions

C. S. Kennel and wife	$ 5.00
Pleasant Hill Cong Nebr	11.50
Belleview Cong Kans	25.00
J. D. Yoder	10.00
Lydia Zook	10.00
Without Name	7.00
A Sister	2.00
Alpha Cong Minn	6.60
Young Men's Conf. Newton Kans	42.48
J. A. Ressler	1.50
J. M. Kreider	1.00
Catlin Cong Kans	11.55
West Union Cong Ia.	15.00
J. G. Wenger	5.00
S. W. Raber	10.00
Chris Klopfenstein	10.00
Shem Swartzendruber	25.00
C. H. Cass	5.00
Wm. and Ella Landis	25.00
Ben Roth	5.00
J. B .Yoder	1.00
A Bro.	5.00
Grandma Coff	1.00
Harvey Bucher	10.00
Bro. Gingerich	2.00
Sam Troyer	3.00
Lena Unternahrer	1.00
Earl Buckwalter	2.50
E. A. Miller	5.00
Susan and Emma Miller	5.00
Provisions (Kansas City)	
Mrs. J. P. Cook	1.21
Mrs. John Diller	1.65
Manson Ia Sewing Circle	6.00
La Junta Sewing Circle Colo	1.85
J. B. Yoder	1.50
Spring Valley Cong Kans	4.00
Mt Zion Cong Mo	5.10
Hydro Okla	2.60
J. Yoder	2.00
Shem Swartzendruber	4.50
Xmas Boxes	37.12
(Argentine)	
Sycamore Grove Cong Mo	4.00
Spring Valley Cong Kans	6.50
Sugar Creek Cong Ia	12.00
Roseland Nebr	9.00
Hydro Okla	5.00
West Union Cong Ia	8.00
Cherry Box Mo	4.50
Hubbard Oreg	3.00
Kalona Ia	2.00
Versailles Mo	4.50
J. B. Yoder	1.50
Manson Cong Ia	9.60
Simon Gingerich	1.10
Bro. Plank	.50
Roseland Nebr	23.40
Larned Kans	3.75
Xmas Boxes	16.10
Total	$460.61

Youngstown Mission

Smiles Sonnenberg O	$ 5.00
H. H. Stambaugh	100.00
Dr. W. H. Buechner	200.00
Mary B. Cornell	5.00
Leetonia S. S. Meeting	18.67
J .Y. Smucker	6.00
Leetonia Cong O (Provisions)	86.40
House income	148.81
Sunday Evening Offerings	.81
Sale of Clothing	13.00
Day Nursery	31.75
Clothing Received	
Bluffton O Sewing Circle	18.00
Portage Co Sewing Circle	5.80
Charity Sewing Circle Orrville Ohio	3.50
Rent	23.00
Total	$665.74

Lima Mission

Logan-Champaign Mission Meeting	$ 75.00
Elizabeth Horsch	1.00
Saloma Yoder	.30
Zion Cong Ohio	10.49
New Stark Sewing Circle	2.00
S. S. Collections	16.27
Sunday Evening Col.	5.02
Provisions	
Portage Co Cong	6.00
Friends	3.05
Total	$119.13

Toronto Mission
(Oct. Nov. Dec.)

Warner Cong. (Provisions)	$ 6.00

Old People's Home
(Nov .Dec.)

Mattie Zook	$ 15.00
Live Stock sold	81.00
Special Support	202.50
Labor	1.50
Pleasant View S S	6.35
Lawrence Co Pa Cong	30.00
Sister Horst	.55
R. A .Kanagey	1.00
Total	$337.90

Orphans' Home

Roanoke—Harmony Primary Dept Ill	$ 3.25
Blough S S Boys and Girls (Quarter Investment)	10.00
Special Support	442.25
Farm Products	137.71
Friends	12.17
Ruth Bickley Troyer	7.00
Ira L. Troyer	3.00
E .S.	.25
Mrs .David Neff Ohio	5.00
Pearl Klopfenstein	2.00
Miriam Lehman	2.00
A Bro. Orrville Ohio	1.00
Lizzie Longenecker	5.00
R. A. Kanagy	1.00
Mrs. J. L. Troyer	.50
Christ Kauffman	5.00
Korinna Yoder's S S Class	5.50
Sewing Society Md.	10.00
Total	$652.63

Children's Welfare Work

Ben Gerig	$ 5.00
C .E. Kauffman	2.00
West Fairview Cong Neb	10.00
Wm. and Ella Landis	25.00
Zion Cong Oreg	2.00
East Fairview Cong Neb	24.50
Alpha Cong Minn	3.12
Wayland Cong Ia	32.50
Maytown Alberta Cong	36.00
White Hall Cong Mo	4.00
M. M. Buch	2.50
Special Support	42.00
(Boys and Girls Quarter Income)	
Rockton S S	1.75
West Zion S S Alta	100.00
Waldo S S	29.00
Pleasant View S S Okla	52.59
Blough S S Pa	5.50
Pleasant Grove S S	10.75
Freeport S. S. Ill	60.25
Crytal Springs S S Kans	57.80
Beaver Crossing S S Neb	25.00
Pike S S Ohio	8.52
Spring Valley S S N D	13.53
Liberty S S Iowa	25.75
Sharon S S Sask	23.00
Goodfield S S	26.50
Berea S S Mo	3.07
Crystal Springs S S Kans	6.00
Allensville S S Pa	12.25
Total	$649.88

Sanitarium

Merchandise	$ 5.00
W. E .Potter	3.00
Litwiller Endowment	10.00
Woodruff Endowment	14.00
Hospital Fees	471.43
Total	$503.43

Armenian Sufferers

A. L. Eshleman	$ 5.00

Poor Children in France

Edward Martin	$ 10.00

Siberian Relief

Belleview Cong Kans	$ 20.00

Children's Fund (Foreign)
(Boys and Girls Quarter Income)

Waldo S S Ill	$ 29.00
Springs S S Pa	31.17
Blough S S Pa	2.75

Pike S S Ohio	17.50
Vineland Ont S S	30.61
Sharon S S Sask	2.00
Berea S S Mo	2.81
Allensville S S Pa	10.00
Total	$125.84

Children's Fund (Home)
(Boys and Girls Quarter Income)

Rockton SS Pa	$ 1.25
West Zion Alta S S	2.00
Waldo S S Ill	29.00
Plainview S S Ohio	31.41
Blough S S Pa	6.50
Pike S S Ohio	39.75
Sharon S S Sask	2.00
Berea S S Mo	2.07
Allensville S S Pa	16.00
Total	$129.98

CANADIAN TREASURER
M. C. Cressman, Treas., Kitchener, Ont.

India General

Waterloo Cong	$ 74.75
Uzziah Shantz	1.00
Jeremiah Good	5.00
A Bro. Petersburg	10.00
Vineland Cong	35.00
David Bergey	40.00
Isaac A Nahrgang	2.00
Shantz Cong	25.00
Wanner Cong	12.50
A Bro. and Sister Geiger Cong	30.00
Total	$235.25

Bible Women Support

Hagey-Wanner Y P B M	$ 6.00

Missionary Children Support (India)

Class of four boys Blair S. S.	$ 11.65
Weber S S (Quarter Fund) Boys and Girls	49.35
Blenheim S S (Quarter Fund) Boys and Girls	50.00
Total	$111.00

Toronto Mission

Vineland Cong	$ 15.00
Hay Cong	13.00
Geiger Cong	8.00
Detweiler Cong	8.21
York Co Cong	36.50
Hagey Cong	12.50
Weber Cong	21.74
A Bro Petersburg	5.00
Total	$119.95

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES
E. G. Reist, Treas., Mt. Joy, Pa.

India Mission General

Kinzer Cong and S S	$ 11.00
Hanover Bible Class	25.00
John Musselman	25.00
Ivan Z. Musselman	125.00
Anna N. Ranck	5.00
Willow Street S S	45.00
Primary Dept. Strasburg S S	4.25
Total	$240.25

India Native Workers Support

East Petersburg Y M B Class	$ 5.00
Manheim Bible Study Class	10.00
Total	$ 15.00
Total for month	$255.25

INDIANA-MICHIGAN MISSION BOARD

India General

W. H. Loucks	$ 5.00

India Missionary Support

Earl Miller	$ 5.00
Jacob C. Hershberger	1.00
Total	$ 6.00

India Missionary Children Support

Elkhart Primary Department	$ 91.35
Clinton Frame Primary Dept.	11.87

(Boys and Girls Quarter Income)

Howard-Miami S S	17.14
Nappannee West S S	16.85
Holdeman S S	45.53
Total	182.74

India Native Workers Support

C. A. Shantz and wife	$ 5.00
Fort Wayne Cong	12.50
Olive Cong	10.00
Total	$ 27.50

India Bible Women Support

Ruthean Class Elkhart	$ 2.00
Bowne Cong	3.00
Helping Hand Class Elkhart	2.00
Clinton Frame S S	2.00
Willing Workers Class Elkhart	1.00
Holdeman S S	6.00
Total	$ 16.00

Personal (India) J. N. Kaufman

Holdeman S S	$ 5.00

Fort Wayne Mission

Howard-Miami Cong	$ 16.68
Fairview Cong and Bible Reading	18.42
Clinton Frame Cong	13.06
A. R. Miller	1.00
W. H. Loucks	5.00
Holdeman Cong	2.85
Total	$ 57.01

Fort Wayne Mission Home

Salem Cong and S S	$ 10.00
Nappanee North Cong	50.70
Ezra Brand	5.00
Total	$ 65.70

Chicago Missions

A. R. Miller	$ 1.00

Old People's Home

Emma Cong	$ 30.00
Holdeman Cong	1.00
Middlebury Cong	21.05
Total	$ 52.05

Orphans' Home

Nappanee North Cong.	$ 14.73

General S S Committee

Holdeman S S	$ 4.59

Children's Welfare Fund

Clinton Brick Children's Mission Day	5.24

(Boys and Girls Quarter Income)

Holdeman S S	$ 7.75
Elkhart SS	12.85
Total	$ 26.14

Children's Fund (Home)

Holdeman S S Boys and Girls	$ 12.00

Children's Fund (Foreign)

Holdeman S S Boys and Girls	$ 35.60

War Sufferers Relief Fund

George Brand	$ 10.00
Mr. and Mrs. J. J. Yoder	5.00
Calvin B Smeltzer	25.00
Pigeon River Cong	36.77
Total	$ 76.77

Rural Missions

Elkhart Cong	$ 18.74
Yellow Creek Cong	23.00
Nappanee North Cong	16.64
Holdeman Cong	21.40
Total	$ 79.78

District Board Home

A Bro. Elkhart	$ 1.00
Salem Cong & S S	13.16
Total	$ 14.16

Secretary Support

Levi Mann	$ 1.00

Literature Fund

Holdeman Cong	$ 1.00

Church Building Fund

Yellow Creek Cong	$ 20.00

General Fund

Middlebury S S Meeting	$ 8.25
Bowne Cong	20.56
Forks Cong	24.82
Emma Cong	13.50
Clinton Frame Cong	29.00
Holdeman Cong	30.14
General Mission Conference	223.00
Total	$349.27
Total for month	$1075.04

SOUTHWESTERN PA. MISSION BOARD
H. F. Reist, Scottdale, Pa.

General Fund (General Board)

Scottdale Cong	$ 22.34

General Fund (District Board)

Rockton Cong (Nov.-Dec.)	$ 5.80
All-Day Mission Meeting Scottdale Pa	19.00
Stahl Cong	9.60
Weaver Cong	15.30
Total	$ 49.70

Home Missions

Springs Cong	$ 9.25

Old People's Home

Blough Cong	$ 15.00

India Mission General

Thomas Cong	$ 13.00
Kaufman Cong	24.17
Total	$ 37.17

Missionary Support (India)

Rockton S S	$ 2.00
Weaver S S	15.55
Masontown S S	7.00
Scottdale S S	22.67
Blough S S	6.50
Thomas S S	34.82
Blough S S	19.28
Casselman S S	2.10
Total	$109.92

Altoona Mission

Weaver Cong	$ 10.00
A Bro	6.00
Total	$ 16.00

Altoona Mission (Building)

Scottdale Cong	$ 10.00
Belleville Cong	80.00
Schellburg Cong	100.00
Blough Cong	55.00
Elton Cong	4.00
Thomas Cong	10.00
Kaufman Cong	23.00
Sathl Cong	4.25
Total	$286.25

Rural Missions

Glade Cong	$ 2.70
Thomas Cong	12.54
Casselman Cong	6.21
Martinsburg Cong	2.25
Total	$ 23.70
Total for month	$585.83

FRANCONIA MENNONITE MISSION BOARD
G. S. Nice, Treas., Harleysville, Pa.

India Mission General

Souderton Cong	$ 17.39
Line Lexington Cong	50.00
Souderton Cong	11.55
Souderton Teachers Meeting	29.14
Total	$108.08

Orphans' Home (Millersville, Pa.)

Young People's Meeting Perkasie	$ 21.06

Souderton Mennonite Home

Lower Salford Cong	$122.84

Philadelphia Mission

Souderton Cong	$ 15.00
Skippack Cong	16.00
Total	$ 31.00

General Fund

Line Lexington Cong	$ 85.00
Deep Run Cong	25.10
Franconia Cong	38.15
Plain Cong	43.00
Souderton Cong	11.56
Rock Hill Cong	10.00
Souderton Cong	45.17
Total	$257.98
Toatl for month	$540.96

FRANKLIN CO., PA., AND WASHINGTON CO., MD., MENNONITE MISSION BOARD
B. E. Stauffer, Maugansville, Md., Treas.

General Fund

Clear Spring Cong	$ 10.85

India General

S. H Martin	$ 3.00

Home Missions

Row Cong	$ 34.00

War Sufferers Relief

A Bro	$ 10.00

Orphans' Home, Ohio

Lewis Martin and Wife	$ 10.00

Orphans' Home, Pa.

Chambersburg Cong	$ 36.50

Sisters' Missionary Fund

Reiff Cong Sisters	$ 7.00
Clear Spring Cong Sisters	2.65
A Sister Miller Cong	3.00
Total	$ 12.65
Total for month	$117.00

KANSAS-NEBRASKA MISSION BOARD
Vernon E. Reiff, Treas., Hudson, Kans. (Nov. Dec.)

India Missionary Support

Missionary Support Band Penna S S	$ 38.00

India Native Worker Support

Catlin S S	$ 15.00
Larned S S	5.00
Total	$ 20.00

India Hospital

Larned Cong	$ 1.00

India Missions

Larned Cong	$ 1.00
Pleasant Valley S S	9.75
La Junta S S	18.51

Milan Valley Cong	2.15
Clara Bontrager Milan Valley Cong	1.00
Spring Valley Cong	32.00
A Bro .Springs Cong	2.50
Total	$ 66.91

South America Mission

Larned Cong	$ 1.00
A Bro. Springs Cong	2.50
Total	$ 3.50

India Missionary Children

Milan Valley Cong	$ .06

Chicago Missions

Milan Valley Cong	$ 4.00

Orphans' Home, Ohio

Milan Valley Cong	$ 3.00

Kansas City's Gospel Ford

East Holbrook Cong	$ 20.75

Children's Home Fund

Larned Cong	$ 1.00

Kansas City Mission

Larned Cong	$ 3.25
Pennsylvania Cong	10.00
Milan Valley Cong	5.00
Roseland Cong	11.11
West Liberty Cong	6.00
A Bro. Springs Cong	2.50
Total	$ 37.86

La Junta Sanitarium

Larned Cong	$ 1.00
West Liberty Cong	10.00
A Bro. Springs Cong	2.50
Total	$ 13.50

Conference Expense Fund

Protection Cong	$ .95

Evangelistic Fund

Larned Cong	$ 3.00
Pennsylvania Cong	10.00
Milan Valley Cong	3.00
Protection Cong	11.35
Hesston Cong	17.88
West Liberty Cong	10.00
Springs Cong	1.00
A Bro Springs Cong	2.50
Total	$ 58.73

General S. S. Committtee

Springs Cong	$ .14

Home Support Fund

A Bro. Springs Cong	$ 2.50

General Fund

Larned Cong	$ 1.50
Protection Cong	1.00
East Holbrook Cong	17.40
A Bro. Springs Cong	.65
Total	$ 20.55
Total for Nov.	$292.45

Support of Missionaries' Children (India and South America)

Earnings Primary Dept. West Liberty S S	$ 36.16

Support of Missionaries' Children (City Mission Stations)

Primary Dept. Earnings, West Liberty S S	$ 15.30

Children's Welfare Work (Kansas City)

Quarter Investment—Primary Depts. of following S. S.'s	
West Liberty	$ 58.14
Hesston	51.34
Larned	27.85
Catlin	26.27
Pennsylvania	45.95
Spring Valley	30.00
Pleasant Valley	49.14
Total	$288.69

General Fund (General Board)

Roseland Cong	$ 6.75

India Native Worker Support

Larned S S	$ 5.00

India Missions

Catlin Cong	4.00
Pleasant Valley Cong	7.50
Pleasan tValley S S	9.11
La Junta S S	19.80
Total	$ 40.41

Chicago Missions

Catlin Cong	$ 1.00

Old People's Home

Milan Valley Cong	$ 1.00
Pleasant Valley Cong	.50
Total	$ 1.50

Orphans' Home ,Ohio

Pleasant Valley Cong	$ .25

Kansas City Missions

Catlin Cong	$ 3.50
Pennsylvania Cong	5.00
Milan Valley Cong	3.00
Pleasant Valley Cong	3.00
Protection Cong for Christmas	1.50
Total	$ 16.00

Kansas City's Gospel Ford

Hesston Academy and Bible School Students.	$ 15.00

House Furnishings for Children's Home, Kansas City

Silver Coin Fund (Mrs. Paul Erb, Treas.)	$ 15.50

Children's Welfare Work Fund

Milan Valley Cong	$ 4.50
Pleasant Valley Cong	1.00
Total	$ 5.50

Benevolent Fund

rHospital Expenses for Sister Lizzie Horst A Bro .Milan Valley Cong	$ 5.00

Dr. C. D. Esch and Family Support

La Junta Cong	$ 45.00
Milan Valley Cong	2.00
Pennsylvania Cong	22.00
Plainview S S	5.00
Protection Cong	8.50
Total	$ 82.50

Dr. Esch's Children's Support

Earnings, Primary Dept. West Liberty S S	$ 13.40

War Relief Fund

Catlin Cong	$ 27.41
East Holbrook Cong	57.23
Pennsylvania Cong	23.00
Hesston Cong	31.73
Roseland Cong	14.30
Pleasant Valley Cong	7.50
Protection Cong	8.00
La Junta Cong	32.63
Total	$201.80

Home Support Fund

Pleasant Valley Cong	$ 1.00

Evangelistic Fund

La Junta Cong	$ 32.62

General Fund

Brandon S S	$ 2.63
Pleasant Valley Cong	.25
Protection Cong	2.00
Total	$ 4.88
Total for Dec.	$788.26

MISSOURI-IOWA MISSION BOARD

H. J .Harder, Treas., Tipton, Mo.

District Mission Board Fund

Berea	$ .35
Palmyra	1.00
Oronogo	1.95
Spring Valley	.75
Liberty	1.00
Coal Ridge	12.50
Pea Ridge	3.00
Cherry Box	.85
Mt. Zion	36.22
Bloomfield	6.00
Alpha	4.05
Total	$ 67.67

Kansas City Mission

Berea	$ 1.00
Palmyra	10.00
Oronogo	.50
Spring Valley	.25
Liberty	1.50
Coal Ridge	18.06
Cherry Box	1.95
Surrey	11.00
Mt. Zion	8.75
Total	$ 53.01

Children's Welfare

Berea	$ .25
Palmyra	21.40
Oronogo	.75
Spring Valley	.35
Liberty	1.80
Pea Ridge	.50
Cherry Box	1.00
Mt. Zion	10.25
Total	$ 36.30

Hesston Academy

Liberty	$ .30
Mt. Zion	.50
Total	$ .80

General Board

Berea	$ 2.00
Palmyra	7.05
Oronogo	.60
Spring Valley	6.00
Liberty	6.00
Bethel	23.10
Cherry Box	.75
Mt. Zion	10.50
Total	$ 56.00

India Mission

Berea	$ 2.00
Spring Valley	2.55
Liberty	4.50
Coal Ridge	30.55
Cherry Box	.50
Mt. Zion	12.90
Bloomfield	5.56
Total	$ 58.56

La Junta Sanitarium

Berea	$ .25
Mt. Zion	1.50
Total	$ 1.75

Orphans' Home

Berea	$ .50
Oronogo	.25
Cherry Box	1.50
Mt. Zion	3.25
Total	$ 5.50

Old People's Home

Berea	$ .50
Palmyra	2.80
Liberty	.25
Pea Ridge	.50
Cherry Box	.25
Mt. Zion	2.75
Total	$ 7.05

Childen's Welfare Home

Palmyra	$ 14.50
Mt. Zion	37.35
Total	$ 51.85

Gospel Car

Palmyra	$ 8.00
Mt. Zion	.75
Total	$ 8.75

War Sufferers' Relief

Palmyra	$ 24.35
Spring Valley	9.00
Pea Ridge	3.52
Total	$ 36.87

C. D. Esch and Family

Mt. Zion	$ 5.00

For Sister Horst's Hospital Expense

Mt .Zion	$ 1.75

Conference Expense

Bro. Miller	$ 1.00
Grand Total	$14,978.99

Gratefully acknowledged,
G. L. Bender, Treas.,
Elkhart, Ind.

REPORT

Of Receipts of E. M. B. of M. & C. for January, 1918

Brethren Camp Meade Detention Camp

John K. Hershey	$ 50.00

Chicago Mission Building Fund

Lititz S S Ist Primary Class	$ 2.00

Children's Home, Millersville, Pa.

Matthew 6:20	$ 3.00
Chestnut Hill Cong	40.20
R. W. S.	2.50
Total	$ 45.70

Frazer Church Building

Weaverland S S	$100.00

General Mission Fund

New Danville Cong.	$274.95
Ephrata Y. P. M.	13.00
Mt. Pleasant Cong	23.50
John K. Hershey	50.00
A Bro.	5.00
Hershey's S S	29.42
A Bro. and Sister, Ronks, Pa.	12.00
Total	$407.87

Home Missions

Bossler's Y .P.	$ 1.10

India Mission

Salunga S S	$ 20.00
Gehman's S S	20.07
E Chestnut S S Lancaster Pa.	40.40
Interest Amanda Kendig Legacy	15.16
Landis Valley Cong and S S	93.00
Hanover Bible Class	10.00
Mary E Herr	20.00
Bowmansville Mission Friends	38.22
A Bro.	20.00
Maple Grove S S	14.00
Total	$290.85

India Native Missionary Support

East Petersburg S. S. Y. M. Bible Class	$ 5.00

India Native Workers

Manheim Bible Study Class	$ 5.00
Manheim Bible Study Class	5.00
Total	$ 10.00

Stauffer's Church Building Fund

Kraybill's & Mt. Joy Congs	$ 15.00

Welsh Mountain Mission

Mt. Joy Y P B M	$ 4.80
Total for month	$932.32

Gratefully acknowledged,
Eli G. Reist.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 21, 1918 (Gospel Witness Established 1905) No. 47

EDITORIAL

"In the beginning God created the heaven and the earth."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Those interested in committing Bro. Smith's "One Thousand Best Verses of the Bible" to memory will please notice that this week we are publishing a review of the selected verses from the Pentateuch. Next week we mean to republish all the selected verses from Deuteronomy to Psalms. This is done for the benefit of those who are just becoming interested and who did not have an even start with the rest.

There are three things which make the song service a valuable part of the religious service: (1) Music is the voice of the soul, and carries with it an appeal to the soul which no other form of service has. (2) Singing is something in which the whole congregation may have a part. (3) Outside the Bible there are few books that equal the average hymn book for sound doctrine and lofty sentiment. Let not this effective form of Christian service be neglected.

Really!—Following is an extract from an otherwise reliable sheet which shows that "great men are not always wise."

"But suppose tomorrow morning the conscription officer should call on you to go to war, with the chances that your precious body would be shot to pieces in the trenches.

"And suppose you were to say to the conscription officer: 'Go away, mister, I don't believe in war—I'm for peace!'

"It wouldn't matter WHAT you believed about war—you'd go to the front! What you DARED not do to your OWN body, the state has a RIGHT to do, **because, in a democracy, the chief consideration is not the individual but society, or the state.**"

The reader will notice at once that according to this logic "the state has a RIGHT to do" what the Constitution of states and nations say must not be done—abridge the freedom of religion. But we shall not discuss that point now.

Suppose the writer were a citizen of Turkey, and the State, having the solid backing of its Mohammedan population, would declare a "holy war" of extermination against all Christians who refuse to bow down before the Crescent. According to his own logic he would be in duty bound to shoulder his musket and help exterminate his fellow Christians.

Of course, the writer did not mean this for general application; but as a "dope" for the ignorant it is excellent.

The Christian Church.—There are at least five different things that come to different individuals as they see or hear this name:

1. The well known denomination known by that name.
2. Numerous individuals, groups, or organizations designated by the common name of "Comeouter."
3. "My church," no matter what its denominational name may be.
4. All people professing belief in Christ, regardless of faith or life.
5. All who are "born again," redeemed by our Lord, cleansed by His blood.

It depends upon which of these definitions we have in mind as to what impression the name makes upon us. It is an illustration of the fact it is not **words** but the **meaning** of words which they convey to us that impresses us and influences our characters and lives. Thus people may be impressed in exactly opposite ways by hearing the same language, because the same words mean different things to different people. If we would have people understand us, we must be careful to use words that mean the same to them that they do to us.

Speaking of the Christian Church, the name suggests two different visions to different people.

The first is that popular view which sees little else besides respectability, numbers, and progress. Before them is a picture of a religious movement beginning at Jerusalem and spreading out over the face of the globe until at the present time it has well nigh rached the ends of the earth; an ever growing membership, numbering a few hundred members at first, a half million at the close of the first century, two millions at the close of the second, a hundred million at the close of the fifteenth, a half billion at the present time; a movement recognizing all creeds that profess to believe in Christ, even the corrupt churches in the dark ages when Romanism dominated the world.

The second is the strait-and-narrow-way vision that sees the record of the Christian Church in a movement baptized by the Spirit at Pentecost, continued by a persecuted, suffering but growing Church, known during the darker ages by such names as "Novatians," "Waldenses," "Anabaptists," etc., the work now carried on by Christians who acknowledge their blood-bought son-ship, who are loyal to the Gospel of Christ and whose Christianity is made manifest in a holy life.

The first of these visions leads into the popular current in which Christianity means little more than polished civilization while the second vision keeps us near the Cross. We do well to observe the distinction.

Doctrinal

In doctrine shewing uncorruptness, gravity [illegible], sound speech, that cannot be condemned [illegible]. Titus 2:7, 8.

But speak thou the things which become sound doctrine. Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

A CHILD'S QUESTION

In a mansion grand and stately,
On a wide and handsome street,
Lived a man of vast possessions,
With his little daughter sweet.
He had lots in many a city,
He had houses by the store,
He had broad and rolling acres,
And a dwelling by the shore.
And he oft would tell his daughter,
As she sat with wondering eyes
Of their worth and of their beauty,
Till before her thoughts did rise
Visions of their wondrous beauty
And of all their wondrous worth;
Till the child-mind almost fancied
That there was as yet on earth
Not a state and not a country
Where her father did not own
Lands and farms, and stately mansions,
Fruits of labor he had sown.

But into this home of comfort
Came a sorrow as a cloud;
Death will neither stay nor tarry
At the mandate of the proud.
Rich and poor, the high and lowly,
Each must answer to his call,
Enters he the meanest hovel,
As he does the stateliest hall;
And this man of vast possessions
In this costly chamber lay,
Resting on a bed luxurious,
Wasting by disease away,
Skilled physicians waited on him,
Loving lips pressed cheek and brow,
But the utmost skill and yearning
Could not change the verdict now.

Then one day the learn'd physician
Called aside the little child,
Tenderly he stroked her tresses,
Spoke in accents low and mild;
"Do you know, my little darling,
That your father soon must go
To a far-off, far-off country—
Little darling, do you know?"
Opened then the eyes in wonder,
With a sudden, strange surprise;
Then with tears and fears and trembling,
To her father's side she flies—
Climbs upon the bed beside him,
Lays her head close to his cheek,
In a sudden, dreadful anguish
That will scarcely let her speak.

Then she thinks of all his mansions,
Of the lands so broad and fair,
Of the homes that must await him,
And their beauty rich and rare.
Slowly now her head she raises,
Gone the sorrow and the fear;
Once again she smiles, then, laughing,
Dashes from her eyes a tear,
As she asks in accents tender:
"Papa, tell me, I would know,
Do you own a lovely mansion
In the land where you must go?
Doctor told me all about it—
How that you must go away
To a far-off, far-off country;
Have you there a mansion, say?
For the going will be pleasant
And you need not have a care,
If it is to your own mansion,
In that far-off land so fair."

Then the stricken father faltered,
For, although he'd built with care
Many a fine and stately dwelling,
He had yet no mansion there.
What to him were now the acres
With their wealth of golden grain?
What to him were farms and houses?
What to him was earthly gain?
What to him, now he lay dying,
Were the many mansions here?
He must leave them all forever—
And he had no mansion there?

—Selected by H. B. K.

JESUS ELECTROCUTED!!!

By John H. Mosemann.

For the Gospel Herald.

It has been said by some who have set themselves against the blood of Christ as having anything to do with our redemption that **"IF"** Jesus would have come at this age of the world He would have been **electrocuted** instead of **crucified.** They thereby wish to teach that Christ's death was not necessary for our salvation. His blood especially would not play any important part in the Christian religion, for if He would die today by electrocution He would not shed a drop of blood and therefore the blood of Christ is of no efficacy at all.

Such are the reasonings of deluded, deceived, and wicked hearts. It cannot come from the lips of such who are born again and washed in the precious blood of the Lamb.

The Word of God describes such men as "false teachers, who privily shall bring in damnable heresies, even denying the Lord that bought them" (II Pet. 2:1). "There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ" (Jude 4).

Such are God's own words to describe these latter day deceivers and heretics who usually get their Satanic "ifs" from some emissary of Satan occupying a professional chair as a "D. D." or "L. L. D." and palmed off as "ministers of righteousness."

Paul (or rather the Holy Spirit through him) said, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). "There be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:7). "If ANY MAN preach any other gospel unto you than that ye have received let him be accursed" (Gal. 1:9). These perverters of Christ's gospel began their work long, long ago and are continuing their soul-destroying errors. They preach the gospel of "human goodness" that by merely following Christ's life and patterning after His good example in morals we attain to a high standard in life and reach noble ideals by which we may make ourselves acceptable to God.

It is readily seen why they think they can get along without Christ's blood. Many of Satan's ministers do not undertake to preach much against Christ's blood, for fear of the people, but their sermons are conspicuous for its absence altogether. They preach along the lines of morality, character building, world-betterment movements, temperance and other reform work, etc., etc.

Let us turn then from these men and notice their Satanic "if" again, asking some questions. Why did Christ not come in our age to save man? Why did He come nearly 2000 years ago? If His blood had nothing to do with our salvation why was He crucified? If His life is enough for our salvation why did He die?

1. Christ could not come in this age of the world to save man because God does things "on" time and "in" time and therefore we read, **"WHEN THE FULNESS OF TIME WAS COME,** God sent forth his Son, to redeem" (Gal. 4:4, 5). Time being up for Him to come nearly 2000 years ago there was nothing that could prevent nor hinder it. The devil and his angels would no doubt have been happy to have Him come behind time, say 2000 years late, so that He might be electrocuted. What a calamity had Jesus come 2000 years behind time and been electrocuted and the world thereby lost!

2. Christ did not come in this age of the world to save man because "known unto God are all his works from the beginning of the world" (Acts 15:18). In His knowledge and wisdom He sent Christ **THEN** (nearly 2000 years ago when crucifixion was in use by the Romans) and not **NOW,** when death by electricity is in use.

3. Christ did not come in this age of the world to save man because God had decreed and declared that "His **HANDS** and his **FEET** shall be **PIERCED"** (Psa. 22:16) so that when Christ comes to the Jews the second time they may know Him whom they had pierced and that by the blood which would flow from His pierced hands, feet and side we might be bought and redeemed. How glad we may be that He did not come in this age to be electrocuted!

4. Christ **COULD NOT** come in our age to save man because "the determinate counsel and foreknowledge of God delivered Him (nearly 2000 years ago) to the world that He might be taken and by wicked hands be **CRUCIFIED,** (not electrocuted) and slain" (Acts 2:23). It is further declared, "Both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together for to do whatsoever thy hand and

thy counsel determined before to be done" (Acts 4:27, 28).

5. God could not permit His Son to be electrocuted for the sins of humanity any time or any place since God Himself declared, "It is the blood that maketh an atonement for the soul" (Lev. 17:11). Jesus Himself said before He died on the cross "My blood . . . . is shed for the remission of sins" (Matt. 26:28). And again the Holy Spirit says, "Without shedding of blood is no remission" (Heb. 9:22).

6. It was necessary that His blood be **SHED** that God's righteousness may be declared. Rom. 3:25. By it we have been redeemed. I Pet. 1:18, 19. By it we are justified. Rom. 5:9. Peace with God has been secured for man by the blood of Christ's cross. Col. 1:20. We obtain this peace by simple faith. Rom. 5:1. Through it the Church of God was purchased. Acts 20:28. (And this blood is not the blood of man but the blood of God. Acts 20:28). This blood cleanses from all sin (I Jno. 1:7) and opens the way for us to enter the holiest of all. Heb. 10:19.

Let us remember that "Christ offered one sacrifice for sins forever" (Heb. 10:12) and if that sacrifice (with its blood) be rejected "there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." "He that despised Moses law died without mercy . . . . of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God and counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace" (Heb. 10:26-29).

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked fall from your own steadfastness" (II Pet. 3:17).

Let all the saints of God rejoice that Christ was wounded (not electrocuted) for our transgressions, and that He was bruised for our iniquities, that the chastisement of our peace was upon Him and "with His stripes we are healed" (Isa. 53:5). Hallelujah for the cross, for the Christ of the cross and for the blood of that Christ which alone cleanseth from all sin.

"Here, I'll sit forever viewing,
Mercy's streams in streams of blood,
Precious drops my soul bedewing,
Plead and claim my peace with God."

Lancaster, Pa.

"No self-centered church can prosper. Any denomination that limits its doing to its own membership is on the sure road to failure."

"BELIEVING" VS. KNOWING IN PRODUCING TRUE HAPPINESS

By S. A. Weaver.

For the Gospel Herald.

If you know these things, happy are ye if you do them.—Jno. 13:17.

This scripture suggests forcibly the presence of **unhappiness** in those who profess to believe but have no use for dogma, or doctrine. This state of unhappiness is but the pangs of a wounded conscience; an unrest because something is being left undone. The "happy" state here referred to is not the commonly accepted state of a light, frivolous, mirth-producing life, but a state, or condition, of **knowing** that our lives are "hid with Christ in God;" a **knowing** that our wills and wishes are in subjection to Jesus and His will or commandments concerning our lives; a happy knowledge that we are His, and owing to this subjection of our wills to His Word and will in **all things** whatsoever His Word teaches, that He has adopted us into His family, and we "are sons (and daughters) of God." "It doth not yet appear what we shall be; but we **know** that when he shall appear (Matt. 24:30, 31; I Thes. 4:16-18) we shall be like him, for we shall see him as he is" (I Jno. 3:2). This blessed consciousness of doing His will, and this blessed hope here given, are the keys to the true "happiness," which the obedient child of God alone knows.

Truly, the world in all its highest realms of culture and refinement **cannot** produce a single moment of such happiness—No, and knows not even what it is; not even the great doctors of philosophy (so-called) and divinity who are today "holding down" the pulpits of our lands with their learned (?) babel of words concerning world politics, social uplift, and world betterment, forgetting the weightier matter of the Cross of Christ and His power to save from all sin, and forms of sin as well (but always only individually).

Searching the Scriptures daily to see whether or not these things are true which you read weekly in the columns of the Gospel Herald and may be often heard in ringing tones from the pulpit of our beloved Mennonite Church; finding them to rest upon the sound foundation of the Word of God; and **questioning yourselves** whether you will henceforth continue to defy Jesus and His plain commands and **not do these things,** thus continue on in "good standing" in your present church and in the world and **with** the world (Jas. 4:4), —or denying yourself, take on His yoke (which is **not** grievous) and follow Him "close in" as John, the beloved disciple did (not "afar off", as did that other one who failed so seriously that when the supreme testing time came he denied, with cursing, his connection with the Lord and Master)—thus, following Him closely "in all things whatsoever He hath told you in His Word" He has then promised to be **your** "Brother," "Friend," and Savior, then, and then **only** can it be truly said, "happy are you," etc.

The true religion of Jesus Christ—the **only** Christian religion there **can** be,—is not a whit a religion of "feeling." or "faith alone." as so many profess to believe. No, a religion without "works" is **empty,** and is merely anti-Christ and not **for** or "of Him. (Here please read James 2:17-20 and I John 2:1-6, especially v. 3 regarding, not only faith but also your walking.)

"He that knoweth to do good and doeth it not, to him it is sin" (Jas. 4:17). Here read also I Jno. 3:8; 2:3, 4; 4:20, 21; John 8:47 and, to conclude, read John 15:18-20 and I Pet. 4:12-14. Surveying these all and thinking them over prayerfully in the fear of God (and not in the fear of present church affiliations and environments nor of **any man or woman,**) then, finding yourself "in the balance, wanting" raise your voice to high heaven, crying "Lord, what wilt Thou have me to do?" And the answer will be found in the New Testament of His, in plain English, so clear that "he who runneth may read." **Then** you need not only "believe" and "feel", but you may also **know** that you love Him and do His works as per His commandments. Then, and then only, can you be really, truly, happy with the happiness that is the gift of God's Son unto life eternal.

Not that we or any one else say these things, but upon an honest, earnest, examination of the Scriptures you will find it is God's own Word. We leave "it up to you."

Duchess, Alta.

THE NAME OF JESUS

Oh, holy name of Jesus,
In sorrod's we flee,
This name upon our lips, to seek
Sure comfort, Lord, in Thee.
Oh, holy name of Jesus,
In which our joy is found,
The name of our salvation,
Death's Conqueror renowned!
Oh, holy name of Jesus,
No other name so sweet;
For grace and mercy infinite
In its dear accents meet.
Oh, holy name of Jesus,
Our hope unto life's end,
And then forever we will praise
Thy name, our Savior-Friend.
Oh, holy name of Jesus,
All other names above,
The name that means all power,
The name that means all love!
Oh, holy name of Jesus,
In heaven and earth most high,
The name the saints rejoice in,
The name the devils fly.—Selected.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

GO WORK IN MY VINEYARD

Lo, the golden fields are smiling,
Wherefore idle shouldst thou be?
Great the harvest, few the workers,
And the Lord hath need of thee.
Go and work, the time is wasting,
Let thy earnest heart reply
To the call so oft repeated,
"Blessed Master, here am I."

Take the balm of consolation,
That so oft has cheered my heart;
Let some weary brother toiler
In thy comfort share a part.
Go and lift the heavy burden
He has struggled long to bear;
Go, and kneeling down beside him,
Blend thy faith with his in prayer.

Go and gather souls for Jesus,
Precious souls thy love may win;
Lead them to the door of mercy,
Tell them how to enter in.
Go and gather souls for Jesus,
Work while strength and breath remain.
What are years of constant labor,
To the joy thou yet shalt gain?

Go then, work, the Master calleth,
Go, no longer idle be;
Waste no more thy precious moments,
For the Lord hath need of thee.
Once He gave His life thy ransom
That thy soul with Him might live;
Now the service He demandeth,
Can thy heart refuse to give?—Sel.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kan.

(Mennonite Children's Home)

Dear Herald Readers:—Already one month and part of another has passed of the New Year. Many have been the experiences during the past year. Our Home has started on the second year of its career. Blessings have been as many and varied, but all have learned that "it is more blessed to give than to receive"; for in our giving we see the smile of gratitude on more than one care-worn face. Are they all worthy? We may hear you ask; Can you tell? We can see the need, and who may tell whether in satisfying the natural man a word of comfort and a spiritual morsel may go straight to the hungry soul.

Is the labor worth while? Dimpled, rosy faces are the answer, for "whoso receiveth one such little child in my name receiveth me." The response of emaciated, filthy bodies is gratifying when food, soap, and water are properly applied. Not all are in such a condition, however.

We have just gotten over a slight siege of chickenpox and are now ready to admit other children. We have only four at present, owing to our quarantine. In a day or so we may have five or seven more. Our capacity allows for only eleven or twelve, according to ages.

Our needs have been abundantly supplied in the way of provisions, clothing, and money. As far as help is concerned we have no reason to complain. Though we were short-handed part of the time we are able to realize that "As thy days so shall thy strength be," so there has always been a way out of difficulty.

Sister Anna Schweitzer is rendering service as cook, for a few weeks. We appreciate her services very much but shall be compelled to let her go before long.

Sister Bernice Devitt took several weeks vacation in January, during which time Sister Bessie Wenger of Versailles, Mo., gave assistance, for which we were very grateful.

Sister Amanda Nebel, who had been helping since before Christmas, returned home several weeks ago, after a prolonged siege of quinsy.

We have every reason to thank the Lord for His abundant blessings upon us and also feel grateful to all those whose hearts have been touched by this important work, to give of their means in its support.

Yours for the sake of the lambs,
Feb. 9, 1918. Rose Shank.

WHAT IS A MISSIONARY?

By Geo. J. Lapp.

For the Gospel Herald.

A missionary is one who is willing to be sent by his Master as His Father sent Him. He will be a messenger of the Most High in seeking to emancipate erring humanity from the slavery of sin. He is not content to merely superficially study the conditions of erring humanity but will thoroughly investigate the cause of such conditions from every source and, by painstaking, thoughtful, prayerful consideration, seek the remedy which will effect the most lasting cure.

He will fully understand that the shortest way may not be the surest of best results. He will recognize in well organized evangelism, the most rapid possible means of bringing the evangel of earth's millions, thus contributing to the carrying out of God's will concerning the human race, and to leading them to accept His love whose Kingdom is at hand.

He will accept no fact regarding humanity or the means to help them, without knowing of a certainty their truth or effectiveness. He will be a man who is not too nice for the most repulsive detail of his job. He will be big enough to take a place too small for him and make it larger. He will put forth his best efforts with the most meager tools at his command. His most profound confidence in humanity and God's will, and the efficiency of His plan, to save them will lead him to make any sacrifice.

He will not be content to be second rate in the quality of his efforts. He will recognize in his call to service one which leads him to become a part of the greatest and most far-reaching enterprise ever instituted and his service will be highest and best.

He will consider the Bible as God's revealed will. He will have caught the spirit of the Great Commission and, with that as a part of his life, he will seek to devote his days to untiring service for humanity to the sole honor of humanity's God through His Son Jesus Christ, to whom be honor and glory forever and ever.

Goshen, Ind.

AN INDIAN CHRISTIAN

By Crissie Y. Shank.

For the Gospel Herald.

Tell us about the Indian Christians, are they sincere or not? Uttered or unexpressed, this is a query that comes, every now and then, to some of our most generous helpers across the waters. The query is altogether a just one, it can and should be answered. Here is a story of one of them:

Ganpat with his wife, two sons, and one daughter lived for twelve years in the village of Kanhargao, over thirty miles from any of our missionaries or any Christian. He is a farmer and the mission pays him nothing to go out and tell anyone of Christ or to warn them of their mistakes. Being apt in business and tactful in his dealings with men, he not only provides well for his family but figures as a real missionary to his own people.

Last week Bro. Friesen and Bro. Shank had occasion to visit this village and as usual began talking with the men who gather in the evening.

"Yes, we know about the true God."

"How did you hear of Him?"

"Why this is Ganpat's village."

"And who is Ganpat?"

"Oh, Ganpat is a Christian who moved to another village several years ago."

"And did he tell you about the true God?"

"Yes, every morning and evening he used to call his family together and then he would take a big book out of his box and read about God and pray to Him and teach his children to pray. He would ask us to come in too and then he would sing with us and his family and teach stories of God from the book."

We have not yet been permitted to

count as converts any who came under the influence of the teaching and singing and praying of this Christian father, but the good seed sown in that Hindu village will, we believe, yet bring forth fruit and there will be found those in that day who will remember Ganpat as the one who showed them the way from earth to heaven. Shall anyone question his being true to his Master Jesus? Shall anyone say, "I have been more ready to preach, pray and teach, as opportunity afforded, and I have made more opportunities for testifying for God?"

Dhamtari, C. P., India.

MISSION WORK

For the Gospel Herald.

I. Support on the Temporal Side

By Mattie Schertz.

Paul says (I Cor. 12:1) "Now concerning spiritual gifts, brethren, I would not have you ignorant."

There are different gifts, but by the same Spirit, and it is the same God which worketh all in all.

The great need in Christian work today is men and women whom the Holy Spirit sends forth. It is the duty of every Christian to help support those who are so faithfully laboring for the cause of Christ. One of the many ways by which we can support is by prayer. There never was a time when there was a greater need for laborers than today. The fields are white and ready to harvest as perhaps never before in the history of the Church.

In order to carry on the work successfully they must be well supplied financially. God Himself is an example in being liberal by giving His only Son as a free gift and when we think of how Christ left the glories of heaven and came to this rugged earth to live, suffer, and die for us, we ought to show our gratitude by responding liberally to the cause, for "God loveth a cheerful giver."

Flanagan, Ill.

II. Support on the Spiritual Side

By Ada Conrad.

Go ye therefore, and teach all nations.—Matt. 28:19.

The fact that we ourselves have received the good news of salvation puts us under obligation to pass it on to others. Not to do so would show a spirit of selfishness, which is the direct opposite of the true spirit of Christian religion.

While some are called into active service, God also needs loyal supporters of those who give their whole life to His cause. Each one is called to the place where he can do the best service for Christ, and if we are interested in our work for the Master we can feel that (after a life of service for Him) we have done our part in God's great harvest field. "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into His harvest" (Luke 10:2).

Too often when we speak of supporting the missions, our only thought is money, which, of course, is necessary, but we must not forget that "the effectual fervent prayer" is the real support that missions need, for when we become interested to the extent that we earnestly pray for the work, we surely will not withhold temporal support.

In Eph. 6:18, Paul requested the Ephesian Church to pray "for all saints," and then in verse 19, he adds "and for me." Thus we realize that Paul felt that he needed the prayers of the Church, and I believe every missionary feels the same need.

"I cannot tell why there should come to me
A thought of some one miles and miles away,
In swift insistence on the memory,
Unless a need there be that I should pray.

"Too hurried oft are we to spare the thought,
For days together, of some friends away;
Perhaps God does it for us, and we ought
To read his signal as a call to pray.

"Perhaps, just now, my friend has fiercer fight,
And more appalling weakness, and decay
Of courage, darkness, some lost sense of right;
And so, in case he needs my prayer, I pray.

"Friend, do the same for me. If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be very sure I need it, therefore pray.

"And when you pray, dear friend, I ask of thee,
That thou will seek of God not mine own way;
Not what I want, but His blest thought for me,
Do thou through Jesus Christ implore, I pray."

Flanagan, Ill.

The less we try to do ourselves and the more we let the Holy Spirit use us the more souls will we see brought into the kingdom. He working in and through us will be more magnetic in winning men to the Lord Jesus than we in ourselves can ever hope to be.—Selected.

When true faith descends upon the spirit of men, then doubt is no more, nor is any sacrifice too great for the firm will of him who knows.—Sel.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Please explain II Jno. 10, 11. S. O. M.

These verses read as follows: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."

"This doctrine" is the doctrine referred to in v. 9, acknowledging Jesus Christ as the Son of God, the Author and finisher of our faith. No one who does not hold to this doctrine unreservedly should receive any recognition as a religious teacher or Christian professor. No person who does not believe in the absolute reliability of the Bible as God's revealed Word, in the Deity of Jesus Christ—that is, the Son of God, without human father—and in the Gospel which He came to bring, ought to have any recognition whatever in any of the claims he may make. This does not exclude extending acts of hospitality to all people, saint and sinner, as occasion may require or opportunity afford.

Please explain Isa. 56:9-12. S. O. M.

Take that as it reads. It refers to corrupt conditions in Israel and prophetically refers to some conditions in Church times.

Please explain Matt. 24:28. S. O. M.

The verse reads: "For wheresoever the carcase is, there will be the eagles gathered together." It is a figurative expression teaching us that when the Son of Man will come the second time in the clouds with great power and glory, His own will be gathered about Him. The likeness may also be applied to many other things. We invariably gather around the person or object or thing that attracts us or appeals to our affections. You can tell a man's likes or dislikes, character or inclinations by his associations, the places he frequents when he feels free to choose, and the kind of literature he reads.

Christianity is the only religion that abounds in song. Atheism is songless; agnosticism has nothing to sing about; the various forms of idolatry are not tuneful; but Judaism said. "Oh, come, let us sing unto the Lord;" and when Christ came the angels greeted His birth with a song, and since then Christian song has gained in fullness and strength of voice with each century.—Advance.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord: for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

IN MEMORY OF MOTHER

By Malinda Bergey.

For the Gospel Herald.

Mother, now my memory wanders,
To the years of long ago,
When in childhood days I lingered,
Round your hearth, with love aglow.

Fond the hearts and dear the faces,
Of the home we loved so well,
Now to find them, memory traces
Mountain, valley, hill and dell.

Many were the burdens, mother,
Which for us you bore so well,
Faith in Jesus, and none other,
Only can the story tell.

Ever faithful, true and praying,
For your loved ones, all so dear,
That they might be kept from straying,
And to Christ be ever near.

As the years rolled on, dear mother,
And on beds of pain you lay,
Then your Saviour and Redeemer,
Gave new strength for each new day.

When at last the conflict over,
(And of death you had no fear)
When the Angels came to hover
And to bear you o'er the sea,

When the pearly gates are opened,
And your soul forever rests,
With the beautiful and ransomed,
In the haven of the blest,

Then we dry the tear of mourning,
And remember that "well done"
Is the welcome voice you're hearing
From the Father and the Son.

Then we'll work a little longer,
Till the summons comes to us,
When we hope to meet you yonder,
In the land of happiness.

Warren, Ohio.

A MOTHER'S LOVE

Sel. by Barbara Hollinger.

Many of us who have advanced beyond the period of childhood, went out from home to embark on the stormy sea of life. Of the feelings of a father, and of his interest in our welfare we never entertained a doubt, and our home was dear because he was there. But there was a peculiarity in the feeling that it was the home of our mother. Where she lived, there was a place that we felt was home. There was one place where we would always be welcome, one place where we would be met with a smile, one place where we would be sure of a friend.

The world might be indifferent to us. We might be unsuccessful in our studies, or our business. The new friends which we supposed we had made might prove to be false. The honor which we thought we deserved, might be withheld from us. We might be chagrined and mortified by seeing a rival outstrip us, and bear away the prize which we sought. But there was a place where no feelings of rivalry were found, and where those whom the world overlooked would be sure of a friendly greeting. Whether pale or wan by study, care or sickness or flushed with health and flattering success, we were sure that we should be welcome there.

Though the world was cold toward us, yet there was one who always rejoiced in our success, and always was affected in our reverses; there was a place to which we might go back from the storm which began to pelt us, where we might rest and become encouraged and invigorated for a new conflict. So have I seen a bird, in its first efforts to fly, leave its nest, and stretch its wings, and go forth to the wide world. But the wind blew it back, and the rain began to fall, and the darkness of the night began to draw and there was no shelter abroad and it sought its way back to its nest to take shelter beneath its mother's wings, and to be refreshed for the struggles of a new day; but then it flew away to think of its nest and its mother no more.

But not thus did we leave our home when we bade adieu to it to go forth alone to the manly duties of life. Even amidst the storms that then beat upon us, and the disappointments that we met with, and the coldness of the world, we still felt that there was one who sympathized in our troubles, as well as rejoiced in our success, and that whatever might be abroad, when we entered the door of her dwelling we should be met with a smile. We expected that a mother, like the mother of Sisera, as she "looked out at her window" waiting for the coming of her son laden with the spoils of victory, would look out for our coming, and that our return would renew her joy and ours in our earlier days.

It makes a sad desolation when from such a place a mother is taken away, and when, whatever may be the sorrows or successes in our life, she is to greet the returning son or daughter no more. The home of our childhood may still be lovely. The old family mansion—the green fields—the running stream—the moss-covered well—the trees—the lawn—the rose—the sweet brier—may be there. Perchance, too, there may be our aged father, with venerable locks, sitting in his loneliness, with everything to command respect, and love: but she is not there. Her familiar voice is not heard. The mother has been borne forth to sleep by the side of her children who went before her, and the place is not what it was.

There may be those whom we much love: but she is not there. We may have formed new relations in our life, tender and strong as they can be; we may have another home, dear to us as was the home of our childhood, where there is all in affection, kindness and religion to make us happy; but that home is not what it was, and it will never be that again. It is a loosening of one of the cords which bound us to earth designed to prepare us for our eternal flight from everything dear here below and to teach us there is no place here, that is to be our permanent home.

Brownstown, Pa.

WE ARE . . . . WE MUST

By J. H. Delp.

For the Gospel Herald.

We are the salt of the earth.

We are the light of the world.

These two statements are often made by the children of God. We know that when salt has lost its savor it can not be used for any of the purposes for which it was intended. Being living epistles, known and read of all men (II Cor. 3:2). our mission is to let our light shine in dark places. Though evil spoken of, the darker the surroundings the brighter the light. The brighter the light, the more clearly may be seen the fruit of the Spirit.

We are strangers here (I Pet. 2:11).

We are a royal priesthood (I Pet. 2:9).

We are joint heirs with Christ (I Jno. 3:9), heirs of the treasures of heaven, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Humanity can not calculate the value of a mansion in heaven.

We must walk in the light (I Jno. 1:4).

We must be acquainted with the Gospel of Christ (II Tim. 2:15).

We must work while it is day (Phil. 2:13).

We must work together in harmony (Phil. 2:2), forgive those who trespass against us (Matt. 6:14, 15), fight the good fight of faith (I Tim. 6:12).

Hatfield, Pa.

Christianity was more powerful and victorious on the altar of sacrifice than on the throne of the Caesars. The church was greater in the catacombs than in the cathedrals. She was purer in humble houses than in the marble temples of the millionaires.—E. P. Marvin.

Sunday School

For the Gospel Herald.

Lesson for March 3, 1918.—Mark 4: 35—5:20

JESUS BRINGING PEACE

Golden Text.—The Lord hath done great things for us; whereof we are glad.—Psa. 106:3.

Lesson Story.—Two incidents are recorded in this lesson. One tells of Jesus stilling the waves, the other relates His experience with one possessed with a legion of devils. Both tell of the miracle-working power of Jesus, and bring to us a message of importance for present day application.

After a day of strenuous labors and teaching Christ and His disciples took ship to cross over on the other side of the Sea of Galilee. That night a violent storm arose. The disciples and others were sore afraid and to their surprise they found Jesus in the hinder part of the ship sound asleep. "Master! carest thou not that we perish!" was their cry. Christ arose. "Peace, be still," was His strange command to the sea, and all was calm. The danger from the storm was now past, but the fear on the part of the people seems to have been the greater. "What manner of man is this," they exclaimed, "that even the wind and the sea obey him?"

Coming over into the country of the Gadarenes, another miracle was wrought which was quite as wonderful as the one which astonished those on board the ship. There was a man in sore distress. So fierce was he that he was not fit for the society of any class of people. He was vexed by a legion of devils, and at times he acted like the worst of madmen. When Jesus met him the devils cried out, acknowledged Him as the Son of God, and in their delirium demanded that Christ give them permission to enter into a herd of swine. The permission was granted, the devils entered the swine, and all ran violently into the river and drowned. The keepers of the swine went into the city and told what happened. The whole multitude of people came out and met Jesus, asking Him to depart out of their country. When Jesus saw the man out of whom He had cast this legion of devils he found him entirely rational. The man asked permission to follow Jesus, but Jesus directed him to go home to his friends and tell them what great things God had done for him. The man obeyed, told the people of Decapolis what great things had happened, and all men marveed.

Lessons for Us.—1. Behold the disciples on the troubled sea. In sore distress they sought the Lord. There they found relief. Brother, when the sea gets troublesome for you, when the storms of this world bring perplexity to your mind and distress to your soul, remember that you may always find relief by going to your Master. There is no power in earth or hell that can withstand the Master's "Peace, be still."

2. It is wonderful how many people freely recognize the power of God and how few there are who act on their convictions and give God the recognition and service due Him. In the days of Christ practically all classes of people had to admit that Christ was possessed of super-human powers, yet few were His faithful followers in a "bread of life sermon" test. The same is true today. Are we among the few, or the many?

3. God can take the worst of sinners, perform in him the miracle of grace, and make of him a better man than the best of people outside of Christ. Take for example, the man out of whom Christ cast out the legion of devils. Read the description which Mark gives of this man, and then see how he was after the devils were cast out—"sitting, clothed, and in his right mind," ready to worship and follow Jesus. At the same time the "best people" of Gadara were petitioning Jesus to depart out of their coasts. "Though your sins be as scarlet, they shall be as white as snow." The blood of Jesus Christ cleanses from all sin. Trust Him.

4. One of the best tests of the genuineness of a man's religion is his willingness to have his Christianity interfere with his business. The Gadarenes failed on this test. They were so tied up to their property that they did not care to have Christ around, and petitioned Him to get out, even before they tried to investigate what wondrous blessings He had to bring. Many people today have the same attitude. They want nothing to do with a religion that takes away their dishonestly earned dollars or calls upon them to give up unrighteous business or business methods, refusing to consider the benefits brought by the true religion of Jesus Christ.

5. Suppose that Christ would tell you to "go home to thy friends, and tell them how great things the Lord hath done for thee," what would be your response? Some people think it is great to follow Jesus across the sea and—but they forget that it is just as necessary to talk religion right at home and in the circles of their nearest and dearest friends. And why should we not—if we have had the real experience? Do we not, are we not glad to, tell our friends of things that have been beneficial to our health, or have added to our happiness, or have brought money to our pockets? And are we not anxious that our friends prosper in a similar way? Then why not be equally anxious that our friends share in the greatest blessing—salvation, and the true riches which it brings? The Gospel plan is, begin witnessing at home, and keep on until you have reached the uttermost parts of the earth.—K.

Our Young People

HOW MEN CHEAT THEMSELVES.—
Prov. 14:12; Ps. 1:1-6.

Topic for March 3.

MOTTO

"They that observe lying vanities forsake their own mercy."

THE STUDY HOUR

I. **Cheating.**—When one does not receive value for value, or is deprived of what was his due thru deceit or misrepresentation, he has been cheated.

There are multitudes of ways in which men and women are cheated these times. Attractive things are held out promising by their appearance to furnish that which will bring satisfaction in various ways. But when the individual takes the object held out, he finds out sooner or later that he has been cheated. There is cheating in the business world, the social world, the political world, and the religious world. Many are cheated by the instrumentality of other deceivers who come in the guise of friends and lead unwary individuals to believe in their lies and deceptions. The merchant and trader, with their shoddy and faulty goods smoothed over or covered so as to resemble something better, rob men of their hard earned money. Social polish and rogues in finery come strutting around to beguile the public into the belief that they are worthy characters until they have trapped son or daughter and led them on the way to ruin. Professors of religion bring their alluring doctrines which seem plausible in many respects to those who are not forewarned or guarded and work incalculable damage to the souls of men before the fraud is discovered and the doctrine of the devil given its true name. Strange as it may seem, the one who is the chief deceiver of others is often the greatest fool. He may be successful in filling his pockets and lusts at the expense of others' simplicity, but at the same time he is cheating himself much more out of things of far greater value.

PERSONAL THOUGHT

A dishonest man harms himself as greatly as he harms those whom he defrauds and often much more.

SUGGESTIVE ASSIGNMENTS

For Children—
1. Textword, **Deceit**
2. Hurting Ourselves by Wrong Doing.

For Young People—
1. Articles of Deception
2. Characters who Deceive in Modern Times.
3. The Danger of Trifling With Our Soul's Interest.
4. How We Walk into Delusion.

For Older People—
1. Cheating Ourselves.
   a. In Business Enterprises.
   b. In Social Matters.
   d. In Politics.
   e. In Religion.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, FEBRUARY 21, 1918

Field Notes

Bro. L. O. King of Hesston, Kans., spent Sunday, Feb. 10, with several congregations in Oklahoma.

We are glad to hear that Bro. S. E. Allgyer, whose serious illness was reported in these columns recently, has greatly improved.

A Correction.—In the report published in the Gospel Herald of Jan. 26, the address of Bro. P. P. Hilty was given as Pulaski, Iowa. It should have been, Donnelson, Iowa.

Bro. J. A. Ressler of this office returned last Friday from Hesston, Kans., where he had been an instructor during the short Bible term at that place. He expresses himself as well satisfied with his experience.

Bro. J. M. Kreider of Palmyra, Mo., has recently completed his work in the vicinity of Carver and Proctor, Mo., and departed for other fields of labor. An ordination service was appointed for Carver last Sunday at which time Bro. Ezra Bowman was ordained to the ministry.

Bro. Milo Stutzman of Alberta preached for the congregation worshiping at Hesston, Kans., on Sunday, Feb. 10.

Casselman Church near Grantsville, Md., has been without services for a number of weeks because of impassable roads.

Bro. and Sister C. D. Esch of Hesston, Kans., spent last week at the Mennonite missions in Kansas City, Kans., giving talks on India.

The brethren, D. J. Fisher of Kalona, Iowa, and Simon Gingerich of Wayland, Iowa, spent a little while in the vicinity of Goshen, Ind., last week.

If previous arrangements were carried out, Bro. Clayton F. Derstine of Eureka, Ill., is laboring with the brotherhood at Springs, Pa., this week.

Word reaches us that Bro. Benjamin Brenneman of Denbigh, Va., for 18 years a deacon in the Warwick River congregation of that place, passed to his eternal reward Feb. 8. He had been a sufferer from tuberculosis for some time. God comfort the bereaved. Obituary notice later.

A number of changes have recently been made in the organization of Goshen College. A meeting of the Educational Board has been called to meet at Goshen, Ind., Feb. 23 and 25, after which we hope to be able to give our readers a full account of the changes made. May the Lord direct all things for the good of the cause.

Baptismal services were held at the Zion Church near Bluffton, Ohio, on Sunday, Feb. 10. Two young men liable to be called to camp were received into church fellowship by water baptism. At the request of Bishop John Blosser, who could not be present on account of the condition of the roads, Bro. Paul Whitmer officiated. The others of the class will be received at a later date.—S.

Bro. Banks Winey, one of the ministers at Metzler's congregation near Ephrata, Lancaster Co., Pa., has been suffering for some time from a complication of several diseases, which have within the last few weeks centered in the muscles of the heart. Some months ago he had planned to attend the Special Bible Term at Harrisonburg, Va., but in this as well as in his other plans he is cheerfully submitting himself to his Master's will. He wishes to be remembered in the prayers of God's people, and especially by his friends with whom he is now unable to personally correspond. —M.

The Clinton Frame Church near Goshen, Ind., was favored on Feb. 10 by a visit from Bro. J. M. Shenk of Elida, Ohio, who delivered a timely message on the importance of peace with its blessings to all who embrace it, basing his remarks on Heb. 12:14. —Y.

Correspondence

Upland, Calif.

A Greeting of Love in the Worthy Name of Jesus:—We have great reasons to be thankful to our heavenly Father for the rich blessings He bestows on us continually. Bro. J. R. Zook of Des Moines, Iowa, is holding meetings here. This is the fourth week. He surely is preaching the Gospel, but it seems that people do not want salvation. Still there are a few coming out on the side of the Lord. We have had a beautiful winter so far, but not very much rain yet. We still have green tomatoes on the vines that are not frozen.

Bro. Harder has returned with his wife. They are delighted with the beautiful climate. Bro. Harder is working on an orange grove of southern California.

Yours in the service of Christ,
Mary Swartzendruber.

Feb. 6, 1918.

Hubbard, Oreg.

Dear Herald Readers, Greeting in Jesus' Name:—During the past few weeks we were made to rejoice in that a number of souls became willing to renounce sin and live for Jesus. Sunday, Jan. 13, one middleaged man was taken into the Church upon confession and the following Sunday his wife was baptized and one young sister reclaimed. Jan. 16, Sanford C. Yoder of Kalona, Iowa, came into our midst and remained with the Hopewell congregation until Jan. 23, laboring as instructor of our Bible conference and preaching the Word of God each evening. Five souls confessing Christ were some of the visible results of the labors of Bro. Yoder while he was here. Since the conference four young boys have decided to be on the Lord's side and are now receiving instructions with the other converts and expect to be baptized in the near future. The congregation at this place was much encouraged to press on in the good work and others are still not willing to give up and accept their Savior. We request the prayers of all God's children in behalf of the work at this place. Cor.

Feb. 7, 1918.

Albany, Oreg.

Dear Herald Readers:—We just passed through a series of meetings with Bro. S. C. Yoder of Kalona, Ia.,

as leader. Bro. Yoder gave a Bible lesson in the forenoon and at 7 p. m. followed by an evangelistic sermon. While there were no confessions, yet the brotherhood was strengthened and encouraged to press on in the good fight of faith. Among the subjects discussed were: Christ's teachings on peace, Relation between Church and State, and The Christian Worker and His Work. Bro. Yoder told us we should not be a peace-loving people only to avoid the trenches, but also in our every-day life; and that as one can only be a citizen of one country we should be loyal to our heavenly country, being pilgrims only here on the earth. He also taught that to be successful we must be qualified according to Acts 6:3, and the way to work he referred to Jesus and the woman at Jacob's well, also Philip and the eunuch as illustrations.

We truly are grateful for the meetings and am sure that eternity alone can reveal what the sowing of the Gospel seed means.

Our young brethren so far have not been called in the draft, although we know not how soon they may be called. May all who may be called have the same assurance the apostle Paul had when he said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

Will you remember us here on this coast who are endeavoring to bring the Gospel to a much neglected field and pray that more laborers be sent by Him who is Lord of the harvest.

Feb. 8, 1918. G. R. Bebb.

Lake Charles, La.

Dear Herald Readers, Greeting:—I wish to tell you of the pleasant times we had lately. Bro. Andrew Shenk of Oronogo, Mo., made us a visit and held meetings, two weeks. The meetings were very edifying. He preached the Word without fear or favor. The meetings were well attended, and many good impressions made which we trust will bring good results in time. It made one feel on attending those meetings to say like Peter, "It is good to be here." May God bless the labors of His people everywhere, is my prayer.

People are busy again preparing for another crop. It had been somewhat dry until lately. We are also daily reminded of the terrible war going on in which this country is now entangled, as the government has an avation camp in this vicinity and we see many flying machines in the air every day. It would be very interesting to see them if it were not for the thought of them training for war. Sad indeed it is that so many young men are called to be sacrificed in that way.

There is quite a crowd of home-seekers here again, as the excursion train came in yesterday. They have been coming every two weeks, and many people have bought homes here. As we make provision for our natural comforts and wants may we not forget the more essential part of laying up treasures in heaven "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Yours in His service,

Feb. 8, 1918. J. T. Nice.

Versailles, Mo.

(Mt. Zion congregation)

Greetings to all the Herald Readers:—Bro. L. J. Miller came to this place and began a series of meetings Jan. 26. The weather being very cold and the roads impassable in places, the attendance was not so large as it would have been had the weather been more favorable. Nevertheless, the interest was good. The Word was proclaimed in a powerful way and three confessions are a part of the visible results. The workers were also strengthened, so we believe the effort was not in vain. Bro. Miller left for his home at Garden City, Mo., Feb. 6. Pray for the work at this place. Cor.

Feb. 8, 1918.

Camp Meade, Md.

Dear Herald Readers, Greeting:—We are all blessed with health and strength, and all things that we need. We feel very thankful unto the Lord for this. He has promised never to leave us nor forsake us.

We are taken out more regularly for our daily walks. Closer attention is paid to us along these lines. However they have put some stronger restrictions on us in other ways. All visitors must receive a pass from one of the officers before they can enter the barracks. Visitors are only allowed Saturdays and Sundays.

We had with us on Feb. 9 Bros. A. O. Histand, Wilson Moyer, and Wm. Moyer from the Franconia district, Bucks and Montgomery Co., Pa. Bro. Wilson Moyer read the ninety-first Psalm as an opening. He then gave us a heart to heart talk. Bro. A. O. Histand delivered a good sermon. We have not had any services for some time and were all eager to hear the blessed Word of God. He had for his text Jno. 13:34 and closed by reading I Cor. 13. He brought so many blessed truths to our minds. We have received things that we want to put into practice in our every day lives.

We have not received any new members. There are a few that have accepted service again in the Y. M. C. A. We still get our own wood and help to prepare our meals.

We have for our Bible study the book of Mark. We have some interesting meetings.

We still meet with some trying problems but ask the Lord to lead and guide us. We feel that we need the prayers from the brotherhood. We do not forget them in our prayers.

We are at all times very thankful if the brethren come to visit us, and bring us a good message. We are trying by the grace of God to cultivate the good seed, for what a man soweth that shall he also reap.

Yours in the Master's service,

Feb. 9, 1918. Martin L. Gish.

Metamora, Ill.

Bro. Henry R. Schertz preached for us at Metamora Church this morning. Text, Gal. 6:9: "And let us not be weary in well doing, for in due season we shall reap if we faint not." Many practical truths were presented. May we never become weary in working for the Master but become weary of sin and unrighteousness.

We are looking forward for better roads, so we can have our regular Y. P. B. meetings again at Harmony Church, which we have missed for several weeks.

We thank God for the innumerable blessings received from Him.

Feb. 10, 1918. Cor.

Salunga, Pa.

To the Herald Readers:—Following is the program of the Salunga and Landisville Mennonite Sunday school workers meeting to be held at Landisville, Feb. 27:

Lesson for Mar. 3, Bro. Jacob Habecker.

Lesson for Mar. 10, Bro. Frank Eshleman.

Lesson for Mar. 17, Bro. David H. Mosemann.

Lesson for Mar. 14, Bro. Hiram G. Kauffman. Secretary.

Feb. 14, 1918.

Elizabethtown, Pa.

Dear Herald Readers:—Following is the program of the Elizabethtown Mennonite Sunday school workers' meeting to be held Feb. 28, 1918:

Lesson for Mar. 3, Bro. Jacob Miller.

Lesson for Mar. 10, Bro. Martin Miller.

Lesson for Mar. 17, Bro. Martin Kraybill.

Lesson for Mar. 24, Bro. Abram Lutz. Cor.

Feb. 12, 1918.

In the sight of Christ's teaching, the "whole tithe" for us may be more than a tenth. Jacob had no church to support, and the Jews no world to evangelize.—George Sherwood Eddy.

Miscellaneous

BEYOND

Beyond life's toils and cares,
Its hopes and joys, its weariness and sorrow,
Its sleepless nights, its days of smiles and tears,
One bright, unending morrow.

No aching hearts are there,
No tear-dimmed eye, no form by sickness wasted,
No cheek grown pale through penury or care,
No spirits crushed beneath the woes they bear,
No sighs for bliss untasted.

No sad farewell is heard,
No lonely wail for loving ones departed,
No dark remorse is there o'er memories stirred,
No smile of scorn, no harsh or cruel word,
To grieve the broken-hearted.

No long, dark night there,
No light from sun or silver moon is given;
But Christ, the Lamb of God, all bright and fair,
Illumes the city with effulgence rare—
The glorious light of heaven.

No mortal eye hath seen
The glories of that land beyond the river;
Its crystal lakes, its fields of living green,
Its fadeless flowers, and the unchanging sheen
Around the throne forever.

Man hath not heard the song
Of rapturous praise within the shining portal;
No heart of man hath dreamed what joys belong
To that redeemed and happy blood-washed throng,
All glorious and immortal.

—Selected.

CLOUDS

By A. C. Kolb.

For the Gospel Herald.

Turn to Exodus 19:9 and you will read, "And the Lord said unto Moses, Lo, I come to thee in a thick cloud, that the people may hear when I speak with thee."

Now turn to Luke 9:34 and 35, and you will find these words: "While he thus spoke, there came a cloud, and overshadoyed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him."

Now look at Acts 1:9, and you will find the words: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

We are often told that the Bible is full of symbols. The teachings of Jesus abound in illustrations, and the happy thought comes to us that He used only the simplest objects—those with which His hearers were most familiar. Perhaps His purpose in referring to the ordinary things about them was to establish in their minds a positive conviction of the responsibilities which men owe to their Maker, that it is altogether impossible for any one to live outside of God's notice (Luke 12:6, 7) that all things created on earth are related in some way to each other, and that all are treated to God Himself, so that the things seen on every hand may serve as reminders that God is to be remembered, in that the keeping of Him constantly in mind may assist in fashioning the lives of men in conformity with His purpose, that individuals and nations may abound in righteousness and not sin. Prov. 14:34.

Thus we have the lessons of the wheat and tares, the fig tree, the sower, the vine, and many others. But who has ever stopped to reflect that there are impressive lessons to be learned from the clouds? The term "cloud" is not always used in a literal sense, however. You have often heard people spoken of as being "under a cloud." Perhaps you have referred to yourself in that manner. By that you meant that they or you were in sorrow or perplexity. Again, you have perhaps felt yourself carried away as with a cloud, when you were in ecstasy of joy. And then we have references to clouds as shown in the texts quoted.

What, then, may we learn from clouds? In nature they seem like fleecy filaments, curling, rolling, wreathing, braiding, creeping, or at eventide, hanging like a veil, or again like a huge canvass on whch is painted the beauty of the sunset in variegated colors. Does any of these conceptions of clouds remind us of instances in our own lives when we face adversities, or are confronted with problems which disturb the tranquillity of mind; or, the glow of happy expectation when everything seems radiant with hope and prospect?

The master painter, in depicting the beauties of nature with the deftness of the artist's touch, seldom omits clouds because without them the picture would not be complete. There would be something which would seem to make it appear more or less unnatural. Just so is our spiritual life incomplete without clouds. Without the contrasts which they produce, we should never be able to fully appreciate the radiant splendor of the Sun of Righteousness. Some one may say that clouds cast shadows, and so they do. And as shadows are cast across our pathway, so do shadows fall across our lives, but SHADOWS NEVER HURT. Sometimes they create fear, but that only suggests to us the wisdom of being careful and avoiding unnecessary danger. Sometimes they may suggest loneliness, but what would life be worth if we were not occasionally brought face to face with OURSELVES? It is in such moments when we learn to know our real selves the better. And so, when shadows seem to wrap us in gloom and clouds hide the glory of the light from our eyes, we turn our thoughts inward and discover either strength or weakness, and this discovery is often the secret of great blessings.

But clouds are not merely intended to cast shadows. To accurately define or describe them is no easy task. They may consist of vapor, smoke or dust, any or all of which may produce clouds; but just how they form, or what holds them in place, or causes them to gather into seemingly impenetrable masses or break up and disappear, is still the basis of much diversity or opinion.

Whether or not we understand all these things matters little. Whatever the causes may be does not change the fact that THERE ARE CLOUDS at times, and there are times when there are none. Just so is it in the spiritual sense. And because we cannot escape the consciousness of the presence of clouds in the physical realm, so God acquaints us with experiences which are likened unto clouds, for without them we should never know some of the essentials of a complete life. The physical and the spiritual are closely related—so closely in fact, that God comes to us in both, and we to Him.

God appeared to Moses in a literal cloud. Why? He wished Moses to appear before Him entirely alone. No one was permitted to even approach the mount up into which God had called him. To do so meant certain death. Imagine the experience through which Moses passed while he was alone with God! Have you or I ever met God in the sealed chamber of absolute seclusion? God CAME in a THICK cloud, and we may imagine the misgivings of Moses as he entered into that cloud. Whom did he find? What did he discover? He found God, and he discovered that where God was, there was no need to fear. God spoke to him. He conversed with him. He gave him a message which Moses could not receive under any other circumstances. Moses carried out that message and it resulted in great blessing, the influence of which has not been lost through all these centuries. The cloud became the medium through which he got into touch with God as never before. It was necessary. It was God's way. His highest privilege, that of meeting God, was enjoyed only because of the obscurity which the cloud afforded—shutting him in from everything which might detract. And the glory of God was in turn reflected in Moses' own countenance. (Ex. 34:30). In his isolation he received of the very glory of God. What an experience!

But, was the cloud merely to be a means of separating him from view? Verily no. It was a medium of revelation and inspiration. When Moses emerged from that cloud, he was a different man. His attitude toward God was completely changed. The fears which possessed him were dispelled, and he came forth with courage and strength and confidence. A decided transformation had taken place. Thus the words of William Cowper would seem to fit very properly to our own experience, phovided we have been privileged to find God sometime, somewhere, in a cloud, whether that be sorrow, adversity, perplexity, or doubt:

"Ye fearful saints, fresh courage take.
The clouds ye so much dread
Are big with mercy; and shall break
In blessing on your head."

When the disciples were on the mount of transfiguration, encompassed by a cloud, they were sore afraid; but the lesson they learned there has been one of the bulwarks of Christian faith. For in that cloud God manifested His presence, and they were inspired with greater confidence. They HEARD the voice of God, though for the glory of His countenance, which no man can behold and live (Ex. 33:20), they could not behold His face. Nevertheless, God was there. It was in the cloud that God and man met.

When the earthly ministry of Jesus was completed, it was a cloud which became the medium of His translation to glory. It was the vehicle of transport from the earthly to the heavenly. The cloud was seen by human eyes; and though at the moment its full meaning could not be understood, its purpose became instantly manifest. It appeared for a specific purpose, the wonder of which amazed the disciples; but ere they recovered from the awe which held them spell-bound, and before fear could even possess them, God ministered to them through an angel and turned into fondest hope and joy and expectation that which otherwise might have seemed, and might even have become, a source of disappointment.

As the dazzling brightness of the noonday sun blinds our vision, so it becomes impossible for us to view the splendor of God's manifestations of grace and love unless a veil is put between. Clouds veil the sun and shield our eyes, thus becoming a medium of mercy in preventing suffering. Just so in the spiritual realm do clouds which often fall across our way, and cast their shadows, become in reality God's means of interposing a merciful mist upon the alluring gleam of other things which, were we to possess them, or become enticed by them, would bring us only ultimate disappointment and failure.

Let us thank God for the clouds. From them falls the rain which makes the earth fruitful, and likewise through the medium of the clouds which come into our lievs, and the tears which break up our hearts and cause them to abound in mercy and love and patience, do the fruits of righteousness become manifest. Moreover it is in the clouds, or under them, or hidden away by them, that we may be sure to find God, for they are the vehicles which not only carry us to Him, but in which He comes down to us, and the time we spend with Him there, listening to His counsels, is but receiving the equipment we all so much need to gain the victories of the ovecoming life.

Herbert, Sask.

PRECIOUS PROMISES

By Alice H. Nissley.

For the Gospel Herald.

For I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day—II Tim. 1:12.

When the Holy Spirit brings to your remembrance a precious verse like the above, what has a child of God to fear? We need not fear when Christ is near. The world may plunge deeper and deeper into sin and wickedness displayed in various ways, but God's children can confide in the promises of God.

Paul says, "I know." He does not say, "I think so," or "I guess," but "I know in whom I have believed." Paul was obedient to the Word, therefore the promises were for him. That is what God expects of us. Simple, heartfelt obedience to the "all things" then we claim the promises.

God throws out the searchlight to see what is in our hearts. When we hear wrong interpretations of Scripture we are to examine ourselves with the searchlight to see whether we are in "the faith" or not, and pray for one another that we may "rightly divide the word of truth."

The Holy Spirit and the Word always agree. We can not become so spiritual that we need no restrictions. We know in whom we have believed. Obeying convictions, accepting conditions, we have the assurance God's Word is Truth. It will stand all criticisms. It has been thoroughly tested. The question comes to each one of us, Are we willing to let God's Word test us?

The Holy Ghost teaches that "which is from God" (I Cor. 2:13). "The Spirit itself bears witness with our spirit that we are the children of God" (Rom. 8:16). "For all the promises of God in him (Jesus Christ) are yea and in him amen, unto the glory of God by us" (II Cor. 1:20). "But ye have an unction from the Holy One and ye know all things" (I Jno. 2:20).

"And when he putteth forth his own sheep he goeth before them and the sheep follow him for they know his voice, and a stranger will they not follow but will flee from him; for they know not the voice of strangers" (Jno. 10:4, 5). "But the anointing which ye have received of him abideth in you and ye need not that any man teach you; but as the same anointing teacheth you of all things; and is truth, and is no lie and even as it hath taught you; ye shall abide in him" (I Jno. 2:27).

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (Jno. 14:26). "Howbeit when he the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will show you things to come" (Jno. 16:13).

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (I Pet. 4:16).

Paul admonished Timothy (I Tim. 6:20, 21) to keep that which is "committed to his trust," avoiding "profane and vain babbling and opposition of science falsely so-called; which some professing have erred concerning the faith. "Neither give heed to fables and endless genealogies which minister questions rather than godly edifying which is in faith, so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience and of faith unfeigned" (I Tim. 1:4, 5).

Will we be able to say with Paul at the close of our earthly career, "I have fought a good fight, I have finished my course, I have kept the faith, Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing (II Tim. 4:7, 8)?

We are to "keep the faith" once delivered unto the "saints." Be faithful to the end of this life, look for His appearing in the air, "and so shall we ever be with the Lord" (I Thes. 4:17).

Lancaster, Pa.

The missionary visitor may arouse temporary interest but it is the missionary pastor who makes a church a missionary power.—George Robson.

BE SOBER MINDED

By R. D. Becker.

For the Gospel Herald.

When we hear the command, be sober minded, we nearly always think of people indulging too freely in intoxicating drinks. Now let us see if our minds may not become unsober or intoxicated without alcoholic drinks. It may be well to notice how that our minds now and then become contaminated or intoxicated with some of the numerous evils of the world.

Some of the following thoughts were gleaned from a sermon delivered June 10th, the text being, "Be sober minded," latter clause of Tit. 2:6.

The nonresistant people need be especially sober minded in these trying war times—our lights being kept burning bright with oil, the unfailing Word of God.

In arguments about the war which at times one may get well in earnest, just stop, think and reason a little whether probably one or both are not a little intoxicated with self—selfishness.

There is danger of getting intoxicated with self; so much so that we rely upon our own strength at times instead of asking God to lead us aright and give us sober thinking minds.

One of the great evils of the world (and the Christian people are also involved) is **fashion.**

People have become almost intolerably drunk on the dress question. If the Bible is prayerfully and sobermindedly studied it will open up the way to modesty. If the gold question is bothering you, just sober up on I Pet. 3:3, 4 and the trouble should disappear.

Another evil, twin to fashion, is **pleasure-seeking.**

I suppose we may all stop and sober up somewhat when it comes to this subject; some more so than others.

When tempted to take an auto ride (just for pleasure) go to a show, or whatever the temptation may be, just stop again and think and reason a little and when properly sobered up by the help of God and His Word, the devil flees and the victory is won.

Would it not be well for each to examine self, see if we may not find something which would make us unsober—it may be fashion, pleasure, selfishness, tobacco, strong drink, getting angry, and so on.

Get filled with the Spirit of God and His unfailing Word and you will win the crown in store for you.

Thirty minutes for the orchestra and three minutes for the reading of the Scripture is the order of "divine worship" in too many churches today.—Zion's Watchman.

MESSAGE OF THE SNOW

By C. R. Strite.

For the Gospel Herald.

As we see the snow falling,
Each flake some message brings;
We think of God's love, calling,
To joys of living springs.

Our globe glides smoothly onward,
His promises never fail;
Hearts who are thinking homeward,
Can not pass through the dale.

Grey days come, and cold, dark nights,
The frost, the wind and snow,
Each with a message in life,
That none but God can know.

Barren gardens, fields, and wood,
Many homes are saddened so,
Because fuel, clothing and food,
Are scarce, when snow doth blow.

On snowbound landscape we gaze,
Its roads obstructed with banks,
Affliction's fettered hand is raised,
To draw us from evil ranks.

Alas! while storms are raging sore
We meet the chill of death
The hand who designed the snow,
Our souls will take to rest.

Beautiful, beautiful snow,
Glittering snow as well;
Emblem of purity show,
None thy message can tell.

Hagerstown, Md.

WAR SUFFERERS' RELIEF FUND

For the Gospel Herald.

A Bro.	$ 10.00
A Sisert, Sask.	20.00
J. A. Blough	10.00
L. A. Blough	10.00
S. E. Stutzman	100.00
Joseph D. Hostetler	10.00
J. D. Yoder	25.00
Joseph S. Yoder	25.00
C. D. Yoder	20.00
John L. Frey	50.00
Howard Showalter	20.00
E. W. Householder	2.00
Spring Valley Cong., Kans.	400.00
La Junta Cong., Colo.	327.00
West Liberty Cong., Kans.	206.50
John D. Sechrist	25.00
C. W. Bender	10.00
Sharron (A. M.) Cong., Ia.	160.00
Carver, Mo.	3.25
Spring Valley Cong., N. D.	13.50
Lake View	1.50
Surrey Cong., N. D.	27.41
A Bro. and Sister, Goshen, Ind.	100.00
Jacob H. Bechtel	15.00
Middlebury Cong., Ind.	169.00
D. I. Stehley	10.00
Sewickley, Pa.	1.00
Leetonia Cong., Ohio	430.00
A Brother, Doylestown, Pa.	15.00
Cong. near Chappell, Nebr.	32.00
Altoona Mission S. S., Pa.	5.62
Total	$ 2,253.78
Previously reported	19,397.14
Total to Feb. 12	$21,650.92

Gratefully acknowledged,
Mennonite Relief Commission for War Sufferers,
G. L. Bender, Treas.,
Elkhart, Ind.

REPORT

Of Receipts of Eastern M. B. of M. & C. for War Sufferers Relief for Week Ending, Feb. 12, 1918

For the Gospel Herald.

Previously reported	$12,131.94
Gantz Cong., Additional	10.00
New Danville Cong., additional	114.00
John M. Zook	37.00
Moses Zook	15.00
Mummasburg Cong.	16.50
Manor Cong.	385.00
Bowmansville Cong., additional	60.00
Weaverland Cong., additional	275.20
Millwood A. M. Cong.	10.50
Stumptown Cong.	1537.14
Bossler's Cong., additional	5.00
Salunga and Landisville S. S. Children	1.55
Salunga and Landisville Congs.	583.00
Levi Wissler	5.00
A Sister	5.00
F. H. Z.	25.00
River Corner Cong.	47.50
Mellinger's Cong., additional	907.00
Millersville Cong., additional	74.00
Total for week	$ 4,113.39
Total to date	$16,245.33

Gratefully acknowledged,
Eli G. Reist.

THE GOSPEL OF MARK

The Gospel of Mark as announced in the Herald a few weeks ago is now coming to its finish and the last copy will soon be from the press. This book is written in such a way that it will serve as a commentary as well as a guide in the study of the book. It should be a permanent volume for the library. The largest local Sunday school class using the studies now has twenty-four enrolled. Sample copies of the lessons will be sent to those interested free, on request. We have a limited number printed and will not get more prepared unless the demand justifies it. If you want to investigate do it soon. Address,

I. R. Detweiler, Goshen, Ind.

"Thou canst not sow in vain,
Cold, heat, or wet, or dry
Will ripen and mature the grain
For garners in the sky."

ONE THOUSAND BEST VERSES OF THE BIBLE

By J. B. Smith.

For the Gospel Herald.

GENESIS

In the beginning God created the heaven and the earth. —1:1

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. —2:7

And I will put enmity between thee and the woman, and between thy seed and her seed: It shall bruise thy head, and thou shalt bruise his heel. —3:15

And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. —6:5

While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease. —8:22

I will bless thee, ... and thou shalt be a blessing. —12:2
I am thy shield, and thy exceeding great reward. —15:1
He believed in the Lord; and He counted it to him for righteousness. —15:6
Thou God seest me. —16:13
Behold, I am with thee, and will keep thee in all places whither thou goest. —28:15

This is none other but the house of God, and this is the gate of heaven.—28:17
Whatsoever God hath said unto thee, do. —31:16
The Lord watch between me and thee, when we are absent one from another. —31:49

I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant. —32:10
I will not let thee go, except thou bless me. —32:26

EXODUS

Go, and I will be with thy mouth, and teach thee what thou shalt say.—4:12
When I see the blood, I will pass over you. —12:13
Stand still, and see the salvation of the Lord. —14:13
The Lord is my strength and song, and he is become my salvation. —15:2
Who is like unto Thee, O Lord, among the gods? who is like Thee, glorious in holiness, fearful in praises, doing wonders? —15:11

If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people. —19:5

Thou shalt have no other gods before me. —20:3
Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. —20:4
Thou shalt not bow down thyself to them, nor serve them. —20:5
Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain. —20:8
Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee. —20:12
Thou shalt not kill. —20:13
Thou shalt not commit adultery.—20:14
Thou shalt not steal. —20:15
Thou shalt not bear false witness. —20:16
Thou shalt not covet. —20:17
Thou shalt not follow a multitude to do evil. —23:2
Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. —23:20

My presence shall go with thee and I will give thee rest. —33:14

LEVITICUS

The fire shall ever be burning upon the altar; it shall never go out. —6:13
This is the thing which the Lord commanded that ye should do: and the glory of the Lord shall appear unto you.—9:6
Ye shall be holy for I the Lord your God am holy. —19:2
Thou shalt love thy neighbour as thyself. —19:18
Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight. —26:8

NUMBERS

The Lord bless thee, and keep thee: —6:24

The Lord make His face shine upon thee, and be gracious unto thee:—6:25

The Lord lift up his countenance upon thee, and give thee peace. —6:26

Come thou with us, and we will do thee good. —10:29

Would God that all the Lord's people were prophets, and that the Lord would put His Spirit upon them! —11:29

As truly as I live, all the earth shall be filled with the glory of the Lord.—14:21

Let me die the death of the righteous, and let my last end be like his. —23:10
What hath God wrought! —23:23
There shall come a Star out of Jacob, and a Scepter shall rise out of Israel. —24:17

Be sure your sin will find you out. —32:23

DEUTERONOMY

Ye shall not add unto the word which I command you, neither shall ye diminish ought from it. —4:2

For what great nation is there, that hath a god so nigh unto them, as the Lord our God is whensoever we call upon him. —4:7 (R. V.)

O that there was such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever! —5:29

Hear, O Israel, the Lord our God is one Lord: —6:4

And thou shalt love the Lord thy God, with all thine heart, and with all thy soul, and with all thy might. —6:5

And these words, which I command thee this day, shall be in thine heart: —6:6

And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. —6:7

The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always. —6:24
Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth. —8:18
Thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto. —12:18
Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. —15:11
Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.—16:17
I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. —18:18
The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever. —29:29
I have set before thee life and death, the blessing and the curse; therefore choose life that thou mayest live.—30:19 (R. V.)
To love the Lord thy God, to obey his voice, and to cleave unto him: for he is thy life, and the length of thy days. —30:20 (R. V.)

He is the Rock, His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He. —32:4

The beloved of the Lord shall dwell in safety by Him. 33:12
As thy days, so shall thy strength be. —33:25

The eternal God is thy refuge, and underneath are the everlasting arms.—33:27

Harrisonburg, Va.

CONFERENCE REPORT

Minutes of the Sixth Annual Conference Of the Mennonite Church in India Held in the Bethel Meeting House, Balodgahan, Jan. 2, 1917

For the Gospel Herald.

After singing several hymns led by the chorister, Sister Schertz, the moderators, Bro. A. C. Brunk and Bro. P. A. Friesen took their seats and the former opened the meeting by reading Jno. 15:1-8 and leading in prayer. After the singing of another hymn, Bro. M. C. Lapp preached the conference sermon based on the text, "For we are laborers together with God; ye are God's husbandry, ye are God's people." A few thoughts were as follows:

"We have come to realize more that there are souls who are out of sin. We have also come to realize that we may enjoy the high privilege of walking with God. Therefore it is His will that we labor with Him with the instruments that He gives us in order that we may help to save others. The Word is our sword and mighty instrument by which we wage this spiritual warfare for souls. The Holy Spirit through whom we gain victory in our own lives and become fishers of men. Our fellowship is in Him; therefore we also enjoy fellowship with one another and our influence over the lost counts for their salvation. Our labors together in the Lord are manifest in this conference where it is our privilege to carefully and thoughtfully seek God's glory in our discussions and resolutions. No legislation can stand which is in conflict with the Word of God. Let us pray God that He may so prune us that though the trimming may hurt we may be freed from the world and the flesh and bear more fruit for Him."

The church constitution and the by-laws were then read by the secretary and each member of conference (including bishops, deacons and ministers, missionaries and delegates) responded to the roll-call by giving their testimonies.

The minutes of the last conference were then read and approved.

The following members were chosen as a resolutions committee: M. C. Lehman, C. D. Esch, Parsadi, and Peter.

It was moved and seconded that a committee be chosen to nominate the officers for next year and report at the close of the afternoon session. The following brethren were chosen: G. J. Lapp, Mohan, and Sadhuram.

The following questions were taken up for discussion:

1. **Shall our Indian Christians have surnames? If so, what names should be taken, new Christian names or the old family names?** Bro. S. G. Bapje.

Resolution. It is the sense of this conference that the Gotra names (family names) be used by our Christians and that the name be continually used especially in all Government records and signatures.

A hymn was then sung and the forenoon session was closed by a benedictory prayer by Bro. Friesen.

The afternoon session was called to order by the moderator and the devotional service was lead by Bro. Friesen who read Phil. 2:1-11 and led in prayer.

2. **Is it advisable to open home mission work? If so, how should it be organized and supported?** Bro. M. C. Lehman and Shahadev.

Resolution. That a committee consisting of our bishop brethren and one member chosen from and by each congregation be authorized to spend the money now on hand from Thanksgiving offerings in the treasuries of the different congregations, in starting home mission work and that

the Thanksgiving offerings in the future be used for this purpose.

3. **If a member is invited to a non-Christian wedding how should he conduct himself while there?** Bro. P. A. Friesen.

Resolution. If non-Christian friends invite one of our Christians to a wedding and he desires to attend he may do so but while there he should remember that he is a Christian and should conduct himself as such in every respect and keep himself from idolatry and heathen ceremonies. He should also witness for Christ wherever there is opportunity. Lu. 14:7-10, I Thess. 5:22, I Tim. 6:20, I Cor. 10:27.

4. **What punishment shall be given to that church member who defames his neighbors with abusive language by calling them witches, etc.?** Bro. C. D. Esch.

Resolution. That we urge the different congregations to be more ready to expel members from the Church or to consistently punish them who persist in defaming others, according to section C, page 12 of the constitution and by-laws.

5. **What can this Conference do to help unemployed Christians to obtain employment or to start in business for themselves?** Bre. Elisha and Maluwa.

Resolution. That this conference sanction the appointment of a commmittee of five consisting of two missionaries and three Indian brethren to investigate and formulate plans whereby needy Indian brethren may engage in a trade for a living and that the committee be allowed to try out such experiments as are necessary and report at the next conference meeting.

Committee appointed: Bre. M. C. Lapp, M. C. Lehman, Tetku, Sukhlall and Sadhuram.

6. **Shall we purchase a site for the annual Bible Conference at Sundarganj?**

Resolution. That we do not purchase a site at the present time.

It was moved and carried that the brotherhood at Ghatula be acknowledged as a congregation by this Conference.

Bro. Elisha who was chosen as evangelist for the year 1916 reported his work as follows: Visited, 116 villages, 194 homes, and 38 bazaars, and preached to 3556 people in all.

The question of changing the time of the Conference was discussed and it was decided that it be left in the hands of the ministerial meeting.

Moved and carried that the annual Bible Conference be held at Sundarganj during the Holidays of 1917-18. The following members were chosen as a Bible Conference Committee: Bro. M. C. Lehman, Sister L. Ellen Schertz, and the brethren Peter, Elisha, and Mikael.

At the invitation of the Sundarganj congregation it was decided that the next annual conference be held there.

The following officers were chosen: Moderator, Bro. P. A. Friesen; Assistant Moderator, Bro. A. C. Brunk; Chorister, Sister Fannie Hershey; Trustee to Mission Board Meeting, Bro. C. D. Esch; Representative to General Conference, Bro. C. D. Esch.

The thanks of the conference was tendered by rising vote for the hospitality shown by the Bethel congregation.

The Conference session was closed by prayer by Bro. Esch.

The following are the names of the members of conference.

Sundarganj

M. C. Lehman
Lydia Lehman
A. C. Brunk
Eva Brunk
C. D. Esch
Mina Esch
Florence Cooprider
C. L. Shank
Crissie Shank
Sukhlall
Peter
John Haidar
Tetku
Amarmasih
Mikael
Jehoash
Shahadev
Balodgahan
M. C. Lapp
Sarah Lapp
Anna Stalter
L. Ellen Schertz
Elisha
Mohan
Shivrajsingh
Bisham
Maluwa
Maradev
Parsadi
Phirtu
Daulat
Leper Asylum
Antone Datt
Sankara (Zion)
P. A. Friesen
Helena Friesen
Sadhuram
Bhayalall
Iliajar
Ghatula
G. J. Lapp
Esther E. Lapp
Fannie Hershey
Mukut
S. G. Bajpe
Shimeon
G. J. Lapp,
Mukut
Secretaries.

Postscript

A little explanation might not be out of place regarding several questions which were discussed. The question regarding the names was included in the program because heretofore our Indian brethren used but one name and were designated as So-and-so son of So-and-so. A number have the same name, which makes it hard to distinguish one from the other, and complications even arose regarding their mail. For this reason the decision was arrived at that the old family name be used as a surname and that it be used regularly when they give their signatures. In this way conference has established surnames to be used as we do in America. Some of the names may seem very peculiar to an Occidental but the Orientals are also very much amused at some of our Western surnames.

At each station Thanksgiving offerings were taken and the sum total of all the offering in the church amounted to nearly Rs. 190-0-0 which is more than enough to support a worker and his family at an out-station. We look for large offerings from the members as the years go by. Therefore the resolution regarding home mission work.

Defaming neighbors by calling them witches is a criminal offense punishable by law. When any such case is reported to the civil authorities the culprit is severely dealt with. The resolution regarding defaming is an effort to develop a more tender conscience in the Church regarding such evils.

G. J. Lapp, English Secy.

Obituary

Boyer.—Helen Wilmetta Boyer, only daughter of Joseph and Sister Katie Eppley (now Boyer), died Feb. 4, 1918; aged 1 day.

May God bless the sorrowing parents and the little brother that are left behind. Funeral services and burial at the Thomas Church near Johnstown, Pa., by James Saylor.

Wittrig.—Lillian, infant daughter of Bro. David and Sister Lizzie Wittrig of near Beemer, Neb., died Feb. 1, 1918; aged 4 m. 10 d. The little one received injuries in a run-away accident from which it suffered for eleven weeks. At times seemed the suffering was intense until relieved by death. As we looked upon its little form, we remembered that some one's hope had been blasted as the little bud withered, and that the tender ties formed even for such a short time on earth are painful to sever. But its spirit is at rest, and loved ones are beckoned on to that better land where partings are unknown. Funeral services, Feb. 3, conducted by J. H. Birky, Peter Oswald, and J. D. Birky. Burial in Beemer Cemetery.

Garber.—Lena Gautsche was born May 31, 1863, in Butler Co., Ohio; died near Deer Creek, Ill., Dec. 20, 1917; age 54 y. 7 m. 20 d. She was married to Christian Garber Sep. 3, 1882. To this union were born six sons and seven daughters.

Sister Garber was a faithful member of the Church from her youth; and a devoted wife and mother. She leaves many friends and relatives to mourn her death. Funeral services at Harmony Church, Dec. 23, conducted by Samuel Garber and C. F. Derstine.

Godshalk.—Matilda B, wife of Louis B. Godshalk, was born Feb. 1, 1855: died Jan. 25, 1918; aged 62 y. 11 m. 24 d. She is survived by her husband, 4 sons, 4 daughters, 1 brother and 1 sister. Funeral services were held from her late home in Salford Twp., Montgomery Co., Pa., and further services were held in Franconia Church, of which she was a faithful member for about 41 years. Interment in the adjoining cemetery. Services conducted by Bros. A. G. Clemmer, A. Z. Derstine, and M. B. Souder. Text, Phil. 1:21-24. Peace to her ashes.

Shantz.—James Milton, son of Christian S. and Elizabeth Shantz, was born in Livingston Co., Ill., February 21, 1875; died at the home of his father in Elkhart, Ind., Jan. 14, 1918; aged 42 y. 10 m. 23 d. He was married to Mary E. Cox at Cullom, Ill., Jan. 26, 1889. They lived near Cullom two years and then on March 1, 1901 moved to Elkhart Co., Ind. He is survived by his wife, two sons (Paul and Luke) two daughters (Ruth and Esther) father, brother (Charles) sisters (Minnie Horning, and Cora); also four nieces, all of Elkhart. Funeral services were held at the Prairie Street Mennonite Church conducted by W. B. Weaver.

Mussselman.—Levi Musselman died Jan. 31, 1918, at the home of his daughter, Mrs. Jacob Bucher of Mummasburg, Adams Co., Pa. of the infirmities of old age; aged 89 y. 10 m. 4 d.

His wife, Annie Mumma, preceded him to the eternal rest twelve years ago; also 2 daughters. He was in feeble health for some time, at times suffering but bearing it with Christian fortitude until he fell peacefully asleep in Jesus, leaving to mourn his departure 1 daughter, 7 sons, 22 grandchildren, 12 great-grandchildren, and a host of friends. Services at Mummasburg by Bro. Brackbill of Lancaster Co., then leaving on early train Sunday morning for Slate Hill, Cumb. Co., Pa., where further services were conducted by Bros. Brackbill, Samuel Hess and Benj. Zimmerman of the Slate Hill congregation. Burial was made in the adjoining cemetery.

Schlabach.—Elizabeth Garber, was born in Strasburg, France, Apr. 3, 1883; died Jan. 31, 1918, at her home near Roanoke, Ill.; age 84 y. 9 m. 27 d. She immigrated to Canada in 1852, later came to Illinois where she lived at time of her death. In 1855 she united in marriage to Christian Schlabach. To this union were born eleven children. Seven preceded her in death. Four are still living, besides 29 grandchildren, and 13 great-grandchildren.

She united with the Amish Mennonite Church in her youth and remained faithful unto death. She leaves her husband (whose loss will be very great, as she was a loving companion, giving her life to the care of husband and children). Her last desire was that he will be well cared for when she is gone.

Funeral services at the house by Peter Garber and at Roanoke Church by Andrew Schrock and Clayton Derstine.

Hursh.—Sister Eliza Ann Hursh (nee Quickel) was born in York Co., Pa., Dec. 15, 1848; died Jan. 28, 1918; aged 69 y. 1 m. 13 d. On April 4, 1895, she was united in marriage to John Hammer of York, Pa. Four years later he was called to the spirit world and on March 21, 1901, she was united in marriage to David W. Hursh. On Dec. 28, 1906, he preceded her to the spirit world. She united with the Mennonite Church in her young years and remained faithful till death. She leaves to mourn her departure 4 step-brothers, 1 step-sister, 4 step-sons, 2 step-daughters, and a host of friends. She was loved by all who knew her. She was a very kind and loving mother and grandmother to those step-children and grandchildren.

Funeral services at Salem Union Church, York Co., Pa., by Bro. Noah Mack of Lancaster Co., Feb. 1. Interment near the church.

"Gone to heaven is our loved one,
Gone to her bright home above;
She has left us here so lonely,
How we miss her whom we loved."

Yordy.—Catherine King was born Oct. 19, 1858; died suddenly at her late home at Eureka, Ill., Feb. 2, 1918; aged 59 y. 2 m. 14 d. At the age of 17 she united with the A. M. Church and remained faithful to the end.

She was united in marriage with Jacob K. Yordy Feb. 3, 1878. To this union were born 5 sons and 9 daughters. Two daughters and 2 grandsons preceded her to the spirit world.

She leaves to mourn her sudden departure a deeply bereaved husband, 7 daughters, 5 sons, 21 grandchildren, an aged mother, 7 brothers, 2 sisters and many relatives and friends. Funeral services at the house of her son-in-law, S. A. Albrecht, near Flanagan, Ill., by D. W. Slagel and at the Waldo A. M. Church by C. F. Derstine. Text, "Man goeth to his long home" (Eccl. 12:5). Burial in Waldo Cemetery. Sister Yordy was one of the committee that looked after the sewing circle ever since it has been in eistance until they moved to Eureka about 4 months ago.

May the bereaved ones look to Him who alone can comfort.

Stutzman.—Bro. Ora Stutzman was born April 26, 1886, near Milford, Nebr., died at Norfolk Hospital Sept. 16, 1917; aged 31 y. 4 m. 6 d.

He united with the Mennonite Church when about 16 years old and remained a faithful member until called to a better world. In Oct., 1909, he was united in marriage to Sister Lydia Boshart of Milford. To this union were born two sons and two daughters. He leaves to mourn his departure his loving wife, two sons, two daughters, father, two brothers, three sisters, and many relatives and friends. His mother preceded him April 4, 1915, and one brother in his infancy.

He grew to manhood in Denel Co., Neb., and the last 12 years he spent near Wood River, Hall Co., Neb. Funeral services were conducted at the house by Bro. Jacob Stauffer (Psa. 39:5) and at the church by Bro. A. E. Stoltzfus (I Cor. 15: 55). Buried in the cemetery adjoining. Peace to his ashes.

"Dear one, thou hast left us lonely,
Here thy loss we deeply feel,
But 'tis God that has bereft us,
He can all our sorrows heal."

Yoder.—Ella Rose (Oesch) Yoder was born in Hickory Co., Mo., July 30, 1885; died near Hesston, Kans., Jan. 18, 1918; aged 32 y. 5 m. 18 d. She united with the Mennonite Church at the age of 13 and remained a faithful member to the end of her life. On Oct. 29, 1912, she was married to Eli T. Yoder, who survives her. She also leaves her mother, 2 sisters, 4 half-sisters and 2 half-brothers. Not having any living children of their own, they took into their home a little Kansas City girl to whom she was much attached. Sister Yoder underwent an operation and seemed to be doing well until the second day after when she began to sink and no medical skill seemed to be effective. She was fully conscious of the approaching end and conscious to the end. She conversed with her husband and spoke freely of her approaching deliverance. It is a source of much comfort to him and others that she could cross over the river of death with such peace and triumph. Funeral services were held at the Pennsylvania Church by D. H. Bender and T. M. Erb from I Cor. 15:54, after which the body was sent to her former home in Cass Co., Mo., and the final services were conducted at the Sycamore Grove church by the home ministers, interment in Clearfork Cemetery.

Clemmer.—Bro. Abraham D. Clemmer of Franconia, Pa., was born Jan. 22, 1834; died of pneumonia, Jan. 27, 1918; aged 84 y. 5 d. He was ordained a deacon of the Franconia Mennonite Church and served for nearly thirty-nine years. He always tried to be faithful to his calling, and spent much time in visiting the sick, fatherless, and widows and wherever he was called to serve. About three years ago he felt the responsibilities resting upon him to be too great, on account of infirmities due to old age. He asked for another deacon to be ordained, and soon after his son Hiram was ordained. During the last year he suffered from the effects of apoplexy and the last six weeks was almost helples on account of a dislocation of a joint and later from an attack of pneumonia. He bore his affliction very patiently, but often expressed a desire to depart. His wife preceded him in death about thirteen years ago. He is survived by one son (Hiram) and one daughter (Henrietta, wife of Bro. Jacob R. Loux). Funeral Jan. 31, 1918 at Franconia Mennonite Church. Services at the house by Bro. A. Z. Derstine, and Bro. Jonas Mininger; at the church by Bros. Benj. Weaver and Warren Bean. Text, Luke 2:29, 30.

Bontrager.—Clara Landis was born near Canton, Kansas, Nov. 29, 1881; died of a cancerous tumor, near Jet, Okla., Feb. 2, 1918; aged 36 y. 2 m. 3 d.

She grew to womanhood at the place of her birth and was married to Noah Bontrager May 6, 1905. To this union were born 5 children, 4 having preceded her to the great beyond. She leaves to mourn her departure, husband, one son, mother, 5 brothers and 4 sisters. She accepted her Savior when young in years and has been a devoted member of the Mennonite Church until death. She has been a faithful wife and mother, always cheerful although she endured much suffering in her last few years, having been an invalid for one year, having walked for the last time without a crutch one year ago today and having been in bed and on her invalid chair since June 30. She spent most of her time working with her needle until three weeks before her death. Funeral services were held at the Milan Valley Church, conducted by J. W. Hess of Palmyra, Mo., and S. C. Miller of this place, after which the remains were laid to rest in the cemetery nearby. A large congregation had gathered on the occasion to pay their last tribute of respect to the departed one and the bereaved ones.

Kreider.—Benjamin H. Kreider was born Oct. 29, 1867; died of pleuro-pneumonia, Feb. 8, 1918; aged 50 y. 3 m. 9 d. He united with the Mennonite Church at the age of 30 years and remained faithful till death. Aug. 16, 1906, he was ordained deacon at the Mountville, Pa., Church, which place he filled and was always present unless sickness prevented (as Bro. Kreider was never very strong physically).

Bro. Kreider was sick only 6 days. He realized the end was near, expressed a desire to depart, and bade his children to live obedient lives, and fell peacefully asleep.

There remain his wife (who was Sister Lizzie Newcomer) and the following children: Bertha (wife of Bro. John H. Harnish), Isaac, Elmer, Benjamin, Abram, Nora and Jacob.

Funeral services were conducted at the home Feb. 11 by Bro. John K. Charles with further service at the E. Petersburg Church by Bros. Jacob C. Habecker, Peter R. Nissley, and Christ Lefevre. Text, Matt. 25:21. Burial in the cemetery adjoining.

"Rest in peace our dear father,
For God's will we know is done;
Thou art gone but not forgotten
In the mind of everyone.'

Stamm.—Mary Stamm (nee Frey) of Fulton Co., Ohio, was born July 8, 1891; died Dec. 24, 1917; age 26 y. 5 m. 16 d. She was united in marriage to Bro. Fred Stamm Dec. 24, 1914. Sister Mary leaves to mourn her early departure a sorrowing husband, one son (Mahlon) a little over two years of age, mother, two brothers, two sisters, and a host of relatives aid friends. In the year 1915 she confessed her Saviour, united with the Amish Mennonite Church, and tried to live a consistent life unto the end. Funeral services conducted at the house by S. D. Grieser, and at the church by N. A. Lind of Medina, O., and J. S. Mast of Elverson, Pa.

"Dearest sister thou hast left us
Here our loss we deeply feel;
But 'tis God that has bereft us,
He can all our sorrows heal."

Sweetly rest then, dearest sister
Since our Savior thought it best
Earthly life to change for glory
Cares and pain for sweetest rest.

Shaubach.—Reuben Shaubach was born Dec. 31, 1853; died Jan. 22, 1918; aged 64 y. 21 d. He was a sufferer from paralysis for about three years but still being able to be around until Jan. 13, 1918, he received another stroke from which he never gained consciousness. He was confined to his bed a little over a week. He was very patient throughout his suffering until God saw fit to relieve him of all his suffering by taking him into His arms. He was a member of the Mennonite Church for many years and remained faithful in the Master's service to the end. His place was seldom vacant in the church as long as health permitted him to attend. He leaves to mourn his departnre his wife, one daughter, three grandchildren, and a wide circle of relatives and friends. He was laid to rest in the Strasburg, Pa., Mennonite Cemetery Jan. 25. Brief services at the house by Bro. Frank Herr, and at the church by Bros. C. M. Brubaker and Frank Herr. Tet, II Tim. 4:7.

"We miss thee, dear father
From your vacant chair
But thy sufferings are over
Yet again we hope to meet thee

When the day of life is fled
And in heaven with joy to greet thee
Where no farewell tears are shed."
By niece and daughter.

Barge.—Barbara Barge was born in Lancaster Co., Pa., April 23, 1846, died Jan. 31, 1918; aged 71 y. 9 m. 8 d. She was in good health as usual until five days before her death she took a cold which ended in pneumonia and heart failure. The doctor was called who gave little hopes for her recovery. God saw best to call her home and relieve her from all suffering. Her departure leaves a vacant place in the home which earth cannot fill, but God's ways are not our ways as we know He does all things well. She united with the Mennonite Church and remained a faithful member to the end. She leaves to mourn her departure three sisters and a host of relatives and friends. One sister preceded her to the spirit world just ten months ago. We believe our loss is her eternal gain. She was laid to rest in the Strasburg Mennonite Cemetery, Feb. 4. Brief services at the house by Bro. C. M. Brubaker and at the church by Bro. C. M. Brubaker. Text, John 11:25, 26.

"Lonely is the home and sad the hours
Since thy sweet face is gone
But of a brighter home than ours
In heaven is now thine own."
A Sister.

Married

Donzie — Wagner. — Louis Donzie to Rosa Wagner at the home of parents, Woodford Co., Ill., Jan. 1, 1918, Bro. A. A. Schrock officiating. May the Holy Spirit be their guide.

Fellenbaum — Helton. — On Saturday, Feb. 9, at the home of the officiating minister, Bro. Frank M. Herr, Willow Street, Pa., Bro. Clyde S. Fellenbaum to Sister Edna D. Helton. May the blessings of God go with them on the journey of life.

Schweitzer—Stutzman.—On Jan. 24, 1918, Bro. Lee Schweitzer and Sister Elma Stutzman, both of East Fairview Church, near Milford, Neb., were united in the holy bonds of matrimony, Bro. Peter Kennel of Strang, Neb., officiating. May they always be one in Him.

Leidig—Teuscher.—Feb. 6, 1918, at the home of the bride's parents, Bro. and Sister Wm. Teuscher, Fisher, Ill., Bro. Reuben Leidig and Sister Emily Teuscher were united in holy bonds of matrimony, Bro. Peter Zehr officiating. May God's richest blessing attend them through life.

Schultz—Brian.—On Feb. 10, 1918, at the home of the bride's parents occurred the marriage of Bro. Simon Schultz and Sister Clara Brian, both of the Thurman, Colo. congregation, Bro. Peter Kennel of Strang, Nebr. officiating. May God richly bless them.

Thomas—Cable.—On Jan. 13, 1918, at my residence, Bro. Harry S. Thomas, of Holsopple, Pa. R. 2, and Sister Nellie Pearl Cable, of Boswell, Pa. R. D., were united in the holy bonds of matrimony. May God's richest blessings attend them through life. James Saylor.

Every one can add to the beauty and usefulness of life if there is fastened in mind and followed in daily living the words in Psa. 119:30: "I have chosen the way of truth."—Sel.

Items and Comments

To date there have been two "wet" states that have ratified the proposed prohibition amendment to the U. S. Constitution. They are Kentucky and Maryland. The great battle for the adoption of this amendment is to be fought out this year in the choosing of legislatures and next year in the actions of these legislatures to be chosen this year.

For several weeks there has been a labor disturbance in parts of the United States which finally culminated in a strike which seriously affected the work in a number of shipbuilding plants in which the United States are interested. At the time of this writing the announcement is made that the President has taken a hand in the controversy and the trouble is in a fair way of being settled.

The world war situation, at the time of this writing (Feb. 18) presents a number of problems that keep the world guessing. Russia has announced itself out of the war, and has given orders to disband its armies. At the same time Germany announces its intentions to march on Russia and finish the work of conquest. A separate peace has been signed between Ukraine and the Central Powers, which gives the latter the advantage of having access to the granaries of this a former province of Russia. Since the winter is letting up a little the artillery duels along the war fronts are becoming more frequent and fierce, and various rumors are being heard of a proposed great offensive on the part of the Teuton allies. Stories of famine are being printed which present a deplorable condition not only among millions of poor people in the fighting nations but in neutral countries as well. It is becoming more and more apparent that the war will be ended not by bullets but by starvation and anarchy, and it probably depends upon the question as to which side will win the next decisive victory as to which side will break up first and leave the other side to cheer up and gather in the spoils. There is need for continued prayer for peace.

The following from Stelzle's pointed advertisements in his "Strengthen America" campaign is worthy of consideration:

"You've heard it said a good many times that we spend every year two billion dollars for liquor.

"Two billion dollars?

"You can't even **guess** how much money this is—mostly because mighty few of us ever handled more than two **hundred** dollars at any one time.

"Perhaps you will get a better idea of how MUCH it is by comparing our drink bill with some other bills in this country—

"It's three times as much as we spend to maintain all of our public schools.

"It's as much as we spend for bread and clothing.

"It's the value of 535,600 workingmen's homes at $3,800 each.

"It's one-fourth more than the total assets of the over 7,000 building and loan associations in this country.

"It's twice the capital in all the national banks.

"It's one-tenth the value of all farm property, including land, buildings, machinery and animals.

"It's almost as much as it costs to operate all our railroads.

"It's twice as much as it costs to run the federal government in peace times.

"It's almost twice the value of all church property in the U. S."

WAR SUFFERERS RELIEF FUND

(Report of S. H. Musselman, Collector for Weaverland and Bowmansville Districts.)

Weaverland District

Harry Sauder, $5; Pharas Rutt, $10; Geo. M. Good, $5; A Sister, R. C., $1; Sister A. M. C., $2; Alice Weaver, $5; S. H. Martin, $1; D. S. Wenger, $10; Katie Hollinger and Mother, $2; W. W. H., $100; John H. Martin S, $100; B. Z. Martin, $100; T. E., $50; Benj. Weaver Jr., $50; C. E. Sensenig, $10; Ella Wenger, $5; Annie Witmer, $5; A. Hollinger, $10; Jacob Shirk, $20; Aaron Wenger, $5; Stephen Spence, $2; Annie Weaver, $1; Horace Martin, $2; I. G. Sauder, $2; Adam Sweigert, $10; M. G. Weaver, $10; Edwin Martin, $10; I. H. Hollinger, $5; B. W. Stauffer, $5; I. W. Martin, $5; I. G. Sensenig, $50; M. B. Good, $50; J. W. Weaver, $100; W. W. Horst, $100; N N. Sauder, $100; N. H., $100; M. G. Sauder, $100; S. H. Musselman, $100; John M. Weaver, $25; Maggie Fassnacht, $5; Laura Fassnacht, $5; B. W. Stauffer, $20; Mattie Rutt, $10; Hettie Rutt, $5; Eli G. Wenger, $10; John H. Martin B, $25; C. B. Rutt, $25; Hettie Martin, $50; Nameless, $25; John N. Sauder, $25; Joseph S. Graybill, $25; S. H. Fassnacht, $10; Unknown, $50; Barbara Wenger, $5; Martin Martin, $5; Isaac Martin Jr., $5; Two Brothers, $60; N. Martin, $15; Mrs. S. M. Eby, $10; Israel Hollinger, $25; Goodville S. S., $20; Amanda Hollinger, $5; Bro. & Sister, $10; A Friend, $15; A Friend, $10; S. G. Sauder, $25; B. W. Witmer, $25; John P. Witmer, $5; E. H. Shirk, $10; Anna M. Sauder, $10; Anna Weaver, $12.50; Rebecca Weaver, $12.50; Hulda Graybill, $5; Moses Martin, $2; Eby Sauder, $20; David Good, $10; S. E. H. & Wife, $200; Mahlon Witmer, $25; John Hollinger, $10; By Mail, $20; A. B. Rutt, $10; Herbert Zeimer, $10; H. K. Martin, $10; Groffsdale, $2; 1817, $20; Israel Brendel, $5; Wayne Hollinger, $5; Fannie and Katie Brubaker, $11; No. 7, $13; Cash, $10; Rebecca Sauder, $15; Jacob Linebach, $5; Levi Weaver, $10; Elizabeth Wenger, $5; Helen Mellinger, $1; James Witmer, $25; Joseph Sensenig, $7.95; John M. Sauder, $25; X. Y. Z., $5; Total, $2334.95.

Bowmansville District

Milton Good, $5; Lizzie Good, $1; S. G. Musser, $2.50; S. S. M., $5; J. S. M., $10; H. S. Horning, $2; N. M. Gehman, $4; G. G. Gehman, $3; Noah G. Good, $50; H. H., $2; Fannie Weber, $1; Henry Musser, $5; I. G. Musser, $5; Aaron Musser, $1; M. M. Horst, $1; Barbara Horst, $1; I. W. Geigley, $5; Solomon Weber, $1; William G. Good, $5; D. Z. Burkhart, $2; Pharas Good, $2; Levi Good, $1; Jacob M. Weber, $10; Noah M. Weber, $2; J. B. Musser, $2; John M. Weber, $10; Henry M. Weber, $3; Benj. Bowman, $5; Reuben Musser, $5; J. G. H., $50; Amos Good, $2; Paul Good, $5; Harry Good, $5; Samuel Weber, $1; S. G. Gehman, $5; M. M. Bowman, $2; M. M. Weaver, $1; Aug Horning, $5; A Brother, $25; Joseph Weber, $2; Abr. S. Gehman, $2; Monroe Good, $50; Harry Weber, $5; Total, $311.50.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, FEB. 28, 1918 (Gospel Witness Established 1905) No. 48

EDITORIAL

An official of the Relief Commission calls attention to the fact that in a certain locality where the war sufferers' fund is being liberally remembered the contributions for mission work have fallen off. He adds, "This is a mistake. The missions of the church should be supported and other appeals should not interfere with these contributions." This view is sane, sensible, and scriptural. From a point of pure economy it would be very poor business to allow our missions to suffer in these times of intense stress.—R.

Our attention was recently called to a bit of dialect poetry by Dunbar in which a Christian is represented as being asked by the Lord to do a piece of work. But the Christian was too busy with his own plans and asked that some one else do it or he be excused until he was thru. And then a little later the Christian needed the Lord very much but had to remember how he had answered when the Lord wished him to work for Him. The Lord got His work done by somebody else but there's no one else that could do for the Christian what the Lord could. He learned the lesson and henceforth when **The Lord** called for work to be done, he promptly dropped all he had going and did His work.—R.

Peaceableness.—"A soft answer turneth away wrath, but grievous words stir up anger."

This is a truth which should especially be borne in mind by nonresistant people in these trying times. There are times when we should be diligent in our efforts to convince people that all Christians should be nonresistant, but that time is not now. People are not in a mood to hear arguments, but they can not help but be impressed with the calm, peaceful, but firm attitude of those whose even-tempered devotion to the nonresistant faith prove that their loyalty to the Prince of Peace is from the heart out.

Not Justified.—Was Germany justified in making that drive on Russia after the Bolsheviki had declared themselves out of the war? No, says the Bolshevik, to invade a defenseless country is like murdering a defenseless man in cold blood. Yes, says the German, if Russia wanted peace why did she not sign the peace treaty? No, says the nonresistant Christian, war is unjustifiable under any circumstances.

Here is another question: When Christ saw so much in the great cause of salvation that He sacrificed the glories of heaven and earth that man might be reconciled to God, are we justified in maintaining such an indifferent attitude that we refuse to give up a life of ease that the whole world may hear the message of salvation which Christ came to bring?

"Continue."—Many a defeat in the Christian warfare may be traced directly to the fact that the soldier failed to "continue" in the work to which he had been assigned. Paul admonishes to continue in prayer. King Saul had the promise of prosperity for himself and his people if he continued following the Lord his God. Jesus tells His followers on the day after the miracle of the loaves and fishes that if they continue in His words they should be His disciples indeed; and again He exhorts the apostles to continue in His love. And on the other hand, victory has crowned the patient toiler who "continued" in the face of discouragement and adversity and apparent defeat. Things looked pretty discouraging for Abraham's worldly success after Lot had chosen the fertile valley as his portion, leaving the barren hills to his faithful uncle. But Abraham continued on in his course of trust and obedience. It seems that God could not bless him as He wished until Lot with his worldly ambitions had been separated from him. For a time it seemed that Lot was having everything in the way of worldly success coming his way. But the time soon came when the faithful "continuer" in the way of God was able to head an army of deliverance for the help of his ambitious nephew. And soon after that it was the prayer of the faithful Abraham that secured safety for Lot when God overthrew the cities of the plain.

It is the faithful ones in God's army, those who continue right on, no matter how many poltroons may throw away their arms and run off in ignominious defeat—these faithful ones it is who compose the force that counts for truth and righteousness. These are the ones who stand for the truth of the Bible no matter who seeks to cast a halo of doubt around it. These are they whom you can always depend upon as standing for the right no matter how much worldly profit there might be in the compromise of a seemingly unimportant principle. These are the ones who don't get tired of God's service when the weather is warm or cold or wet or dusty. These are the ones who can smile their sweetest when men say all manner of evil against them falsely for Christ's sake. They continue right on. They chose their way, their Leader, their Guide with forethought and deliberation and they have committed their all to Him. As to results, fruits, rewards, and destiny, they are all in the Master's hands. They only continue right on.—R.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE MASTER'S TOUCH

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty, needs
The master's touch, the sculptor's chisel keen.

Great Master, touch us with Thy skillful hand,
Let not the music that is in us die;
Great Sculptor, hew and polish us; nor let,
Hidden and lost, Thy form within us lie.

Spare not the stroke; do with us as Thou wilt;
Let there be nought unfinished, broken, marred;
Complete Thy purpose, that we may become
Thy perfect image, O our God and Lord.

—Bonar.

FAITH

By I. R. Detweiler.

For the Gospel Herald.

Faith is the substance of things hoped for, the evidence of things not seen.—Heb. 11:1.

"Faith is the assurance of things hoped for, a conviction of things not seen." The Christian's faith is always based upon some conviction which has come to the individual, either directly from God or through some personal experience. The basis of this conviction, however, varies according to the individual's ideas of life and the experiences which naturally follow these ideas. There are those who seem to maintain a constant, even religious life. Every day seems nearly alike to them. The varied trials of life do not seem to disturb their confidence in God. Others, again, have a great deal of difficulty in maintaining that constant religious experience. There are times when they are assured that all is well with their souls; but, when certain experiences come into their pathway they seem to lose their religion. It is true that the temperament of the individual has much to do with the maintenance of religious life and religious hope. But there are also several bases upon which we fasten our hope which have much to do with our faith in Jesus Christ. I shall deal with three of these in this discourse. We might call this, three methods by which we hold fast our faith in Jesus Christ.

The first of these methods is found in the sixth chapter of John, verse 26. Here there was a class of people, a large mass of people, who believed sincerely and earnestly in Jesus Christ. But Jesus says, "Ye seek me not because ye saw signs, but because ye did eat of the loaves and were filled." They were following Jesus because they believed that the kingdom of heaven consisted in eating and enjoying material blessings. So there are today those in the Christian Church because they feel better, they are more prosperous, they are more comfortable because they are members of the Church. They, even, very often attend church quite regularly because the church furnishes a place of social gathering where friends may talk about the things which concern especially this world, the things of this life.

It pays them to be a church member. Some of these people even contend that they can make more money when they give one tenth of their income to the Lord. They will usually justify their methods in business from the fact that they will give to the Lord. In India this class is called "rice Christians." The most selfish may have such a faith in Jesus Christ and even be a respectable church member. The test of such a faith comes when things seem to go against them, whether materially, or any other way. Their faith in Jesus Christ is based on whether they get more out of this world when they are Christians.

The second standard of faith is found in the second chapter of John, verses 23 and 24. It says, when Jesus was in Jerusalem at the passover, "during the feast many believed on his name beholding the signs which he did." One of the primary elements in Jesus' character was His power to work miracles and His presence resulted in signs in the heavens. These people noticed that Jesus was a miracle worker. Nicodemus, who is a representative of this class, says, "We know that thou art a teacher come from God, for no man can do these miracles which thou doest except God be with him." That is, they had based their faith upon the signs. "Wonders in heaven above and signs in the earth beneath." The sun turned into darkness and the moon into blood. Great disturbances and irregularities of the forces of nature. So long as these conditions prevailed their faith was secure and their hope firmly set upon Christ. But faith is a conviction of things not seen. Notice what Jesus says is His attitude toward such Christians. He saw their friendliness and understood their sincerity but He "would not trust himself unto them for he knew all men." That is, if He should trust His life and plan to them they would establish a material kingdom. He therefore hides Himself from them in the crisis. Such faith is external, upon things which we see and limited to this world. It was an over-zealous anxiety, an immature dealing with the things of the kingdom.

If then our faith should not be based upon material prosperity, nor upon the things which we can see or look for in the future whether in signs or in miracles, what shall be the basis of the truest and highest Christian life? This faith which John would teach us is the truest and real Christian faith as found in the first chapters of his Gospel. It grows out of His own personal experience with the Master. While two of the disciples were standing, John the Baptist points to Christ and says, "Behold the Lamb of God, which takes away the sin of the world." And these two disciples follow the Master. After they continue close behind Him for a short distance, Jesus turns and asks them what they want. They reply, "Where dwellest thou?" and Jesus utters those significant words, "Come and see." He invites them to look into His home, His life, and His character. He had yet wrought no signs nor has He fed the multitude nor even given the slightest hint, so far as we can know, that He will do miracles. The next morning these friends of His bring others because they were led to believe in His life. This friendship was not based upon any external manifestations. Truest friendship is never based upon the external things of a friend; not upon his bank account, nor his personal powers, but rather simply upon the individual. The bank account may fail; the personal powers give way, and very often the character loses its attractiveness, yet true friendship does not cease. Do you see what I mean? That such a faith in Jesus Christ which is not based upon the things which can be seen cannot be spent on self. It is a simple devotion to the Master. It exercises the best gifts which God gives, and claims the whole of man. So far as we can know the apostles did not attempt to make Christ king. They loved Him and followed Him, and it was to them whom Jesus commanded His trust. Such a trust is so simple that every one can enjoy it. But he cannot be selfish, he cannot exalt himself; his own attainments or his own powers can not be exalted and at the same time exercise this kind of faith in Christ. He deals with the unseen and the unseen becomes more real. He lives with the personal Christ and the trust and admiration of his Savior grows stronger. The hopeful sense of his own need grows more convincing, and he truly can say that faith is the assurance of things hoped for, a conviction of things not seen. He deals with Christ as he deals with any friend. He takes time to talk about his personal experience; he

lives with the unseen Christ as he lives with the best friend, only with greater significance. To neglect Christ is to lose His friendship.

Goshen, Ind.

ABOMINATIONS

By John W. Weaver.

For the Gospel Herald.

Our subject this time is not a very palatable dish, but if you can take time to search the Scriptures, you will see what the Word of God says, concerning things which existed years ago, and were stamped **"abominations"** by the Highest Authority. If similar conditions exist today, are they not surely also abominations? I wish all would read slowly and meditate while reading:

"When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter, to pass through fire, or that useth divinations, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer; for all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. 18:9-12).

The woman shall not wear that which pertaineth unto man, neither shall a man put on a woman's garment; for all that do so are abomination unto the Lord thy God" (Deut. 22:5). "Thou shalt not have in thy bag divers weights, a great and a small; thou shalt not have in thine house divers measures, a great and a small; but thou shalt have a perfect and just weight, a perfect and a just measure shalt thou have; for all that do such and all that do unrighteously are an abomination to the Lord thy God" (Deut. 25:13-16).

The froward is abomination to the Lord" (Prov. 3:32).

"These six things doth the Lord hate, yea, seven are an abomination unto Him; a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that may be swift to run into mischief, a false witness that speaketh lies, and him that soweth discord among brethren" (Prov. 6:16-19).

Let us ponder these things, the search light be turned into our own hearts, examine ourselves—"stop, look, and listen."

"Everyone that is proud in heart is an abomination unto the Lord. Though hand join in hand, he shall not go unpunished" (Prov. 16:5).

"He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord" (Prov. 17:15).

Watch this especially in these days of peril and distress, lest ye be drawn away from your own steadfastness.

"He that turneth away his ear from hearing the law, even his prayers shall be abomination" (Prov. 28:9).

God desires our affections, outward acts of worship without loving obedience to His word is not acceptable. Of His people of old He complained, "This people draweth nigh unto me with their lips and confesseth me wih their mouths; but their hearts are far from me." "Bring no more vain oblations, incense is an abomination unto me; the new moons and the sabbaths, the calling of assemblies, I cannot away with, it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth. They are a trouble unto me. I am weary to bear them, and when ye spread forth your hands, I will hide mine eyes from you; yea, where ye make many prayers I will not hear, your hands are full of blood." Read Isa. 1:10-20.

These people at this time had so far mixed with the heathen that even God said, the ox and ass do better than His people do, "they do not consider they are a sinful nation." They forsook the Lord, they rejected His testimonies, they were disobedient and rebellious. Therefore the very means appointed to help them in their service became abominations unto the Lord. They had only an outward form and denied the power. Such indeed must be said of similar conditions of today. Read Ezek. 8th chapter and see the great abominations that God's people did under the name of religion — when God took the prophet and showed him the hole in the wall, and the hidden door in the wall, the secret chamber in which the ancients of Israel committed abominations, and goes on to show still greater abominations. Oh, yes, worshiping, censor in hand, and a thick cloud of incense went up! He keeps on showing the great and wicked abominations until He comes even into the inner court of the Lord's house, right to the very altar of the Lord. Men pretending to serve God and yet with their backs toward the temple, and their faces toward the sun, worshiping the sun! "Then said he unto me, hast thou seen this, O son of man? Is it a light thing to the house of Judah that they commit the abominations which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and they put the branch to their nose. Therefore will I also deal in fury. Mine eyes shall not spare, neither will I have pity, and though they cry in mine ears with a loud voice, yet will I not hear them" (Ezek. 8:17-18).

Men today who profess to be preachers of the Gospel, have yoked up with secret, oath-bound societies, and justify the wicked and condemn the just. Thousands who profess faith in Christ, deny His Deity, will not accept His Word as final authority, do not believe in His miraculous conception and His virgin birth, eliminate the super nature, reject the blood of the atonement, reject the resurrection of the body and deny eternal punishment of the wicked. Now after all, is it any wonder that some ministers are made to realize the great need of plain, straightforward teaching along Gospel lines? Instead of teachers "who will cry aloud and spare not and tell the house of Israel of their sins, and the house of Jacob of their transgressions," they are become as "dumb dogs which cannot bark," stoop down to the level of the vaudeville endeavor to entertain and amuse their hearers. Fairs, suppers, moving pictures, shows, concerts, socials, etc., etc., under a pretense of religion; even pool, cards, and dances with socalled ministers of the Gospel right in with these awful abominations in the church. Ministers who are simply handing out cut-and-dried essays on social uplift, world betterment civic righteousness, moral reformation, war, etc., etc., and fail to preach unto a dying, lost, and ruined world, are largely responsible for the abominations in many places. Wherefore the Lord said, "forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me, their fear toward me is taught by the precepts of men: Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and wonder: for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and Who knoweth us? Surely your turning of things upside down shall be esteemed as the potters clay; for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding" (Isa. 29:13-16)?

How does that look along side of the evolution teaching of the present day? Have not some of these so-called teachers of today with their "new thought," "new theology," "higher criticism," and intellectual nonsense or scholastic ignorance and modern skepticism turned things "upside down" in the world?

How important that we have more

than vague notions and opinions but clear and well defined knowledge of God's will. To this end we need the Holy Spirit to guide us into all truth, that our "faith should not stand in the wisdom of men but in the power of God" (I Cor. 2:5). "Nevertheless the foundation of God standeth sure."

I believe that the Bible is true,
Though the critics have torn it apart,
All its warnings and miracles too,
I do wholly accept with my heart."

One of the great needs today is fearless preaching, repentance towards God and faith in the Lord Jesus Christ.

"Repent and turn yourselves from all your transgression; so iniquity will not be your ruin," was Ezekiel's message unto Israel, and is a very timely message for today. God told them through Jeremiah, Your iniquities have turned away these things, and your sins have withholden good things from you, for among my people are wicked men; they lay wait, as he that setteth snares; they set a trap they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they over pass the deeds of the wicked, they judge not the cause of the fatherless: yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord" (Jer. 5:28, 29).

When they prospered in material things, they followed after fleshly lusts, and became like fed horses every one neighed after his neighbor's wife. Again He asked, "Shall I not visit for these things?" With the present social wickedness, the sinful waste and extravagance of recent years, pleasure-seeking and covetousness and unholy alliance with the world, what else can we expect as a nation but reap the whirlwind if we sow to the wind? "Wherefore, come out of her, my people, saith the Lord." "Draw nigh to God and he will draw nigh to you." "Watch ye, stand fast in the faith, quit you like men."

Union Grove, Pa.

Missions means that the Church has a message for the world, feeling that the world needs it. Efficiency does not mean comparing souls with dollars but after all we need to work to bring about the greatest possible results from the expenditures. A worker may be good at one place and not be a success elsewhere; a change of workers may be made at times for greater efficiency. All our institutions should be considered assets to the Church. Let us get out of the way the things on which we do not agree and then co-operate for the building up of the Church.—A. C. Good.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Kansas City, Kans.

(200 S. 7th St.)

Bro. and Sister C. D. Esch and two little girls of Dhamtari, C. P., India, have been with us in meetings from Sunday to Wednesday nights. Interest and attendance good. On Wednesday night, Alberta, Canada, Pennsylvania, Nebraska, Kansas, Iowa, Missouri, and India were represented in the audience. Among the visitors were Brethren D. S. King of Garden City, Mo.; Milo Stutzman of Alberta, Canada; and J. A. Ressler of Scottdale, Pa.

Thursday night Bro. Esch started meetings at Argentine. There are a number of applications for membership there at present.

If present plans carry, Bro. Esch will speak here again on Sunday afternoon and Bro. Christian Reiff of Newton, Kans., will begin a series of meetings Sunday evening. Pray for the work. In His precious Name,

Feb. 15, 1918. J. D. Mininger.

NEWS NOTES FROM DHAMTARI, INDIA

By Crissie Y. Shank.

For the Gospel Herald.

A telegram sent to us Dec. 10 from Colombo, reads, "Arriving at Dhamtari Dec. 15 if possible. All well. Kaufman."

We are indeed grateful to the Church and the Mission Board for sending Bro. Kaufman's, and to our heavenly Father for permitting them to return from furlough to us. On account of so many workers being off the field and the work constantly enlarging, the labor is rather heavy for those here, and feeling keenly the need of help we have been looking forward to the return of Bro. Kaufman's for many months.

A notice in yesterday's paper may be of interest to some: "After an interval of close on to a month since the last English mail was received, a P. and O. boat has arrived in Bombay bringing three weeks' mails. These should be delivered in Upper India on Monday morning."

According to this notice mail should arrive here in Dhamtari today, and we trust there may be something from our General Mission Treasurer, for finances are a bit critical just now. No money for the general mission work for November has yet reached us, and since we missionaries receive only a living allowance and the time for receiving our allowance for the coming four months is the first of January, it is impossible for us to lend to the work. The fact that our Indian workers are standing by us is an encouraging feature of this experience which other wise is not at all bright. Many of the Indian people who are working for the Mission in some capacity or other are receiving no more than two dollars a month, and it means actual want when their wage is delayed two weeks—as one of them put it, "We are eating nothing but rice water."

A recent disappointment to us was the fact that because of the spread of plague we were obliged to tell our brethren in other stations not to come to the annual Sunday School Conference last Sunday. We had hoped to hold it as planned, until Saturday morning, when other plans had to be made, and those of us who had not yet been inoculated (eight missionaries and children) were inoculated. We held the Conference here in Sunderganj, those living here who could attend were present. A copy of the minutes of that meeting will be sent for publication later.

Within the last four days five dead rats have been found in the store rooms near our bungalow. They have been examined by the Sanitary Inspector and Civil Surgeon who pronounce them plague rats. Today none have been found but the Bubonic Plague is about us and is hindering our work. Doctors say when the rats begin to die of plague it is time for people to flee from the place. Unless funds come it is impossible for the Orphanage and English school which are in the same compound, to be moved. As a result the school is closed for the time being, and those of us who live in the compound at Sunderganj are still here working and watching and praying.

We hope our Christmas Jalsa and the evangelistic campaign soon to follow may not be hindered, and that the Christians may gather for the annual Church Conference.

Perhaps what seem as trials to us are blessings and while we are thinking all seems to be going wrong, God in His own good way is shaping things to save us from our own plans and to reveal to us His own plans which are always best. But we need your prayers for just such dark spots that come into our experience here.

Little Irene Lehman has returned to her parents and home after her first year of absence in school at Darjeeling in the Himalaya Mountains, and Peter and Ida Friesen are on their way home now. Bro. Friesen is expecting to leave here today to meet

them at the station where their teachers are coming with them part of the way.

Dec. 11, 1917.

Dhamtari, C. P., India.

OBSERVATIONS AND ACTIVITIES OF THE MISSIONARIES IN SOUTH AMERICA

For the Gospel Herald.

Article I

Our Home

After trips to various suburbs, Flores seemed most nearly to meet our needs. Here we found a house with sanitary sewerage, a good water supply, large enough for our two families and at a reasonable rent. Rents in this country are very, very high, hence most houses are occupied by a number of families, each having perhaps a single private room and all using a common kitchen and patio.

Our home is a typical Argentine house so a brief description of it will give a general idea of the plan of building here. The entrance hall way, and two rooms face the street. Each of these rooms has one large window which is really double doors about two-thirds of glass. These doors open to a small balcony enclosed by iron banisters. Each window is also provided with heavy lattice shutters. The patio or yard is the width of the hallway and one front room. It extends back the length of the three large bed rooms, dining room and kitchen. Except for one small window in the kitchen (the use of which I will explain later) these rooms are all without a window. Each room has a large double door two thirds of glass and a large transom above. These doors all open into a veranda.

Now do you have the picture? A house six rooms long and one room wide except in front, where it is two wide. The one long wall the entire length of the house is absolutely without doors or windows. This wall completely excludes us from our neighbors on that side, and a similar wall the back of the next house excludes us from the people on that side. Back of the house and patio we have a small garden. On each side of it are high brick walls six to ten feet high and at the end another high solid wall —the back of another house. Thus you see there is a delightful privacy which is not found in your towns at home. The first object however is not privacy but protection from thieves. Everything must be kept under lock and key.

However, since we are here to study the life and customs of the people we sometimes wish for a periscope or something by which to get a glimpse beyond these high walls. It is not courteous to peep over. But we are hoping for the time when we will have enough Spanish to admit us to some of the life behind the walls.

Our house like most others is just one story and has a flat roof. The ceilings are about fourteen feet high. These houses are built to keep out the heat rather than to protect from the cold, hence the high ceilings, large rooms, and thick walls. Another strange thing! There is not a chimney on this entire house! Very few people here have heating stoves, even though the weather gets quite cold, the temperature sometimes going below the freezing point. Artificial heat is not considered healthful by the natives. They go out in the sunshine to get warm.

But why that window in the kitchen? The stove consists of small iron grates built in, and have a small ash pit beneath. Each grate is independent of the other and if one wants two things cooking at the same time, two fires must be kindled. Each grate holds about a double handful of fuel. We use carbon (charcoal). It makes a very satisfactory fire with not much smoke and gas but remember we have no flue. The nearest approach to a chimney is a small hole in the ceiling over the stove. Hence the window. By keeping the door and window open all goes very well, except when the air is very heavy. When we first came we thought the kitchen smelled dreadfully smoky but our sense of smell has grown accustomed to it.

Lumber is **very** expensive and scarce, most of it being imported from the U. S., so brick and plaster are the building materials. The walls are made of a coarse homely brick, then covered with plaster, which is tinted in many beautiful soft shades. The floors of porches and kitchens are of tile. Instead of grass in the patio, it is usually tiled. The tile is very easily kept clean and is sanitary.

In most patios and verandas there are many potted flowering plants, palms, ferns, vines and hanging baskets. Many of them look like a little nook in a tropical woods. The Spaniard loves the beautiful as it comes to him through the natural senses; and he never seems to miss a chance to add to the outward show of things so that there is a great deal to appeal to the eye in the houses and surroundings of even the poorer classes. But one is always reminded of how little there is of that inward beauty of life that comes only from a heart cleansed and made pure by Jesus Christ, and then we remember our mission from Him to them.

Emma E. Shank.

Many people in the city are not quiet long enough to allow God to talk to them. It took Paul about ten years after conversion to adjust himself to the new theology.—B. B. King.

AMONG THE MISSIONS SOUTH OF BUENOS AIRES

By J. W. Shank.

For the Gospel Herald.

I. Purpose of the trip.

One of our tasks in connection with the opening of a mission in South America is to become acquainted with the missionary problems, the missionary methods of work, and the missionary opportunities and needs. It is not possible for one to get these facts without coming in touch with the work of missionaries who are already on the field. With the purpose to learn about conditions in the southern section of Buenos Aires province, we took the tour I am about to describe.

II. Plan of this article.

It is my plan to give an account of our experiences and findings at the missions. Bro. Hershey is writing about other observations along the way. I can not tell all of the things that came to us in our visits, but I hope to refer to such things as will be interesting to those who are readers of the Gospel Herald. I will describe some of our findings at each of the six stations visited.

III. At the various stations.

1. At Azul. (Missionary Alliance.) Before starting on our trip we had planned to visit also a mission at Las Flores, but having missed our train we could not stop there without spoiling our whole schedule. We arrived at Azul in the afternoon and were met at the station by Mr. Russel who is in charge of the work there. He took us to the mission home which is built at the back of their new church. They have a very pleasant little church and a nice homelike place to live. Mrs. Russell was away at the time but the housekeeping was in charge of three young women who have come out from the States during the past year. They are now studying the languages preparatory to being placed at other stations later on. One of the girls said to me, "They told me before my coming that I would have to be content for the first year to be nothing but a learner, but I have not found it so. I have been pushed into the work which was so pressing and the learning has become almost a secondary matter."

While we were here a new convert of the mission came in with some of his friends whom he had brought that they might also hear the glad message. The missionary took them into his library and talked with them for several hours. They were much interested and expressed a desire to know more. There is an active congregation at this place. There is also a big opportunity for work in this town of twenty thousand people.

2. At Olavarria. (Missionary Alliance). (continued on page 884).

THE FOOLISH ROBBER

By Crissie Y. Shank.

For the Gospel Herald.

A rich land owner had a servant whom he trusted, and when he had to leave his house on business he had no fear for the safety of his property because this servant was brave and trustworthy, and would protect his master's property to the utmost. In that part of the country there were many bands of robbers, but none had ever dared to attack this land-owner's house because it was so well protected. Many tales of this man's beautiful jewels were current in the villages, and one very clever robber determined that he would steal these valuable things, so he hired a house in the village, and gradually made friends with the man's servant, but for a long time he could not learn from him anything about the jewels.

The servant was from North India, and though he had grown old in his master's service he had never been to his home since he had left it as a young man, so the clever robber began to tell him that it was time he returned to his own country, bought some land there, and settled down as a land-owner himself, instead of being merely the servant of a rich man. He listened to these words, but protested that he was too poor to buy any land, when the robber told him that he could easily become rich if he would help him to steal the jewels.

The servant was very angry and drove this clever rascal out of the house; but the more he thought of his home, the more he wanted to steal his master's jewels. The next time his master went away he sent a message to the thief, who came with all his gang.

The wicked servant showed them where the jewels were hidden and brought them the keys to open all the boxes, and then the thieves spent the night in counting the money and dividing the jewels. Many jewels were in a beautiful strong wooden chest, and one young man among the robbers so much admired the box that he was going to put his share of money and jewels in it and carry it away on his head. When the others had tied up their shares in their clothing and hidden them out of sight they were leaving the house. The young robber said to one man, "Brother, help me to put this box on my head." "But you cannot take that box." "See it is not very heavy, I can easily run with it on my head." "True you can carry it, but you cannot hide it. It is nearly dawn and when you go through the town with that box on your head everyone will know you are a thief."

This simple Indian story suggests something else of the same sort. Many people are like the foolish young robber. Their friends may think they are very good people, but all the time they are committing sins in secret, and forget that their sins will be found out. They are very clever, and say I can easily carry these sins, but they forget that though they may be able to carry them in this life, they will not be able to hide them in God's day of Judgment. Upon one man's head will be a box of greed, upon another's head will be a box of hatred or pride or selfishness or envy or evil desires. Aud just as a man carrying a box on his head cannot be hidden in the road, so a man with sins on his head cannot be hidden in God's Judgment Day.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

Can we find any place in the Bible, that a woman having a man alive, prophesied in public? M. S. G.

If prophesying in public means the delivering of a prophetic message to a public audience, we have no definite record either in the Old or New Testament Scriptures, that a prophetess either married or unmarried prophesied in public.

The words recorded in Luk. 2:38 referring to the fact that Anna the widowed prophetess "spake of Him (Jesus) to all them that looked for redemption in Jerusalem," does not imply that she spoke to a public assembly, but spoke personally to those who were looking for redemption.

The song of triumph that was dictated by Miriam the unmarried prophetess to her escort of women was not a prophetic declaration, but an acknowledgment of victory enjoyed, hence not prophesying in public. See Ex. 15:20, 21.

The four unmarried daughters of Philip the evangelist prophesied, but no record that they prophesied in public. See Acts 21:9.

Deborah, a prophetess, the wife of Lapidoth, and Huldah, a prophetess, the wife of Shallum, both uttered noteworthy prophesies, not before public audiences, but honorable men who represented the public. The former prophesied to Barak which led to a great victory over Sisera and his hosts. See Judges 4. The second prophesied to a delegation of five honorable men. See II Ki. 22:14-20.

The Scriptures make four things clear relative to women prophesying;

1. Women shall prophesy, (including both married and unmarried). Joel 2:28; Acts 2:17, 18.

2. Both married and unmarried women prophesied. Ex. 15:20; Jud. 4:4; II Chron. 34:22; Lu. 2:36-38; Acts 21:9.

3. Prophesying Scriptually defined. I Cor. 14:3.

4. Women shall have head veiled when prophesying. I Cor. 11:5.—J. S. S.

Is it right for a Christian to leave the table without giving thanks? L. A.

A true Christian is ever filled with the spirit of gratitude, and greatly appreciates the opportunities which are afforded to give expressions of thankfulness toward God for the manifold blessings which He hath so graciously bestowed, whether they be temporal or spiritual blessings. "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ" (Eph. 5:20).

We have no "Thus saith the Lord" relative to giving of thanks either before or after, or both before and after partaking of meals. Since neither Christ nor the apostles gave any specific instructions as to when thanks are to be given in connection with our meals, we are not violating a direct command nor a principle if thanks are not offered at the close of the meal. The thankful receiving should always include the grateful enjoyment, and sanctified use of the food eaten. On the other hand it certainly cannot be wrong to return thanks after having partaken of a meal, providing the same is an expression of true gratitude, which indeed every thank-offering should be.

We note by the Scriptures that Christians in the apostolic age gave thanks when they partook of food. See Rom. 14:6; I Cor. 10:30; I Tim. 4:3, 4.

As Christians we can safely imitate our Lord's example, He invariably gave thanks as He with others were about to partake of food. See Matt. 14:19; 15:36; Mark 8:6; Luke 24:30; Jno. 6:11, 23.

Also note Paul as an example, Acts 27:35. What Paul said to the Roman brethren in Rom. 14:5 relative to eating, would apply very fittingly in the matter of giving thanks both before and after meals; viz., "Let every man be fully persuaded in his own mind," as to what he or she should do in the matter, and do it heartily unto the Lord.—J. S. S.

As soon as an individual ceases to be missionary, he ceases to be worthy of being a member of the Church. Compromising with the world always brings deterioration to the Church.—G. L. Bender.

Sunday School

For the Gospel Herald.

Lesson for Mar. 10, 1918.—Mark 5: 21-43

JAIRUS' DAUGHTER RAISED TO LIFE

Golden Text.—Himself took our infirmities, and bare our sicknesses.—Matt. 8:17.

Lesson Story.—The lesson before us is one of the most beautiful and touching stories in the Bible. While Jesus was about His work near Capernaum a ruler of the synagogue, Jairus by name, came to Him and requested that He come and heal his daughter who was at the point of death. While he was yet speaking to Jesus he was informed that there was no use, as the little maid had just died. "Why troublest thou the Master?" was a question which came with little comfort in such an hour. But Jesus quickly comforted his troubled heart by assuring him that he need not fear as he had only to believe and his desire should be granted. As they were on their way to Jairus' house there came an afflicted woman and touched the hem of Jesus' garment and the Master graciously healed her. Coming to the house of Jairus, Jesus informed the mourners that the maid was "not dead, but sleepeth." So out of place did this seem that they laughed Him to scorn. But He was not thus to be put off. The scorners were put out, and in company with the father and mother of the little maid Jesus took the little damsel by the hand and said "I say unto thee, arise." She arose straightway, and walked. "And they were astonished with a great astonishment." A command that she should be given something to eat, and we are left to meditate upon what had happened.

Lessons for Us.—1. Jesus never turns any one away who comes to Him in faith. He did not come into the world to heal the body, yet when people came for that purpose He heeded their requests. To every sincere seeker after Jesus the consolation is given, "Him that cometh unto me, I will in no wise cast out."

2. "Only believe." That means everything in the Christian service. Jairus realized what that meant, even though others told him it was no use. Faith not only brings us to the Master but holds us to Him in the hour of trial and thus triumph through His might. Our power to overcome depends upon the degree of our faith. "This is the victory that overcometh the world, even our faith."

3. Those who make a failure in the Christian life are invariably those who haven't faith enough to trust God for anything. Had the ruler of the synagogue listened to those who advised him to let the Master alone his daughter would never have been raised to life. The miracle of God's grace is wrought in the hearts of those only who believe in Jesus. Great things for God are accomplished by those only who have the faith to hold on to Him when others fail. When people shrink from self-denial, from hardships, from faithful service, from holding aloof from worldly entanglements, etc., etc., it is an evidence that they do not believe.

4. "Not dead, but sleepeth." By this our Savior meant to teach that while at that time the little maid was lifeless, it would be but a brief time, for her life should shortly return to her. "They laughed him to scorn." That is what many do when the thought is suggested that the death of the body is but temporary, as there will be a bodily resurrection by and by. While sinners scoff the truth remains. "Not dead, but sleepeth," is true of every child of God whose body has been touched with the finger of death but whose spirit has gone to the God that gave it.

5. Before Jesus raised the damsel to life He put out the scorners. The greatest works for God are accomplished when only the faithful are present.

6. Behold the picture of a faithful father and mother. There were present in the death chamber the father, the mother, and Jesus. Many a wayward child has been brought back to the fold of Jesus, back to life, because a faithful father and faithful mother, and Jesus, communed together. The prayer of faith on the part of the parents and the power of Jesus have accomplished wonders. Happy the child who has faithful parents to hold them for or to win them back to God thru the saving power of Jesus.

7. The works of Jesus are not simply make-believe. The maid arose—"immediately." There was undoubted evidence that Christ was no fakir. "They were astonished with a great astonishment." Wondrous are the works of Jesus. "Only believe." Trust Him, and your reward will be great.

7. There is a work for God and a work for man. In this case man could not bring the dead to life but Jairus could (and did) come to Jesus with the prayer of faith, and after life was again restored they could give her something to eat. Here is a type of all that man can do: (1) Lay hold on God in the prayer of faith, (2) strengthen our fellow beings.—K.

We may safely take the tenth as a starting point, for there are few who would care to give less than the heathen and the Jews.—William H. Salimon.

Our Young People

WHAT CAN YOUNG PEOPLE DO IN THE CHURCH?—I Tim. 4:12.

(Junior)

Topic for March 10.

MOTTO

"To every man his work."

THE STUDY HOUR

I. God Prepared the Church for Young People.—One day while Peter was confessing how he loved Jesus after he had denied Him three times, Jesus said to him, "Feed my lambs." Peter and the other disciples were given care of the church. They were to teach the word of God to the people. Jesus was careful not to leave out a special charge to have the lambs or young ones fed.

The Church is like the homes in which we are cared for. There is a plan for each of us in these homes. We have a place at the table, a place to sleep, a place to sit with the family around the family circle, a place in doing the work that ought to be done for the happiness of us all. So God planned that all should have a place in the Church. There are the small children who can barely enjoy the singing and do little more than show the joy in their faces. There are the older children who can do a little more. Then comes the young people to have them take part in the ordinances of the Church and bear their share in its service.

II. There is a Work for Every One of Us.—Here in the Church like in the home we do not count ourselves the whole thing. We are in the learning period. But in the learning period we expect to do a great deal. We look to the older ones to tell us what to do. If they leave us to work out the task ourselves we are careful to take all the counsel we can get from them and learn from them all that we can so as to do our work right.

We cannot all be leaders, but we can all be an example of the believers. In the family there can be but one elder brother or sister, one father and mother and one youngest child. In the Church also there must be different gifts and different offices to fill. But there is no one barred from a place of useful service. There is feeding and comforting and protecting and watching and warning. Some can do one and some another. Some can do a little of a number of things or assist those who do them. We can sing and pray and speak words of comfort and warning and edification as far as we ourselves have been strengthened. There is one place in the Church that is not really needed. It is really not a place of work at all, only it has been filled up with the idler. No idler is needed and there is no need for anyone to be idle.

PERSONAL THOUGHT

God has a place for me to work in the Church. May I ever be diligent in showing my gratitude for what He has done for me thru the Church.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, **"Work."**
2. What Children can do in the Church.

For Young People—

1. Why Have a Church?
2. Who works in the Church?
3. Things We May Do.

Gospel Herald

A Religious Weekly

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OUR AIM

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, FEBRUARY 28, 1918

Field Notes

Bro. E. D. Hess of Masontown, Pa., spoke at the Wideman Church near Markham, Ont., on the 13th inst.

Bro. Sanford C. Yoder returned to his home at Kalona, Ia., on Tuesday of last week from an extended trip to the far west in the interests of the Lord's work. We rejoice with his home people in his safe return.

Sister Mary Burkhard of Goshen, Ind., who is visiting the congregations in Ontario, spent a few days in Markham recently.

Last Sunday found the Scottdale, Pa., congregation almost depleted of ministers. Brethren Loucks, Kauffman, and Reist were in Indiana, and Bro. Brilhart was in Rockton, Pa.

The annual meeting of the Eastern Mennonite Board of Missions and Charities will be held (D. V.) in the Mellinger's Church, Lancaster Co., Pa., Mar. 19, 20, 1918. An invitation is extended to all interested to be present.

Baptismal services were held at the North Main St. Mennonite Church, Nappanee, Ind., on Sunday, Feb. 17, when eleven young people were received into church fellowship. Bro. D. A. Yoder was present and officiated in the services.

Bro. E. D. Hess of Masontown, Pa., has returned home after a six-weeks' absence in Virginia and Canada. The Masontown congregation during this time had a taste of how it is to be without a minister. On one Sunday of the regular time for preaching one of the Scottdale ministers started to go to fill the appointments but a burning trolley car prevented his going on. On other Sundays other hindrances, real or imaginary, came into the way, so the Masontown appointments remained unfulfilled. We hope that by this time the people will be hungry for the Word and that in the future we may, among us, be more faithful in feeding the flock.

Correspondence

Frazer, Pa.

Dear Herald Readers, Greetings:—Extremely cold weather this winter has pulled down our average attendance at Sunday school, church services and Bible study meetings with the exception of a few nice Sundays on which the attendance was good.

Some of the ministering brethren filling appointments this winter were Jesse Mack, Amos Stoltzfus, Henry Bechtel, John B. Senger, and others. Several of them came from a distance when the weather was very rough and the thermometer around and below zero. May they richly be blessed for their efforts put forth for the cause of Christ. Very often many of us lay members of the Church leave most any small obstruction that Satan may put in our way keep us from attending the services in God's house. May we be more earnest in our efforts put forth for the advancement of Christ's kingdom while it is yet day. Jno. 9:4.

Our new church building is not quite completed, there being interior and outside work to be done yet. The severe winter with other existing conditions brought the work to a standstill, but we hope it may move along now nicely till completion of which due notice shall be given. We certainly feel thankful for the help given in various ways by our friends and the brotherhood of the Church. The new building will be very much appreciated after spending the past winter in the old school house in which services were held every Sunday. On Sunday, March 3, we expect to have our communion services. Preparatory services the day before. Sunday, Mar. 10, Bro. John Weaver of Union Grove, Pa., will conduct the services. Keep these in mind and if possible come and worship with us. It is always an encouragement to us to see visitors from the other congregations present. Praying for the work in His vineyard on this earth and especially those of His children who are being held in the detention camps,

Yours in the faith,
Harry G. Brackbill.

Lancaster, Pa.
(Mellinger's congregation)

To the Brethren at the Camps, and all brothers and sisters in God's vineyard, Greeting:—The question comes to me different times, if our brethren at the camps are as anxious to hear a few words from different congregations as we are to hear from them through the Gospel Herald. I think we should communicate with them so they may know we are not forgetting them at the throne of grace, that they may stand firm and true, knowing that God's promises are true.

When we think what our young brethren had to give up in so short a time (speaking naturally) I wonder if we who have those privileges yet are sacrificing as much for them as they are for us, and studying God's Word and praying that the Church may be more submissive and humble each day. I used to think before our country was at war, can the Church go on, and drift out into the world, and this don't matter and that don't, if that is all right, it isn't hard to be a Christian? But the trying and testing time is coming (or is here). Will she stand? Jesus said upon this rock will I build my church and the gates of hell shall not prevail against it. Now if we individually are the Church Christ died for, and we individually are the Church He is coming for, may we ever build on that rock Jesus Christ, so when He comes for His Bride, the Church, we can all be ready and fitly framed together to go with Him forever.

I was impressed with a few words

in last week's Gospel Herald: "The government won't be called to answer for it, God will send the bill to you." But if we become His true followers, remain true till the end, we can go home, knowing that the bill is paid, Jesus paid it all.

God often uses the weak things to bring forth the mighty. Perhaps some thought, Can we spare our young men? They are the ones we will soon look to for help. But I believe they are some of the strongest pillars at present. The draft age was between 21 and 31. Maybe some of them only a few years in His vineyard; now let us step back, put ourselves in their place. "How about our faith at that time?" And are we doing all we can for them that they may stand true and firm. For I believe that on their young shoulders rests a great part of the test of our faith. Jesus has promised He will not leave nor forsake us, if we trust in Him. And He has the same love and power He ever had, and can open the way the same as He did for Peter of old, if it is His will. So may His will and not ours be done. And if we think back, Christ's disciples were only with Him a few years till they were sent forth to stand firm, and bring the good news to a dying people. He gave them the grace and strength they needed, so will He today, both young and old.

Do we always remember that that word **nonresistance** does not only mean, if one nation is at war with another, then don't shoot down your fellow man. But it is an every hour, and every day, and an individual life to live, and perhaps if we would live it more, we could be of more help to our brethren. May we not only hold them up at the throne of grace, but that God may lead, guide, and direct those minds, thoughts, and hands, of the rulers of our land that we here may lead a quiet and peaceful life, acceptable in His sight, and for other kings and rulers as well, that those stony hearts may be broken and love flow, that this war may come to an end, and God can again extend the hand of peace over us.

Not very long ago I heard the worldly people say years back they could trust the Mennonites and Amish in most any thing, now they see no difference. If that could be said of us today, perhaps the boys at the camps wouldn't have such hard trials.

A few words on boy scout movement. I remember the first time I ever heard that. It was of a few school boys. I asked, What do you mean by that? I can't give the words they said, but thought, Is that going to lead to any thing good? Brothers and sisters, if Jesus tarries yet a little while and the test comes along that line, How about the boys?

A Sister.

Elkhart, Ind.

(Olive congregation)

Herald Readers, Greeting in His Name:—Sunday, Feb. 10, we had baptismal services at which time six persons were baptized and three received upon confession. Another one desires to be baptized in the stream when the weather permits.

During the month of January attendance at the different services was very low on account of cold weather and sickness among members. But knowing that all things work together for good to them that love the Lord, we look to the Lord for greater blessings.

Remember us at the throne of grace that we may do more for the extension of Christ's kingdom here upon earth.

Harvey N. Yoder.

Pond Bank, Pa.

Dear Herald Readers, Greeting in the Master's Name:—We have had Sunday school all winter so far. Owing to the cold weather attendance was not so good. We are sorry to say that Bro. and Sister Jacob Martin are leaving. They are going to Altoona, Pa., to labor for the Master there. But again we can say that we are glad that the Lord fulfills His promise. He said, I will never leave thee nor forsake thee. Then we can see it is truth. We are now glad to know that Bro. and Sister Harvey Shank are coming into our midst to labor here. Our prayers go with Bro. and Sister Martin and may God bless them in their new field of labor. We pray for Bro. and Sister Shank that they may be a big help in the uplifting of the great kingdom of the Church. We still have meeting at Stringtown. One old sister seems to enjoy them very much. We wish all God's blessing. We ask an interest in your prayers for the work at this place.

James G. Bumbaugh.

Eureka, Ill.

Dear Brethren in Christ, Greetings through Him who is first and last in creation, to us as members of his body. He is "all and in all."

Varied experiences have marched along since our last letter in the Gospel Herald, yet through all the Word of God remains for us "the settled word." It is precious because of the intricate position present-day living puts us into. It is always the way out of all difficulties. May God grant us all needed grace to overcome. "I have given them thy Word," the Savior said. By it we overcome. Through unbelief we fall. The world has a distinct and nonchanging character, whether primitive rudeness or present-day civilization with all its philosophy, science and even morality. The friendship of the world is Satan's trap for Christianity. At present the world and the Church are on good terms. But the terms are not on spirituality and separation, but morality and mixture on spiritual adultery—according to James and John.

For the boys in Camp, many whom I know and have learned to love, I assure you of our feeble intercession at His throne, where our surety stands, our helper and our all. Your stand has inspired many; it has led to the salvation of some we know. May a deep, rich, spiritual life be combined with your holding aloof from the horrors and sin of carnal warfare. May the crucified and risen Christ be your Captain and His work your trust.

The great burden of our heart presently is the world-evangelization problem. We all can not do great things, but we can do our part: "I must needs go through Samaria," brought results in the life of Christ. Brother, sister, say, "I must needs pray for laborers, must give as the Lord prospers, and if He says go, 'Here am I, send me.'"

Just a word on matters of correspondence. I am not keeping up by letters many friendships we have enjoyed. Time fails and is often needed for going "apart in the desert" and resting awhile.

To those writing for dates I urge more leniency in fixing dates. God's work is not limited to seasons. Many of the best results were on dates at first not preferred. The idea that the Holy Ghost must accommodate Himself to us is not scriptural. The morning mail finds letters urging setting of definite dates. With all the things to take into consideration to set dates very far ahead is not very easy. I only ask for a little more leniency on that matter.

Pray for us that we may be true, an "emptied vessel which He can fill, as forth to His service we go."

The Lord watch between His own,

Feb. 13, 1918. Clayton F. Derstine.

Vineland, Ont.

Greeting in Jesus' Name:—In spite of the troublesome times which bring sorrow and distress to thousands of hearts and homes, there are still many reasons for rejoicing. There are no clouds so dense, nor cares and troubles so heavy, that the light of God's love and grace cannot penetrate them. It has truly been said, "every cloud has its silver lining."

We at this time and place have been made to rejoice that a number of souls have been led to seal their vows with God; and have accepted Jesus as their Savior. The series of meetings conducted by Bro. Howard Stevanus of Sherkston, were brought to a close on Sunday evening last, with twelve public confessions as a visible result, along with three other confessions

(Continued on page 885)

Miscellaneous

WORDS FOR BUSY WORKERS

Send the light to all creation,
Why should heathen darkness reign?
Christ, the Lord, has brought salvation
Unto all in sin's domain.
Heed the cries of teeming millions,
Listen to our Lord's command,
"Preach the Word" to every nation—
Everywhere in every land.

Let its sun-light flashes reach them,
Though benighted, deep in sin;
Help, my brother, go and teach them,
Dying souls for Jesus win.
From the Northern icy regions,
To the distant Southern isles—
East and west o'er land and ocean,
See, the golden harvest smiles.

Come, ye army of God's workers,
Strong and valiant, ready stand,
List, the calls are wafted homeward,
Pleading, "Help our suff'ring land."
Thrust ye in the flaming sickle,
Gather sheaves of golden grain,
Lest the harvest should be wasted,
Work, though weary, nor complain.

See, the day is fast declining,
Soon 'twill close, at setting sun;
While the light of God is shining,
E're your race in life is run.
To the rescue hasten quickly,
"I'll be with you, do not fear,
Trust me, lean upon my promise,
I will all your burdens bear."

Hurry on, and meekly suffer;
Never mind, your loss is gain;
Strength and help the Lord doth offer,
What, though you have peace or pain—
All these souls that you have rescued,
Will be with the ransomed throng
In the final day of triumph
When they'll sing the glad new song.

There they'll dwell in joy supernal,
While the countless cycles roll,
Where the blest in all earth's ages—
Who from sin have been made whole—
Will unite in heav'n forever,
Safe, at last to part no more—
Safe, where death and sin shall never
Blight those on that peaceful shore.

He that goeth forth with weeping,
Over valley, hill and plain,
Shall return with great rejoicing,
Bearing sheaves of golden grain.
He that goeth forth with wisdom,
Making thus a sacrifice;
With the gospel of the kingdom,
Winning precious souls, is wise.

—B. E. Warren.

TO REGISTRANTS

By Aaron Loucks

For the Gospel Herald.

In harmony with the advice sent out by our General Conference Committee, our brethren have gone to camps and taken their stand against military service there. These men are divided in two classes: (1) Those who consented to perform certain duties at the first, pending a decision as to noncombatant service; (2) those who consistently refused from the first to perform any service in camp.

It should be noted that those who followed the last course have acted in accordance with an order from the War Department to the Commanders of all the Camps, which is as follows:

Regulations of Secretary of War Governing Treatment of Conscientious Objectors

About the middle of September, 1917, the following telegram was sent by the War Department to the commanders of the various cantonments:

"The Department has under consideration the question of what constitutes 'noncombatant service' in the sense that that phrase is used in Section 4 of the Selective Draft Act. Until a definition is announced it will not be possible to designate the classes of duty to which the conscientious objector may be detailed. Pending final instructions in the premises the Secretary of War directs that this class be segregated but not subjected to any punishment for refusal to perform duty and that timely reports of the numbers received at your cantonments be forwarded for his information with such remark and recommendation as will enable the Department to consider the general question in all its phases."

In all camps there has been more or less difficulty in securing the enforcement of this order for various reasons. Those who consented at first to certain duties have had great difficulties in securing segregation and being released from all service. They are not averse to taking care of their own needs. The position of the nonresistant "conscientious objector" is a deeply religious one, based upon his conception of loyalty to the kingdom of God, and must be maintained in an atmosphere which inevitably tends to deaden spiritual life. Therefore in refusing to perform any service, he is within his right, since the government has ordered that until a definition is announced it will not be possible to designate the classes of duty to which the conscientious objector may be detailed, in the sense in which that phrase is used in section 4 of the Selective Draft Act.

In view of these facts he is forced under peculiarly hard circumstances to make the choice required of the children of the heavenly kingdom, between going with popular opinion as held by the world or be consistent with his professed faith in God's Word and stand alone in line with his quickened conscience.

The position of the Mennonite Church as taken by the General Conference is **no service under the military establishment.** In other words, our principles require that the noncombatant service for which our brethren are liable under the Selective Service Act, must be a service that is not a corporate part of the military organization.

Scottdale, Pa.

"The great man dies, and yet the work goes on."—Selected.

PICTURES OF THE FUTURE

By J. P. Berkey.

For the Gospel Herald.

(This article appeared in the Gospel Herald about five years ago. Since that time Bro. Berkey has gone to that home which he so graphically describes. In response to a suggestion that it be reprinted, we again submit it as a message from one who was beloved while among us, and whose influence for good is still felt.—Editor.)

The Bible is like a great building containing sixty-six rooms. It is built by hands divine. The workmanship is exceedingly fine and exact. It was sixteen hundred years in building. The rooms differ in size, but they all show the skill of the builder. We enter this structure by the room called Genesis. The last room is called Revelation. In these rooms we find knowledge of remotest ages, present day duties, and many pictures that forecast the future.

The Fathomless Abyss

Let us now step out on the portico of this magnificient structure and behold the coming things. See the broad way called "the way that leadeth to destruction." Notice its gradual descent. Hear the bitter cries from the many travelers that are at the great gate of death. Looking farther we see a place of "Outer darkness." From there come cries of remorse. This is the dark picture of hell, the abode of the lost. Do you hear the calls for some water to cool tongues? There is misery, woe, grief, pain, sorrow, crying, torment, weeping, wailing, and gnashing of teeth. There are memories of this age and opportunities (Luke 16:25). There are prayers offered but not answered (Luke 16:24, 27). See the "Great gulf fixed" to forbid any one escaping. Sad and doleful is their condition. From these horrifying scenes let us now turn to behold another picture.

The New Jerusalem

Lift up your eyes and see the coming new Jerusalem, the eternal home of all saints. Behold! how the city is bedecked in pearls and pure gold clear as crystal, and quivers in heavenly light.

1. **The Lighting System.** When we think of moving to another city here on earth to make our home there we usually ask, "How is its water and light system?" God has given us knowledge concerning those conditions in our heavenly home. There is no need of the sun or moon. There is no night there. The glory of God and the Lamb is the light thereof. This light surpasses the light of the sun.

2. **The Water System.** There is abundance of water—A river. It is better than any of the waters of the earth—Pure; clear as crystal. The water of this city has lifegiving pro-

perties—Water of life. Notice the river's source—Proceeding out of the Throne of God. This is the origin of all good things.

3. **The City's Magnitude.** It is of all cities the most important and greatest in size. It lies foursquare. The length, breadth and the height of it are equal. It is a cube of "twelve thousand furlongs." To get an idea how large it is we must change those furlongs into miles. Eight furlongs make one mile. Then 12,000 furlongs divided by 8 furlongs equal 1,500, which is the number of miles in 12,000 furlongs. Then the city is a cube of 1,500 miles each way. Then 1500×1500×1500 equals 3,375,000,000 cubic miles in the city. The earth is a sphere of 8,000 miles diameter, and on its surface are about 201,143,000 square miles. We see that if we take the cubic miles of the new Jerusalem and lay them block after block on the earth's surface there is not room enough on this earth for the city. If we divide 3,375,000,000 by 201,143,000 we find the city more than large enough to cover the surface of 16 worlds the size of the earth, and the city would be one mile high.

Another example. It is about 95,000,000 miles to the sun. If we lay the city out in cubic mile blocks one after another, will it reach to the sun? 3,375,000,000 divided by 95,000,000 equals 35 plus. It would reach more than 35 times as far as to the sun.

Let us now imagine the city stretched out in a line as we have already noticed, and a railroad laid in the street of it. If we were to take a train running 25 miles every hour how long would it take us to ride to the other end of the city? Twenty-four hours in a day. 24×25 equals 600 miles a day. There are 365¼ days in a year. 3,375,000,000 divided by 219,150 equals 15,400 plus, the number of years required to pass through the city at the afore said speed. If the train had started in the day of Adam it would not be half way through yet.

Another illustration of its size. The population of the earth is about 1,600,000,000. The average age of man is about 33⅓ years. This means that every 20 years one billion souls go into eternity. At that rate twenty-seven worlds like this in one hundred thousand years would furnish one hundred thirty trillion souls. If we allow one-half of the city for God's throne and angels, and one-half of the remainder for golden streets, we then have one-fourth of the city left for mansions. If one hundred-thirty-five trillion souls were to go there every one could have a mansion the size of Noah's ark. In Noah's ark were 1,518,750 cubic feet.

4. **The Condition of the Inhabitants of the City.** They see God's face. There is no sorrow, pain, or parting. Tears are wiped away. There shall be no more death. All toils are past. Blessed condition. Thank God for the revelation of future things.

"Thy testimonies are wonderful" (Psa. 119:129).

Harper, Kans.

CHRIST, LIGHT IN OUR HOUSE OF LIFE

By Geo. S. Keener.

For the Gospel Herald.

(Concluded)

When Jesus said, "I am the light of the world," He also said, "If any man will follow after me, he shall not walk in darkness, but shall have the light of life," meaning the same light He had in Himself among men. He was like a man, subject as a servant, obedient. He held three great books before Him: the Book of His Father's will, the book of man, and the book of nature. Now He takes His place as the second person when He said, "Of myself I can do nothing, for as my Father has sent me into the world, so send I you into the world."

When Jesus fed the four thousand He commanded the multitude to sit down on the ground. He first gave to the disciples and they gave to the multitude as representatives of Him. So the great multitude world through Christ in our house (heart) we may give the true bread from heaven. If we could see ourselves as Christ sees us, we could only see what sort of a house our lives are living in. I ask, my beloved reader, and especially a father and mother who have a family of children for whom they are responsible, how do you think God looks down from heaven and sees you go into the drunken cafe and drink over the bar and your beloved wife and children know it, how does it occur to you, when God says, "No drunkard can enter into the kingdom of heaven?" No promise to the whoremonger and covetous and extortionate who can not get enough, who asks a double price for something he knows his fellowman needs very bad. Pause a moment, reader, if you are guilty of any such things, pray God to help you set your house of life in order. How many people gather and don't increase for them? How many ask and don't receive? How many knock and see no open door for entrance? Because of the lives of such crippled church members they think, "It's no use for me to try. I'll run my chances with that fellow"—and finally both will find themselves in a lost world. The prodigal son came to himself and said, "I will return to my father's house and will say, 'Father, I have sinned. . . . Make me as one of thy hired servants." The sad fact is, so many people don't see their condition until it is too late. The rich man did not see his condition till it was too late. In hell he came to himself, but it was too late. He could not return into his house of life, where once his life was active. Did Paul mean anything when he said, "It is a fearful thing to fall into the hands of a living God" (in an unprepared state)? This statement that Paul makes to the Hebrew people he also refers to us. Jesus Himself says, when once the Master of the house is risen up and has shut the door, then it will only be too late.

I again call to your mind, beloved reader, how is your mind centered on heavenly things when you will fully violate the true principles and doctrines of Jesus Christ and ignore His life? It all depends how willing man is to give Christ full possession of his heart.

It is feared so many are like Ananias and Sapphira. They would like to keep back some of these transitory things that are in the world, which may soon take wings and fly away. Ask yourself the question, Is your house and mine a house of light that will stand the storms of trials and tribulation and floods of conflict? Then we can rejoice like Paul, we have fought the good fight, we have kept the living faith, we have finished our course in this house of life and a crown awaiting us, an endless joy in the Father's house. May the light of Christ ever shine in our house of life till the morning of the resurrection dawn.

Hagerstown, Md.

PRAYER

By Amanda Nebel.

For the Gospel Herald.

Prayer is the outgoing of the soul to God after some desired blessing. It is not the repeating of words with the mouth but the longing of the heart for some gift from the hand of our heavenly Father. It is a universal instinct implanted in man's nature by his Creator, so that all men engage in it. The heathen prays as well as the Christian; for both alike more or less feel their dependence on a higher Being. The Christian especially engages in it, for he knows that it is essential to his spiritual life. It is his vital breath, his native air, without which he cannot live.

In every age of the world the Christian's confession has been, "I love the Lord, because he hath heard my voice and my supplications" (Psa. 116:1). "I cried unto the Lord with my voice, and he hath heard me out of his holy hill. Selah" (Psa. 3:4).

Some 2500 years ago Hezekiah was in great trouble. The king of Assyria was leading his army against him; an army that had conquered all against whom they had been led in the past, so that he could tauntingly ask Heze-

kiah, "Have the gods of the nations delivered them whom my fathers have destroyed?" Hezekiah saw no way of escape but in God. He accordingly cried, "The Lord God, save us from his hands, that all the kingdoms of the earth may know that thou art the Lord, even thou only." God heard that prayer. The angel of the Lord went forth and smote in the camp of the Assyrians one hundred and four score and five thousand. "And when they arose in the morning, behold they were all dead corpses" (II Kings 19).

Some 70 years later, in the house of Judas of Damascus there was a troubled heart. The sufferer was a sufferer in mind and body; but he could pray, and he did pray, and his prayer ascended to heaven. The voice of God came to Ananias ordering him to go and comfort him. He had been a blasphemer and a persecutor, but now he prays and that prayer must be answered. He must receive his sight and the gift of the Holy Ghost and a commission to preach the name of the Lord Jesus to the Gentiles, the kings, and the children of Israel. Let us never forget that "the eyes of the Lord are upon the righteous, and his ears are open to their cry."

Wayland, Iowa.

Among the Missions S. of Buenos A.

(Continued from page 877)

This is another large town where a mission has been working for many years. While there have been more converts here than at any other station of the Alliance, the membership at present is not so large. The reason for this is that many of the converts have gone out as native workers to other places. Mr. Strapp, a single man, is at present the only worker. He expects a missionary family to come to his assistance soon. During the afternoon we visited a Christian family where we could observe the happy spirit that Christ brings into a home. At the evening service we gave testimony, part of which was in Spanish and part in English. The people are good listeners. They seem to enjoy meeting foreigners.

3. At Coronel Suarez. (Evangelical Union.)

Here we found a well established church in charge of Mr. and Mrs. Schmidt. He is German and his wife is English. He was sent to this station particularly because there are large German settlements in and about this town. Most of these German-Russians are Catholic and Lutheran. Mr. Schmidt says most of them are very difficult to win because they want to stick to their own form of religion, which, however, is far from a spiritual form. Many of the people come from the country either driving or coming by auto. The congregation is strong enough to help in the support of several out stations where Mr. Schmidt goes regularly to preach. We attended services in the evening at one of these out-stations which was about forty miles away. We went by auto which is owned by Mr. Schmidt. (Mr. Schmidt says his auto is too expensive to keep up because of the high price of gas and repairs. He needs it badly in his work but can hardly afford to keep it.)

4. At Bahia Blanca. (Methodist.)

This is the strongest station of the Methodists south of Buenos Aires. It is in charge of Mr. Ballock, a man who was raised in this country and who is therefore well fitted to appeal to the native people. We found that the young people of his church are more active than at any other place we visited. At a young people's meeting in the evening there were no less than fifty of them present and they seemed to be deeply interested in the work. Bahia Blanca is a city of 60,000 people. There is a great field here for the development of strong Protestant work. In the afternoon Mr. Ballock took us out for a walk and during the walk we visited the mission of the Salvation Army. One of their women workers was busy with a bunch of children teaching them some recitations and exercises for a religious program. They were a happy little bunch.

5. At Tres Arroyos. (Evangelical Union).

This mission is at present in charge of Mr. and Mrs. Cook. They are a very busy pair just now, for an orphanage is being built under the direction of the mission. It is to be an institution financed and supported largely by people who live in and about the town. It is rather remarkable that such a thing is possible. It could not be possible were it not that the mission has gained the full confidence of the people. The church work also is very hopeful. In the evening we attended a teacher's meeting and were gratified again to notice the enthusiasm and religious spirit of the young people who have become teachers in the Sunday school.

6. At Tandil. (Evangelical Union).

The work at this place also is strong and we were unfortunate in getting here at a time when the missionary usually in charge was away trying to regain health after a nervous breakdown. This man, Mr. Strachen, and his wife should have had furlough several years ago but the war conditions have made it impossible. We met at the station, however, Mr. and Mrs. Heycock who have come to help while the Strachens are away. These are good consecrated people who have an independent mission at Zarate, north of Buenos Aires. We also met Miss Elder who has charge of a day school which is kept in connection with the mission. The purpose of it is mainly to give the children of the native Christians a safe place for school work.

IV. General Observation.

1. The Needs. The field covered in this trip has considerable scope. There is a great area of open country with ranches scattered along. Then along the railway there are hundreds of towns from several thousand to thirty and forty thousand inhabitants. The largest of these have been entered. While the work at every station we visited seemed wide awake to the needs, yet one was impressed with the fact that there is so little done in comparison to the population. We are made to question as did the disciples at the feeding of the five thousand, "What are these (the few stations) among so many?" At every railway station we saw great crowds of people who seemed to be there hoping that something would happen. How we wished we could drop the seed necessary to make something happen in their lives. Many years will pass before these people will all have had the proper kind of exangelization.

2. The problems. It is generally true that the problems in most of these countries are similar. There is the Roman Catholicism, the religion that has failed to regenerate these millions of people. It is in every town but in many places it has become very weak. When Protestant missions have been in a town for ten or fifteen years people begin first to discover that it is a religion not to be classed with Catholicism. Then the real power of the Protestant work begins.

The problem of indifference is the greatest. The people have been deceived so long that they have lost their religious desires. It is hard to awaken them out of their sleep.

The problem of training native workers is always a great one. They come into the church like babes and they must be fed with spiritual food for years before they are strong enough to go out as teachers. This takes much time and effort on the part of the missionaries.

3. The supply of workers. We found not a single station where there were enough workers to take care of every part of the needed work. Some of the stations were sorely in need of more help and if they do not receive help some of the missionaries will be lost forever to the work. Why, you ask, is this scarcity of workers? It seems to be due at present to about three causes, (a) War conditions which make it almost impossible for new missionaries to be sent. (This is especially true with the Evangelical Union who are mostly British); (b) lack of money to support more workers and to open new stations; (c) dif-

ficulties which the home boards have in finding new workers to send.

4. **The results.** It is gratifying to note that rapid progress has been made in recent years in this section. A great part of the work has been developed within the last fifteen years. Some of the churches have grown to the extent that they contain members from some of the more prominent citizens. This always gives power in influence. Men in the professions, building contractors, doctors, dentists, well-to-do farmers, etc., are brought into the work and these give financial support to the mission. Of course it is true that the poor are often the most ready acceptors of the Gospel.

During our trip we met a father and his three grown sons who have been Christians for years. This man and his boys are building contractors and have been given charge of the building of a forty thousand dollar building.

We often meet Christian men and women with families who tell us their parents before them were Protestant Christians. As a general thing those who have had this advantage are stronger in character than where they have grown up outside the church.

Yes, we have met hundreds of happy people whose whole source of happiness lies in the fact that someone cared and was willing to come to South America as a missionary. There are millions more here who have not had a chance to find that happiness and there are hundreds of thousands who will die without finding it—**WHY?**—because the Church of Christ has waited and is waiting so long before acting. Pray for the work in South America.

CORRESPONDENCE

(Continued from page 881)

which were made two weeks previous while Bro. Stevanus was with us, making a total of fifteen souls won for the kingdom. Others have been brought under deep conviction, realizing the necessity of a consecrated life, but hold some worldly matters too dear to make the sacrifice. May our prayers daily ascend to our heavenly Father in their behalf, that the fashions of this world will become so unsatisfying that they will gladly forsake all and follow those things which make for peace; also that those newly born into His Kingdom may grow in grace, and in the knowledge of our Lord and Savior Jesus Christ.

On Jan. 20 our Sunday school was reorganized as follows: Supts., Bros. Alvin Culp and Alfred High; Sec.-Treas., Bros. Gordon Fretz and Frederick Fretz; Junior Dept.: Supts., Bro. Ezra Rittenhouse and Sister Ella Coffman; Chor., Wm. F. Schisler. May the work of God's Kingdom be our foremost thought, remembering that any service given will always be abundantly rewarded by Him with whom we have to do.

Yours in the Master's service,
Feb. 13, 1918. Cor.

Albany, Oreg.

Greetings to all Gospel Herald Readers:—We have great reasons to be thankful to our kind Heavenly Father for the spiritual feast He has again permitted us to enjoy. Bro. Sanford C. Yoder of Kalona, Iowa, preached some very impressive sermons and gave us Bible lessons for 4 days during the past week. The saints were encouraged and the sinners were warned. The brother was pleading with those that have not accepted Jesus as their Savior. Why are you waiting and what is going to be your excuse? May those that heard his pleadings count the cost that they may accept Jesus as their Savior and Friend before it is forever too late. May every one that heard these sermons live a more devoted Christian life. May the Lord abundantly bless the brother in all his labors wherever he goes to proclaim the Gospel. Our prayer is that the Lord may also add a special blessing upon his loving wife and children, as we know what it means to them when Father needs to go away from home, to labor in the Lord's vineyard. May they be true to Him who has promised to never leave them nor forsake them. May the home congregation encourage them along the way, is my wish and prayer.

Yours in the Master's service,
J. M. Schlegel.
Feb. 13, 1918.

Camp Grant, Ill.

Dear Christians of the same Faith:—I will write a few lines in behalf of us boys in Camp. I do not have the privileges I had at home to worship my heavenly Father and receive a blessing. It is good that God is no respecter of persons. Even alone, when one is sincere, God blesses him. Yes, it is a great experience to have. It is good to know I am not alone after all, because Jesus is here to strengthen, guide, keep, and protect me. It is an experience that really shows forth the preciousness of Jesus more fully.

I have spent four months in camp, and if God has been glorified and Jesus mangnified I am willing to take up my cross and go on. Dear ones, one thing I want to say is when we are asked to pray for someone, we ought not just to write their name on a tablet, we ought to write their name on our heart, and then we will surely remember them when we approach the throne of grace. Dear ones, it depends upon you to remember us boys in camp by prayer. Prayer will gain the victory. Your brother,
Feb. 15, 1918. Henry Gertman.

Duchess, Alta.

Greeting in the Master's Name:—We are thankful to God for blessings received from time to time; for the peaceful life we are permitted to live in this country.

We are now worshiping in the new school house. Up to this time we were worshiping in private houses.

On Feb. 2 Bro. John Lehman of Mayton, Alta., came into our midst and labored for six days, pleading for sinners to come home, and strengthened the saints. Three souls were made willing to yield to the call.

This being a new place, people from many different parts of the United States and Canada, no organized church besides ours, and many non-professors, it makes this a great opening. We believe these meetings have been the means of opening the door for us.

The brother labored very earnestly. Besides a sermon he gave a Bible topic every evening, as heretofore many of the people have not heard much of the Mennonite faith.

We have no minister located here yet, but have the promise of being supplied from other places, the first Sunday of each month till other arrangements can be made.

We have reorganized our Sunday school for the year as follows: Supts., Bros. S. B. Ramer, A. B. Ramer; Sec.-Treas., Sister Estella Brubaker; Chor., Bro. S. A. Weaver.

Weather has been mild the greater part of the winter.

Your brother in Christ,
Feb. 11, 1918. A. B. Ramer.

Goshen, Ind.

We are in the midst of an important meeting of the Mennonite Board of Education. There are brethren here from many quarters, most of the members being present or represented by proxy. The problems connected with the present educational situation are being discussed with frankness and charity, and our prayers are that the assurance borne in the message of Rom. 8:28 may be fully realized in this case. Yesterday was devoted to committee meetings, today and Monday are set apart for the meeting of the Board. The report of this meeting will probably appear in next week's Gospel Herald.

A meeting of the Executive and Mission Committees of the Mennonite Board of Missions and Charities had an all day session at the Administration Building at Elkhart.

Yours for the Master,
Feb. 23, 1918. Daniel Kauffman.

REPORT

Of the Tenth Annual Sunday School Meeting Held at Leetonia, Ohio, Mennonite Church, Dec. 25, 1917

For the Gospel Herald.

Organization.

Song and praise service and devotional.

Sermon. Luke 2:10. Daniel Lehman.

Christ's coming into the world not looked for by the commercial world. It is vanity and folly to celebrate the advent of Christ and not accept Him.

Religious Instruction:

1. In the Home. Clara Detweiler.

Effective teaching must begin with childhood, hence in the home. True teaching is living the lesson.

2. In the Sunday School. H. F. Lehman.

Without knowing the Word the teacher works in vain. Teach the whole Gospel. Aim to bring the pupil and the work together. **3. In the Y. P. B. M.** Otis N. Johns.

It is an auxiliary of the Church, and not a separate organization. It is a social gathering of the Church but not for mere entertainment.. In the Y. P. B. M. we learn to find ourselves—feel our responsibility and rely on God—to put our thoughts into words, to study God's Word.

4. From the Pulpit. Raymond Hartzler.

The minister must be the leader. He must have a method of study and be able to show results of his study.

Serving with What We Have. Vertie Metzler, Elban Lehman.

We are responsible for what we are able to do. We must serve with a pure motive, whether doing or supporting the work.

The Well Balanced Life. Ora Lehman, J. L. Yoder.

A well balanced life does not mean equally balanced with God and evil. Not all lives need be alike. There are different talents as well as different places to fill. It is well to build our lives broad enough so as to be able to fill more than one place.

D. C. Martin,
L. R. Detrow,
Secretaries.

REPORT

Of an All-day Meeting on Christmas Day Held in the Mennonite Church at Elizabethtown, Pa.

For the Gospel Herald.

Opened by song service, followed by devotional by Martin Reesor and David Westenberger.

Organization: Mod., David Miller; Sec., Martin L. Gish; Chors., Ada Fridy and Simon Landis.

Victorious Life. N. H. Mack.

Victorious life means to come out from the world. Some people come half way and then fall asleep. Faith for victory means more than this; let us be working.

Gift Giving. Martin Rutt.

Our prayers should go out for our dear brethren in the camps. "It is more blessed to give than to receive."

Christmas Stewardship. Martin Miller.

Take strong hold of God's promises.

The Message of the Ministry of Today. N. H. Mack.

We as people who want to practice nonresistance must not buy things that help the war along. Let us build temples for God that the message of the ministry may be strictly true to our faith.

Efficient Work and Workers. Daniel Gish.

The works are God's and so are the workers. It shows that the Bible means what it says. So the work and the workers should be fully given over to God and do His bidding.

Nonconformity. J. C. Shotzberger.

Nonconformity must start in the home. If you have worldly things in the home you will bring them into the Church.

An offering was given, which amounted to $63.56, for war sufferers.

Pray that we can live out these blessed thoughts. We pray for the brethren who labored so earnestly with us.

M. L. Gish, Secy.

REPORT

Of the Bible Conference Held at the Walnut Grove and South Union Churches, Logan Co., Ohio, Dec. 31, 1917 to Jan. 5, 1918

For the Gospel Herald

Organization: Mods., A. I. Yoder and L. L. Plank; Sec., Anna M. Hartzler; Treas., A. Y. Hartzler; Chors., Lila King and Glenn Kenagy.

The lessons taught by the Brethren C. Z. Yoder and G. J. Lapp were very instructive.

The book of Thessalonians was outlined by Bro. Lapp. Here are a few of the many good thoughts given:

Paul's work of faith, labor of love, and patience of hope. We are all elected to be saved if we will. We should ever be looking for "the appearing of our Lord Jesus Christ," and work until "He comes."

Nonresistance and Relation of Church and State. Yoder.

The foundation of nonresistance is in the home. We must have the Spirit of Christ to belong to Him. The Church should not meddle with the things of the world.

A few more thoughts on other subjects treated:

We should recognize the great power of God.

Being saved makes us willing to serve, and we are kept saved if we meet the conditions.

We learn obedience by the things we suffer.

We are accountable to God for our blessings.

There is much required of us because of our opportunities.

We must not forget that we are here to represent Jesus Christ.

Anna M. Hartzler, Sec.

REPORT

Of Bible Conference Held at the Longenecker Church, Holmes Co., Ohio, Dec. 23-28, 1917

For the Gospel Herald.

Instructors: Joshua B. Zook, E. F. Hartzler. Toward the close of the conference Bro. A. J. Bendle came into our midst and took the place of Bro. Hartzler.

Subjects treated by Bro. Zook: **The Inspired Word, Practical Piety, Christian Unity, Christian Sociability, Church Loyalty, Signs of the Times, Second Coming of Jesus,** and **Hypocrisy.**

Subjects treated by Bro. Hartzler: **What Believing Implies, Christian Liberty, Building up the Church, Results of Sin,** and **Suffering.**

Subjects treated by Bro. Bendle: **The Authority of the Church,** and **Baptism.**

Some thoughts given:

Believing implies accepting the whole Gospel, and obeying it from the heart.

Yield our bodies a living sacrifice to God, our members as instruments of righteousness.

Practical piety works self-denial for the sake of others.

The gospel is the law of liberty. We are not to abuse our liberty, nor offend others by our liberty. The enemy is seeking our liberty.

We are to endeavor to keep the unity in the bonds of peace: Christ in us, we in Christ, members one of another.

Man is a social being. Sociability in wrong channels brings God's judgment upon us.

Worldly gatherings are always disappointing and even lead to greater sins. Any gathering that could not fittingly be opened by prayer is not the place for the child of God.

Great danger of trying to get names on the church list instead of leading souls to Christ.

Church loyalty implies that we have accepted Jesus Christ as our Savior, and submitted to his teachings, and devoted our life to His service. Support the church of your choice by faithful attendance, by your prayers, and by your means.

Suffering is a part of the Christian's calling, and proves what is in the heart.

No salvation without the actual cleansing.

Frank Shoup,
Herman J. Friedt,
Secretaries.

REPORT

Of the Thirteenth Annual Bible Reading Held at the Slate Hill Church, Dec. 10-13, 1917

For the Gospel Herald.

Mod., J. N. Burkhart; Chors., Elam Zimmerman, Henry C. Hertzler; Sec., Sister I. L. Ranck.

The minutes of 1916 were adopted as read.

Address of welcome, Reuben Cockley.

Each session was opened with devotional exercises by the different brethren and also song service. The following subjects were discussed by Daniel Kauffman:

Christian Discipleship.

Crossbearing and sacrifice are marks of discipleship. Walk in newness of life, let God's Word rule. Lay all upon the altar.

Book Study—Hebrews.

The Lord Jesus is held up before the world, perfect as God, perfect as man, the great High Priest of our profession. Priesthood of Aaron imperfect.

Ordinances.

Seven different ordinances—baptism, communion, feetwashing, devotional covering, holy kiss, anointing with oil, and marriage.

Restrictions.

Three words—"Thou shalt not."

The following subjects were discussed by S. G. Shetler:

One God three in one, **Father, Son** and **Holy Ghost.** Not one without the other.

Book Study—I John.

Holding out Christ, also eternal life revealed. Relation of the Church to the government. Jesus said, "If my kingdom were of this world, then would my servants fight.

Eternal Punishment.

A talk to children on **Hearts, Pure and Spotless.**

Sanctification, discussed by Simon B. Landis.

Sanctification, a setting apart for something definite. The sacredness of the holy truth.

Secretary.

It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.—Whalon.

REPORT

Of the Eastern Mennonite Board of Missions and Charities of Contributions received for War Sufferers' Relief for Week Ending Feb. 19, 1918

For the Gospel Herald.

Hanover Cong.	$ 900.00
Erb's Cong.	150.00
Mechanics Grove Cong.	40.00
Kraybill's and Mt. Joy Congs. (additional)	17.50
Brick Mennonite Cong.	141.15
Strasburg Cong.	195.25
A Bro., Elizabethtown, Pa.	1.00
Risser's Cong.	259.50
Landis Valley Cong.	1609.00
Byerland Cong. and S. S. (additional)	30.00
A Bro., Rohrerstown, Pa.	10.00
Conestoga Cong.	470.00
John Saylor	5.00
Collected by M. B. Fisher	58.00
Total for week	$ 3,886.40
Previously reported	16,245.33
Total	$20,131.73

WAR SUFFERERS RELIEF FUND

For the Week Ending Feb. 19, 1918

For the Gospel Herald.

Sterling Cong., Ill.	$ 240.50
A Bro. in Christ, Saybrook	15.00
Friends, Hartville, Ohio	45.00
Hesston Academy S. S., Kans.	25.00
Casselman Cong., Md.	30.25
M. M. Diener	25.00
Christ Klopfenstein	25.00
Daniel Stalter	10.00
Wm. Ropp	100.00
A. M. Cong., Lewis Co., N. Y.	70.00
Sol. Hartzler	4.00
S. B. Wenger	5.50
Midway and N. Lima Congs., O.	787.00
Valentine Neuhauser	200.00
Simon Steffen	10.00
A Bro., Broadway, Va.	25.00
A Bro., Broadway, Va.	4.48
Pleasant View Cong., Okla.	19.00
Cedar Grove Cong., Wellesley, Ont.	40.75
A Bro., Philadelphia	25.00
J. B. Stutzman	25.00
Jacob Weaver Old Order Mennonite Cong., Mahoning Co., O.	70.00
Ft. Wayne Cong., Ind.	5.60
West Branch, Mich., Old Order A. M. Cong.	25.50
Lydia Gunden	8.00
Levi Ressler	5.00
Holdeman Cong., Ind.	33.35
Total	$ 1,978.93
Previously reported	21,650.92
Total	$23,529.85

For Administration Expenses

A Bro., Philadelphia	$1.00

Gratefully acknowledged,
Mennonite Relief Commission
for War Sufferers
G. L. Bender,
Treas.

Married

Eby—Good.—On Jan. 23, 1918 at the home of the bride's parents, Bro. and Sister Eli Good, New Hamburg, Ont., Bro. Angus Eby of Drake, Sask., to Sister Annie Good of New Hamburg, Ont. May the rich blesings of God be theirs through life.

Goldsmith—Sauder.—On Jan. 9, 1918, at the home of the bride's parents, Bro. Frank Goldsmith and Sister Lydia Sauder of Wauseon, Ohio, Bro. E. L. Frey officiating. May God's richest blessing follow them through life's journey is the wish of the writer.

Harder—Johnston.—On Jan. 27, 1918., at the home of the bride's parents near Cherry Box, Mo., Bro. Reuben D. Harder of Versailles, Mo., to Sister Alma A. Johnston, Bro. Geo. Bissey officiating. May God bless and make them a blessing as they journey through life.

Martin—Nafziger.—On Jan. 31, 1918, at the home of the bride's parents, Bro. and Sister Andrew Nafziger of near Hopedale, Ill., occurred the marriage of Bro. Elmer E. Martin to Sister Clara M. Nafziger, Bro. John C. Birky officiating. May God's richest blessings attend them through life.

Detweiler—Lehman.—On Jan. 31, 1918, at the home of the bride's parents near Columbiana, Ohio, Bro. John Detweiler and Sister Vertie Lehman were united in marriage, Bro. E. M. Detweiler, father of the groom officiating. We wish them God's richest blessings.

Shantz—Roth.—On Jan. 9, 1918, at the home of the bride's parents, Bro. and Sister Rudy Roth, New Hamburg, Ont., Bro. Elmon Shantz of New Hamburg, Ont. to Sister Elizabeth Roth, New Hamburg, Ont., Bro. Manasseh Hallman officiating. May God's choicest blessings be theirs through life.

Alderfer—Ruth.— On Feb. 16, 1918, Bro. Ephraim L. Alderfer of the Blooming Glen, Pa., congregation and Sister Anna E. Ruth of the Line Lexington, Pa., congregation, were joined in marriage at the home of the officiating bishop, Bro. A. G. Clemmer, Franconia, Pa. May this union be richly blessed through life's journey.

Obituary

Shetter.—Samuel Shetter of East Lewistown, Ohio, was born June 21, 1849, and died Feb. 2, 1918, aged 68 y. 7 m. 11 d. He is survived by his aged wife who has long been an invalid and a daughter, Mrs. Henry Painter.

He united with the Church about five weeks before his death. The funeral services were held at the home, Bro. E. M. Detweiler officiating. Text, St. John 14:6.

Nesselrodt.—Ina Mae, daughter of Bro. and Sister P. E. Nesselrodt of Midland, Va., was born Dec. 27, 1915; died Jan. 23, 1918; aged 2 y. 26 d. Death was caused from bronchial pneumonia and locked bowels. She leaves to mourn her father, mother, 1 sister, and 2 brothers. Funeral was conducted by Bro. Joseph Geil of Brodway, Va., at the Brethren Church at Midland, Va. Text, Matt. 19:14. She was laid to rest in the Brethren Cemetery on Jan. 25.

Stutzman.—Arthur Lee Stutzman died Feb. 14, 1918; aged 6 m. 8 d. His parents, Mr. and Mrs. Silas Stutzman, residing near Garden City, Mo., deeply mourn their loss. His mission on earth was short, but we know all is well with his soul; and that he can not return to us, but we can go to him. Services in the home and at the Sycamore Grove Church by the home ministers, Text, Rev. 21:5, second clause. Interment in Clearfork Cemetery.

Histand.—Florence L., daughter of Bro. and Sister Samuel S. Histand of Doylestown, Pa., died Jan. 27, 1918; aged 11 m. 18 d. She leaves to mourn her early departure father, mother, 7 sisters, 7 brothers, and a number of relatives and friends She budded on earth to bloom in heaven. The cause of her death was spinal meningitis. Funeral services conducted by Bro. Jacob C. Clemmens, and Bro. Jacob Rush. Text, Luke 8:52, latter part.

"An early summons Jesus sends,
To call a child above
And whispers over the weeping friends.
These are the fruits of love."

Martin.—Harland, son of Bro. Aaron and Sister Susie Martin, of the White Horse Church, Lancaster Co., Pa., was born Dec. 28, 1914; died of pneumonia Jan. 27, 1918; aged 3 y. 28 d. Harland was a very bright little boy. It was hard to give him up but our loss is his gain. The parents, 3 brothers, 4 sisters, 1 grandfather, and 2 grandmothers are left to mourn the loss of little Harland. Funeral services were conducted at the house by the Brethren Abram Martin and C. M. Brackbill. His little body was laid away beside one little brother and one little sister in the White Horse Cemetery.

We loved him, yes we loved him,
But the Father loved him more;
And so he stooped with loving hand,
And took our Harland to yonder shore.
—By his Grandmother Weaver.

Jutzi.—Bro. Benjamin Jutzi was born in East Zorra, Oxford Co., Ont., May 14, 1877; died Feb. 10, 1918, at Kitchener and Waterloo Hospital where he underwent an operation for gallstone and appendicitis, of which he never rallied. He united with the Amish Mennonite Church in his early youth. On Feb. 27, 1908, he was united in matrimony with Sister Lizzie Jantzi, who now survives him with one daughter. Bro. Ben took a deep interest in church affairs and especially in Sunday school work. He was superintendent of the Amish Mennonite Sunday school of Wilmot, for which he had ideal talents. He was laid to rest Feb. 14, near St. Agatha, followed by a large concourse of relatives and friends. Peace be to his ashes.

"Far from affliction, toil and care
The happy soul has fled;
The breathless clay shall slumber here,
Among the silent dead."

Keim.—Catherine (Rhoads) Keim was born in Holmes Co., Ohio, Sept. 9, 1839; died at her home near Middlebury, Ind., Feb. 7, 1918; aged 78 y. 4 m. 28 d. At the age of 12 years she emigrated with her parents to Johnson Co., Iowa, where she grew to womanhood. Feb. 29, 1872, she was married to John C. Keim of Middlebury, Ind. To this union were born 4 sons and 1 daughter (Lewis, Ira, Martha, Andrew, and Menno.) Lewis and 5 grandchildren preceded her to the spirit world. Husband, 3 sons, 1 daughter, 12 grandchildren, 4 step children, 2 brothers and 3 sisters are left to mourn her departure. She united with the Old Amish Church in her youth, of which she was a consistent member until death. Funeral services conducted by Eli Bontrager and Joe Mast. Text, Rev. 14:13.

Farewell, dear mother, sweet thy rest
Weary with years and worn with pain;
Farewell till in some happy place,
We shall behold thy face again.
'Tis ours to miss thee, all our years
And tender memories of thee keep;
Thine in the Lord to rest, for so,
He giveth His beloved sleep.

Esch.—Velma Pearl Esch was born Aug. 25, 1915; died Feb. 5, 1918; aged 2 y. 5 m. 11 d. She leaves to mourn her early departure parents, 3 sisters, 3 brothers, and a host of friends. Dear little Velma had been the picture of health but was afflicted with whooping cough and then other troubles set in which were not thought serious but only lasted a few days until the spirit took its flight to the host of little children of whom Jesus said, "Let the little children come unto me and forbid them not, for of such is the kingdom of heaven."

Funeral services were held on the 7th at the Fairview Church by Bro. N. Z. Yoder from Job 1:21, after which the little body was laid away in the cemetery near by. Only the parents of the family were able to attend the funeral.

"Call not back the dear departed,
Anchored safe where storms are o'er,
On the border and we left them,
Soon to meet and part no more."

Holdeman.—John A., oldest son of D. S. and Helena Holdeman, was born in Wayne Co., Ohio, Feb. 6, 1848. John A. grew to manhood in Elkhart Co., Ind., where he married Anna Kilmer. To this union were born nine children, two of whom preceded him in death. The oldest daughter, her husband and little babe were killed in a cyclone in Chase Co., Kan. One daughter died in infancy. He died peacefully on his homestead in McPherson Co., Kan., Jan. 16, 1918; aged 69 y. 11 m. 10 d. He is survived by his wife, 3 sons, 4 daughters, 23 grandchildren. He became a member of the Church of God in Chrlst (Holdeman Mennonite) in 1879 and was ordained to the ministry in 1822, in which office he served as long as health permitted, ever having a warning voice against drifting into worldliness away from Gospel simplicity. His last loving words written by himself to his children entreating them to be at peace with God, and meet him their father in glory.

Funeral services at the Holdeman Church, Jan. 20, were largely attended. Opening service by Abraham G. Enzs. Text Psa. 90:12, by Frank Wenger in English and Jacob Dirks in German. Teach us to number our days.

Joy in Heaven is all complete
No grief is there—the thought is sweet.
We sing redemption's song of praise
Harmoniously thru the endless days.

R. J. H.

THE GOSPEL OF MARK

The Gospel of Mark as announced in the Herald a few weeks ago is now coming to its finish and the last copy will soon be from the press. This book is written in such a way that it will serve as a commentary as well as a guide in the study of the book. It should be a permanent volume for the library. The largest local Sunday school class using the studies now has twenty-four enrolled. Sample copies of the lessons will be sent to those interested free, on request. We have a limited number printed and will not get more prepared unless the demand justifies it. If you want to investigate do it soon. Address,

I. R. Detweiler, Goshen, Ind.

Our days would be full of blessing if we should sincerely pray: "Make me worthy of love and give me love, worthy of friendship and give me friends, worthy of work and give me a share in that which needs to be done. So shall my life be sweet, wholesome, and useful in the world where Thou hast placed me, O Lord."—Sel.

Items and Comments

There has been completed in Vernal, Utah, a bank building made of brick, all of which, together with the hardware, were delivered by the U. S. mail service.—Sel.

The largest order ever placed for postage stamps has been given by the New York postoffice. The order is for 310,202,320 stamps, valued at $8,193,705.26, which would make a strip 6,200 miles long.—Sel.

When one of the big trees in California fell, John Muir counted 4,000 rings from the heart out. That means the tree was 40 centuries old. Thus it was a strong young tree when Abraham went into Egypt.—Sel.

The Red Cross steamer Florizel, plying between New York and St. Johns, New Foundland, is believed to have sunken in a gale off Nova Scotia with all on board—146 persons in all. The vessel was driven upon the rocks and lashed to pieces by the heavy seas. All efforts at rescue were baffled by the storm.

Latest reports from Russia indicate that the country is in a state of anarchy. In Petrograd there are said to be lynchings daily and the highest offices are held by incompetent men, so that there is little hope of a speedy restoration to order. In the mean time the German army is advancing on the capital. The Bolshevik leaders have accepted the German peace terms but they have no authority or power to compel the Russian people to abide by their conditions. Passengers on Russian trains have been reported frozen to death owing to the lack of glass in the car windows.

REPORT

Of Bible Conference held at the Holdeman Congregation, Wakarusa, Ind.

For the Gospel Herald.

On Dec. 30 Bro. J. L. Stauffer of Altoona, Pa., came and began a series of meetings. On Jan. 7, Bro. C. F. Derstine of Eureka, Ill., also came to assist Bro. Stauffer in Bible conference, which continued to the 11th, when Bro. Derstine left for home. Bro. Stauffer remained to the 20th, continuing the meetings.

The brethren did excellent work and gave **sound Bible teaching.** The brotherhood was strengthened and we trust they will with more zeal than ever hold up the good work of the Lord as we see the time drawing nigh when we can expect the Lord to return. Considering the cold and stormy weather and the sickness prevalent, the attendance was good. The following subjects were discussed: **Knowing God's Will; Prophecy Fulfilling; The Bible Devil Vs. the 20th Century Devil; The Man who Shook the World; The Great Tribulation; The Rapture of the Church; The Cross of Christ; The Great "I AM"; Study in II Thessalonians.**

L. I. Hershberger, Secy.

REPORT

Of the Bible Normal Held near Midland, Mich., Dec. 31, 1917, to Jan. 4, 1918

For the Gospel Herald.

Moderator, Eli Bontrager; Sec., Ora L. Troyer; Chor., Laura Emmert; query manager, Albert Wyse.

The following subjects were discussed: **Preparation for Christian Service; Literature in the Home; Modest Apparel; The Devotional Covering; Going to Law; The Unequal Yoke; Our Responsibility Toward Our Children; Church Government; Pride; Follies of Fashion.**

Following are a few of the many good thoughts presented:

The Word is a two-edged sword, hammer, fire, seed, food, and the power of God.

If one is raised from the dead it will not convict everyone.

Parents should go through the books before the children do.

God directed how to make garments, had a certain mode.

If we do not break the child's will he will break our hearts when he is old.

If you are saved it is God's order that you are united into the Church.

Secretary.

BIBLE MEETING

Held at Hanover, Pa., Dec. 14, 15, 1917

The following subjects were considered by Noah H. Mack:

The Sphere of a Believer's Life; I Cor. 2:16; Nonresistance Lived; The Woman's Reverence for God's House.

The following were considered by S. G. Shetler:

Anointing with Oil and Fasting; The Relation of the Church to the Government; Sanctification; Devotional Covering; Nonconformity.

Following we give a few of the thoughts presented.

The believer's sphere is to do good wherever an opportunity affords.

Our lives should be so clear that the world can see by our lives that we have the mind of Christ.

Anointing with oil is an ordinance taught through the Word of God. It is one of the ordinances much neglected by the Church and should be practiced more.

God intended woman to be a help meet for man and as such fills her sphere by being subject unto man and in guiding the house and taking care of the children.

Sanctification is the setting apart of things common for the Lord's use. Under the law all things had to be sanctified before they were fit for the service of the Lord.

Martin F. Keagy,
Levi G. Diller.
Secretaries.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MARCH 7, 1918 (Gospel Witness Established 1905) No. 49

EDITORIAL

"How shall we that are dead to sin live any longer therein?"

"In everything give thanks; for this is the will of God in Christ Jesus concerning you,

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The reason why so many people are so easily tossed to and fro by the contrary winds of earth is because they do not live in the atmosphere of heaven. The man who spends much time in prayer and Bible study and holy meditation and conversation concerning things spiritual is like the rock of Gibralter in faith and service.

We are beginning to see signs of approaching spring. With the advent of spring we will hear more of our duty to feed the world. The thought is worthy of our consideration. The greater the need of fellow men the more urgent our duty to supply this need if we can. But in the matter of feeding the world let us not forget that "man liveth not by bread alone, but by every word that proceedeth out of the mouth of God."

The Power of Quietness.—"A soft answer turneth away wrath, but grievous words stir up anger." "Let your moderation be known to all men." "Study to be quiet."

There is a power in quietness which works a great deal like "oil on troubled waters." Elijah's case was not the only one in which there was more power in the "still small voice" than in the mighty wind and fire and noise and earthquake.

At the present time, when the world is shaken from end to end by the turbulent elements, is an especially appropriate time to invoke the power of quietness. We believe in peace. Our strongest weapon in the promotion of peace is to prove ourselves peaceable under all circumstances. It is well that we be ready "to give an answer to every man that asketh" us our reason for holding on to our nonresistant faith; and this answer is all the more effective when it comes from one who proves himself peaceful under the most trying circumstances. "The servant of the Lord must not strive."

Mennonite Board of Education.—One of the most important meetings of the Mennonite Board of Education ever held closed its labors at Goshen, Ind., on Tuesday, Feb. 26. Among other business transacted was the Board action approving the previous action of the Executive Committee appointing Bro. George J. Lapp President of Goshen College and Bro. S. F. Ebersole Treasurer of the Board, and a committee was appointed whose duty is shall be to draft a new Constitution and By-laws on a conservative basis and frame a school policy in harmony with this Constitution. Another meeting of the Board is to be held some time in May or June, at which time this Constitution and Policy are to be considered and adopted. We had hoped to be able to publish a full report of the meeting this week, but at the time of this writing this report has not yet been received at this office. May the Lord overrule all things to the strengthening of the cause.

Proving an Alibi.—Some time ago we read an article written by an employe of the Edison Company. Among other things he relates an experience when, called before his employer, he was asked to account for things that were detrimental to the company. He cleared himself (so he thought) by proving an alibi. He wasn't there—therefore he could not be held responsible for what had happened. But this, instead of clearing him, only brought the greater condemnation from his employer. He was not blamed for what he had done, but for not doing what he might have done had he been on his job and done his best to promote the interests of his employers.

It is the weakness of man to want to prove an alibi. "It wasn't me," said Adam, "it was the woman thou gavest me." "It wasn't me," said Saul, "the people did it." "Is it I?" said all the disciples, Judas included, when Christ informed them that one of their number should betray Him. Similar illustrations might be given without number, showing the tendency of human nature in all ages.

The Church of Christ is commissioned to go "into all the world, and preach the gospel to every creature." Many of us may feel like saying, "It isn't my fault that this has not been done; I would gladly see the whole world converted." We may be able to prove an alibi when it comes to the charge of keeping people away from Christ. But can we be equally truthful in saying that we have done all in our power to make Christ known to all the world and to prevent the present sinful condition of the world in general.

We may be able to prove an alibi when it comes to the charge of working to the end that our church may be corrupt, our community godless, our homes filled with pagan influence. But can we assert with equal truth that in example and by precept, in private and public service, by voice and by action, through work and through influence, at home and abroad, in season and out of season, we have at all times been on the job working for our Master?

The sin that condemns most people is not the sin of commission but of omission. May God help us to be alert, alive, active, always at work for the Master. Read I Cor. 15:58.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

HEAVEN

Sel. by Dan Schlabach.

We speak of the realms of the blessed,
Of that country so bright and so fair;
And oft are its glories confessed—
But what must it be to be there!

We speak of its pathway of gold,
Of its walls decked with jewels most rare,
Of its wonders and pleasures untold—
But what must it be to be there!

We speak of its freedom from sin,
From sorrow, temptation, and care,
From trials without and within—
But what must it be to be there!

We speak of its anthems of praise
With which we can never compare,
The sweetest on earth we can raise—
But what must it be to be there!

We speak of its service of love,
Of the robes which the glorified wear,
Of the Church of the firstborn above—
But what must it be to be there!

Then let us 'midst pleasure or woe,
Still for heaven our spirits prepare;
And shortly we also shall know
And feel what it is to be there.

Divide, Sask.

TAKE HEED ACCORDING TO THE WORD

By Moses G. Gehman

For the Gospel Herald.

Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word.—Psa. 119:9.

The first part of our text is a question of vital importance, directed in this case especially to the young man. Nevertheless we may apply it to every stage in a person's life. Let us as young men ask ourselves, What shall our actions be so that no record of uncleanness will show up along our pathway? Let the young women inquire likewise after the way of virtue and purity. Some men have fallen on the way of uncleanness; therefore may you earnestly ask, Wherewithal may the rest of my journey be cleansed? The old women must not cease to ask the question. Yes, let us ask, altogether from the youngest to the oldest, Wherewithal shall my way be cleansed?

The purest are but a step from that which is unclean. Though we seem to stand we need to take heed lest we fall. When we feel safe and cease to watch, Satan will gain an entrance in our heart and soon cause some act of uncleanness bedraggle our way.

Certain happenings of an evil nature gave rise to this question. The young man lives a rather loose life. He associates with evil companions, forgets his humanity, and fails to remember that "Evil communications corrupt good manners." He looks on the evildoings of others. An impression is made indelibly on his mind. He is started. He stops, looks back—"Behold, what uncleanness I have committed! And he expresses his feelings in the words of the text.

The answer to the question is far-reaching: "By taking heed thereto **according to thy word.**" Reading the Bible may not mean "taking heed thereto." Whatever our knowledge of the blessed Book; whatever our abilities to expound, explain, and impress its teachings; whatever our number of talents, our social standing and personal influence, let us ever remember that it is to the extent that we "Take heed thereto" that our record looks clean in the eyes of the Holy One.

"And this is love, that we walk after his commandments" (II Jno. 6).

Denver, Pa.

THE SECOND MILE

By Katharine C. Hostetter.

For the Gospel Herald.

And whosoever shall compel thee to go a mile, go with him twain.—Matt. 5:41.

These words of our blessed Savior fastened themselves on our minds this morning and we were thinking of how often we as the followers of this same meek and lowly Jesus have stopped at the end of the first mile—duty—and entirely avoided the second mile—privilege. Oh that we might today grasp the full import of these words, and arise to our privileges in Christ Jesus.

We were thinking of this in connection with the five following spheres of work. In the Home, the Sabbath School, the Church, the Mission Cause, and in our Heavenly Calling.

The Home.—As we take up the first of these, the home, our thoughts go out this morning to the many homes made sad because of the fact that the government has come and demanded our best—our young men—in whom you had much of the hope of the future wrapped up, and the question comes to us, had we gone the second mile? If we had the privilege of changing the past ten or fifteen years of our home life, would we do so today? Those days are forever past, and how many sad hearts there are today because of the fact of past opportunities. We think of the homes which took advantage of those privileges and gathered their boys and girls around the family altar and there commended and consecrated them to God. Today they too are made sad because the boys are gone. To such we recommend the promise of Rom. 8:28: "And we know that **all things** work together for **good** to them that love God, to them who are **the called according to his purpose.**" As we read the letters of the brethren in the training camps from time to time our hearts rejoice to know that He is at last receiving His reward. Please read Psa. 127:3. Possibly we were too much occupied with the cares of this life and with the laying up of earthly treasure to give them the proper time to study His Word and allow Him to speak to their souls. Today as they have plenty of time to wait before Him, He is speaking to them, "Son, give me thy heart," and how willingly are they heeding the call for they have no one else to lean on but Him. We believe they with us today praise God for this fact. We believe God is getting them ready today for a work which they would never have performed for Him without this furnace of trials, which is burning the dross from their lives, and bringing out the pure gold. A returned missionary from Africa recently said, "Parents, if God does not get your boys for the mission field, the army will get them. Which do we prefer?" While it is still called today will not those of us who have failed in the past come before the Lord in true penitence and promise to go with Him the second mile? Our second sphere is

The Sabbath School.—Have we gone the second mile in this work? David said (Psa. 119:11): "Thy word have I hid in my heart, that I might not sin against thee." He says I **have hid** it, referring to past time which we believe meant in his youth. In Rom. 10:13, 14 we have these words: "For whosoever shall call on the name of the Lord shall be saved. How then shall they (whosoever) call on Him in whom they have not believed? and how shall they (whosoever) believe in Him of whom they have not heard? and how shall they hear without a preacher or teacher?" I often wonder as we look about us today and see the trend of the young people of our day, wherein lies the future? Many of our boys and girls are **too big** to go to Sunday school when they reach the age of 8 or 9 years. Soon after that, they are **"too big"** to go to church. What will they have to believe in when they grow older? Oh the picture is indeed dark, but parents, have we gone the **second mile** in this work? I am afraid many have failed to go the first. As the Sabbath school is the nursery of the Church, and what you keep in the Sabbath school is gen-

erally sure to be transplanted in the church, I have combined these two spheres in one. Our next phase

The Mission Cause.—This is a very important one today. Have we gone the second mile in the mission cause? I remember the time when husband said, "If I ever get rich, I mean to dedicate a certain part of my income for the work of the Lord." I said, "Why wait until that time? we may never reach that goal." So the Lord spoke to us and showed us that "it is more blessed to give than to receive." Today we consider it a blessed privilege, and we truly have found His promise of Heb. 6:10 verified in our own experience. How many today are looking forward to a certain goal which they never reach and all the blessed opportunities that they might have enjoyed are past forever. One of the most successful schemes of the enemy today is to get people to procrastinate, or to wait for some more convenient season. Would to God that we might go the second mile in the mission cause and derive the blessing which is derived therefrom, and not in this life only but how precious to think that it is "laying up treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." When we see the uncertainties all around us today and see how unstable everything is, how glad we are that our blessed Master told us of one place where our treasure is secure. Are we laying it up there or are we still trusting in earthly security. If we are, I am afraid some of these days we will be greatly deceived and disappointed. What privileges we have today to interest our little ones in this all important work. How far more precious than to have them carry it to the motion picture shows, etc., for surely as the twig is bent, the tree is inclined.

We now reach our last, the most important of all,

The Heavenly Calling.—Much of the second mile in this work depends upon if we have gone the second mile in the other four.

Paul, in his letter to the Corinthian brethren (I Cor. 7:23) says this: "Ye are bought with a price; be not ye the servants of men." This I consider our heavenly calling. Again in I Pet. 2:4 we have these words: "To whom (the Lord) coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious." Again in II Pet. 1:10 he tells us to make our "calling and election sure." Paul tells the Thessalonian brethren that he prays always for that that "God might count them worthy of this calling." Then again coming back to I Cor. 7:20 he tells them, "Let every man abide in the same calling wherein he was called." So first we want to be sure of our calling and then we want to abide therein. The Lord sent the Holy Spirit into the world to call out a people for His name. So the Spirit is the one who does the calling and He never does anything contrary to the Word. I recently heard this remark and how true it is." The Spirit without the Word leads to fanaticism and the Word without the Spirit leads to formalism. May God help us to become well balanced in our calling, and when we are sure of our calling, to abide therein. In order to do this we must abide in Him, for He it is, who has called us, and in Jno. 15:5 He tells us that "without him we can do nothing." How precious to think that the Lord has called us from a life of sin and wants us to go on with Him, leading us step by step, giving the grace sufficient for each step, and at the same time causing us to grow more and more in His likeness until we too shall be like Him for we shall see Him as He is. Brother, sister, have we gone with Him the second mile and given Him our all, in service, in talents, in treasures, in our whole body, soul, and spirit? If we have not yet, we have missed one of the greatest privileges of our life. We have realized from personal experience that the half yielded life or service, doesn't pay, and I doubt very much if the Lord accepts such at all.

The Jews were asked to give a tenth, while we who live under grace are asked to give all and to draw from Him for our supply. How blessed to know that the supply with Him is never exhausted, have we ever so little to give in return.

How we thank God that we can look back to the first of these today—the home—and thank Him for the privilege of having a Christian father and mother who tried to bring up their children in the nurture and admonition of the Lord. You who can thank Him for the same privilege, will you not give Him a thank-offering today by "Going thou and do likewise," and pass the heritage on to your children.

Manheim, Pa.

An alarming weakness among Christians is that we are producing Christian activities faster than we are producing Christian experiences and Christian faith; that the discipline of our souls and the deepening of our acquaintance with God are not proving sufficiently thorough to enable us to meet the unprecedented expansion of opportunity and responsibility of our generation.—John R. Mott.

Old truths are always new to us if they come with the smell of heaven upon them.—Bunyan.

THE CHRIST LIGHT IN OUR HOUSE OF LIFE

By Geo. S. Keener

For the Gospel Herald.

The wise man Solomon says the ways of a righteous man are as a bright and shining light which shineth more and more unto the perfect day, the great day in which the righteous shall be glorified with Christ in heaven. Our spiritual light house of Christ must be like Paul's teaching. If Christ be in you the body is dead because of sin and the spirit is life because of righteousness. Then we know that our life must be hid with Christ in God. It is also true with the language of Paul when he said, I can do all things through Christ which strengtheneth me. He had to crucify first his own, the Adamic nature, and this self-will life in our house where we dwell, died so hard. Then my beloved, we must surrender all for Christ, for Christ gave His life for us and we are at this period of Christian warfare when we must prove and decide between Church and the world where we stand. Many of our brethren now at camps must prove themselves where they stand and I believe the more they are tried the stronger they will stand. The true Church has never lost anything through persecution, but always gained more of salvation by suffering persecution. You will agree that Daniel and the three Hebrew children gained by what they went through in faith to their salvation.

C hrist's
H oly
U ndivided
R ighteous
C hristian
H abitation

A true and bright light that always shines that will never grow dim over there. The Psalmist says, "Thy word is a lamp to my pathway. Again he says, The Lord is the light of my salvation, of whom shall I be afraid? So there can be no dimness in this light. Christ would have us shine out for Him in this house of our life. A few years ago while waiting for my train at Harrisburg, Pa., I noticed the janitor testing the electric lights to see if they were all in good trim for their service. I tried to get this lesson for myself, that we ought to give ourselves to His service and let Him light us with His spiritual light every day and prove us whether we are still in His power, that we through Him may throw out this great light throughout all the dark world, and walk in His light as He is the true light and at the close of day it shall be forever light.

Hagerstown, Md.

Preacher's Page

THE MINISTER—HIS ENCOURAGEMENT AND OPPORTUNITY

(A sermon delivered by D. H. Bender, at the Third Ministerial Meeting, held at Hesston, Kans., Dec. 26, 1917, as reported by J. H. Shank.)

Text: **"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and all good doctrine; whereunto thou hast attained."**

I have chosen this text because it suggests what our subject demands. "If thou put the brethren in remembrance of these things, thou shalt be a good minister." There we have suggested that the work of the ministry is to bring before the minds of the brethren especially the things that the aged minister Paul taught the younger minister Timothy. The opportunity suggested in the text is to constantly remind the people of the work and of the doctrine that has been taught. The encouragement is (1) that he shall be called a good minister: he shall be called good of the Father; (2) he shall be nourished; (3) he shall attain to the position God has called him to.

Coming to my subject, you notice, (1) The Minister; (2) his opportunity; (3) his encouragement. It struck me that since we are dealing with possibly the highest calling in life, that it would be well if each one of these three divisions could be supported by seven points—the perfect Bible number. So I have written down seven points in connection with each subject.

The Minister

I am quite sure from the way some men who bear the title minister use their office, that they think the word minister is a synonym of lordship and honor and greatness; but it means the opposite. It means servant, or slave, in the original language, the Latin. So I assume that I, as a servant, am speaking to a class of servants. If we become elated because we have attained to this office let us remember that we have the position of servants.

The minister, who is he? "And no man taketh this honor to himself, but he that is called of God" (Heb. 5:4). No man should dare choose for himself the work of the ministry; it is only those who are called of God. The ministry is not a profession; not a trade, not an avocation, really, but a calling. This intimates that the person who enters the service is called by authority outside of himself. It is all right for us to be on the altar and say we will choose that if God calls us to it, but it is first of all a calling from God. Now I ask you, "What are we doing in that calling? How do we pray? How do we surrender? How do we consecrate?"

Second: A minister is a servant commissioned by the Lord Jesus Christ. "All power is given unto me in heaven and in earth." Then He gives the commission to go into all the world and preach the Gospel to every creature, baptizing them and teaching them whatsoever He has commanded us. The word commission is a sort of military term. If you visit the military camps you will frequently hear the terms commissioned officer, non-commissioned officer. That means a commission given to them. The minister's commission is given him by the Lord Jesus Christ. So we ought to feel the sacredness of our commission. How dare we under any circumstances misuse it or use any part of it for selfish aggrandizement? How dare we omit to do our special duty under that commission?

Third: The minister of the Gospel is a servant sent out by the Holy Ghost. In Acts 13:2 the Holy Ghost says to the Church, "Separate me Barnabas and Saul for the work whereunto I have called them." The fourth verse says, "So they being sent forth by the Holy Ghost departed unto Selucia." This was special missionary work, but it applies to every servant of God in the ministry. Brother, listen! You were called of God Almighty; you are commissioned by Jesus Christ; you are sent forth by the Holy Ghost.

Fourth: A minister is a servant who is under authority. He is authorized by the Trinity to do the work that is given him to do. The minister, with the congregation, is authorized to open and shut the doors of heaven to the sons of men. Matt. 18:18 says, "Verily, I say unto you, whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." I give that as a climax of authority, but let no man under this commission use that authority except in accordance with the Word of God.

Fifth: The minister is a servant who is made a steward, an observer. "Let a man so account of us, as the ministers of Christ, and stewards of the mysteries of Christ" (I Cor. 4:1). We are stewards of the mysteries of God. The teaching of salvation, the new birth of the soul, the privileges of the spiritual life are mysteries that are securely locked from those who know not the Spirit of God. It is the mission of the minister of the Gospel to unlock and expose those mysteries of those who are in a position to grasp them. "Faith cometh by hearing, and hearing by the word of God. . . . How shall they hear without a preacher?" That is the logic of the Bible and it cannot be gainsaid, that in order that a soul might hear and believe and live, there is need of a preacher. God has so ordained that the world is to be saved through the preaching of the Gospel, and the preacher is commissioned to reveal the mysteries of salvation, which is to be given only to those who are in a position to receive them. That is why the world cannot understand our attitude on things spiritual. Their eyes are blinded because they are not children of light. We ought not to complain when the world does not understand our attitude before God, because they are mysteries that are spiritually discerned. And brother, you are the steward of this mystery. How are you using it? How are you serving the world with the wonderful mysteries of God?

Sixth: A minister of the Gospel is an ambassador of Jesus Christ. II Cor. 5:20. An ambassador is a representative sent from one nation to another to take care of the interests of the country he represents. Jesus Christ has now gone to heaven and left us here to take care of His interests, to see that His citizens are properly treated, to report irregularity, and to communicate with his home government. No ambassador can do good work unless he is in constant communication with his home country.

Seventh: The minister is given a commission as a watchman. The prophet Ezekiel was sent out as a watchman, and when he saw the terrible condition of Israel refused to preach and sat down on the ground seven days. The Lord asked him, "Why don't you go out and preach?" He said, "It is not worth while." The Lord said, "If you do not warn them, and they die in their sins, their blood shall be required at your hands; but if you warn them and they die in their sins, then you are free." As watchmen, we must warn and we must also announce. Sometimes we come short in one, sometimes in another. Oftentimes when these popular teachings come around we are slow in warning people until it is upon us and has been swallowed by a number of our members, and played havoc.

The Minister's Opportunity

The first opportunity the minister of the Gospel has is to be joined in partnership with divine associations. "We are workers together with God." When we enter the ministry we do not go into this matter alone, but we associate ourselves in practical work with God the Father, God the Son, and God the Holy Ghost. How could a business with such associations fail? It could not, for you have everything you need for success in final victory. Thank God, I am in business with a partner like that!

Second: We have opportunity to

preach the Word. That is usually taken as a command, and it is. But did you ever stop to think that it is one of the most glorious opportunities ever presented to any man? The poet loves his rhymes, they jingle in his ears, and he feels happy. The lawyer loves his Blackstone and uses every opportunity to study the things that will help him in his profession. The farmer studies soils, grains, hogs, cattle, and such perishable stuff. The student of science digs around in his science, finds here a logic and there a logic, here a truth—possibly!—there another one. He says the earth is hot in the middle and the further down you go the hotter it gets. Another scientist digs around and digs around and says the earth is frozen in the middle and the farther down you go the colder it is. A scientist never knows when he is telling the truth. Your historian is in the same fix. One historian says he has discovered that the world was created exactly 50,000 years ago. Another man studies history and he says, "That fellow is off 100,000 years; it was created 150,000 years ago." So these scientists and framers and farmers and lawyers never know exactly where they are at. But the minister of the Gospel has the immaculate Word. He has the truth inspired by Omniscience. When he preaches that he can preach with utter confidence. When we are preaching the Word we know we are preaching something that will help men, and all classes of men. Thank God for the opportunity of preaching truth. Let us preach it more.

Third: The minister has the wonderful opportunity of leading lost men to the Savior. I have already stated that the Bible teaches us that it takes a preacher to save a soul. In that sense, I do not limit this to the few ordained preachers; we can all be ministers. But primarily, it is their work to do this. And is there a work more glorious? Has there ever come into your heart a sensation more fraught with divine thankfulness than when you worked with a soul, standing on the brink of eternal perdition and he finally saw the light and God wiped away his sins. You felt that the most glorious of all sensations that ever came into your soul, even possibly, beyond the glory which you felt when Jesus Christ came into your heart: because a true servant of the Lord Jesus Christ is here for the good of others. Moses said when he plead for the good of his people, "If you will forgive their sins—; and if not, blot me, I pray thee, out of the book which thou hast written;" and every true preacher has that same feeling. Ah, what an opportunity to lead a never-dying soul from an everlasting death and hell to an everlasting heaven of joy!

The fourth opportunity the minister has is to comfort the saints. Some child of God is in sorrow and distress and is on the brink of giving up; God sends an opportunity there and you speak words of encouragement that lift him up. On three different occasions during my ministerial experience has it been my privilege to help a soul whom Satan had blinded and said, "You have blasphemed against the Holy Ghost and there is no hope for you." By holding up the Gospel and reasoning as God reasons God used me by comforting those souls and they came back to God. Oh, what an opportunity! You have gone to a mother when her first-born lay in the casket. There was no consolation. Like the daughters of Bethlehem she refused to be comforted because her loved ones were not, but you can say, "Mother, Jesus loved that child and has taken it to Himself in tender mercy. Sometime you can do as David said he would do, Go to it, because it could not come to him." You could hold up to her the beauty of heaven and you could see the teardrops shine from her eyes and see the hopes springing up there. This world is so full of sorrow and care and disappointment, death and privations of all kinds, brother, you are commissioned, I am commissioned, to comfort the saints.

The fifth opportunity the minister has is to promulgate the everlasting doctrine of Christ to the Church. We have a number of texts here, each one referring to doctrine. I Tim. 4:10, II Tim. 3:10, Tit. 1:9, Tit. 2,10, etc. What is a doctrine? Doctrine is nothing more than a rule of life or a great principle. A part of the great system that God has given us by which to win men to the kingdom and to help men to stand firm for Christ. There never was a time when doctrine was so much in demand, so much needed, as now. Take for instance, the doctrine of nonresistance. It is the one thing, at this time, that is bound to save the Church from ruin. There are a number of other doctrines, but this is the primary doctrine at this time. It is not a very acceptable doctrine just now and we should be careful how we handle it; and not under any circumstances provoke evil men to evil, but we should stand for it. Someone must uphold this doctrine if it is to be true in the hearts of men. That is only one doctrine. There are dozens of others.

The sixth opportunity of the minister is to exemplify the life and attitude of his Master, the Lord Jesus Christ. Have you ever thought that the minister of the Church steps into the place of Jesus Christ? Jesus is still the spiritual leader of the Church, but we are ambassadors here in His stead. Suppose the world knew nothing more of Jesus Christ than what they could see in our life, in our attitude, in our association, in our dress; what effect would it have? It is not what we say, it is after all, how we live, and the minister has a better opportunity to exemplify the life and pattern of his Master than anyone else has. What are we doing with that opportunity?

The seventh opportunity I have here is that the minister shall finally sit in Christ's glory. Over in Mark 10 Peter calls attention to the fact that they had left all and followed Him. Christ answered that no man had left houses and lands and all his friends to follow Him, but that should receive an hundred fold in this life and in the world to come eternal life. Here is service, disappointment, hard work and effort, trial and persecution; yonder is sitting with Christ in everlasting glory. We may sit with Him in heavenly places here, but yonder we sit with Him in everlasting glory.

The Minister's Encouragement

First, the promises of God. They are all on His side. I shall not take time to name any, but there are thousands of them: everywhere a promise.

The second source of encouragement is the assurance of results. The minister is by no means the prospecter. Some people have put money in oilwells down here in Eldorado. They are prospecting. A farmer has a lot of fine hogs. He watches the price go up, 14, 16, 20 cents a pound. He begins to figure: "Here is one fellow that weighs 400 lbs. at 20c. a lb.," and so on. The next morning he goes out and finds the cholera among them. Take up any other profession in life and you are a prospector. Listen, brother preacher, "My word shall go forth through you, it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing where to I sent it." You have always the assurance of success. If I were to ask any of you preachers tonight whether you would be willing to go into a clean, honest business that was absolutely sure to be successful, you would all say, "Yes." Well, the minister's word is sure.

The third encouragement is, That there is going to be final victory over all enemies. The preacher's work is attacked as no other man's work is, because it is in direct opposition to the devil's work, and the devil is his arch enemy. The minister is in a fight and he must have his sword, and shield and buckler; but he knows that his fight is going to mean final victory. The Lord Jesus Christ is going to come Himself and it going to bring complete victory over the last enemy. That is encouragement for us to fight on faithfully. I have never been in any good work to which the Lord called me, but that underneath I felt

(Continued on page 901)

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl. 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

MY MOTHER'S BIBLE

This Book is all that's left me now,
Tears will unbidden start;
With faltering lips and throbbing brow
I press it to my heart.

For many generations past
Here is our family tree
My mother's hand this Bible clasped—
She, dying, gave it me.

Ah! well do I remember those
Whose names these records bear,
Who round the hearth-stone used to close
After the evening prayer.

To speak of what those pages said
In tones my heart would thrill;
Though they are with the sainted dead
There are they living still.

My father read this Holy Book
To brothers, sisters, dear.
How calm was my poor mother's look,
Who learned God's will to hear!

Her angel face—I see it yet;
What thronging memories come!
Again the little group is met
Within the walls of home.

Thou truest friend man ever knew!
Thy constancy I tried,
When all were false I found Thee true,
My Counsellor and Guide.

The mines of earth no treasure give
That could this volume buy.
In teaching me the way to live
It taught me how to die.

Sel. by Benjamin L. Garber.

SABBATH OBSERVANCE MUSINGS

By J. H. Summers.

For the Gospel Herald.

The Sabbath day means rest. It supplies new strength and restores wasted energy to the body, and thus prepares us to do our best during the other six days of the week. Statistics show that a man can do better work and more work in six days than in seven, and especially if he conforms to the rest day provided in the law of God. One thing is sure—we cannot run the Church today with the steering wheel of an automobile. But the automobile furnishes many convenient excuses for neglect of Christian duties. Even though we have no services Sunday afternoon and the fresh air would do us good, yet our only opportunity for wholesome reading and meditation may be driven away in our car. God has given us the six days of the week, but we read that the Sabbath is the Lord's day. It belongs to Him, and we properly give it to Him when we offer Him our service. To use the Sabbath for our personal pleasure is to steal it from Him. (Thou shalt not steal). The Christian Church must be on her guard or her religion will run away in the automobile. The Sabbath was made for man—not machines. It was made for the whole man, body, mind, and spirit. And a whole man cannot enjoy the Sabbath if he tires his body out in pleasure, or weary his mind dragging it through the Sunday newspaper. The Christians cannot prevent others from "breaking" the Sabbath if they themselves occasionally crack it.

Narvon, Pa.

"NO MAN CAN SERVE TWO MASTERS"

Sel. by S. O. Moyer.

On a street running from lower fifth avenue, New York, there stands a house that is noticeable for its attractive individuality. The steps leading to the front door are in black and red Mosaic. One day a member of the firm that occupied the building was escorting an oriental rug-buyer up the steps and he pointed proudly to an artistic design on the Mosaic tilings which he had always particularly admired. The rug-buyer gave one glance and said, "Do you know what that reads?" indicating the Arabic character in the design. "No; I did not suppose it read anything." "Well, it does. The steps say, 'There is no God! There is no God! There is no God!'" The house was remodeled by one who was skilled in East India art. He intended inscribing on each step the sacred sentence from the koran, "There is no God but Allah;" but finding the steps not wide enough for the last two words, he had omitted them.

Ahaz attempted to worship Baal as well as Jehovah. He said, "There are gods and God." But he found that there was not room enough in his heart and life for the heathen gods and the true God. God has said, "Thou shalt have no other gods before me." Ahaz tried to write throughout his kingdom, "There are gods and God." But the result was that he wrote only, "There are gods," leaving the true God out.

If we be charged with aiding or abetting war because we supply necessary food provisions to carry on the war, much more might we charge God with doing the same since He is the One that supplies all things and causes the earth to be fruitful. It will not do to become unbalanced in our work. We must not give so liberally to any one cause that we neglect our other work, especially that of saving souls.—Aaron Loucks.

NEGLECTED OPPORTUNITIES

By Nora W. Ebersole.

For the Gospel Herald.

There are two kinds of opportunities; opportunities of doing good, also evil.

We find many conditions in this world. We may have the opportunity of cheering the sad and broken-hearted. Often a warm hand-shake and a smile, few words of encouragement would cheer many a one.

We may know of some one that has a heavy burden to bear, and is in need of help. Perhaps in some way we might lend a helping hand. Our sisters that have their mothers have the opportunity of making the work lighter in the home. May we appreciate mother while she is living. Our brothers have the opportunity of making the work lighter for their father. Perhaps some may think they want a greater work to do than that. Jesus said, "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much." When God sees fit He will then entrust more in our care.

When there is nothing left that our hands and feet can do, there is one opportunity remaining; that of prayer. We can bring all conditions to God the Father. He has all power. May we pray for our ministering brethren. They need our prayers, they have a greater burden than we realize. And especially we want to remember those in need of prayer, during these trying times. Those that are deprived of home comforts and loved ones.

When opportunity affords may we speak to the lost about their soul's salvation.

The greatest opportunity that is presented to mankind is to accept Jesus as their personal Savior. If they neglect that then they are lost forever. "What shall it profit a man, if he shall gain the whole world and lose his own soul?" "If the righteous scarcely be saved, where shall the ungodly and sinner appear?" "Wherefore, let them that suffer according to the will of God, commit the keeping of their souls to him in well doing, as unto a faithful Creator."

Elizabethtown, Pa.

No one has a right to a life of indifference and disregard the calls that come from every side for a little help If we felt and realized our obligations to God like the efforts being made to have every vocation and activity help win the war, we would find ourselves tied to God just as fully as the world is tied to its one purpose.—C. A. Hartzler.

Sunday School

For the Gospel Herald.

Lesson for March 17, 1918.—Mark 6: 1-31

JESUS SENDING FORTH THE TWELVE

Golden Text—Freely ye have received, freely give.—Matt. 10:8.

Lesson Story.—We have before us the story of Jesus sending out the twelve disciples. He called them to Himself, gave them instructions as to what to do and what not to do, and sent them forth two and two. They were vested with necessary power, the only power mentioned being that of power over unclean spirits. With this power they were able to perform miracles. It is also worthy of notice that while they were thus vested with super-human power, a power no less than the power of God Himself, this did not extend to physical powers. Along this line they were instructed to be wise as serpents and harmless as doves, seeing that they were sent forth as lambs in the midst of wolves. They were to carry neither purse nor scrip, to wear sandals, to have only one coat, and look to the people among whom they labored for their substance while out on the journey.

Here the narrative of Jesus and His disciples is suspended and an account given of the arrest and murder of John the Baptist. It is noticeable that the ministry of the forerunner of Jesus was at its height at the time of the baptism of Jesus, was still active during Christ's early ministry, decreased as Christ's ministry increased, and when Christ's ministry was fully established John's ministry ended, he dying a death in many respects similar to that of Christ. John the Baptist proved himself worthy of his high calling in every respect.

The disciples returned to Christ after they had fulfilled their mission and reported to Jesus all things that they had done and taught.

Lessons for Us.—1. The first thought which impresses us is the mission of the Church of Christ. Just as the disciples were sent to the "lost sheep of the house of Israel," so the disciples of the present dispensation are commissioned to preach the Gospel to the lost sheep of the whole world.

2. Another thing which impresses us is the readiness with which the disciples accepted their task. The conditions laid down called for the utmost faith and courage. What assurance had they, outside the word of their Master, that their living would be provided? They were to carry neither purse nor scrip and there was no contract for either salary or support. But the assurance of their Master was sufficient, and as laborers worthy of their hire they proved that their faith was not bestowed in vain. They were to go forth as sheep in the midst of wolves. What assurance had they, outside the assurance of their Master, that they would not be waylaid and killed. But they trusted, went on, came back, and brought a glowing account of their trip. They needed but the word of the Master, and they went. Today the Master commands us to evangelize the world. Have we the faith and courage of the disciples to go forth to our mission?

3. The question of support is worthy of our consideration. As our Savior declared, "The workman is worthy of his meat." Paul says that "God ordained that they which preach the Gospel should live of the Gospel." It was right that the disciples should trust to the Lord, and the people among whom they labored, for their sustenance. But they had no contract with any one (but the Lord) as to what they should preach, where they should go, or how much they were to receive. In fact, there was no contract of any kind. A study of the attitude and work of these disciples will give us considerable light on the question of ministerial support. All scriptures bearing on the support of the ministry support the doctrine of a free ministry, the arguments of salaryists to the contrary notwithstanding.

4. We are impressed with the fearful price paid by those who hear the Gospel but refuse to receive and obey it. When Christ told the disciples that it would be more tolerable for the people of Sodom and Gomorrha than for favored ones who heard their message but refused to receive it, He sounded the solemn warning that the rankest heathen, in heathen darkness, is to be preferred before God before those who in Gospel lands hear the Word, see the light, but refuse to give their hearts to God. "It is a fearful thing to fall in the hands of the living God."

5. Bring everything to Jesus. That is what the disciples did. Having completed their work, they went right to Jesus and told Him all about it. They might have gone to their old neighbors and in a boastful way told of their mighty power and immense success, but if any of them was weak enough to do that we have no record of it. But they did tell Jesus. It would save us much temptation if we would do the same. Tell Jesus about your work, about your trials, about your temptations, about your weaknesses, and ask Him for further grace and light and strength to continue your labors to the glory of His name and the strengthening of His cause among men.—K.

Our Young People

PRESENT DAY EDUCATIONAL PRIVILEGES.—II Cor. 12:13-15.

Topic for March 17

MOTTO

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

THE STUDY HOUR

I. **Our Topic.**—Privileges are those rare opportunities that come to individuals above the opportunities of other times or peoples. Educational privileges are opportunities that have come in time above the past and to persons above the opportunity of others. Our fathers had some opportunities for education. But a large percent of our fathers had only the chance of learning to read and write and use figures in a way that the ordinary man needs for ordinary affairs. Their schooling did not come in as free a way as ours because they had not the advantages of school systems which belong to us.

But with privileges come responsibilities. And with privileges often come abuses by the individuals so privileged. We are greatly indebted to God for the privileges of the times to develop the mind and learn things of service to us in doing the work of life. A man may use a horse for a good service in furthering the interests of humanity, or he may use it for an evil service in furthering the way of sin and wickedness. Thus it is with educational privileges. The educated man has advantages that enable him to do certain kinds of good work in a more efficient way. He may just as easily have the advantage on the side of evil designs. It goes without saying that the privilege given means the requirement of God of a right use of the same or the fearful account of waste and misuse at the Judgment.

Intelligent reading, clear thinking, helpful writing, and speaking requires of the individual that has the gift that some effort is put forth to develop the gift for greatest efficiency. The teacher can do better work in that calling who has given some time to the best methods and principles in such work and developed them in his or her life in a practical way. The farmer who only works without exercise of judgment, may serve all his life as a servant under direction of another, but never will be able to direct a farm of his own unless he develops the talent of management. The house keeper likewise must develop the talents that develop efficiency along that line. The Christian worker likewise must be awake to the things that further his or her usefulness in the winning and strengthening of souls if he or she would be of greatest service.

SUGGESTIVE ASSIGNMENTS

For Children—

1. Textword, "Wise."
2. Learning to Be Useful For Jesus' Sake.

For Young People—

1. Kinds of Educational Advantages and Their Service to the Kingdom of God.
2. Our Duty to Make the Most of Our Abilities for Service.
3. Responsibility in Opportunity.

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MARCH 7, 1918

Field Notes

Baptismal services have been appointed for Stony Run Church, York Co., Pa., to be held March 10.—G.

A short series of meetings was held last week at Delaware Church near Thompsontown, Pa., with Bro. John H. Mosemann of Lancaster, Pa., in charge.

Bro. **D. H. Bender** of Hesston, Kans., was expected in Reno Co., Kans., Feb. 29.

"Getting stronger every day," is the cheerful news sent from West Liberty, Ohio, telling of Bro. Allgyer's restoration to health.

Bro. J. R. Shank of Purvis, Mo., spent last week in a series of meetings at Hubbard school house near Versailles, Mo.

Beginning with next week end, the address of Bro. C. F. Derstine will be his home, Eureka, Ill., for ten days. After that he may be found at West Liberty, Ohio, for ten days more.

March 11 is the date for the opening of a series of meetings to be held at the Ephrata Mennonite Church. Bro. J. F. Bressler will take charge. May the Lord direct all things to the good of His cause.—H.

A letter from Aldersyde, Alta., dated Feb. 16, says, "Bro. J. K. Lehman and Bro. N. R. Weber were here this week conducting a Bible conference and meetings. Three confessions so far." May God bless the work at Aldersyde.

Bro. Rhine W. Benner of Job, W. Va., is among those attending the Bible conference at Scottdale, Pa., this week. Bro. Rhine is a former worker at the Mennonite Publishing House, and his presence among us is greatly appreciated.

A feast of good things is being spread before the congregation worshiping at Scottdale Mennonite Church. Since Thursday evening of last week a Bible conference has been going on with Christ at the helm and Brethren G. J. Lapp and C. F. Derstine principal assistants. The meetings are to close next Sunday evening. Pray for the work.

Sunday, Feb. 17, was a notable day with the congregation worshiping at Carver, Mo. Among those present were the ministering brethren, J. M. Kreider, J. R. Shank, Amos Gingerich, and Harry Diener. There were two received into church fellowship by water baptism and Bro. Ezra Bowman was ordained to the ministry. We rejoice with the brotherhood at Carver in again having a resident minister and pray that God may abundantly endow our newly ordained brother with grace sufficient and wisdom to lead the flock of God in a way that will strengthen the cause and glorify our Maker.

The Meetings at Springs, Pa., closed on Sunday evening, Feb. 24. Bro. C. F. Derstine, of Eureka, Ill., was in charge of the meetings. There were fourteen confessions. May God bless these young Christians and keep them true to himself.

Bro. L. J. Heatwole of Dale Enterprise, Va., was called to Winchester, Va., to conduct the funeral of Bro. Daniel Mellinger who died Feb. 27. Bro. Mellinger was in the 92nd year of his age, and had been in the ministry over 40 years.

Conferences. — The first of our spring conferences is announced on last page of present issue of the Gospel Herald. Others of our conferences will be held a few months later, but it is not too early to begin getting ready for them. The more prayer and meditation concerning the needs and work of the Church the more effective will be the work of the Conference.

Bro. Aaron Loucks of this office has been compelled to spend much time out of the Publishing House on account of other duties well known to most of our readers. At the time of this writing he is at Camp Dodge, Iowa, looking after the interests of some young brethren. If there is delay in replies to some of his correspondence you will find the explanation in the facts herein given. His substitutes here are doing the best we can. May the Lord direct in all things.

Correspondence

Fairview, Mich.

On Monday p. m., Feb. 18, the house of Bro. and Sister Charlie Stahl was consumed by fire with all its contents. Sister Stahl had just left the house to look after the stock and hadn't much fire and the stove closed, and little Byron, past two years old, was asleep. Her husband had gone after wood and had the misfortune to break something at the sled and came back and saw the house in smoke. He gave the alarm and his wife hearing it, ran to save her child, but he had woke up and come to the door and opened it. With joy they clasped their darling who always before had slept several hours. Had he not come to the door they could not have saved him, as they could not get into the house to save anything. The sister hadn't even a wrap to put on. They are staying with her parents, Bro. John Reber's. A meeting was called for next day and 27 met and sewed for them. A donation was also taken. We are thankful it was no worse. May God bless them and He will supply all their needs again.

Cor.

Spencerville, Ind.

Meetings closed at Leo, Ind., on Feb. 10 with twelve confessions as one of the visible results. The meetings were well attended. The Word of God was richly presented, saints encouraged and sinners warned to flee from the wrath which is to come. Bro. Henry Weldy of Wakarusa having charge, and his voice failing, Bro. B. B. King of Fort Wayne assisted him with three sermons. Their labors were greatly appreciated.

Feb. 11, 1918. A. S. Miller.

Fairview, Mich.

Greeting to all Readers of the Gospel Herald:—We feel to thank our kind and heavenly Father who so wonderfully has cared for us thus far as we have had a very cold winter but spring is drawing nigh again, which we welcome. Health is fair with few exceptions. Our Y. P. Bible reading was organized some time ago with Bro. Ottis Bontrager as moderator and Sisters Edith Stutsman and Fanny and Verda Miller program committee. Church services and Sunday school has not been so well attended as some children are having whooping cough and because of the inclement weather. Last Sunday we had better attendance. We think we will have from now on. Last Sunday Bro. N. Z. Yoder read the opening lesson, the 19th Psalm, after which Bro. Menno Esch preached an impressive sermon from John 14:21. May God bless the words that were spoken. Bro. Esch has not been able to attend services for some time on account of sickness and death in his family. Our sister's sewing circle was well attended with good interest, for which we give God the praise. May we not forget to pray for the work for His cause. Yours in His name,

Feb. 16, 1918. Mary M. Zook.

Lewiston, Mich.

Greetings to all Herald Readers:—This has been a very cold winter here. We have had some very severe blizzards, roads almost impassable, many roads are blockaded and will not be passable till spring. It has been quite a while since we have had a sermon here, our minister being 16 miles from town here and the roads are filled up with snow. I am made to think of God's plan of this world, of the beautiful things, the good things, and of the sin, the death, the evil inventions, war, sorrow, tears—a mixture of good, bad, ugly and beautiful things. But we thank God for His plan to redeem us thru His Son and we are all born of God thru Christ. Cor.

Feb. 17, 1918.

Tofield, Alta.

Dear Herald Readers, Greeting:—Our congregation has been encouraged and strengthened recently. Bro. Norman Stauffer and wife and Sister Eby of Aldersyde, Alta., and Bro. M. H. Schmidt of Youngstown, Alta., came into our midst. The brethren instructed in Bible conference. We had two meetings each day from Feb. 7 to 10 with several confessions as a visible result. May the Lord richly bless the brethren in their labors for the cause of Christ. Cor.

Feb. 18, 1918.

Woodburn, Oreg.

(Hopewell congregation)

Dear Herald Readers, Greeting in Jesus' Name:—On Sunday, Feb. 17, baptismal services were held at which time eight young souls were baptized and received into the church fellowship. May each be faithful and true to God. Pray for them as well as the other workers of this place as we feel we can do nothing only thru prayer. We are looking forward to the time in the near future when we expect to organize a class in mission study. Quite a number have given their names to be in the class. The harvest truly is ripe and ready to be garnered in. We are in need of workers with whom to carry on the work. There are a number of places which we could do mission work in this valley if we only had more workers.

We are having cool weather, some rain, but have had a very warm winter so far. We crave an interest in the prayers of God's children that we here in the far west might live such a life as would be honorable and pleasing in the sight of God.

Feb. 18, 1918. Cor.

Camp Meade, Md.

Dear Herald Readers, Greetings:—Since the letter that Bro. Gish wrote we were transferred to another part of the camp. We are now at the extreme south end of the camp near the railroad. Here we have it very nice. We have our own cooks and are segregated from all the other soldiers. We occupy a barrack that is built entirely by itself.

We feel glad and thankful that our ministering brethren have the opportunity to see us again. We felt in need of the messages they brought to us. On Saturday (the 16th) we had with us Bros. I. B. Good, J. C. Habecker, and Frank Herr of Lancaster county.

They were accompanied by Bros. S. E. Ebersole and Milton Hershey. Bro. Habecker read a portion of scripture from Matt. 7 and Bro. Herr preached. Text, Acts 21:14: "The will of the Lord be done." Bro. Good added a few remarks.

It was a welcome message, and we are grateful to our Father that He has called some to watch over us and keep us filled with the Word of God. May His blessing follow them wherever they go. We need spiritual food these latter days.

When we see the wickedness of the world we feel we must draw the armor of God more closely around us. It would be well if all of us would put every piece of the armor on and keep it there, for if we put it aside, if only for a moment, we might be stricken down with one of the enemy's darts. Don't forget us, brethren, and keep us fed with the bread of life.

On the 19th a few were added to our crowd. Four of them are Mennonite boys and one an Amish Mennonite. We were glad to see them come, for they have been in camp for some time.

On the 21st thirteen of our number were discharged owing to physical deficiency. They were a happy crowd. May God bless them in their life at home. No developments regarding our case have been made public. We know that many mothers are watching for their boys to return. God grant that their watching may not be in vain. All are well and looking for that day when we can sing aloud unto God, "Deliverance has come."

Frank C. Newcomer.

Feb. 21, 1918.

Harrisonburg, Va.

The Special Bible Term of the Eastern Mennonite School closed on Friday, Feb. 15. Forty-five students enrolled for the special work. The interest throughout was very commendable. Nearly all the students were in attendance throughout the entire term. Interest seemed to increase as time went on. The services of the Brethren Metzler, Wenger and Bressler were much appreciated. Four of the students are remaining to continue their school work. Sister Marian Charlton is expected within a few days to assist in the teaching force. Her coming will be greatly appreciated, since she has rendered valuable services at Hesston. We are glad for the interest and patronage in our Bible correspondence courses.

Feb. 22, 1918. J. B. Smith.

Kitchener, Ont.

Dear Herald Readers, Greeting:—After an unusually severe winter season we are thankful for the aproaching signs of spring weather as the snow is fast disappearing. We were able to hold all our regular church services except one (Jan. 13) on account of the storm.

On Jan. 20 Bro. S. M. Kanagy of the Toronto Mission was with us and spoke of the Jewish problem. Bro. Elmer Hess of Masontown, Pa., was with us on Feb. 10 and gave a heart searching sermon on the text,

(Continued on page 904

Miscellaneous

OUR HIGH PRIEST

By Minnie E. Schload.

For the Gospel Herald.

God set apart Aaron and his sons as priests. What was their work? The Lord commanded the Israelites to bring certain animals as offerings for their sins and trespasses as well as offerings of the first-fruits of the year. The priests burnt part as sacrifice for sin to the Lord and part of it they were to keep as food. During these services the priests made atonement for sins.

Once a year the high priests entered the holy of holies. Heb. 9:7-10. It is interesting as well as beneficial to read the 16th chapter of Leviticus as these things are all types and figures of Jesus our sin-bearer.

Jesus is also our high priest. Read Heb. 9:11-15. We read in Heb. 4:14-16: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

"For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:11-15).

Read also Heb. 7:19-28. Note especially verse 25: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Brother, sister, that means you and me. Are these scriptures not full of great riches and promises for us?

Heb. 9:19-28 shows the contrast between the types and the real offering for sin—Jesus. What offering can we bring? Our lives, our all to serve the living God. Are we serving Him where He has called us to serve? While some can serve Him best in private homes, others who are qualified are called to foreign lands, some in mission stations in homeland, others behind the sacred desk, others in Sunday school in its various capacities, and in many other ways which the Lord makes known to the individual. Some things may seem too little to do but they may have a new meaning some day according to Matt. 25:31-46.

May God give us grace to go about His service in an humble way, praising Him for having provided an high priest for us who is perfect.

"And unto them that look for him shall he appear the second time without sin unto salvation."

Lancaster, Pa.

"THOU GOD SEEST ME"

By Glenora Peden.

For the Gospel Herald.

These are the words of Hagar, Sarah's handmaid. Tired and distressed, she had fled to the wilderness to escape the unkind treatment which had been placed upon her by her mistress who had despised her. There the angel of the Lord found her by the side of a fountain. After she had told the angel her purpose of being there she received words of comfort and strength. The angel gave her a promise, even the promise of Ishmael who was born unto her. With this promised blessing Hagar was filled with joy so that she could rejoice and say from the heart, "Thou God seest me."

What was true with Hagar is true with all of us who are striving to work to the glory of the cause and of King Emmanuel. How often we feel weary and distressed, feeling that comfort and joy are turned against us. It is then that we often flee to the fountain (the Bible) and there feel the comforting touch and words of the same God that Hagar spoke of, as a still small voice whispers to us in tones of love, "Lo, I am with you alway, even until the end of the world." It is then that we can say as did Hagar of old, "Thou God seest me," and take courage to get up and go on.

On the other hand, these words of Hagar can be unto us as words of warning and strength in time of temptation. To illustrate this I will relate a story as I remember it:

The mother of two children (a brother and sister) after baking some cookies, took a few of them to a sick neghbor. She had not been gone long when the little girl suggested that she and her brother take a cookie for themselves, feeling assured that mother had not counted them and would not miss even one.

They both thought a while, then the little boy said, "But sister, Jesus counted them and He will miss them."

Thus it is strength to us to know that an all-powerful God is ever watching over us. If more parents would realize that "Thou God seest me" and that He knows the very intents of their hearts I believe they would be more strengthened and encouraged to do only the things which are pleasing to God in the making of a real home. If they would try more to teach their children of the everlasting Father, Lord of heaven and earth, there would be more reverence in the home.

May we ever pray for each other that we may never forget that the God of Hagar is ever near and ready to help and encourage the tired and lonely. May we remember that "Thou God seest me."

Wayland, Iowa.

CHAUTAUQUAS CROWDING OUT REVIVALS

Sel. by F. D. King.

The closing of the Chautauqua season leads the editor of a Disciples weekly to remark that, with all the good this institution has done, it has nevertheless wrought harm by crowding out the old-fashioned "protracted meeting," or revival, in many a community. And he wonders if this is not symptomatic of an age which is substituting culture for religion. This is what he says in "The Christian Evangelist" (St. Louis):

"The Chautauqua season is closing. It has brought cheer, entertainment, and a degree of instruction to many communities. It has afforded the privilege of hearing men and women of gifts and training in oratory, song, music, and reading, and thus has increased the sum of the culture of the country.

"It is not a good feature of this community activity, however, that in many instances it has taken the place of the annual protracted meeting, where men of power and concentration are accustomed to speak with impressive sincerity and earnestness on gospel themes.

"This experience is a symptom of the tendency to put culture for religion. It is manifest in many ways. It even creeps into our public worship. Many people like entertainment in the pulpit better than the Gospel, and in some instances art has crowded out devotion and the people who came to pray remain to be tickled. There are those who think more of the preacher's dress than they do of his address or of his soul.

"We believe in culture—we must have it—we are spending heavily to acquire it, but it can never take the place of religion. In fact, culture itself needs salvation. And it will be culture, indeed, when it becomes Christianized.

"There is no way to this but the preaching of the Gospel. It regenerates the hearer and gives the heart-

culture which is the secret of all beautiful character and refined manners. The old-fashioned protracted meeting must not be crowded out. It is good for the people to be drawn together for the purpose of hearing consecrated men, who take Jesus Christ seriously, set forth in the most thorough way, by logic, anecdote, oratory, passion, argument, and appeal, the things that belong to the infinite, eternal life, the forgiveness of sin, the divinity of Jesus Christ, the love of God, the resurrection of the dead, and man's long home in 'the land of the unsetting sun.'"—Literary Digest.

HOW DID PAUL'S EARLY EDUCATION INFLUENCE HIS LATER LIFE?-

By Edna Eigsti.

For the Gospel Herald.

School life in Paul's time was different from what it is now. It was the obligation of the Hebrew parents to instruct their children in the law and the prophets and Paul's parents did not fail to put this to practice. As a boy he went with his parents to the synagogues where he received thorough instructions in the Scriptures. When he was old enough he was placed in school. The discipline was very rigid and lessons consisted chiefly in writing and reading from the Old Testament and memorizing long portions of psalms. We might think that this strict discipline would tend to crowd out originality; but for an active, impulsive boy, as Paul was, it was a great advantage, as we can see by his later life. Having memorized so much gave him a ready command of Scripture which was a great aid to him later.

One of the greatest factors in Paul's education was his teacher Gamaliel. He was an able, broad-minded man and possessed an authority and dignity which won for him the highest regard from those who associated with him. The discipline of mind which Paul received during this time left an impression for all time upon his life. In Acts 22:3 Paul expresses his deep appreciation of the teachings of Gamaliel where he says, "I am a Jew, born in Tarsus, but brought up in this city at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers."

In his early years he attended the synagogue because it was compulsory. In later life he had formed the habit. But he was not content only to learn of these things but he put them to practice. Although when a young man he followed the teaching of the law with blind devotion he afterwards learned to "prove all things and hold fast to that which is good." In early life he so fervently worked against the followers of Christ and just so devoutly did he later work for Christ when he saw his mistake.

While Paul was a student in Jerusalem he had the opportunity to come in contact with men from distant nations. We can see how important this was and how it affected the character of his future work in I Cor. 9:20-22: "To the Jews I became as a Jew that I might gain Jews; to them that are under the law, as under the law, not being myself under the law; that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak; I am become all things to all men, that I might by all means save some."

It is said that "the tests in any system of education are its results in the lives of those who pass under its sway. That Paul's influence was great upon the lives of mankind can be seen by the great number of souls which he won for Christ.

Manson, Iowa.

Amen to this message. It will be noticed that this whole discussion bears upon the influence of Paul's early education upon his later life. Had our sister named the greatest influence on his life she would doubtless have mentioned the power of God wrought in his life in conversion and the influence of the Spirit with whom he walked ever after he experienced salvation.—Editor.

OUR NEIGHBORS

For the Gospel Herald.

"Thou shalt love thy neighbor as thyself." Lev. 19:18; Luke 10:27.

Who is Our Neighbor?

A certain man went from Jerusalem to Jericho and fell among thieves which stripped him of his raiment, wounded him leaving him half dead. A priest and a Levite came by that way but passed by on the other side rendering no aid. Finally a Good Samaritan came along, and saw his condition. His heart was touched, he had compassion on him, bound up his wounds, took him to the inn and provided for his care. Which of the three acted the part of a neighbor?

Millions of peaceful people in Armenia, Syria, (In Asia Minor alone there are over 2,000,000 destitute), Belgium, France and other parts of Europe and Asia, who did not go from Jerusalem to Jericho but stayed in their homes engaged in making an honest living were suddenly and ruthlessly driven from their homes, and peaceful occupations, becoming exiles and refugees, their homes being destroyed, all their possessions taken, many of them killed, others wounded and many otherwise misused; house, home, possessions, all gone, nothing to live on. They represent the man who fell among thieves. They are our neighbors. Across the ocean comes the cry, "Help or we perish."

Will we act the part of the Good Samaritan or will we close our hearts and ears and act the part of the Priest and Levite? Brother, sister, we have been abundantly blessed with good crops, our land spared from this terrible calamity. Even this world war has caused the price of our products to advance, putting more dollars into our pockets. Will we not share with our destitute neighbor? We as non-resistant people did not support the various financial drives because it was aiding the war. So here is our special duty. Let us save our starving neighbors across the sea. Let us make our religion practical.

The Church has an organization thru which every brother and sister can contribute to The War Sufferers Relief Fund. Many have already responded very liberally. So far nearly $50,000.00 has been given. All this has been given in two month's time. If every member does his part we can easily reach our goal, $150,000.00 for this year.

We especially appeal to the ministry of the Church to make an effort to give each member the personal touch. This can be done by appointing a committee in each congregation who will make an every member canvass. (The drafted boys, perhaps, would come in nicely for solicitors. In a number of congregations they were thus used with splendid success. Give them a trial.) Where there are no organized congregations members can send direct to the treasurer. If a brother or sister wishes to make a contribution and does not have the cash he can give his promise to pay some future time.

If your congregation has already been canvassed, all right. We thank you. If, however, you merely took a collection there may be a number who had not been present when the collection was taken so the every member canvass should be used. Please do not delay but act at once. Spring will soon open and work on the farm will hinder your soliciting. We earnestly hope not a single congregation will fail to respond to this urgent appeal.

In the present crisis the Mennonite people are subject to many criticisms and even persecutions. This we should meekly endure for Christ's sake. We are called Pacifists, but we do not want to be the kind that put the accent on the "fist," but the kind that follow the word Pacifist with the work Love. Love our neighbors as ourselves. Our Government will surely appreciate whatever we do in Relief Work.

A number of the Old Order Mennonite and Old Order Amish congregations as well as individual members have sent in liberal contributions. We hope that every congregation of Mennonite people who do not have any organization of their own will join in with us in Relief work.

Let it never be said of any Mennonite brother or sister that he or she played the part of the Priest or Levite but let every one be a Good Samaritan. Who is our neighbor and do we love him as ourselves?

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

Mennonite Relief Commission for
War Sufferers,
Per G. L. Bender, Treas.,
Elkhart, Ind.

MENNONITE RELIEF COMMISSION FOR WAR SUFFERERS

Sewing for the Destitute

Numerous inquiries are coming to us for instructions relative to sewing for the destitute in the war stricken countries. We are pleased to learn of this willingness on the part of our sisters to give a helping hand in this needy cause. Since we are contemplating doing most of our relief work for the present thru the American Friends Service Committee, we are following their instructions very closely and are passing on some of the information concerning the needs, etc., which they have given us.

We believe that this work is a real opportunity for our sisters to render a special service. Not many of our brethren can go to the stricken districts and the greater part of our service will be that of giving. Thru the giving of time and talent in the line of sewing we are using a channel peculiarly adapted to our ability. This talent, if wisely used, will be a means of giving cheer and comfort to thousands who have lost everything thru the war, and have no means with which to purchase more.

French Relief

Our largest opportunity at the present time is in France, where a million and a half of women, children and old men have been driven from their homes. All have lost practically everything in the flight, and little money, coupled with great scarcity of materials, has made their lack of adequate clothing one of the crying problems of the war. The work of distributing the garments made in this way is carefully done under the direction of those in charge of the work. According to reports, not very many organizations are taking up this line of work and therefore offers to us a greater opportunity to serve in a capacity that is needing attention.

How the work should be done

Where sewing circles are now organized or can be, we advise that the work be taken up thru that channel. Not more than one set of patterns and instructions need to go into one community and thus save much time and expense in correspondence. In communities where there are no organizations we advise that some one be appointed to take up the work and see that patterns, etc., are secured and the work carefully carried out. But if individuals wish to take up the work, we will be glad for such service and all inquiries will have our best attention.

The sewing circle work can be advantageously divided as follows:

1. **Purchasing Committee.** This should be composed of women who can judge of the quality of materials. They should buy material of good quality, even if the money appropriated is sufficient for only a small number of garments. We recommend that each community provide funds for the purchasing of materials for their sewing. This need not necessarily be contributed by the sisters only but a canvass of the congregation may be taken. Every wide-awake merchant will be willing to furnish goods for this purpose at a discount when advised for what purpose it is to be used and how the money was secured. However, where it is not possible to secure the funds in this way, an appeal can be made to the Relief Commission for assistance. Goods should be bought by the bolt if possible.

Samples with suggestive prices of all materials will be sent upon request.

2. **Cutting Committee** should follow carefully the directions sent with the patterns. Where individuals cannot be present at the sewings, cut out garments can be taken to them to be finished in the home.

3. **Packing Committee** will find complete directions for packing and shipping sent with the patterns.

Arrangements have been made whereby the garments will be forwarded to France free of charge but it is necessary to have a place to assemble and repack for ocean shipment. Hence the shipping instructions ought to be followed carefully.

Patterns

The following list of patterns have been secured to meet the special need, according to special designs received from abroad. They will be sent postpaid to any address in the United States or Canada on receipt of stamps, check or money order. (Draw checks and money order in favor of Levi Mumaw, Secy.)

France and Belgium Patterns

No. 1 Baby's Outfit
No. 2 Baby's Dress
No. 3 Child's Sacque Dress
No. 4 Children's Dresses
No. 5 Girl's Sacque Dress
No. 6 Girl's or Boy's Apron
No. 7 Girl's or Boy's Apron
No. 8 Girl's Apron
No. 9 Boy's Suit
No. 10 Girl's Chemises
No. 12 Misses' and Women's Chemises
No. 14 Girl's Blouse
No 15 Women's Blouse

Price: Single pattern 10c. Any three patterns 25c. Set of 13 patterns for $1.00. Order by number.

Knitting

Knitted garments are also needed altho the greater expense and longer time required in making should be considered in deciding the proportion of these garments. Knitted garments are of greatest service in the fall of the year. Free information concerning knitting will be sent on request.

Other Garments

Note that to save cost of transportation and to secure the economies of large buying the local organizations are requested not to buy any garments ready-made. Such articles as may be needed which cannot be made by local groups as suits, woven underwear, shoes, blankets, etc., will be provided from the general funds. No second-hand clothing should be sent, except heavy suits or outdoor coats in good condition.

Mennonite Relief Commission for
War Sufferers,
Levi Mumaw, Sec., Scottdale, Pa.

AN ANNOUNCEMENT

The American Friends Service Committee through which our Mission Boards are contributing funds for relief work in the war devasted countries of Europe, have asked us if we could furnish some of our young brethren to volunteer for relief work in France.

The work there is divided into four heads. Relief, reconstruction, hospital, and agriculture, and men are needed in all the phases of the work. It is not deemed advisable that young brethren of the draft age should volunteer for the work, as the government would hardly consent to their going, unless they could secure exemption from their local boards for such service, or have been exempted from military service for causes that would not incapacitate them from engaging in relief work.

Young brethren from eighteen to twenty years of age, or over thirty-one and under thirty-five would be most acceptable.

Any of our brethren in our Lancaster Conference district who desire to enter this service, can procure application blanks and additional information by applying in person or by writing to the writer of this article.

Our sewing circles have expressed their desire to do their mite in the way of sewing for the war sufferers. No doubt in the near future they will be called together by their president and concerted action taken. By so doing they may be able to buy material to advantage. Our Mission Board will meet the bills contracted for all material used in such work, provided such work is done in accordance with the plans (regarding material and patterns) that will be furnished them by their president.

John H. Mellinger.

Lancaster, Pa., R. R. 6.

There are over three million Jews in this country for whom little is being done by the Protestant Church to bring them to the knowledge of the truth as it is in Christ. Th Hebrew Christian Publication Society has undertaken to publish tracts which the Jew reads and understands. The Society regards the present time as the greatest opportunity in a thousand years to bring them into the fold of Christ. The Board is composed of strong men, men of influence and recognized ability.—Ev. Messenger.

ONE THOUSAND BEST VERSES OF THE BIBLE

By J. B. Smith.

For the Gospel Herald.

Joshua

This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success. —1:8

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. 1:9

All that Thou commandest us we will do, and whithersoever Thou sendest us, we will go. —1:16

Be ye all ready. —8:4

Not one thing hath failed of all the good things which the Lord your God spake concerning you. —23:14

Choose you this day whom ye will serve; . . . . but as for me and my house, we will serve the Lord. —24:15

Judges

Let them that love Him be as the sun when he goeth forth in his might.—5:31

Faint, yet pursuing. —8:4

Ruth

Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. —1:16

I Samuel

The Lord is a God of knowledge, and by Him actions are weighed. —2:3

The word of the Lord was precious in those days. —3:1

Speak, Lord, for Thy servant heareth. —3:9

Hitherto hath the Lord helped us. —7:12

Stand thou still a while, that I may show thee the word of God. —9:27

God forbid that I should sin against the Lord in ceasing to pray for you.—12:23

Only fear the Lord, and serve Him in truth with all your heart: for consider how great things He has done for you.—12:24

There is no restraint to the Lord to save by many or by few. —14:6

Behold, to obey is better than sacrifice, and to hearken than the fat of rams. —15:22

The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. —16:7

The soul of my Lord shall be bound in the bundle of life with the Lord thy God. —25:29

II Samuel

Let Him do to me as seemeth good unto Him. —15:26

In my distress I called upon the Lord, and cried to my God: and He did hear my voice out of His temple and my cry did enter into His ears. —22:7

He brought me forth also into a large place: He delivered me, because He delighted in me. —22:20

The Lord rewarded me according to my righteousness: according to the cleanness of my hands hath He recompensed me. —22:21

He that ruleth over men must be just, ruling in the fear of the God. —23:3

The Minister

(Continued from page 893)

that victory was going to come sometime or other. We are in a business that does not shut its doors until the last copper is in. We are going to win.

Another source of encouragement for the preacher is that he, above all other men, has the prayers of the saints to lean upon. This is a serious matter. The Word commands the Church to pray for the minister. The apostle Paul appeals many times for the prayers of the saints. I believe that a preacher never goes to the pulpit but that he keenly feels whether or not the church is praying for him. We sometimes feel that we have nothing ourselves but we get started and we feel a warm feeling coming into us; the saints are praying, God is sending down His Spirit upon us, and we know we are going to win out because God has said that if "two or three agree as touching anything I will do it." Everybody should have the prayers of the saints, but the preacher needs them above all.

Fifth, the minister has the approval of all good men. He don't have the approval of all men, but the approval of good men. Never flatter—that is one of the biggest sins of this age—but if a man deserves approval, tell him so. I have told this incident before, but I know it to be true. A young man had been working in a bank for a number of years. He got sick, grew worse, and finally word came to the president of the bank that the young man was going to die. He rushed to the young man's home and called him by name and said, "You can't die; I can not spare you in my business. All that has come to my business in this town, that is worth while came through your influence." The young man looked at him and said, "Mr. President, why didn't you tell me this sooner?" And he died. Why do we hold our words of encouragement until our friends are dying? The minister who is true in his work merits the approval of all good men. Of course, they don't all agree with you, but they see you are honest and upright and true, and they will respect you. You will have the approval of all men whose approval is worth having.

Sixth: Way beyond that you have the approval of Almighty God and He will say, "Well done, thou good and faithful servant." I know how it makes the eyes of my little boys shine when they do something and I say, "That is well done. That is good." It is encouragement for you to have the heavenly Father say, "Well done." You know it is not flattery.

Last, but not least, the seventh encouragement is that you are going to wear the crown of glory. May God help us that as ministers we may be loyal and faithful and true under all these trying circumstances, apply ourselves to being loving and kind and helpful and earnest, so that we may sometime sit with Him in glory and wear the crown that fadeth not away.

Hesston, Kans.

WAR SUFFERERS' RELIEF FUND

For the Week Ending Feb. 26, 1918

For the Gospel Herald.

Pleasant Grove Cong., Ill.	$ 277.00
C. W. Raber	4.00
Center Tp. (A. M.) Okla.	32.00
Mattawana Cong., Pa.	258.00
Hopedale Cong., Ill.	690.00
A Bro. & Sister, Hopedale, Oreg.	10.00
A Little Girl, Hopedale, Oreg.	1.00
A Bro. and Sister, Salem Cong., Neb.	10.00
A Bro. and Sister, Elida, Ohio	25.00
Springs Cong. Pa.	46.00
Nampa Home Mission, Idaho	16.35
Filer Cong., Idaho	60.70
D. E. Miller	5.00
Bethel and Guilford Congs., Ohio	107.00
Asa Ropp	50.00
D. E. Wittrig	25.00
Jacob Wittrig	20.00
A Bro. and Sister, Mylo, N. Dak.	8.00
South Nampa S. S., Idaho	25.00
Old Order (A. M.) Cong., N. Dak.	50.00
Woodriver S. S., Nebr.	46.56
D. K. Conrad	20.00
A Bro., Woodriver, Nebr.	15.00
Sharon Cong., Ia.	205.00
Waldo Cong., Ill.	395.00
Noah Yoder	5.00
Allensville Cong., Pa.	412.00
Ray Weldy	1.00
A Bro. and Sister, Salem Cong., Ind.	25.00
C. A. Shantz	15.00
Leo Cong., Ind.	33.45
Ezra Long	5.00
A Bro. and Sister, Meyersdale, Pa.	10.00
Total for week	$ 2,908.06
Previously reported	$23,529.85
Total	$26,437.91

Gratefully acknowledged,
Mennonite Relief Commission
for War Sufferers,
G. L. Bender, Treas.,
Elkhart, Ind.

Some of us could tell of such sweet and singular lessons of trust in this matter of tithing that they are written in golden letters of love in our memory. Of course there will be trials of our faith in this, as in all else.—Francis Ridley Havergal.

REPORT
Of Receipts of Eastern Mennonite Board of Missions and Charities for February, 1918

For the Gospel Herald.

Frazer Church Building

Providence Cong.	$ 20.00
C. W. Holdeman	40.00
Frazer Cong.	48.50
Total	$108.50

General Mission

A Bro., Rohrerstown,	$ 10.00
Bossler's Y. P. B. M.	1.50
A Bro., Bowmansville, Pa.	40.00
Total	$ 51.50

India Mission

Churchtown Quarterly S. S. Meet	$ 2.90
Paradise Cong. & S. S.	71.90
Mount Joy Y. P. B. M.	5.50
A Bro.	50.00
Total	$135.30

India Missionary Support

East Petersburg S. S. Y. M. B. Class	$ 5.00

India Hospital

A Friend, Lititz	$ 5.00

India Native Workers

Manheim Bible Study Class	$ 5.00
Total for month	$310.30

Gratefully acknowledged,
Eli G. Reist.

REPORT
Of Sunday School Meeting held at Lancaster, Pa., Jan. 1, 1918

For the Gospel Herald.

Organization: Mod., E. W. Weaver; Sec., Jos. M. Nissley; Chors., Amos W. Eby, Milton Swarr.

Devotional. Mark 1:11. Bro. D. N. Lehman.

New Year's Sermon. Luke 16:1, 12 by Bro. John W. Weaver in absence of Bro. Noah Landis.

Address, **Our Individual Responsibility to the Unsaved.** Bro. Ben Weaver.

Address, **How Present the Truth which will leave Lasting Impressions?** Bro. Samuel Hershey.

Address, **Is the World Growing Better or Worse?** Bro. Rudy Stauffer.

Address, **How Law and Grace Contrasted.** Bro. Leon Meyers.

The Value of the Precious Blood of Christ in our Redemption. Bro. Abram Martin.

Workers' Meeting. Bro. Samuel Sheaffer.

Missionary Sermon. Text, Luke 19:10. Bro. Noah Mack.

Following are a few thoughts presented at the meeting:

Let each one ask himself the question, How much owest thou the Lord?

If we make no effort in doing personal work until we make no mistakes we will get nothing done.

Must have a thorough knowledge of God's Word to know how, when, and where to present that truth to leave lasting impressions.

Our actions speak louder than words.

Is the world growing better for my being here, or worse? It was not God's ignorance of man that He saw it necessary to give the law.

No one can give the reason of the hope within without accepting the blood of Jesus Christ.

Following the missionary sermon an invitation was given for volunteers for mission work. In response there were five souls willing to be used in the Master's service, since then there were two more.

May we all pray for the work and workers.

Joseph M. Nissley, Secy.

REPORT
Of Bible Conference held at the Hopewell Mennonite Church near Hubbard, Oreg., Jan. 17-21, 1918

For the Gospel Herald.

Moderator, J. D. Mishler; Secys., D. F. Shenk and Harry West; Instructor, Sanford C. Yoder.

The following topics were considered: **The Bible, Its Origin, Its Value; Prayer; The New Birth; Christian Growth; Relation Between Church and State; The Church; Nonresistance; Dress Question from a Bible Standpoint; Devotional Covering; The Call to Service.**

Following we give a few of the many good thoughts presented:

To violate the laws of the land brings condemnation to the guilty, not to the one who is obedient; so with the Bible—to accept its truths and obey them means a free man or woman, otherwise eternal condemnation.

God answers prayer just as well as He did in the days of the apostles, His arm is not shortened.

It is possible for a person to reform and be baptized and yet be outside of the kingdom.

Exercise is an absolute necessity for any development.

The duty of the Church is to preach the Gospel to a dying world and teach against taking part in all political movements, and look after her own affairs.

When the Church makes rulings and regulations in Conference that are in accordance with the Word of God, it is the duty of the whole body to be loyal to its rulings. If any members should be disobedient they should be under censure of the Church.

The Bible gives no man under the New Testament a right to fight for anything.

The Church has authority to say what kind of garments the child of God should wear.

God's Word is authority and nearly all the most noted Bible students agree as to the teaching of the Bible that the sisters should wear a covering during prayer and prophecy.

Paul's call was to teach all things to all classes of people. It was through persecution that the church at Jerusalem was scattered and other churches were organized.

The opportunities for the spreading of the Gospel are very great in our own land as there are many neighborhoods where the people are eager for the Gospel.

Secretaries.

REPORT
Of the Stahl Sewing Circle near Johnstown, Pa., for the Year 1917

For the Gospel Herald.

There are at present 17 members who take part in the meetings.

No. of meetings held, 10; average attendance of members, 12.

The following articles were made: 12 sleeping garments; 6 night gowns; 6 pair bloomer pants; 8 tea towels; 2 dresses.

The following articles were bought and donated: 6 pair boys overalls, 5 pair boys pants, 8 pair boys union suits, 2 suits underwear, 1 bed blanket.

The following articles were donated to the Circle and distributed: 1 dress, 1 coat, 2 pair pants, 2 vests, 8 quilts were quilted by the circle during the year.

Received by voluntary contribution during the year, $49.00. Sent to G. L. Bender, $10.00. Expended for miscellaeous expenses, $25.36. Donations were made to the following places: Orphans' Home, Altoona, Bro. Bendle, Moxham.

Annie Kauffman, Secretary.

REPORT
Of the Bible Conference Held at the Martin's Creek Church, Millersburg, Ohio, Feb. 13-16, 1918

For the Gospel Herald.

Organization: Mods., Calvin Mast, Martin Miller; Secys., Melvin Miller, F. C. Schnell; Chor., Joe Kandel.

Instructors, N. H. Mack, J. S. Gerig.

The following subjects were considered: The Lord's Day, The Bible the Word of God, The Church Member, His Privileges; Believers and Unbelievers; The Church Member, His Responsibility; The Overcoming Life; Devotional Covering; The Christian's Relation to the Government; Modest Apparel; Social Life; The Church; Missions; Self Denial; Marriage.

Following are a few thoughts presented:

The power of the Word is an evidence that it is the Word of God.

Our privileges are increasing, hence the added responsibility.

We are responsible for the consistency in sentiment and living.

There is great power in modesty and uniformity of dress.

Purity and virtue should be the social standard.

The Church is an institution of Christ in which all members should be engaged in the ingathering of souls.

True mission spirit begins at our door but does not stop there.

Secretaries.

REPORT
Of the Quarterly S. S. Meeting Held Jan. 20, 1918, at the Roseland, Nebr., Mennonite Church

For the Gospel Herald.

Moderator, Emanuel Schiffler; Chor., Wm. Hoylman; Secy., Ruth Lapp.

The missionary Call. (1) **The Need,** Henry Burkhard; (2) **How Secure Workers?** D. G. Lapp, Mamie Gingerich; (3) **The Reward,** Sarah Burkhard.

The Teacher's Part in Creating a Missionary Spirit in the S. S. C. U. Snyder, Katie Schiffler.

Following are a few of the thoughts presented:

Bring to the heathen the thing that has made our lives worth while.

Those at home need the same consecration as those going out in the fields of definite work.

The foreign field is a great field, white to harvest, but there are also many calls that many who cannot go to the foreign field can answer.

Secretary.

Do you ask, How can I become what I ought to be? By trying always to love and obey Christ, who is our example in all things, and whom, if we follow carefully, we will become like.—Sel.

If it is a little harder to build up character than reputation, it is only so in the beginning, for mere reputation, like a poorly built house, will cost so much for patching and repairs as would have made it thorough at first.—Beecher.

Married

Byer—Meyer.—On Feb. 20, 1918, at the home of the bride's grandparents, Bro. and Sister C. L. Hoover, near Markham, Ont., Bro. Edwin A. Byer and Sister Ruth Meyer were joined in holy wedlock. May their walk through life be directed from above.

Miller—Murphy.—On Feb. 14, 1918, at the home of the officiating bishop, Bro. C. A. Hartzler, Bro. Scott Miller and Sister Edna Murphy were united in marriage. May God's blessing attend them through life.

Bachman—Ringenberger.—On Jan. 9, 1918, at the home of the bride's mother near Tiskilwa, Ill., Bro. Orie Bachman and Sister Alta Ringenberg were united in marriage, Bro. C. A. Hartzler officiating. May God bless them in life's journey.

Sears—Bachman.—On Jan. 1, 1918, at the home of the bride's parents near Tiskilwa, Ill., Bro. Austin J. Sears and Sister Amanda Bachman were united in marriage, Bro. C. A. Hartzler, officiating. May God's blessing rest upon them.

Ringenberger—Schenk.—Edward Ringenberger and Ida Schenk were united in marriage at the home of the officiating minister, Bro. A. H. Leaman, 1907 South Union Ave., Chicago, Feb. 21, 1918. After spending a few weeks with relatives and friends in Lagrange Co., Ind., they will begin housekeeping at Tiskilwa, Ill.

Obituary

Yoder.—Maryann, daughter of Moses H. Hochstetler, was born near Farmerstown, Ohio, Jan. 8, 1840; died at Nappanee, Ind., Jan. 23, 1918; aged 70 y. 15 d. She united with the A. M. Church in her early years and lived a faithful life to the end. She was married to Stephen Yoder in 1870. To this union were born 7 sons and 6 daughters. Two sons and 5 daughters preceded her to the spirit world. She leaves to mourn her departure 5 sons and 1 daughter (Daniel, Amos, Levi, Isaac, Malinda, and Moses), 2 brothers, 4 sisters, and 13 grandchildren.

Miller.—Warren Leon, infant son of Bro. Clarence and Sister Mary Miller was born Jan. 26, 1918; died Feb. 17, 1918; aged 22 days. He leaves to mourn parents, a little brother, 2 grandpas and one grandma, many uncles and aunts and friends. Brief services were held at the house in the afternoon of the 18th by Bro. Menno Esch, after which the remains were laid away in the Fairview Cemetery. We should not mourn that Jesus has taken little Warren home as his short stay was of much suffering.

Another little lamb has gone,
To dwell with Him who gave,
Another little darling babe,
Is sheltered in the grave.

Hoover.—Alvin, son of Bro. Joseph B. and Sister Elizabeth Hoover, Ringwood, Ont., died Jan. 18, 1918; aged 16 y. 8 m. 16 d. Alvin was very sick about four years ago, since then he had not been strong. He has been a member of the Mennonite Church over three years. Shortly before he died he said he was not sorry for having stood in the service of his Master and that he was ready to go. Besides his parents, 2 sisters and an aged grandmother are left in the home. Buried at the Wideman Mennonite Cemetery near Markham, Ont., Jan. 20. Services at the home by Bro. I. A. Wambold and at the Church by the brethren, L. J. Burkholder and L. W. Hoover. Text, Eccl. 12:1: "Remember now thy Creator in the days of thy youth."

Smucker.—Bro. Milton Smucker of Louisville, Ohio, was born June 27, 1891; died Feb. 20, 1918; aged 26 y. 7 m. 24 d. He united with the Mennonite Church at the age of 15 and lived a consistent Christian life until the time of his death. His death was due to the discharge of a shotgun which he took along to the timber where he was cutting wood. This he had often done before, but this time he met with the sad misfortune. He was preceded into the world beyond by his father, and leaves to mourn his sudden departure, his mother, his bride-to-be, 2 brothers, 3 sisters, and many relatives and friends.

Funeral services at the home of Bro. John D. Miller by Bro. John A. Leichty and at the Beech A. M. Church by C. K. Brenneman. Text, II Kings 4:20. Interment in cemetery adjoining.

Martin.—Samuel, son of Solomon Martin (lately deceased), was born near Buffalo, N. Y., Feb. 16, 1845; died at his late residence at Roseland, Nebr., Jan. 25, 1918; aged 72 y. 11 m. 16 d. On Dec. 23, 1869, he was married to Mary A. Landis near Sterling, Ill. To this union were born 6 sons and 6 daughters. Three died in infancy. There remain to mourn their loss of a father and husband, a wife, 4 sons, and 5 daughters; also 1 brother and 3 sisters. He leaves a living posterity of 52. He moved with his family to Adams Co., Nebr., in 1876 where he has since resided. In 1891 he with his wife united with the Mennonite Church, of which he was a member at the time of his death.

Funeral services were held at the Roseland Mennonite Church, Jan. 27, conducted by Bro. D. G. Lapp. Text, Eccl. 8:8. Interment in the adjoining cemetery.

Rufert.—Bro. Henry Rufert was born in Waterloo Co., Ont., Feb. 27, 1860; died at his home near Mayton, Alta., Feb. 11, 1918; aged 57 y. 11 m. 11 d. In 1880 he was united in matrimony to Fannie Hambling. To this union were born 11 children, one preceded to the spirit world. He leaves to mourn his departure a loving wife, 4 sons, 6 daughters, and 12 grandchildren. About fourteen years ago he united with the Mennonite Church and always expressed a desire to do the Lord's will. He was about his work in his usual health and after partaking of a hearty dinner, walked to his bed-room where he dropped over dead. This brought very forcibly to our minds the teaching of Christ, "Be ye therefore also ready, for at such an hour as ye think not, the Son of man cometh."

Funeral was held at the Mayton Mennonite Church, conducted by J. K. Lehman. Buried in the Mayton Cemetery.

Martin.—Martha Stoner Martin, wife of Bro. Deacon Jacob Martin, died Feb. 19, 1918; aged 70 y. 4 m. 28 d. Seventeen years ago Sister Martha Stoner was united in marriage to Bro. Martin, who was a bereft husband with a family of children. As a real mother she took care of these with the help of her husband and divine guidance of God. Sister Martin had a warm heart and a welcome smile for all who knew and met her, and a consecrated will to aid all who needed her help. The work she did was only finished in death. She was highly esteemed by all who knew her. May her kind deeds live on memory's page and she rest from her labors, and her works do follow her. Buried at Chambersburg Mennonite graveyard. She leaves many mourning friends to sorrow her departure. The services were conducted by Bro. Geo. Ernst reading Psa. 90 and prayer at the house, and at the church by Geo. S. Keener. Text. Rev. 14:12, 13. Peace to her ashes.

Yoder.—Malon Yoder was born near Stuttgart, Ark., Aug. 29, 1890; died at the home of his parents Feb. 15, 1918; aged 27 y. 5 m. 16 d.

He graduated from Shipshewana High school in 1908, entered Purdue University at Lafayette, Ind., in the fall of the same year and graduated from this institution in 1912. During the succeeding two years he took post-graduate work at Ohio State University at Columbus, Ohio. In June, 1914, he was appointed scientific assistant in the United States Department of Agriculture and spent the time preceding his sickness in this work at Portland, Oreg., where he gained many friends. In the spring of 1916 he became aware that he was afflicted with tuberculosis and he fought this disease hopefully to the end.

Early in life he accepted the Mennonite faith and was a member of this Church till his work took him to Portland, Oreg., where he made his church home with the First Presbyterian Church of Portland. He was a thorough student of the Bible and an active church worker wherever he made his church home.

He was a faithful, cheerful, and loving son and brother and leaves to mourn his loss a father, mother, 2 sisters, and 7 brothers.

Funeral services were held on the 18th at the Shore Church, Shipshewana, Ind., by the brethren, D. D. Miller (I Cor. 15) and Y. C. Miller from Jno. 17:24, 25. The remains were laid to rest in the Yoder Cemetery.

REPORT

Of Receipts from Eastern Mennonite Board of Missions and Charities for the Week Ending Feb. 26, 1918

For the Gospel Herald.

Hershey's Cong.	$ 140.00
Lititz, Hess,' Hammer Creek and Indiantown Congs.	1500.00
A Cheerful Giver	100.00
A Bro., Bowmansville, Pa.	90.00
Elias E. Risser	10.00
Minnie E. Schload	1.00
Slate Hill, Pa., Cong.	53.75
Manheim Cong.	285.00
Eriscan's Cong.	435.00
Effie I. Keagy	10.00
Bossler's Cong., additional	27.00
Monar Cong., additional	170.00
Churchtown, Cumberland Co., Pa., Cong.	25.15
Two Lower Pequea A. M. Congs.	236.16
Total for week	$ 3,083.76
Previously reported	20,131.73
Total	$23,215.49

"Great Soirit, by whose mighty power
All creatures live and move,
On us Thy benediction shower;
Inspire our souls with love.

"From death to life our spirits raise,
And full redemption bring;
New tongues impart to speak the praise
Of Christ, our God, and King."

Items and Comments

April 6 has been set as the time for beginning the national drive for the third "liberty loan." While the amount to be asked for has not yet been stated it is announced that the appeal to the American people will be "one of the largest and most significant in the history of the war."

Montana is the seventh state in the union to ratify the proposed prohibition amendment. This is a most favorable time to get this amendment through. While the American women and children are calling for bread the American brewers are demanding the stuff that bread is made of to make more beer.

The war situation has not changed much since last week. Russia is again reported to have signed a treaty with Germany and the German invasion is said to have been halted. By the terms of the new treaty Russia relinquishes more territory than by the former terms. The action of Japan is awaited with interest. On the west Front a sharp engagement took place last week between Germans and Americans without any change in the lines held. The food problem in neutral European nations, especially Switzerland, is said to be very serious.

A certain mother in one of our smaller cities was very fond of playing "progressive euchre." One evening she received a fine silver cup for being the most successful player in a group of her society friends. She was much delighted with her success, and, on showing it to her family the next morning, her son, in his early "teens," said, "Hugh! I can beat that, for I made ten dollars at pool last night!"

Immediately the eyes of the mother were opened in more senses than one, for, in the first place, she had no idea that her son had thus been spending his time, and in the next place, partners in sin, how could she condemn him? It taught her a lesson once for all.—Selected.

How different Russia would be today, if all the Russians, who had been in the United States, had proved to be, upon their return to their homeland, true and intelligent Christians! Much of the disorder in Russia today is due to the influence of returned emigrants from America, who testify that the American republic is itself a failure. Whose fault is it that they did not go back as earnest and loyal Christian men? How much was done by the churches of our land, while they were with us, to win them for truth and righteousness? Is it not lamentably strange and sad that European and Asiatic immigrants are said to have learned in the United States itself, to doubt whether it is worth while to "make the world safe for democracy?"—Gospel Messenger.

During the year just closed, 10,060 books were published in the United States—a decrease of 385 from the total in 1916, which was 10,445. Changes have taken place in our literary output during our first year in the war. Various classes of books have been affected—favorably or otherwise. Fiction still claims the largest output, 922. Sociology and economics follow with 902. Juvenile books number 504—a decrease of 166 from the preceding year. Religious works number 798—an increase of 43 over the preceding year. Those who are inclined to read "signs of the times" in the character of the books, issued from year to year, see much to be thankful for in the last year's output of really helpful books, and in the further fact that even the books of fiction show marked improvement.—Exchange.

CONFERENCE ANNOUNCEMENTS

Lancaster

The spring session of the Lancaster Conference will be held, the Lord willing, at the Rohrerstown meeting house, on Friday, March 22, 1918. Bishops' council on Thursday, 21st.

All welcome. Peter R. Nissley, Secy.

THE GOSPEL OF MARK

The Gospel of Mark as announced in the Herald a few weeks ago is now coming to its finish and the last copy will soon be from the press. This book is written in such a way that it will serve as a commentary as well as a guide in the study of the book. It should be a permanent volume for the library. The largest local Sunday school class using the studies now has twenty-four enrolled. Sample copies of the lessons will be sent to those interested free, on request. We have a limited number printed and will not get more prepared unless the demand justifies it. If you want to investigate do it soon. Address,

I. R. Detweiler, Goshen, Ind.

CORRESPONDENCE

(Continued from page 897)

"What lack I yet." Yesterday, Feb. 24, Sister Mary Burkhart of Goshen, Ind., was with us and favored us with a talk about India.

Our aged minister, Bro. Samuel S. Bowman, is still healthy and hearty, happy in the Master's service, and able to be with us and take part in church services regularly although in his eighty-fourth year. Forty years ago, on Feb. 2, he was ordained to the ministry and he has missed very few Sabbath services in that long time. May God grant him continued health and strength to be with us for years to come. Cor.

Feb. 25, 1918.

Goshen, Ind.

Because of the meeting of the Board of Education at Goshen the churches of this vicinity have been favored by a number of visits. Bro. Daniel Lapp was at the Forks. At Middlebury Bro. J. S. Shoemaker preached a soul-stirring sermon on Consecration, making a strong appeal for the simple Christ life. Bro. D. D. Kauffman favored the people at the Clinton Frame in the morning with a discourse on the theme of attentiveness to the teaching of God. In the evening Bro. Kauffman was with the congregation at Clinton Brick.

Silvanus Yoder.

Feb. 26, 1918.

Bay Port, Mich.

(Berne Congregation)

A kindly greeting to all Herald Readers:—Although we have many trials confronting us at present, yet we have many reasons to be thankful for to our Master. God is ever mindful of his people.

We are very glad for the help we have been receiving this last while from the brethren from Vestaburg, Mich. On Sunday Feb. 24 Bro. John M. Yoder was with us again and preached two very helpful sermons. As we realize the power of prayer we ask the interest of God's praying people.

We are very glad to announce that Bro. Peter Ropp, who has been very low with pneumonia, is rapidly improving.

March 1, 1918. Cor.

The man who doubts the Old Testament and refuses to preach its lesson gets into a place where he pretends he is wiser than the Son of God. It is time for him then to get out of the pulpit.—D. L. Moody.

"Rise, shine, give God the glory." He and He alone is worthy. He is the author of salvation. He is the giver of every good and perfect gift. He is all and in all.—A. C. S.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MARCH 14, 1918 (Gospel Witness Established 1908) No. 50

EDITORIAL

"Blessed is the man that walketh not in the counsel of the ungodly."

Meetings at Scottdale.—A very helpful and interesting meeting at the Scottdale Mennonite Church has just passed into history. For ten days the congregation listened to rich instruction, and wholesome soul-food was provided for all who were hungering and thirsting for the bread and water of life. The meetings closed Sunday night, Bro. Derstine returning to his home at Eureka, Ill., and Bro. Lapp going on to eastern Pennsylvania, where he expects to remain for a season. The brethren left with the good wishes and prayers of the brotherhood at Scottdale.

Hoarding Food.—From several sources there come complaints that Mennonites and other "conscientious objectors" are hoarding food contrary to the orders of government. Personally we know nothing about the merits or demerits of these charges. Our readers will remember that when, a few months ago, reports were circulated that the government expected to enter people's homes and take away their farm products down to a certain limit official Washington denounced the reports as "pro-German lies." Officially it is not considered hoarding food when farmers keep enough of their cereals to last them until another crop may be raised. It may be that these reports grow out of the fact that farmers have retained the supplies needed and thus were found to have much more in their possession than the Food Administration allows to families getting their supplies direct from the stores. We trust that no one professing nonresistance will ever think of doing anything but obey the strict letter of the law with reference to hoarding food.

The present times of stress and trial may be likened unto a refiner's fire that brings out the pure gold hidden in the dross. Any man who can pass thru this strenuous time of war and its attendant evils and still have his soul polluted with pride, vanity, love of the world, covetousness, lust, indifference, malice, selfishness; and whose life is not a shining witness of purity, Godliness, piety, separation from the world, peace, and righteousness, thereby proves that there was no gold in him to begin on. The same grinder which separates the mineral from the rocks also grinds the non-mineral-bearing rocks to worthless powder. The same crucible that separates the gold from the dross also proves the worthlessness of non-gold-bearing rocks. The same test which makes the righteous shine in the kingdom of their God consigns those who have no life in them to the lake which burneth with fire and brimstone. Brother, are you among the "born again" bearing the gold of the Kingdom. Thank God for the refiner's fire which makes this gold shine in its purity.

Conservation.—Now, as never before, is heard on every hand the cry for stricter economy, for greater conservation of natural resources. It seems providential that this is impressed upon us as it is. We hardly dare to pray that the terrible ordeal which is crushing the nations may continue until all people have learned the lesson of true conservation, for we have hardly begun to learn it. When all men will have come to the point where they will spend nothing for strong drink and tobacco; when theatres, gambling dens, nickleodeons, circuses, pool halls, bowling alleys, skating rinks, and other places of worldly amusements will have been abandoned for want of patronage; when people will have ceased living in luxury and they can truthfully say that every cent of their money was invested in something that was a real help to the soul, comfort to the body, and pleasing in the sight of God—then, and not till then, will the lesson of economy have been fully learned. Then, and not till then, will we be ready to begin the work of real conservation.

Why this Conservation? Not for the purpose of hoarding money. "Take heed and beware of covetousness."

Not for the purpose of fostering war. "Love your enemies; do good to them that hate you; pray for them that despitefully use you and persecute you."

Not for dissipation in revelry and pleasure seeking. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Not for a pompous display of wealth. "He that exalteth himself shall be abased."

Not for the purpose of having an easy time in life. "Woe unto them that are at ease in Zion"—or any other place, outside the realms of glory.

But for the purpose of caring for our own, feeding the hungry, clothing the naked, caring for the needy, making Christ known to all the world. "As we have therefore opportunity, let us do good unto all men."

As stewards of God we owe it as a duty to God and man to save all we can and spend all we can to the glory of God and the temporal and eternal well being of man. If conservation is so necessary and important in the work of destroying or conquering our enemies by means of violence, how much more necessary and important is it to save our enemies and win them for God and salvation and everlasting glory.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

CONSECRATION

(A sermon delivered before the Young Men's Conference, held at the Pennsylvania Church, near Newton, Kans., Jan. 1, 1918, and reported by J. H. Shank.)

Text, Rom. 12:1.

Three things let us notice: (1) **An incentive; (2) A command; (3) A glorious reward.**

God makes an appeal for a "present," a gift to which I wish to call your attention. God says "Present your bodies" unto Me. I need not tell you where that appeal is found.

An Incentive

Let us **notice the tact** which Paul uses in approaching this subject. He does not drive these people to giving their bodies to God, but he says, "I beseech you, therefore, brethren, by the mercies of God," holding out the mercies of God as an incentive.

What do I mean by an incentive? Let me illustrate: A few years ago, as I was walking towards the home of one of our brethren in Iowa, the brother was coming towards me in his pasture to get his horse. Thinking that I was going to save him a little walking, I was going to drive the horse towards him. He said, "Don't drive him." I wondered why not, and looked on. Then I noticed that he had some oats in his hand. **As soon as the horse saw the oats he did not need to be driven.**

So Paul was here holding out the mercies of God to the Roman brethren for a similar reason. When we get a vision of what God is holding out to us, we do not need to be driven. Remembering that God is a Triune God, let us take a glimpse of a few mercies He is holding out to us to attract us to Him. For the sake of convenience let us think together first, of the mercies of God the Father, then of the mercies of God the Son, and later of the mercies of God the Holy Ghost.

1. The Mercies of God the Father

Among the duties of a father is that of chastening and correcting his child. As a father, God does that. "Whom the Lord loveth He correcteth: even as a father the son in whom he delighteth" (Prov. 3:12).

Another duty of a father is to provide for his child. Before we were ever born, "before the foundation of the world" (Eph. 1:4) he anticipated the needs of His children and made provision for them. As a Father, God provides. Prayerfully study the 103rd Psalm and **then start praising the Lord** for the mercies of God the Father. Think now for a moment of

2. The Mercies of God the Son

What the poor, lost sinner needs is "pardon for the past, grace for the present, and a lively hope for the future." All this, and much more is provided for him in the mercies of God the Son.

It is often said, and said truthfully, that **Christ** on the **Cross, saves** from the **guilt** of sin, **Christ** on the **throne saves** from the **power of sin,** and **Christ coming again saves** from the **presence of sin.** No possible need that man can have, but what it is either in the past, present, or future. In Christ all these are gloriously met. Read II Cor. 1:10: "Who **delivered us, doth deliver,** will **yet deliver us."** Now **notice some of**

3. The Mercies of God the Holy Ghost

How precious the thought that today we are living in the dispensation of the Holy Ghost. Our bodies His temple. And He has come to "abide" not only 33 years like Jesus but "forever." A few of the functions of the Holy Ghost in the believer are:

1. **To mortify the deeds of the flesh.** Self, the flesh, is the great Ameleck for us to slay. Just as Satan can not cast out Satan, so self can not slay self. "But if ye through the Spirit mortify (make to die the doings of the body) the deeds of the flesh ye shall live." Not, if ye through your orthodoxy, your culture, or through the power of your will mortify the deeds of the flesh (these are powerless to do) but "if ye through the **Spirit** mortify the deeds of the flesh ye shall live."

2. **He comforts.** One of His titles is Comforter. Jno. 14:16. The God of all comfort says, "I will not leave you comfortless (orphans)" (Jno. 14:18). "As one whom his mother comforteth, so will I comfort you" (Isa. 66:13).

3. **He reveals the things of God.** "We have received the Spirit that we might know the things that are freely given to us of God" (I Cor. 2:12). Being the Author of the Bible, He is ready as we are ready, to interpret and unfold to us its sacred truths. If I were reading Bro. Ressler's little booklet "Elementary Studies in Prophecy" and could not understand it, Bro. Ressler here, could at once make the thought clear to me. As Jesus expounded the Scriptures to the two disciples on the way to Emmaus, so the Holy Ghost is ready and willing to do the same for us today.

4. The Holy Spirit **quickens, empowers, energizes.** "Ye shall receive power (dynamos) after that the Holy Ghost is come upon you." Thus said Jesus. The devoted child of God is strengthened "with might by **His Spirit** in the inner man" (Eph. 3:16). Peter is one Bible example. Notice him before Pentecost, swearing and lying; after Pentecost, preaching boldly and imprisoned for the Lord's sake.

5. The Holy Ghost **leads out in prayer and intercession.** "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered" (Rom. 8:26).

8. **He fully and forever satisfies.** "But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." An artesian well of blessing—that is God's plan for your life and mine; not a cistern where you have to first be hauling water into it, but a fountain, an artesian well "springing up into everlasting life." No thirsting for worldly pleasure where that channel is unhindered.

9. The Holy Spirit **fills with hope, joy and peace.** "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost" (Rom. 15:13). A life thus filled, thus charged, is a strong magnet drawing souls Christward.

10. **He gives assurance of sonship.** "The Spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8:16). "He that is joined to the Lord is one Spirit" (I Cor. 6:17). That song, "Blessed assurance," is based on Scripture.

11. The Holy Spirit **defeats Satan.** "When the enemy shall come in like a flood, the Spirit of God shall lift up a standard against him" (Isa. 59:19). Having seen just a few of the functions of the Holy Spirit, how careful we should be in our lives lest we hinder, quench, grieve, or resist Him. How it should lead us to joyfully yield to His control. Think much on the mercies of the Triune God, but remember the above mentioned are but a very few.

By these mercies as an incentive, He beseechingly gives

A Command

"Present your bodies unto God." Not your money this time, not your faithful service, this time especially. Just here, He wants your bodies. He wants them more than money, labors, or anything else. That is what the churches of Macedonia did. See II Cor. 8:1-5. "They **first gave themselves to the Lord."**

James M. Gray has well shown the importance of this command when he said that **"Our bodies represent the**

sum total of all our faculties." If God has the body, He has all. If He can get the absolute control of our wills and lives, He will pour out such showers of blessings that we cannot contain them. But only on that condition. If you'd hold a bottle under the Niagara and would not remove the stopper, you'd not get anything, said Moody. The same way with us, unless we place ourselves in line with God, our lives will be fruitless.

Next see

The Glorious Reward

of obeying this divine command. Bro. Esch told us of the similarity between the body and an automobile; that to be of most service both must be kept under control. With the body presented to God, we have positive and dependable help in controlling our bodies. Something every young man much needs.

Another thing. If you are a thinking young man—and thank God many of you are—there are **two things that you are vitally concerned about:** the choice of a life-work and the choice of a life companion. How much of your future and the future of the church depends upon the choice of these two things. But listen: Here God in tender love hands you the key to find out His will in these important matters.

Do something, He says, then note the glorious result of obeying that command. "That ye may prove (know, find out) what is that good and acceptable and perfect will of God." The will of God is the noblest, the highest ideal any man can have. It is God's ideal for man. Here is the secret of finding it out: "If thine eye be single," says Jesus, "thy whole body shall be full of light." Marvelous.

If you could have some U. S. Government agricultural expert instruct you how to clear, say, $2000.00 on one acre of land a year, you'd regard that as a rare privilege. Here is a greater one—**God,** Who knows you, your frame, and knows everybody else under the sun is longing, begging, beseeching you to give Him a chance to choose for you in these vital matters. You have

"Only one short life, 'twill soon be past,
Only what's done for Jesus will last."

You want to make the utmost possible of that short life for God. Besides a knowledge of God's precious will, it will mean a "transformed" life. Nonconformity to the world is not a repulsive subject to the one who heeds this command first.

Let us notice again: To the right of us stands God, offering His mercies—from the left there comes the call of a world where one-half to two-thirds have never heard the name of Christ. In between these two are we with the command ringing in our ears, **"Give ye them to eat."** If you let God have the use of your body—all your faculties, your life will become a definite contribution to the work of bringing the Gospel to them who have never heard it.

That is the only cause you have for being in the world. To help strengthen the cause for which Christ gave His life.

"Unless you crown Him Lord of all,
You do not crown Him Lord at all."

In view of the aforesaid mercies of God, in view of the need of a lost world, in view of the command from high heaven, "Present your bodies a living sacrifice," are we willing to make the surrender? If you are to use the words of Hudson Taylor, "your prospects are as bright as the promises of God."

Present your bodies, your mind, your will to God, and He will make out of it all that infinite love, infinite wisdom and all that infinite power can make out of them. "Commit thy works to the Lord and thy thoughts shall be established" (Prov. 16:3).

Are we robbing God? Are we robbing a lost world? Are we robbing ourselves? Or are we willing to say, "Father, I have only one life to live; do with me as seemeth good to Thee." That is the only happy life, the life of obedience. On the other hand, misery awaits a disobedience. One of the painful things you know, about disobedience, is that it hinders prayer, shuts the ear of God. "If I regard iniquity in my heart, God will not hear me." The rich man in hell bears testimony to that fact today.

Think of the unspeakable mercies of God; think of the eternal doom of those who persist in impenitence; think of the glorious results of heeding the command of the God who gives you every breath you draw; finally, think of a world lost in sin, and remember that God has no other means of reaching it with the gospel than through fallible beings just like we, then "yield yourself to God."

True, we can't all go to Kansas City, or Philadelphia, or South America, or China, but:

"There's surely somewhere a lowly place,
In earth's harvest field so wide,
Where I may labor thro' life's short day,
For Jesus the crucified—
So trusting my all to Thy tender care,
And knowing Thou lovest me,
I'll do Thy will with a heart sincere,
I'll be what you want me to be."

Kansas City, Kans.

Christians should regard money as a trust. They are stewards of Jesus Christ for everything they have; and they ought to see His image and superscription on every dollar they possess.—T. L. Cuyler.

OPPORTUNITY

By Ora Troyer.

For the Gospel Herald.

Adam and Eve had the opportunity not to partake of the forbidden fruit, but the temptation was too great and they fell. Noah had the opportunity to build the ark, made use of the opportunity, and profited by it. Others also had the opportunity to be saved that time, but did not avail themselves of it and were lost. Many in the time of Christ could have come to Him and been saved, but did not and their doom is pronounced upon them. Christ made use of the opportunities He had, and saved all who wanted to be saved.

I think if ever there was a time of opportunities, it is now. The world before us is lying in wickedness and we must be on our guard every moment. Sometimes we can preach louder sermons by our actions and deeds than with the lips. It has been said, "If we associate with some one we become a part of that person, or like him," so it behooves us to be very careful as we must associate with worldly people.

What are we doing these long winter evenings? We have the opportunity to study God's Word and learn more of His love. Are we availing ourselves of this opportunity or are we loitering our time away and neglecting this great thing?

We have great opportunities in Church privileges and Sunday school that our fathers did not have. Let each one ask himself the question, Do I prepare the Sunday school lesson as I should, or am I entangled in this world's goods that I have no time to spend for Christ? God is giving us the time we have here, and He put us here for a purpose. Then why not take the opportunity to serve Him above all else, and if any time is left spend it on the material things of this world.

Midland, Mich.

A WARNING NOTE

By John R. Gerber.

For the Gospel Herald.

Our newspapers are full of urgent requests calling upon the farmers to produce more food. They seem to forget or overlook the fact that of our own power we can not make a spear of grass grow. It is all in the hands of the Lord; in Him is vested all power. Do we not all stand under the mighty hand of God, even as clay in the potter's hand? It is right that we do our part, as God gives us opportunity, but let us look to God for all our blessings.

Wellesley, Ont.

ENTERTAINMENT VS. WORSHIP

By Silvanus Yoder

For the Gospel Herald.

> And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice and can play well on an instrument; for they hear thy words, but they do them not.—Ezek. 33:32.

The fascinating influences of entertaining and of being entertained have not abated since the days of the prophet. People professing Godliness have brought this feature into the church services and have to a large extent made the service of God an entertaining feature rather than an institution of worship.

We listen to the reading of the 19th Psalm in which the perfect law of God controlling the universe is compared with the perfect law of God converting the soul and say it is an excellent production. The minister labors hard to extol the majesty of the Most High who in wisdom created all and who in like wisdom in all perfection and completeness will convert the soul from a sinful life to a life of usefulness and blessing to the most worthy cause, but alas few grasp the importance of a converted soul and as a lovely song is sung by one having a pleasant voice in which the feelings and emotions of one are set atingling and forgotten with the occasion, so people pass out the church door with perhaps the thought of a loving creator, but the idea of a converted soul is vague. Our minds are bent upon the material things of this world. We may be able to see the magnificence of God in nature and even revel in the bliss of beautiful springtime, but fail to see and realize the most beautiful of all the works of God—A converted soul.

The Bible gives many illustrations of characters who heard the Word of God gladly because it was to them a lovely song, a facinating piece of entertainment which amused them but who, when their sinful life was exposed, turned away and spurned the tender teaching of God and His offers for pardon. The perfect law of God for their conversion should make no inroads upon them for they were blinded to the beauty of a converted soul by the material things of this world.

The inclination of man today is much as it was in the days of the prophet. Paul says in speaking of the latter times that they "shall heap to themselves teachers having itching ears." A lovely song, a pleasant voice without the exposition of sin, the entertaining feature, all are so inclined to take the place of true devotion and confession that the earnest seeker of truth is unable to find for himself within his own heart that satisfying portion—A converted soul.

Middlebury, Ind.

HOW TO STUDY THE BIBLE

By L. H. Shank.

For the Gospel Herald.

Many tell us to study it systematically, so that its contents may be easily understood. To me the study of the Bible was always like a mathematical problem. Mathematics was never easy to me. As a matter of fact, I never got very far in it. One day my son gave me a problem in algebra. I put down no figures but worked it out by a rule of the mind and gave him the answer. "Correct," he said, "but how did you do it? What system did you use?" I could not tell him. The answer was correct, but I could not give him the rule by which I got it. The Bible is the book that cannot be destroyed or blotted out. It has been tried in every age, but in vain. Jesus said, "Heaven and earth shall pass away, but my word shall not pass away." Rousseau, the extreme Free Thinker, said that it took twelve men to set up the standard of the Gospel and he would show the world that one man could pull it down; but to this day he and all others that have tried it have failed to accomplish this.

The standards of different religious systems of the world have done more to thwart the work of the true faith system of the Bible than anything that has ever been tried. To my mind they appear as rival systems. In the old World they have the Catholic faith, the Lutheran faith, the Greek orthodox faith, the Episcopal faith, etc. Here in America we have many denominations that are akin to these systems. Josephus gives an account of the original breast-plate of the Hebrews as worn by the high priests, set with twelve precious stones, like diamonds that shone so brilliantly that it dazzled the eyes. He says that this shining was seen at the time of the sacrifices and also at a time when they were prepared to march into battle, giving evidence of God's presence with them, but ceased to shine two hundred years previous to the writing of his book. If the shining of these stones was the evidence of God's immediate presence to kindle faith in the people to do the work they were about to perform, then the absence of that shining was evidence to the godly that God was not present and that His divine laws were being transgressed.

What we have been trying to relate is to show that God has visited man in the different periods of the world and tried to fix the system of light for him. But when He gave him His holy law and got a few generations to hearken to these laws anl asked the people to obey Him always and promised great reward to them for their faithfulness, we have the testimony of the fulfillment of these promises. When God told the people, through Moses that He would set before them good and evil with the promise of great blessing for obedience and severe punishment for disobedience, He was sure to punish these transgressions. The Bible gives us the testimony of these punishments, which were necessary for the good which they accomplished to the transgressor as well as to the obedient. As Paul teaches us in Rom. 2:4: "Despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance." Again, "Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off."

To the Hebrew, obedience to God's divine law meant a temporal blessing above any other people of the world, and great prestige among the nations. In studying this Bible you will discover this is the leading thought and leads on to a time when there should come into the world a manifestation of divine power and light. Obedience in that manifestation would bring about a great illumination in the souls of men that would transform their lives from the natural man to that of the spiritual. To the Hebrews this was not all made manifest. But when Christ came He came to these Hebrew leaders who were tutored for two hundred years by men as leaders or teachers, who had not seen the glistening of the buttons of the high priest, and so He was left to go to a very few who were ready to believe in the corruption of those times by reason of corrupt leaders. When the Star of Righteousness appeared, they were ready to believe that their redemption, which had long been foretold, was at hand. They were ready to read the Bible with the faith that the fulfillment of prophecy was at hand. They saw the sign of the stone glittering in the breast-plate of the high priest. The priest-hood held the oracles of the sanctuary of the Hebrews. Jesus was in line with these oracles, as a lawful inheritance, but was prophesied to be called a son. This is testified of this old book. Faith is the glimmer of these stars of testimony giving divine light to the world.

Do you believe this book as being the divine revelation sent from God to give light to the world? Do you believe the testimony of the prophets and of the Psalmist concerning Him? Do you believe He was the character described by the prophet Isaiah in chapters 9, 11, 44, and 53? Do you believe what the other prophets said? Do you believe the testimony that God gave of His Son? Do you believe that Jesus was sincere when He testified that He should be rejected of men, mocked as the Son of God, and

for that (supposed crime) would be crucified? Do you have the idea what the crucifled state (none knew better than Jesus) means? Do you believe that His teaching would bring about the best possible good to individual man, if he had that covenant written in his mind and heart?

If you believe all these things, and many more that might have been given, you can expect to receive many blessings of a personal character that will bring about a happy condition of your own soul; also to the souls with which you come in contact.

These are the methods that the writer has followed to study his Bible. There may be some other methods that may be better for others. Let each one study the Bible with a view to getting the most possible good out of it.

Ronks, Pa.

GEMS OF INTEREST

Collected by Geo. S. Keener.

For the Gospel Herald.

God's love is powerful to help and merciful to save.

The greatest gift that God gave to the world is Jesus Christ.

The extreme hatred of man is the greatest opportunity of God's love.

To remain saved we must always remain with Christ and He with us.

The light of Christ is a bright one. All we need to do let it shine, so the world may see how bright it shines.

God's promised Word never fails if we keep our promised word.

God's help is ever present if we are only present with Him when He wants to help us.

Don't try to get the standard higher than Christ. His standard is high enough if we are only willing to stand with Him.

To have true fellowship with the Church we must have true fellowship with Christ.

The true life in Christ is like a field covered with snow. Our life's footsteps make a mark, but leave no stain.

"Heaven is a prepared place for a prepared people." We must prepare here before we can reach the desired place.

Hagerstown, Md.

There are 700 ordained foreign missionaries and 566 ordained Latin American workers in all of the South American territory. In northern Brazil there are seven states, ranging in size from a territory equal to New Jersey to four times the size of Texas, and not an evangelical worker in the whole area! This constitutes a challenge to churches of America that surely can not long be ignored. —The Missionary Visitor.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

THE MENNONITE SANITARIUM

For the Gospel Herald.

Dear Herald Readers, Greeting:—I usually tell of the bright sunshine and fair weather but this time I can tell you that we had a very heavy snow on last Wednesday and it is not all off the ground yet. We appreciate it so much, for it means much for the crops for the farm and it will also bring dust down to the minimum this spring.

Bro. Daniel Horst, who spent his vacation taking the short Bible course at Hesston, is back again at his work on the farm and he is happy to be back to his work. Bro. Kore Zook of Belleville, Pa., will help with the farm work for the summer. Bro. Abram Good returned from the Pacific coast and will give us his service for an indefinite time. Bro. and Sister Winey, left on Thursday to again take up housekeeping. May the Lord guide and bless them and reward in His own time and way.

Sister Anna Wenger returned today from Hesston where she spent a much deserved vacation. Sister Mary Brunk filled her place as cook while she was gone. Sister Malinda Wenger is returning with Sister Anna to assist in the kitchen. Sister Emma Rohrer, who assumed the duties of Head Nurse Feb. 1, is getting along well with the work. To the head nurse is assigned a responsibility that is far reaching in its effects. Will you pray for her?

The way in which the Church is remembering the work here fills us with gratitude and humility. We ask an interest in your prayers that we may do our duty in God's own best way. Allen H. Erb.

La Junta, Colo., Mar. 3, 1918.

"How long is it," asked an old Mohammedan woman in India, since Jesus died for sinful people? Look at me. I am old, I have prayed, I have given alms, I have gone to the holy shrines, I am become as dust from fasting, and all this is useless. Where have you been all this time?" How, dear brother, you who are satisfied, disinterested in other folks, can you answer this unsaved child of God with hosts of her kind, when you are confronted by her in the judgment? —The Missionary Visitor.

MENNONITE CHILDREN'S HOME

For the Gospel Herald.

Five children were admitted and more than that number placed into homes on trial since our last letter to the Herald, leaving a family of twenty-eight under our care. Our family has been well during the winter. There were however some minor complaints such as are found in a family of small children. The first broken bone, since the opening of the work here nearly seven years ago, fell to the lot of an eighteen months old child. The cripple boy Lester, has been placed into the state Sanatorium at Mont Alto, Pa. Our prayers have been that he might be benefitted by the change. We are thankful for sufficient coal to keep warm during the cold winter months, even though the last shovelful was placed into the furnace to build the fire for the night, recently. Several hundred pounds of coal for the cook stove was the only supply in the institution. We are grateful to our heavenly Father for His continued care. Again asking the brotherhood to remember this institution as well as other lines of charitable work, when you pray, we remain, Yours for the needy,

Millersville, Pa., The Workers.
Feb. 25, 1918.

AFTER FOUR MONTHS IN AMERICA

By M. C. Lapp

For the Gospel Herald.

We look back across the Sea, and we can see those of our mission band in the Amercan Mennonite Mission, at work early and late, cheerfully carrying on the work of the Master.

They are cheerful, not because they have struck an easy job; not because they have no aches and pains; not because they have no hard experiences to face; not because they are so securely guarded (humanly speaking) that they are always safe; not because all the Indian Christians always live faithful lives; not because they do not meet with opposition when presenting the Gospel message to the Hindus and Mohammedans. Oh no, my dear brother and sister who are prospective missionaries for India, don't console yourself with the thought that all your problems and difficulties will be solved when you arrive on the mission field.

Then why do the missionaries so cheerfully carry on the work they are engaged in? (1) Because they have answered the call of God for laborers to work in that selected field

for Him. (2) With the commission to go they have also carried with them God's promise, "Lo I am with you alway, even unto the end of the world. (3) They have this confidence in you, brethren and sisters in the home land, that your prayers are ascending to our heavenly Father in their behalf daily; and knowing that where your hearts and prayers are, you will also lend a helping hand by continuing to send forth means wherewith God has blessed you that the work may not suffer. (4) Fruits of their labors are being seen in many ways. The Church is being firmly established with an organized Conference, six ordained Deacons who are faithful men, and fill appointments when necessary giving very helpful sermons. Christan parents desire to have their children educated that they may be the most useful in God's service. Unordained evangelists and Bible women are realizing that the responsibility of evangelizing their people largely rests on them, and they are putting forth great efforts to bring the Gospel more effectively before the people. The non-Christians are becoming alarmed, realizing that Christianity is being inculcated into the hearts and minds of their children to such an extent that it will only be a matter of time until many will embrace the Christian religion.

The above are some reasons why our missionaries labor on cheerfully, enduring without resentment the trials and difficulties through which they **must** go, if they wish to win out.

Some of the most trying experiences for the foreign missionaries are: (1) Preparations are made to extend evangelistic work, men and women are taught, and are ready to enter new fields, doors are open. Calls come from villages where never before a Christian has lived, but the missionaries are not able to place Indian Christian workers into the open fields because there can only be a limited amount of money forwarded to India each month, and the amount sent out will not allow them to extend the work into new fields. (2) The Building Committee, which is appointed to make estimates, and carefully prepare plans for buildings needed; work hard and spend many hours of valuable time, in order that a correct estimation of the cost of the building under consideration may be presented to the Mission. The estimated cost as presented is carefully examined by the Executive Committee of the Mission, when accepted and a certain amount is asked for from the brethren in America. The amount asked for is raised and sent to India, the missionaries so grateful, that often tears are shed for joy, and they are greatly encouraged.

Now that the money has arrived material is gathered at once, and the building is soon started, but why do we see such disappointed expressions on the faces of the missionaries who constitute the Building Committee? They opened their committee meeting with prayer as usual, but when they figured all the material at the prices they were now obliged to pay it was found that the amount of money asked for and received would not cover the present cost of the building. Many laborers also have been taken out of the country to assist in connection with the war, increasing the price of labor. The committee is greatly troubled, and is at a loss to know what to do. If they had the amount that was needed to finish the building under construction they would most likely prefer paying it out of their own pockets than ask for an additional amount from you, who have so liberally contributed.

But what are they to do? The only way to do is to ask God to open the hearts of some brethren in the Church in America that they may give the amount needed.

In connection with the experiences of the Building Committee as given above, I wish to state that our missionaries in India are undergoing an experience similar to the above mentioned at the present time. A large building is almost completed which is being constructed to accommodate boys, who are from Hindus, Mohammedans, and Christian families as boarders while they attend our mission school at Dhamtari. Careful supervision is given these boys. Often in the evening Christian religious teaching is given them. When wife and I left India last year, under Bro. Brunk's direction Christian teaching was given, and prayers were conducted among these boys every evening, thus taking advantage of the opportunity to bring the boys under the influence of Christianity.

Why have I mentioned the above to you? Because of the fact that the Dormitory under construction at Dhamtari, C. P., India, which is so much needed is without a roof, Because of the above mentioned reasons, they need seven hundred dollars more that the building may be covered. Will some brethren whom God has specially favored last year send the General Treasurer, G. L. Bender, Elkhart, Ind., $700 for the purpose of finishing the boys dormitory, India? I am sure the Lord will reward you for the kindness.

Denbigh, Va.

When we give to missions we ought to have the same motive that God had when He sent His Son into the world.—C. Z. Yoder.

Question Drawer

If ye will inquire, inquire ye.—Isa. 21:12.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.—Titus 3:9.

What about the Food Administration pledge cards, sent in by the government? Is there anything about this that one should not sign?

D. C. J.

So far the signing of these cards is a wholly voluntary matter. Yes, there is a principle involved which should be considered before any one signs the card. This is one of the plans adopted to stop the needless waste in food and other material for which America has long been noted. The idea of economy is excellent, waste is a crime, and since this comes as a suggestion from the highest authorities in the land, all people, no matter what they believe about nonresistance, should do all they can to carry out its recommendations. But there is one thing attached to the plan that makes nonresistant people unwilling to sign the cards. It is expressly stated that whoever signs the card becomes a member of the Food Administration and thereby contributes a bit in helping to win the war. We hesitate to give this as one of the reasons for not signing the card for fear of being misunderstood. But we have all along taken the attitude that no one can consistently have any part in anything which he or she believes to be wrong. For this reason nonresistant people can not consistently sign the food card with the proviso on it as already stated. But we should not hesitate to comply voluntarily with these requests for economy—and, after the war is over, remember that so long as there is an unsaved soul in the world who has never heard the name of Christ that the necessity for strict economy on the part of all Christian people continues.

Unless our people are taught the divine ownership of all things can they really give as the Lord wants them to give? Get a man to see that he is simply a steward and the question of giving is solved for that man. It seems to me that the mission problem is like a pyramid; beginning at the base, we have instruction, then intelligence, interest, prayer, gifts, action and (last) missionaries. Unless we as ministers have a passion for souls to the extent that Christ had and are willing to sacrifice ourselves even unto death, we cannot give to our members the vision that Christ had. It ought to be a joy to give our sons and daughters to go to India, to South America, to China to save lost souls. All true civilization is based upon evangelization.—H. F. Reist.

Sunday School

For the Gospel Herald.

Lesson for March 24, 1918.—Mark 6:32-56

JESUS MINISTERING TO THE MULTITUDE

Golden Text.—The Son of man came not to be ministered unto but to minister, and to give his life a ransom for many.—Matt. 20:28.

Lesson Story.—These were busy times for Jesus. Great multitudes thronged Him. He was at the height of His popularity. No man has ever approached Him as His equal in miracle-working power, although He came not to manifest his power over the body but rather as the Savior of the souls of men. Taking a ship, with His disciples, they started for a desert place. The people recognized them and started after them. Jesus had compassion on the multitudes, for He recognized that they were as sheep without a shepherd.

One great queston now confronted them. Where was this vast multitude to get something to eat? The disciples advised that the multitude be sent away, but Christ had a better way. All that they had on hand was a small allowance of five small barley loaves and two small fishes. With this small quantity of food Christ undertook to feed the vast multitude of people, consisting of five thousand men, besides women and children. Some estimate that the crowd must have numbered about twenty thousand. Commanding the multitudes to sit down, Christ blessed the bread, gave it to His disciples, and they in turn handed it out to the people. When the multitude was fed there still remained twelve baskets full of fragments—more than they had when they began.

Lessons for Us.—1. The first thought that impresses us is the compassionate love of Jesus, made manifest in a life of continual service. No man ever came to Him in faith and went away disappointed. His great love made Him the servant of everybody. They in whom the love is shed abroad by the Holy Ghost know only a life of service. Only selfish people are content to act like lords.

2. God often tries the faith of His people. Christ asked His disciples a number of questions to test their faith. He tries us today. The disciples hardy dared to expect what they witnessed on this occasion. If Christ were here today, might He not find occasion to rebuke us occasionally: "O ye of little faith?" Lord, help us to stand whatever test Thou mayest put us to.

3. There is system about God's work. He might have fed this multitude without any organization, but He didn't. He commanded that they should be set down in companies of fifty. We can readily see the advantage in this. We can also see the advantage in church organization. One of the best things that God ever did for His people on earth was to provide for them an organizaton wherein they may be at home, be of mutual help one to another, and unite their forces to bring the Gospel to the ends of the earth. Churches without organization are short lived.

4. God uses human instrumentalities in carrying on his work among men. Christ might have prayed down manna from heaven to feed this multitude, but He didn't. He sent the food out to the multitudes at the hands of His disciples. It is typical of God's plan. He might cause the light to shine on all men like He did on the night of our Savior's birth, but He has another and, we must believe, a better way. He commissions His Church to go "into all the world, and preach the Gospel to every creature." If this great Gospel feast is to be carried to the "uttermost part of the earth," we as God's people must do our part in bringing it to them. This lesson is distinctively a missionary lesson.

5. Great blessings come through prayer. The first thing that Jesus did, after the multitude was seated, was to bless the food. It is not only a hint as to what we should do before we partake of the bounties of earth, but also an impressive lesson teaching us that great blessings follow faithful, fervent prayer. "Prayer is the power that moves the hand that rules the world."

6. The blessings of the Gospel are given to us on condition of obedience. Those people did not get a mouthful until they had obeyed orders and sat down. Those men might have made the excuse that they would just as soon stand—and had they done so they would have missed the blessing. "Make the men sit down," was our Savior's command. "Make the men sit down," is the condition upon which the blessings of the Gospel are shared out today.

7. There is no limit to the blessings of the Gospel. Christ had only a few small loaves and a few small fishes, yet they were sufficient to feed this vast multitude. There was only a small stream of blood that flowed from Calvary, but it is sufficient to wash away the sins of all people in all generations. In God's great store house of grace there is sufficient for us all. "Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever."

Our Young People

THE BIBLE AND MISSIONS.—Acts 10: 34-43.

Topic for March 24.

MOTTO

"He commanded us to preach unto the people."

THE STUDY HOUR

I. **Our Topic.**—Ever since the fall of man, God has been planning ways to bring him back to a right relationship with Himself. The Bible, in other words, is a message setting forth God's ministry of reconciliation; "To wit:—that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." All of the Old Testament and the New is a record of God's plan in Christ of saving men and women. The Old Testament types and shadows have Christ as their substance. The Law was a schoolmaster to bring us to Christ. Israel a chosen and separated people was designed as a means of teaching the world of the Redeemer and being the instrument thru which the Redeemer is brought into the world.

The New Testament is a book of missions. The Gospels set forth the Savior. The Acts give a record of the beginnings of missionary effort from Jerusalem to Judea and Samaria and to the uttermost parts of the earth. The Epistles record instructions for the establishment and conduct of the churches which have grown out of missionary effort. Revelation shows the future of the missionary enterprise showing that God's Word is indeed "sweet savor of Christ in them that are saved, and in them that perish."

The Savior gives us commandments thru the teachings recorded in the New Testament which makes it obligatory upon all Christians to preach the message to all people for all time. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatosever I have commanded you: and lo, I am with you always even unto the end of the world."

PERSONAL THOUGHT

Have we entered into the spirit of the Lord toward a lost world of human souls and allowed ourselves to be instruments of His plan?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Text word, **"Preach."**
2. Telling the Good News to Others.

For Young People—
1. Why God Gave a Bible.
2. How God Sends His Message of Salvation.
3. Christ's Teaching on Missions.

For Older People—
1. God's Plan For All People.
2. What the Prophets Taught About Missions.
3. Missions in the Law of Moses.

Tell the story of the Cross; proclaim the glad message of salvation: for after God has finished dispensing His blessings on earth there still remains sufficient grace to bless the unnumbered hosts of heaven in eternity.—K.

Gospel Herald

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MENNONITE PUBLISHING HOUSE,
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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity and piety in home and church.

THURSDAY, MARCH 14, 1918

Field Notes

Bro. J. K. Bixler of Elkhart, Ind., conducted a baptismal service at Ft. Wayne, Ind., Mission on Sunday, March 3.

Bro. J. F. Bressler of Richfield, Pa., conducted a series of meetings at Martinsburg, Pa., recently. The meetings were to have closed last Sunday night.

Bro. J. A. Ressler of this office spent last Sunday with the little flock at Schellburg, Pa.

Brethren T. M. Erb and L. O. King of Hesston, Kans., made a trip to Reno Co., Kans., recently in the interests of the Master's Kingdom.

Change of Address—Bro. Ed Miller and family, from Springs, Pa., to Pinto, Md. Bro. Miller goes there to feed the little flock at that place. The Lord bless the work at Pinto.

Bro. M. K. Smoker, foreman of our mailing rooms, was called to his former home in Lancaster Co., Pa., last Monday because of the death of his mother. The Lord comfort the bereaved family.

A program of the fourth annual meeting of the Eastern Mennonite Board of Missions and Charities, to be held at Mellinger's Church, Lancaster Co., Pa., March 19 and 20, is before us. The program provides for a full two days meeting, and we believe that an inspiring meeting is in prospect.

Bro. Ed Miller of Springs, Pa., filled the regular appointment at the Glade Church near Accident, Md., on Sunday, Feb. 24, this being the first held at that place since Christmas. On account of heavy snow the meetings had been dropped at Glade and at Casselman, Bro. G. D. Miller filling the appointment at the latter place Feb. 24.—M.

Our work on the Sunday school quarterlies for next quarter has been hindered for lack of paper. We have been looking for a car-load of paper every day for some time, being due here Feb. 1, but for some reason is not here yet. We are going to try to get the literature out for use by the first of next quarter, but if our shipments are delayed our people will please bear with us because we were not able to get hold of the paper on time.

Correspondence

Carver, Mo.

Dear Herald Readers, Greeting:—Bro. J. M. Kreider was with us in a series of meetings in February. We had good crowds, good interest all through. We certainly rejoice for those meetings. There were six confessions (five at the church and one at her home) and others greatly concerned.

Three of those came for church membership; two by baptism and one by relation. Still another is receiving instruction, which may be received later.

We are glad the extreme cold has vanished and welcome the approach of spring. May God richly bless our brothers and sisters in Christ. Pray for us. Desta Willson.

March 8, 1918.

Camp Sherman, Ohio.

A Friendly Greeting to all Readers of this message from the boys at Camp Sherman. We have great reasons to rejoice that God has so abundantly blessed us and cared for us under these trying circumstances. We appreciate the consideration given us by our government this far. Winter seems to have ceased its fury and signs of approaching spring are here with pleasant days of sunshine. We appreciate the change of climate as we are able to resume our daily hikes among these hills. We certainly embrace the opportunity after being confined on account of extreme cold.

Quite a few cases of sickness among the boys yet amidst these trivial discomforts we have great reasons to be thankful to our heavenly Father for His protection and care, in these days of waiting. "Watchful waiting" is indeed our lot at present. A number of tests to try our sincerity have befallen us. The writer has been removed from the presence of the other boys on the charge of leadership. He is not supposed to see or communicate with the other boys, but is receiving the best of care and consideration. One notable feature that wins respect is the clean, pure life that our boys are leading. One official stated that "he wishes he had thirty thousand such clean soldiers and he would march right thru hell with them." The absence of tobacco, profanity, etc., causes favorable comment. A country merchant frequented by the boys remarked that he never heard a word of profanity nor sold them any tobacco. How commendable if this could be said of all of us.

Our severest punishment has been tongue-lashing, scorn, scoffing, etc., but the ones who have backbone enough to stand firm for God and His principles are respected. Among the more intelligent ones of the group they have tried the psychology game. Some of those that are considered illiterate put to shame the ones that claim more intelligence. Instances can be cited to prove this as when questioned they give a direct reply, while others try to reason and by controversy wish to state their point. Many lessons are being learned in life's great school of experience and the fact stares us in the face that only through prayer and close application of God's teaching can we accomplish any thing worth while. The closer we live with God the greater blessings we enjoy. By being in constant communion with God do we fully learn to know Him and appreciate all His benefits. We are patiently waiting for something definite to be done with us soon. Never cease to pray for us so we may be found watching and praying and be worthy of the consideration given us by the Church and that we can lay claim as God's children. Yours in love,

Feb. 18, 1918. J. Erwin Gnagey.

Hydro, Okla.

Dear Readers of the Gospel Herald:—Greeting. We are truly thankful for the many blessings which God is bestowing upon us. Bro. J. W. Hess just closed a very interesting series of

meetings. Twelve souls were willing to step out and choose Christ as their Savior. Many others were thinking about the choosing but could not decide. We hope they will decide for Christ before it is too late. The Spirit seemed to have His way in the meetings. The Word was spoken in its simplicity. We wish our brother Godspeed as he goes forth proclaiming the good news of the Gospel. Pray for us that we a little band of workers may do our duty.

Feb. 24, 1918. L. Shantz.

Firdale, Oreg.

Greetings to all:—We have many things to be thankful to the Father for, especially for a few meetings conducted by Bro. S. C. Yoder from Iowa. Though he was with us from the 11th until the 14th only, we were refreshed by the meetings, and sorry he had to leave us so soon. But other work called him. There is a large field around us, waiting for laborers, and we need and earnestly ask the prayers of all sister congregations.

Feb. 26, 1918. Cor.

Creston, Mont.

Dear Herald Readers, Greeting:—"The Lord hath done great things for us whereof we are glad." Feb. 14 Bro. S. C. Yoder began a Bible conference here. He remained with us three days during which time he gave six very interesting and instructive Bible lessons and preached three sermons. Some of the visible results were that three young souls were willing to confess Christ as their Savior. Saturday afternoon Bro. Yoder received these three by baptism and another sister upon confession.

Although his stay was very short yet we believe the brotherhood was strengthened and encouraged to "press toward the mark for the prize of the high calling of God in Christ Jesus."

Pray for the work at this place.

Feb. 27, 1918. Matilda Snyder.

Jet, Okla.

Dear Gospel Herald Readers, Greeting:—We were again reminded on Feb. 24 of the covenant we have made with our God when four young souls were received by water baptism and two reclaimed at the Milan Valley Church as the fruits of the labors of Bro. J. W. Hess of Palmyra, Mo., and the brotherhood much strengthened spiritually and in numbers by others locating here. May we be strengthened by the prayers of God's people, is our prayer. We are blessed with fine showers of rain.

Yours in brotherly love,

Mar. 2, 1918. C. C. Schrock.

McAllisterville, Pa.
(Delaware congregation)

Dear Herald Readers, Greeting:—We had a series of meetings at Delaware, beginning Feb. 17 and closing Feb. 28. Meetings well attended except a few evenings when the weather was not so favorable. They were conducted by Bro. John Mosemann of Lancaster. Twelve precious souls came out on the Lord's side in their tender years. We trust they will become faithful laborers in the vineyard of the Lord. We again appreciate the beautiful spring days after such a cold and snowy winter, and are reminded of the promise of God, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Mar. 4, 1918. M. B. Brubaker.

Fentress, Va.

Dear Herald Readers:—We have again great reasons to thank our heavenly Father for the blessings we have been permitted to enjoy the last few weeks. Feb. 24 Bro. Elam Horst of Augusta Co., Va., was with us. He preached three helpful sermons while with us and one young soul confessed his Savior. May he prove faithful. On Mar. 4 and 5 Bro. and Sister M. C. Lapp were with us. On Sunday we held our communion. I believe every member present communed. There were with us Bro. and Sister Jos. Mast of Oyster Point, and Bro. and Sister Moses Hertzler and Bro. Jacob King of the Warwick River congregation. The brethren Lapp and Mast officiated. It was a season of feasting upon heavenly things. Bro. Lapp preached for us again last night. We were indeed glad for these visits. Bro. Lapp with his map gave a very good idea of the work in India. Health is good, the weather is nice and warm. Farmers are busy planting potatoes. We wish you all the rich blessings of God.

J. M. Eby.

Mar. 6, 1918.

Waynesboro, Va.

Bro. George R. Brunk, who was in our community about four months for the benefit of his health, has gone home and his doctor says he is better. Bro. Elam Horst went with him and spent some time with the brotherhood at Warwick River.

Bro. Horst, in an accident, hurt his hand, and has been suffering from blood poisoning; but we are glad to say is up again.

Bro. David Garber expects, if the Lord is willing, to go to Pennsylvania for some time.

Mar. 7, 1918. Maggie M. Driver.

Springs, Pa.

Bro. C. F. Derstine of Eureka, Ill., began a series of meetings here on Feb. 17, and continued one week. The weather and roads being in a poor condition, the attendance was not what it otherwise would have been; yet we had a good-sized audience the entire week. He gave six lectures on Revelation which were very instructive, interesting, and edifying. The result of the meetings is an encouraged congregation, much helped spiritually, and 14 confessions. Bro. Derstine went from here to Scottdale for ten days' work.

Cor.

Mar. 8, 1918.

Scottdale, Pa.

Dear Herald Readers:—"Grace to you and peace from God our Father, and the Lord Jesus Christ."

On Thursday afternoon, Feb. 28, Bro. C. F. Derstine opened the Bible conference at this place. Bro. G. J. Lapp was unable to be with us until Saturday afternoon.

The opening days of conference were saddened for the workers at this place by the death of Laura Cadden, a member of our Mission Sunday school at East Scottdale. She was struck by an electric car and died a few hours later. But while our hearts were saddened we know that "All things work together for good to them that love the Lord."

The book studies in Ephesians, conducted by Bro. Lapp, and of Revelation, by Bro. Derstine, opened up great fields for thought and future study.

In the evening Bro. Lapp spoke on the various phases of the India Missions, and Bro. Derstine had charge of the evangelistic services. One soul accepted Christ, others were under conviction, and the believers were strengthened and built up in the kingdom.

Among those who attended the meetings from other places were Sisters Nora Weaver and Florence Yoder of Johnstown, Pa.; Sisters Florence Bittinger, Cora Otto, Twila Gelnett, and Verna King of Springs, Pa.; Sister Anna Kauffman, Miss Carrie Mulvaney and Bro. Daniel Stoltzfus of near Gap, Pa.; Bro. and Sister John A. Blough and son and daughter, and Bro. and Sister Hiram Lint of Johnstown, Pa.

The meetings were very well attended—a full house testifying to the interest of many.

Pray for us that we may remain faithful, watching for His coming.

March 11, 1918. Cor.

Can any of your friends repeat the words of a dying man, "No one ever asked me to be a Christian?—Sel.

Miscellaneous

OUR PRINCIPAL BUSINESS

By J. E. Landis.

For the Gospel Herald.

Brethren and sisters, my prayer for us as His people is that we might have a heart more willing to do His good will and pleasure; that Jesus Christ might be our entire satisfaction. Let it be nothing short of this, that we may not have our hearts so set upon the things temporal, which are but for a time, but let us lay greater stress on things spiritual. Let us strive to walk more obediently and humbly before the Lord that He may be able to do greater works in us. We were led to see how the sympathies of many were stirred for the exceedingly much temporal suffering which this present great conflict has brought upon the large number of women and children in Europe. Let us likewise, and much more so, be stirred up in sympathy for the much greater suffering which is in store for all those that do not accept the blood of Jesus Christ.

Brethren and sisters, let us not forget that our primary business here below is to bring unto lost men and women the Gospel of peace with God through the blood of Jesus Christ.

Let us lift up our eyes and see "no man save Jesus Christ only," and testify of His Gospel by word and deed wherever we are, day and night, until the Lord says, "It is enough," and takes us home to be with Him forever. Amen.

Your brother in the Lord.
J. E. Landis.

Lancaster. Pa.

"AND HE BROUGHT HIM TO JESUS

By Mary K. Zimmerman

For the Gospel Herald.

In these days of turmoil and temporal activities, do we not sometimes forget that we as Christians are called upon to bring others to Jesus? Every Christian should be engaged in personal work among the unsaved. Since we have found that which is satisfying, should we not try to lead others to Him? "He that winneth souls is wise" (Prov. 11:30). "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever" (Dan. 12:3). In this work no one else can do our part, we must be busy ourselves. In thinking over this important phase of Christian work many avenues of thought opened but only a few have been touched upon.

If the unsaved die in their sins, we are responsible if we have failed to do our part. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine own hand. Yet if thou warn the wicked and he turn not from his wickedness nor from wicked ways, he shall die in his iniquity; but thou hast delivered thy soul" (Ezek. 3:18, 19). There are those unsaved about us whom we would not delay telling if they were in danger of losing their life or a limb but when it comes to warning them of the terrible doom awaiting them we are not to be found. Oh the unsaved in the world to whom no one has ever spoken about their souls! Many of these are at our very door. We walk with them, talk with them, and work with them; but how often do we invite them to confess their sins and come to Christ? Often the conversation can be directed into such a channel that by His help we can show them their lost condition and point them to the Saviour.

The disciples were told to begin at Jerusalem and work from home outwards. Those who are active in soul-winning at home are those whom God can use in bringing the Gospel to the heathen and in evangelizing the world. The coin in Luke 15 was lost right at home, but the woman sought diligently until she found it and then came the time of rejoicing. There are those who are constantly under the influence of the Church of Christ, attend church services and S. S.—but are eternally lost. The unsaved multitudes know that every Christian should be an ambassador for Christ, and when we fail to do our duty we are condemned in their eyes as well as before God. They may sometimes resent our appeal and appear to be very angry but is not this a proof that they are deeply convicted. They may grieve us by their thoughtless remarks but how much more do they grieve Christ who died to save them.

We are "saved to serve" but **are we earnest in our service.** An infidel said to a believer, "If I believed as you do that souls are eternally lost, I would get a move on me." We need a vision of the doom of the sinner and a crucified Saviour. Christ did not speak with uncertainty about the future punishment of the impenitent but he taught that to be lost meant eternal separation from God, mercy and heaven. And yet how indifferent we are concerning the unsaved multitudes all about us who are drifting into a hopeless eternity! We need to aim to win souls and be burdened more for the lost. Oh that individuals would be interested in the salvation of the lost as Christ was for Jerusalem in Matt. 23:37. It is the mission of the Holy Spirit to produce in us the same love and tenderness for souls as characterized the Saviour's life. We need to be "in the Spirit" at all times so that no one will be disappointed who looks to us for help. By a thoughtless word or act it is possible to tear down what we have been a long time in building. Are we at ease in Zion? Would we be more earnest if we knew that our unsaved friend had only a short time to live? While the great Dr. Chalmers was at the home of a well to do friend, the latter suddenly died. Dr. Chalmers had never spoken to him about his soul. He was much distressed and said, "If I had only known that he was going to be taken from earth so soon how earnestly I would have pleaded with him about his soul!" We know not how soon our friends may be called away so let us awake. "Awake to righteousness and sin not, for some have not the knowledge of God, I speak this to your shame" .I Cor. 15:34. How often is it the case that during a season of meetings in which special efforts are being put forth to win the unsaved we become much interested but perhaps a month or so later we have practically forgotten them. Soul winning should last all year and all our lives.

To win souls we must be saved ourselves. How can the blind lead the blind? We must be conscious of having our sins forgiven and of the presence of Christ in our lives. The unsaved do not care to listen to a compromising Christian. Are we completely surrendered to Him? Can He use us? Do we have the Spirit's witness? Have we laid aside every weight? A life consecrated to personal effort in seeking the lost is far mightier than great sermons, fine music or splendid ritual.

To win others we must pray much. In these days of hurrying how often we scarcely find time to spend a quiet season in prayer and meditation. How many a Christian life is dwarfed because of this. Jesus always found time to pray. "And it came to pass in those days he went out into a mountain to pray and continued all night in prayer to God" (Luke 6:12). If he found prayer so important, how much more should we. It was Tennyson who said, "More things have been wrought by prayer than this world dreams of." James says, "The effectual fervent prayer of a righteous man availeth much." Prayer will generate a spiritual atmosphere in

the individual life. In answer to it the Holy Spirit will produce such convictions that the unsaved cannot rest. The early Church had great revivals, and why was it? "They continued steadfastly in prayer." Prayer avails for the salvation of others when every other means seems to fail. Two sisters agreed to spend the night in prayer in behalf of an unconverted brother. That night, although twenty miles away, the young man tossed on his bed in agony of convicton and next day started for home and found salvation. Are we agonizing in prayer for the unsaved? Do we spend as much time in prayer as we should? Would it not be possible for us to rise earlier in the morning or do without some sleep and spend that time in prayer for the unsaved? Is it any wonder that we fail during the day if we have not entered the day with prayer? Indeed we should pray often during the day. How little time we spend in daily prayer! The key of prayer unlocks every door. Would it not be a good plan to make a list of those in whom we are especially interested and pray for them often, looking for their conversion? A S. S. teacher who began praying for his class had the pleasure of seeing eleven young men converted in a few weeks. If God's people would only realize the value of intercession, they would give it far more time.

Faith must be coupled with prayer in soul-winning. Do we ever pray in such a way that if our prayers would be answered we would be surprised? It was sad of Barnabas "He was a good man, and full of the Holy Ghost and of faith." It took the faith of four men to bring that lame man (Mark 2) to Christ to be healed. How often we hear the remark that a certain person will not accept Christ because there are too many hindrances. Is this faith? Nothing is impossible with Him, He can melt the hardest heart. "How is it that ye have no faith?" "All things are possible to him that believeth." Let us exercise more persevering faith.

Faith is nourished by the Word of God. Faith cometh by hearing, and hearing by the Word of God." In work among the unsaved a working knowledge of the Word, "the sword of the Spirit," is greatly needed. We find time to spend in studying other things but how often is the study of the Best Book neglected. "Let the Word of Christ dwell in you richly in all wisdom" (Col. 3:16). This knowledge, however, is of no value if we have not been baptized with the Holy Ghost. "Have ye received the Holy Ghost since ye believed?"

We all have opportunities to bring others to Jesus. The avenues are many; as by tract correspondence, direct approach, etc. If we are willing to be used God can use us every moment. He plans our lives. Has he not directed our steps into such places where He sees souls can be won by persistent effort? We may not always be able to say the last word which brings a soul to Christ, but we can say some word which will prepare the way for the final message and any link lost out of the chain of influences which God has planned to draw that soul to himself may prove fatal. Let us see to it that our link is not missing.

Those who attend schools have grand opportunities to gather rich trophies for the Master. How often because of timidity or carelessness, Christian students and teachers allow this precious harvest time to go by and lose the opportunity to win a soul for Christ. A man, who is now a widely known minister says that he roomed with a young man at college for two years and never said a word to him about his soul. When he was about to leave for home, his roommate said, "Why have you not spoken to me about my soul?" Said the Christian student, "I thought you did not care for me to do so." The young man replied, "Why that is the very reason I roomed with you and there has not been a day for these two years that you could not have done so."

The following is taken from J. W. Mahood's excellent little book, "The Art of soul-winning." "Oh ye to whom God has given the strength and vigor of manhood and womanhood and who have pledged your allegiance to the Christ of Calvary, are you winning any souls for your Master? Or are you going into his presence empty-handed? What if in the Judgment Day it shall be seen that some souls who might have been saved, have been lost through your neglect? What if it shall then be seen that the crown of many stars which you might have won is given to another? And what if in the great day of his appearing you shall be found, having gathered no sheaves and empty-handed."

We may think we are not able to do much, but let us consecrate ourselves anew to the Master and allow Him to work through us. Remember "little is much if God is in it," and "God will give the increase." Having done all these things we are unprofitable servants and have only done our duty. "In the morning sow thy seed and in the evening withhold not thine hand, for thou knowest not whether shall prosper, either this or that or whether they both shall be alike good," (Ecc. 11:6). May we with His help bring others to Jesus.

Lancaster, Pa.

THE LITERARY VALUE OF THE BIBLE

By Mary Nafzinger.

For the Gospel Herald.

The only book that discovers and satisfies the needs of the souls of men deserves to be called the best book in the world. The Bible is the only book that can do this, and it can because God is the author. Though it is the oldest book, it is the greatest work of literature ever produced. At the same time it is the most abused, owing to the fact that men do not give it the same consideration that they do other books and are blind to its merits.

The Bible has always been taken as genuine and authentic. No counsel has ever passed verdict against it. It vindicates itself in itself. The Bible is not just one writing, but a series of writings, written by different men in varied ages, but the unity and fitness with which they wrote, everything corresponding together, shows that it was superintended by our divine Person.

In it God reveals Himself to man and His divine purpose for man in such a wonderful way that sets it incomparably high above other books. Was there ever an author that composed such language as David the Psalmist when he speaks of God saying,"Thou art clothed with honour and majesty. Who coverest thyself with light, as with a garment. Who stretchest out the heavens like a curtain. Who layest the beams of his chambers in the waters. Who maketh the clouds his chariot. Who walketh upon the wings of the wind?"

The Bible expresses itself in the finest of language. It was first written in the Hebrew which, as no other language can, conveys the truth of the Bible in simplicity, grandeur, fullness, variety, power, and impressiveness as selected by divine providence for the purpose.

All the best literature in the world refers to the Scriptures and was written by inspiration from them. It is true as some one has said, "Bleed literature of its Bible blood and you have nothing left but an empty skeleton." It is no wonder, Sir Walter Scott exclaimed, "There is but one book."

Compare the sermons, orations, poems, songs, laws, and epics in the Bible with others that have been produced since.

The sermons in the Bible are the greatest ever delivered and are life-giving and background for all other true ones.

Isaiah, besides being a prophet, was also an orator and in writing has had no superior, or even a rival for versatility of expression and brilliancy of imagery.

The poems of the Bible are the great masterpieces of the world. But most people do not know it. At a meeting in Paris at one time there were many officers and statesmen present, among whom was Benjamin Franklin. They were discussing the value of different literary works, both prose and poetry. One of them said, "he thought the Bible was one of these out-of-date books that would do to keep for a relic, but considered people who made so much of it rather weak-minded persons." Most of them nodded assent, smiled broadly, and were of the same mind — except Franklin, who only asked to recite to them a poem he had just read that day. They listened intently, and were surprised that none of them had heard such a poem was out, and were anxious to learn the name of the author. They thought it was incredible—when Franklin told them it was in the Bible, in the book of Habakkuk, —as they deemed it the best they ever heard.

The epics of Ruth and Esther are the best ever written, their morality in story form of Christian life, truthfulness, faithfulness, and their application in their life, accomplishing so much, doing with might what their hands found to do, is an inspiration to every one's life. Their like has never been produced.

The authorized version, the most widely circulated edition of the Bible was translated in 1611, at a time when the English language was at its purest and best. Thus we have the Bible expressed in the simplest way yet telling so much, in a way every one can understand.

This version has been revised and the demand for it was so great that two million copies were ordered before it was published. The entire books from Matthew to Romans were sent over the telegraph wires from New York to Chicago, the longest telegraphic mesage ever sent. One of the daily papers of Chicago gave the entire New Testament to its readers. The Bible has been the greatest book throughout the ages; only where men fall from the law of morality and sin, they do not want to read or see themselves in God's pure Word and try to down it and misuse the Bible. But the more it is illspoken of, the more of God's glory is expressed, they themselves being unknown instruments in working out God's plan for His own and our glory.

As some one has suggested, "If light is worth anything to those who sit in darkness, or hope to those who are oppressed with tormenting doubt; if wisdom is to be desired by those who are in perplexity; and comfort by those who are in trouble, and peace by those whose hearts are full of strife, and forgiveness by those who bear the burden of sin; if strength is a good gift to the weak and rest to the weary, and heaven to the dying, and the eternal life of God to the fainting soul of man, then the Book that tells of Jesus Christ and His salvation is not to be compared with any other book on earth for preciousness. It is the one book that every one ought to know by heart."

"It is the book of God,
What if I should say,
God of books!
Let him that looks
Angry at that expression
As too bold,
His thoughts in silence smother
Till he find such another."

Harrisonburg, Va.

NONCOMBATANT MILITARY SERVICE

By Aaron Loucks.

For the Gospel Herald.

There is general expectation among the army officials and members of religious bodies who cannot serve under the Military Establishment, who are being held in detention camps, that they are to have offered them the opportunity of doing agricultural work.

There are two plans by which this work may be done: The one is, that the War Department will till such tracts of land as are not used for drill purposes as well as large areas elsewhere, and in this way enlist the services of men who could not consent to doing other non-combatant work in the army.

The other is that they may be furloughed without pay and allowances for agricultural and other purposes, whenever in the opinion of the Secretary of War it is necessary or desirable, for such periods as he may designate in the national interests.

There will be those who can accept the former service under the War Department, without an invasion of their belief. Members of the Mennonite body, however, will have difficulty in distinguishing between willing association with the military system by farming, and any other forms of service in the army.

As members of nonresistant churches our difficulty is not in the performance of certain kinds of service—such as farming, taking care of stock, or hospital work—but the question is whether we are to be asked to do such service under the military establishment or whether said service is to be under civil or private direction and authority. Our readers will be interested in the following from the "Gospel Messenger," official organ of the Church of the Brethren:

A LETTER FROM PRESIDENT WILSON

The following letter from the President to Bro. H. C. Early is self-explanatory and will be of great interest to our readers:

My dear Sir:

I have received the memorial of the Church of the Brethren, with regard to the assignment of members of that church, now in the military service, to noncombatant occupations, in agriculture and other constructive pursuits.

The Secretary of War has presented to the Congress for its approval, a bill which will authorize the War Department to furlough, without pay, men in the military service. Should the Congress enact this legislation, it will then be possible, under its provisions, to assign, by conditional furlough, men whose conscientious scruples can not otherwise be met, to civilian occupations of the general sort which you indicate. At the same time, the Secretary of War is endeavoring to broaden the list of noncombatant occupations directly associated with the activities of the Army, and tells me that he hopes soon to have prepared, for presentation to me, such a list. When this is done, it may well be that the members of your church will find services which they can render without invasion of their beliefs, and I trust that every effort will be made by your members, so that this difficult question can finally be settled in a way consistent at once with the sentiments of those involved and the best interests of the Government.

Cordially yours,
Woodrow Wilson.

As a Christian people we have always endeavored to support the government under which we lived in every capacity consistent with the teaching of the Gospel as we understand it, but, believing as we do, that any form of service under the military arm of the government, means responsibility, either directly or indirectly, for the taking of human life, and other destructive acts of war, we cannot consistently do otherwise than refrain from every form of service under the military establishment.

Scottdale, Pa.

REPORT
Of Receipts of Eastern Mennonite B. of M. & C. for War Sufferers Relief for Week Ending Mar. 5, 1918

For the Gospel Herald.

Workers Old Peoples' Home additional	$ 10.00
Mill Creek A. M. Cong.	140.00
A Bro., Atglen, Pa.	8.00
Slate Hill, Pa., Cong., Additional	15.00
Paradise, Pa., Cong., Additional	276.00
Kinzer Cong.	30.25
Churches in Lebanon Co.	75.00
Mellinger's Cong., Additional	275.00
A Church district	310.00
Total for week	$ 1,139.25
Previously reported	23,215.49
Total	$24,354.74

Gratefully acknowledged,
Eli G. Reist.

WAR SUFFERERS RELIEF FUND
For Week Ending Mar. 5, 1918

For the Gospel Herald.

Mattawana A. M. (S. S.) Cong.	$ 55.00
A. M. Cong., Beemer, Nebr.	90.00
Pleasant View Cong., Aurora, Nebr.	407.00
Sara A. Lehman	20.00

Mary Blosser	10.00
Metamora Cong., Ill.	30.00
Mt. Pleasant Cong., Va.	23.00
Roseland Cong., Nebr.	17.00
Pleasant Valley Cong.	75.50
Protection Cong., Kans.	60.20
Larned Cong., Kans.	75.00
La Junta Cong., Colo.	50.00
Brotherhood, Limon, Colo.	49.50
Hesston Cong., Kans.	1.00
Pennsylvania Cong., Kans.	50.00
East Holbrook Cong., Colo.	76.35
N. J. Yoder, Kalona, Ia.	10.00
Warwick River S. S. Class No. 3, Va.	13.50
A Bro., Wolford, N. Dak.	50.00
Magdalena Hunsberger	4.00
Salem Cong. and S. S., Ind.	15.40
J. I. Weldy	50.00
Olive Cong., Ind.	5.00
Yellow Creek Cong., Ind.	515.00
A Bro. & Sister, Shipshewana, Ind.	8.00
Philip W. Kilmer	10.00
Mrs. Elizabeth Yoder	2.00
Zena Snyder	20.00
Abbie Detweiler	10.00
Henry Mumaw	2.00
Fairview Cong., Mich.	40.00
Middlebury Cong., Ind.	124.00
Vestaburg Cong., Mich.	70.00
Upper Deer Creek Cong., Ia.	56.00
Reiff Cong., Md.	311.00
Miller Cong., Md.	269.54
Stauffer Cong., Md.	31.55
Chambersburg Cong., Pa.	730.00
Salem Cong., Alta.	265.65
East Union Cong., Ia.	700.00
S. W. Raber	30.00
A Bro., Broadway, Va.	5.00
A Bro., Broadway, Va.	5.00
Deep Run Cong.	8.25
A Bro. and Sister, Lower Salford Cong.	100.00
Rock Hill Cong., Pa.	103.82
Swamp Cong., Pa.	36.00
Plain Cong., Pa.	250.00
Springfield Cong., Pa.	14.00
Providence Cong., Pa.	75.00
Towamencin Cong., Pa.	30.00
Total for week	$ 5,059.26
Previously reported	26,438.91
Grand Total	$31,498.17

Gratefully Acknowledged,
Mennonite Commission for War Sufferers,
G. L. Bender, Treas.

ONE THOUSAND BEST VERSES OF THE BIBLE

By J. B. Smith.

For the Gospel Herald.

I Kings

Be thou strong therefore, and show thyself a man. —I Kings 2:2

And keep the charge of the Lord thy God, to walk in His ways, to keep his statutes, and his commandments, and his judgment, and his testimonies, ... that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself. —2:3

Fear not: for they that be with us are more than they that be with them.—6:16

Thou, even Thou only, knowest the hearts of all the children of men.—8:39

How long halt ye between two opinions? —18:21

We do not well: this day is a day of good tidings, and we hold our peace. —7:9

Is thine heart right? —10:15

I have heard thy prayer, I have seen thy tears. —20:5

I Chronicles

Jabez called on the God of Israel, saying, Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested. —4:10

Serve with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. —28:9

Who then is willing to consecrate his service this day unto the Lord?—29:5

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine: Thine is the kingdom, O Lord, and Thou art exalted as head above all. —29:11

II Chronicles

Lord, there is none besides Thee to help, between the mighty and him that hath no strength; help us, O Lord our God; for we rely on Thee.—14:11, R. V.

Yield yourselves unto the Lord.—30:8

In every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered. —31:21

Be strong and of a good courage, be not afraid or dismayed for the king of Assyria, nor for all the multitude that is with him: for there is a greater with us than with him: —32:7, R. V.

With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. —32:8

Ezra

Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven. —7:23

I was strengthened as the hand of the Lord my God was upon me.— 7:28

The hand of our God is upon all them for good that seek Him. —8:22

Nehemiah

So they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading. —8:8

The joy of the Lord is your strength. —8:10

Thou even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshipeth Thee. —9:6

Remember me, O my God, for good. —13:31

(To be continued)

Harrisonburg, Va.

REPORT

Of the Special Meeting of the Mennonite Board of Education Held at Goshen, Ind., Feb. 23-26, 1918

For the Gospel Herald.

This special meeting of the Mennonite Board of Education was called by the Executive Committee of the Board to consider vital problems related to the educational interests of the Church. Several weeks prior to the Board meeting the Executive Committee was in session and dealt with problems confronting them that vitally affected the work of Goshen College.

On Dec. 29, 1917, Bro. J. S. Hartzler tendered his resignation as Treasurer and member of the Board of Education, the same to take effect Jan. 1, 1918. This resignation was accepted by the Executive Committee early in February.

On Feb. 5, 1918, Bro. J. E. Hartzler, President and Business Manager of Goshen College, tendered his resignation to take effect at once. This resignation was likewise accepted by the Executive Committee.

A temporary reorganization was effected by the Executive Committee, subject to the action of the Board, by appointing Bro. Geo. J. Lapp President of Goshen College and Bro. J. E. Weaver Business Manager. Bro. F. S. Ebersole was appointed a member of the Board and Treasurer to succeed Bro. J. S. Hartzler. It was for the purpose of looking into the conditions that resulted in this reorganization and to consider plans for the future of our educational work that this special meeting of the Board was called for Feb. 23 and 25, 1918.

Meeting was called to order by the President, H. Frank Reist.

Devotion was conducted by D. G. Lapp and John Blosser.

The roll was called and the following members responded in person or by proxy:

H. Frank Reist	(D. H. Bender)
D. G. Lapp	I. R. Detweiler
D. D. Miller	D. N. Lehman
Sanford C. Yoder	(J. S. Shoemaker)
E. S. Hallman	J. B. Smith
(G. L. Bender)	D. S. Gerig
Aaron Loucks	D. H. Bender
J. M. Kreider	T. M. Erb
J. S. Shoemaker	(D. H. Bender)
D. A. Yoder	Noah Oyer
D. S. Yoder	(D. H. Bender)
S. F. Coffman	Stephen Yoder
John Blosser	(D. H. Bender)
A. L. Hess	D. J. Johns

The report of the Executive Committee meeting held the first week of February was read by the Secretary and accepted.

The report of the President of the Board was then presented, and on motion it was accepted and a copy filed with the Secretary.

The financial report of the accountant was then read by Bro. J. E. Weaver and accepted. A condensed report follows:

MENNONITE BOARD OF EDUCATION

Goshen College

Statement of Assets and Liabilities

December 31, 1917

Assets

Plant and Equipment	$145,032.71
Other Real Estate	26,275.09
Notes Receivable	7,189.81
Pledges Receivable	36,740.00
Accounts Receivable	5,719.28

Inventory	2,920.00
Cash	310.03
Total Assets	$224,186.92
Liabilities	
Capital Account	$ 27,630.79
Equipment Fund	55.58
Endowment Funds	56,199.85
Net Investment	$ 83,886.22
Annuities	29,455.00
Notes Payable	104,591.26
Accounts Payable	6,254.44
Total Liabilities	$224,186.92

It was then moved that a committee of five, including the Chairman, be appointed to consider in detail the questions of appointing the various officers by the Executive Committee and make further suggestions for the permanent reorganization of the work and report same some time during this meeting. Committee: S. C. Yoder, Aaron Loucks, S. F. Coffman, C. B. Blosser, and the Chairman.

An incomplete report of the Committee on Problems of Church and School was then presented by Daniel Kauffman.

Board adjourned to meet at 1:30 P. M.

Afternoon Session

Meeting was opened by prayer by Daniel Kauffman.

A partial report of Committee appointed to look into details of work of Executive Committee in the appointing of officers, etc., to fill vacancies was given as follows:

It is the sense of this Committee that by an oversight on the part of the Executive Committee of the Board, their appointment of a member on the Executive Committee of the College to succeed Bro. J. S. Hartzler was not in order and that Bro. Hartzler be considered as still in office, his resignation having alluded only to his office of Treasurer and member of the Board of Education.

That the Board approve of the action of the Executive Committee in accepting the resignation of the brethren J. E. Hartzler as President of the College and J. S. Hartzler as member of the Board, for reasons stated in their requests.

That the appointment by the Executive Committee of Bro. Geo. J. Lapp as President of Goshen College and of Bro. F. S. Ebersole as member and Treasurer of the Board be approved, and that they be accorded the privileges of membership in this meeting of the Board.

This report was accepted and the recommendations adopted.

It was moved that a committee of ten be appointed including President Reist and President Lapp, and four be appointed by each president, who shall meet and discuss such problems and phases of Church and school work and formulate some plans and methods whereby we may be able to work harmoniously and effectively in maintaining the true standards of the Church. Carried.

Committee:

H. Frank Reist	Geo. J. Lapp
Aaron Loucks	I. R. Detweiler
S. C. Yoder	W. B. Weaver
J. S. Shoemaker	E. J. Zook
D. H. Bender	A. S. Ebersole

On motion the meeting adjourned to meet Monday, Feb. 25, at 9:00 A. M.

Monday, Feb. 25

Meeting was opened by prayer by S. F. Coffman.

A verbal report was given by different members of the Committee of ten of the work done. This Committee had a session and drew up a resolution, and appointed several of the Committee who are members of the Board to meet with the faculty and discuss the problems, and as a result there was a unanimous acceptance by the faculty of the resolution which follows:

Resolution Adopted by Faculty of Goshen College, Feb. 24, 1918

Resolved, that we as members of the faculty of Goshen College fully subscribe to and pledge ourselves to loyally support, along with the fundamental doctrines of salvation, the distinctive doctrines of the Mennonite Church and the decisions and standards suggested by the General Conference, local Conferences, and representative bodies and organizations of the Church.

It is our purpose to teach and promote the cause of the Mennonite Church in all her activities.

That we will do what we can to conduct the school in full harmony with the wishes of the Mennonite Board of Education and the teachings of the Church generally.

After the presentation of this resolution and some general discussion, on motion it was accepted by the Board.

Since Bro. S. C. Yoder, who was a member of the Organization Committee appointed Feb. 23, had to leave and thereby a vacancy was caused, on motion the original Committee was enlarged to consist of seven members instead of five. The following now constitutes the Committee: J. S. Shoemaker, Aaron Loucks, C. B. Blosser, S. F. Coffman, H. F. Reist, G. L. Bender, and D. S. Gerig.

On motion the Board adjourned to meet at 2:00 P. M.

Afternoon Session

The session was opened by prayer by J. M. Kreider.

The report on the Committee of Organization was then read.

The Committee recommends the organizations of the institutions along three lines—the Executive, Financial, and Educational, and recommends that a Business Manager be elected for Goshen College. His duties shall be defined by the Board:

That Bro. F. S. Ebersole be nominated for the office of Treasurer of the Board of Education:

That there be a Committee on Finance to deal with the financial situation of the Board and College, and that the President and Treasurer of the Board with a third person selected by themselves, shall constitute a committee to select a Finance Committee of nine members, including the President and Treasurer of the Board, to look into, adjust, and direct the financial interests of the Board and schools.

On motion the recommendations of the Committee were adopted by the Board.

A completed report of the Committee on Problems of Church and School was given by Bro. Kauffman.

1. That a Committee be appointed whose duty it shall be to draft a new Constitution and by-laws for our Board and schools to be submitted for consideration and adoption at the next meeting of the Board; that this Constitution be on a conservative basis, in harmony with the rules and discipline of the Mennonite Church; and that it provide for a uniform government of all our schools, with special by-laws adapted to the local needs of each institution.

2. That this Committee also prepare an adequate School Policy, in harmony with the proposed new Constitution and by-laws.

3. That the Eastern Mennonite School Board be asked to appoint a member on the Committee to draft the proposed new Constitution and School Policy, with a view of merging with our organization.

4. That the next regular meeting of the Mennonite Board of Education be held some time in the coming May or June.

5. That in the meantime our schools be governed according to our present rules and regulations and in harmony with previous recommendations by this Committee.

It was moved that a Committee of seven be appointed by the President and Secretary of the Board, both these officers to be included, together with a member appointed by the Eastern Mennonite School Board to draft a Constitution and School Policy. Should the Eastern Board not appoint the seventh member he shall be appointed by the President and Secretary of the Mennonite Board of Education. Carried.

Committee: D. H. Bender, S. F. Coffman, Daniel Kauffman, H. F. Reist, D. D. Miller, I. R. Detweiler, Member to be appointed by Eastern Board.

On motion recommendations 4 and 5 were adopted.

On motion the meeting adjourned to meet at 7:00 P. M.

Evening Session

Meeting opened by prayer by W. B. Weaver.

The Committee on Organization reported and recommended that Bro. Geo. J. Lapp be elected President of Goshen College, and Bro. J. E. Weaver be elected Business Manager.

Upon motion both were elected by the Board.

It was moved and carried that the Executive Committee of the Board define the duties of the Business Manager.

This session closed with a season of prayer, and adjournment made until 8:00 A. M. the following morning.

Tuesday, Feb. 26

Meeting was opened by prayer by Bro. J. M. Kreider.

Since Bro. Ebersole had not yet accepted the Treasureship of the Board, it was moved and carried that the motion passed in reference to the selection of a Finance Committee be rescinded.

It was moved and carried that the President and Secretary of the Board shall choose a third man and they appoint a Finance Committee of ten including the President of the Board.

It was moved that the Executive Committee of the Board be authorized to appoint a Treasurer for the Board, after consultation and due consideration of the matter with the Finance Committee. Carried.

The Committee appointed to select a Finance Committee made the following report which was approved by the Board: H. Frank Reist, F. S. Ebersole, Aaron Loucks, M. C. Cressman, D. S. Gerig, S. C. Yoder, G. J. Lapp, A. N. Wolf, G. L. Bender, Noah W. King.

Meeting adjourned with a closing prayer by D. H. Bender.

At this special meeting definite steps were taken by the Board with the view of placing Goshen College on a basis that will merit the confidence and support of the Church. A new Constitution and School Policy which shall be in harmony with the new principles of the Church is

to be drafted for presentation to the Board at its next regular meeting several months hence.

In the reorganization and the plans being formulated for the future, steps are being taken to guard more effectively every interest of the Board of Education and the Church along educational lines. The frankness in the discussions, the clearer understanding of our educational problems by the Board members and those in the institutions, the spirit of sympathetic co-operation evident and the will to labor together harmoniously to advance Christian education in harmony with the wishes of the Board and the Church, give encouragement for the future. To work out the educational problems successfully will require time and the hearty co-operation of the Board and the Church.

The Finance Committee is taking up the work of liquidating the debt. The hearty co-operation of the brotherhood is solicited in placing the school on such a financial and sound educational basis as will work for the best interests of the Church and the cause of Christ.

H. Frank Reist, Pres.
D. D. Miller, Sec.

Married

Ferree—Forry.—On March 3, 1918, at the home of the bride's parents near Stony Brook, York Co., Pa., Walter I. Ferree to Sister Mary M. Forry, by Bro. Theo. B. Forry. May God bless and make them a blessing through life.

Jennings—Frey.—On Feb. 21, 1918, at the home of the bride occurred the marriage of Sarah Mae Frey of Sterling, Ill., and Henry H. Jennings of Concord, Tenn., Bro. A. C. Good officiating. May God's richest blessings attend them thru life.

Derstine—Clemens.—On Feb. 23, 1918, Bro. Elwood D. Derstine of Franconia, Pa., and Sister Emeline S. Clemens of Souderton, Pa., were joined in holy matrimony by Bro. A. G. Clemmer, Franconia, Pa. May God's guidance and blessings be theirs through their journey of life.

Nissley—Rohrer.—On Tuesday, Jan. 1, 1918, at the home of the officiating bishop Bro. Peter R. Nissley near Mount Joy, Pa., John W. Nissley and Mabel O. Rohrer were united in marriage. May the Lord lead them in the ways of peace and pleasantness.

Wimer—Lefever.—On Thursday morning, Feb. 28, 1918, Bro. Frank M. Herr at his residence, Willow Street, Pa., united in holy matrimony, Bro. C. Edgar Wimer and Sister Edna Lefever, both of Strasburg Twp. May God's Holy Spirit be a special blessing to them through their Christian life.

Wanner—Floyd.—On Thursday Feb. 28, 1918, at the home of the bride's parents, at Sporting Hill, Lancaster Co., Pa., Bro. Walter Z. Wanner of the Landis Valley congregation, and Sister Susan B. Floyd of the Petersburg congregation were united in holy matrimony, by Bro. Peter R. Nissley.

Moyer—Krieble.—On Feb. 16, 1918, Bro. Willis G. Moyer of the Line Lexington, (Pa.) congregation and sister Alice N. Krieble of the Doylestown (Pa.) congregation were joined in marriage at the home of the officiating minister, Bro. A. N. Freed, Fricks, Pa. May this union be richly blessed through life's journey.

Herr—Hess.—Feb. 28, 1918, Bro. Elmer H. Herr and Sister Mary A. Hess were united in marriage by Bro. Aaron B. Harnish at his home. The couple were attended by Christian Hess, brother of the bride, and Miss Mercy Mylin. The young couple will make their home near the Brick in Providence Twp., Lancaster Co. We wish them the blessing of God. both in spiritual and natural things.

Obituary

Rupp.—Nancy Hursh Rupp of Shiremanstown, Pa., was born Sep. 9, 1833; died March 3, 1918; aged 84 y. 5 m. 24 d.

Thomas.—Charles Henry Thomas was born in Somerset Co., Pa., July 4, 1881; died Feb. 25, 1918; aged 36 y. 7 m. 21 d. Buried the 28th. Funeral services were conducted by L. A. Blough, J. B. Ferguson and Jos. Saylor at the Thomas Mennonite Church. Interment in adjoining cemetery.

Hartz.—Oliver M., son of Jacob and Malinda Hartz of Elverson, Pa., died Feb. 15, 1918; aged 15 y. 9 m. 26 d. About five days before his death he was stricken with pneumonia, accompanied by brain fever. On the last evening of our recent Bible conference, when the invitation was given to accept Christ, he responded, and was at the time of his death an applicant for baptism. Although this hope was not realized, we trust that he had brought an offering that was accepted of God.

Besides his parents he leaves 3 brothers and 2 sisters. Funeral services were held at Conestoga Church on Feb. 18, conducted by the brethren, A. B. Stoltzfus (Text, II Cor. 4:8) and J. S. Mast (Text, Eccl. 12:1).

Stutzman.—Jeremiah Stutzman was born near Walnut Creek, Ohio; June 18, 1853; died Feb. 15, 1918 near Milford, Neb.; aged 64 y. 7 m. 27 d. He was married to Magdalena Gerber, Dec. 28, 1876. To this union were born 2 sons and 2 daughters. His wife died June 30, 1885. On April 2, 1887, he was again married to Eliza Stutzman, widow of Geo. Stutzman. To this union were born 2 sons and 3 daughters. 2 sons and one daughter preceded him to the spirit world. He leaves to mourn his departure a loving wife, 3 sons, 3 daughters, 2 sisters, 6 brothers, and a host of friends. He accepted Christ in his youth and remained faithful unto death. Although unable to speak the last few days of his life, he manifested a readiness to depart and also a great desire for prayer.

Mellinger.—Daniel H. Mellinger entered into rest in the morning of Feb. 27, 1918, at his home in Winchester, Va., incident to old age. He was born June 12, 1826, being in his 92nd year. He was reared and lived in Lancaster Co., Pa., until 1867 when he with his wife (who was Elizabeth Greider) and his four children then living came to Frederick Co., Va., where he spent the rest of his life. He was ordained to the ministry in 1874 and served faithfully during the active part of his life. His wife died in 1898 and in 1900 he married Mary Daugherty who survives him with one son (Aaron G. Mellinger), and one daughter (Susan G. Bowers). One son and one daughter preceded him. He also leaves two sisters (Mrs. Anna Hershey and Mrs. Martha Shellenberger), 9 grandchildren, and 10 great-grandchildren. Bishop L. J. Heatwole officiated at his funeral. Text, II Tim. 4:7, 8. Peace to his ashes.

Hess.—Susan Hess was born June 18, 1838; died at the home of her daughter, Mrs. Harry M. Sensenig, Safe Harbor, Lancaster Co., Pa., Feb. 14, 1918; aged 79 y. 7 m. 26 d. She was afflicted in body for many years and bore it patiently, but often expressed a desire to depart. She is survived by one daughter, one son, 17 grandchildren, and one sister. She was a member of the Mennonite Church for many years. Funeral Feb. 17, conducted at the house by Bro. Aaron B. Harnish and at the River Corner Church by Bros. Aaron B. Harnish and Jacob B. Thomas. Text, Num. 23:10. Remains laid to rest in Cemetery nearby.

"Go, aged pilgrim, to thy home,
On yonder blissful shore,
We miss thee here, but soon will come,
Where thou hast gone before."

A granddaughter.

Bontrager.—Catharine Weaver Bontrager was born in Elkhart Co., Ind., Mar. 24, 1859; died Feb. 20, 1918; aged 58 y. 10 m. 26 d. She united with the Mennonite Church in 1882 and remained a faithful member until called by death.

Oct. 7, 1881 she was united in marriage to Bro. Amos C. Bontrager. To this union were born one son, (William) and two daughters, (Edna and Elzina) who preceded her in death 16 yrs. Her father, mother, two sisters and one brother preceded her to the spirit world.

She leaves a sorrowing husband, a daughter, son, 3 grandchildren, and a host of relatives and friends to mourn her departure.

Brief services at the house by Bro. John Garber and at the Clinton Brick church by Bro. Silas Yoder and Bro. Amos Nusbaum.

Brenneman.—The grim reaper has thrust his sickle into our number and another saint has crossed the swelling tide. Dea. Benjamin Brenneman was born near Elida, Ohio, Sep. 27, 1855; died near Denbigh, Va., Feb. 8, 1918; aged 62 y. 4 m. 12 d. "Precious in the sight of the Lord is the death of his saints." Those who have been associated with the brother from childhood up testify to his early devotion to the cause of Christ and to his unwavering faithfulness and loyalty to God and the Church throughout his entire life. As the last end drew nearer his hopes grew brighter so that he became an inspiration and encouragement in a special way to those who visited him. A wife, one daughter, and five sons are left to mourn his departure, all of whom are among the redeemed, and we trust may meet father in the glory world in time to come. Funeral services were held Feb. 10, conducted by Brethren M. C. Lapp and Daniel Shenk. Learning at a late hour that some relatives were hastening to the scene, burial was postponed. On the day following our brother was solemnly laid to rest in the cemetery near the Warwick River Church.

Good.—Nancy (Brennneman) Good, daughter of brother and sister Henry Brenneman, was born near Orrville, Ohio, Nov. 21, 1839; died at her home in Orrville, Ohio, Jan. 29, 1918; aged 79 y. 2 m. 8 d.

On Feb. 14, 1867, she was married to Jesse Good, to which union were born two sons, Henry J. and Alvin. The

immediate relatives that survive her are her aged husband, the two sons and two sisters, Mary Horst, widow of Bish. Michael Horst, and Mrs. Elias Bixler. In her early married life she and her husband were received into the fellowship of the Martin's Mennonite Church, in which fellowship she remained true until the time of her departure. Sister Good was considerate of the poor and needy and found pleasure in making others happy. The house of worship was one of her delights and we will miss her in Sunday school, church and young people's meeting. In her home she sang into the hearts of her sons the old song, "Rock of Ages, Cleft for me," which can never be erased from memory's wall. Funeral services at the Orrville Mennonite Church conducted by I. W. Royer, assisted by Henry Blosser.

Buerge.—Christian Buerge was born in Waterloo Co., Canada, Feb. 28, 1829; departed this life Feb. 21, 1918, at the age of 88 y. 11 m. 21 d., at his home four and three-fourths miles east of Jasper. He professed Christ when quite young and became a member of the Mennonite Church. May 2, 1852, he was united in marriage to Magdalena Jutzi, who departed this life April 16, 1864. To this union six children were born, one having died in infancy and the other, Mrs. Katherina Dinteman, passed away in January, 1915.

In the year 1869 he with his family moved to Michigan where he lived until 1884, when he moved to Jasper Co., Mo.,

The deceased was a member of a family of eight. Two sisters, Mrs. Katherina Buzzard of Oregon, Mrs. Fanny Peters of Michigan, 2 brothers, John Buerge of Michigan and Daniel Buerge of Jasper, survive. Two sisters and one brother preceded him to the great beyond. He is also survived by four children: John J., Lydia, Mrs. Jacob Scott, and Elizabeth. Six grandchildren and eight great-grandchildren. Thus passed to his eternal reward in a ripe old age one who won the respect of all who became acquainted with him. Funeral services at the home by Andrew Shenk. Text, "If a man die shall he live again" (Job 14:14).

Rodgers.—At his home near Ronceverte, Greenbrier Co., W. Va., on Dec. 1, 1917, after a sickness of 14 days of typhoid fever, superinduced by diabetes, James M. Rodgers departed this life at the age of 67 y. 10 m. and 14 d. He was the second son of Daniel and Elizabeth Rodgers, a nephew of the late Bishop Samuel Coffman of Rockingham Co., Va. and an intimate associate in the early life, of Pre. John S. Coffman, one of his first cousins. He leaves a widow, 5 sons, and 3 daughters, all of whom were at home when death claimed him, and who have been made sad because of the vacant chair in the home.

He was a frequent visitor with family connections in Rockingham Co., Va., at which times he appeared as a devout worshiper with the Mennonite congregations at the Weavers and Bank churches—though holding felllowship with the Northern Methodist Church of his home county and state, where he lived for many years as an earnest and conscientious Christian man.

He was one whom the Lord prospered much in this world's goods; and as a mark of his gratitude, he made it a rule of life to give the tenth of his increase to the Lord—keeping the Lord's portion in a separate purse.

There are many friends and kinspeople at home and abroad, who will sincerely regret to hear of his death. On Monday, Dec. 3, he was laid to rest in the family burying ground by the side of his little daughter Ethel, who was the first of the family circle to depart for the spirit world.

L. J. H.

Petersheim.—Noah I. Petersheim was born in Somerset Co., Pa., Nov. 7, 1849; died at his home in Kalona, Iowa, Feb. 18, 1918; aged 68 y. 3 m. 11 d. The cause of his death was a stroke of paralysis, from which he was an invalid for almost five years, during which time he suffered a great deal, but bore it all patiently. On Oct. 26, 1869, he was married to Lydia Stutzman, who died Aug. 28, 1906. To this union four daughters were born. One died in infancy, the remaining daughters are, Mrs. J. D. Wertz, Mrs. Daniel Stutzman, and Barbara, at home, who faithfully cared for her father during his entire illness. Besides his immediate family he leaves two brothers (G. J. and Jacob J.), one adopted brother (Tobias Eash), 14 grandchildren and a host of relatives and friends to mourn his demise. Bro. Petersheim united with the Mennonite Church early in life and was a faithful and consistent member until death. Funeral services Feb. 20 at the East Union Mennonite Church. Burial in cemetery near by. Services conducted by Joe C. Brenneman and D. J. Fisher. Text, Rev. 14:13.

CONFERENCE ANNOUNCEMENTS

Lancaster

The spring session of the Lancaster Conference will be held, the Lord willing, at the Rohrerstown meeting house, on Friday, March 22, 1918. Bishops' council on Thursday, 21st.

All welcome. Peter R. Nissley,
Secy.

THE GOSPEL OF MARK

The Gospel of Mark as announced in the Herald a few weeks ago is now coming to its finish and the last copy will soon be from the press. This book is written in such a way that it will serve as a commentary as well as a guide in the study of the book. It should be a permanent volume for the library. The largest local Sunday school class using the studies now has twenty-four enrolled. Sample copies of the lessons will be sent to those interested free, on request. We have a limited number printed and will not get more prepared unless the demand justifies it. If you want to investigate do it soon. Address,

I. R. Detweiler, Goshen, Ind.

Items and Comments

It is officially stated that fully two-fifths of the corn crop of 1917 is unmarketable because it was hindered from maturing by the early frosts.

A report from Lima, Ohio, gives an account of six persons being killed, others injured, and much property loss because of a violent wind storm which swept over Van Wert and other Ohio counties on Saturday, March 9.

As an item in fuel conservation, it is estimated that the brewers of America use 3,250,614 tons of coal and 3,000,000,000 cubic feet of gas. But this is only a mere "beginning of sorrows" when it comes to reckoning the damage done by the brewery.

With reference to hoarding food, it is officially announced that farmers are exempt on such farm products which they themselves produce and which are needed for their own sustenance. This policy means the saving of much unnecessary labor, wastage, and inconvenience in the work of moving farm products to cities and towns and returning them to the farms later via elevators, wholesale and retail houses.

It is announced from London, England, that Gypsy Smith, the world famous evangelist, is to come to America shortly to "help draw England and America closer together." It is not stated definitely what line of work he will pursue, but here is hoping that he may take the Gospel plan of drawing England and America and all other nations closer together by holding up Jesus Christ and Him crucified. Unified on any other basis, the results will be disastrous and disappointing in the end.

The past week has seen a development of affairs in the present world war that promises decisive results in the near future. Rumania has followed the example of Russia in signing a humiliating treaty with the Teuton allies ceding territory and rights which are greatly to the advantage of their late foes. The difference between the two countries, however, is that while the former gave evidence of treachery Rumania seemed to have surrendered to the inevitable, being unable to longer withstand the superior power of Germany. Germany has continued her onward march of conquest in Russia, notwithstanding the signing of a peace treaty. There seems to be a real fear in Japan that Germany may soon attack this island empire, with Siberia as the base of attack. Japan is seeking the consent of her allies to invade Siberia in defense of the cause of the allies. The return of spring weather has brought back a return of more active military efforts on the western front, and all signs point to a determined German offensive of large proportions in the near future. There have been increased activities along the entire western front from Belgium to Italy. In the meantime there is a lull in starvation stories, each side being apparently anxious to find out how nearly starved the opposite side is. There is need for fervent prayer that God may so overrule that peace may come.

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"Go ye into all the world, and preach the Gospel."

MISSIONS

Conducted by J. S. Hartzler.

"Look on the fields; for they are white already to harvest."

The Board of Foreign Missions of the Presbyterian Church of the U. S. A. has a publishing house in Beirut, Syria, which circulates Arabic literature in every country where that language is spoken. In 1910 the output of its printing press was 40,811,005 pages.

A number of complimentary remarks have come to our ears on the India number of the Herald Mission annex. The comments by the natives on the value of the mission were immensely enjoyed by many. The reports from the various stations was a real revelation to some of our readers, to say the least. May we have more of the same kind.

The pure gold of God's eternal truth is frequently mixed with alloys of various kinds so that it is hardly recognized by those who know it in its pure state; but the alloy will fade and decay until, like decaying vegetable matter, it forms a substance which is ready for combustion. The fire of persecution and trials will break out and burn the dross until the pure gold again shines out in all its beauty. The unholy and impure hands which did the mixing will suffer loss and innocent persons who were misled by this deception may be lost, but God will always keep His Word pure. "My word . . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I have sent it." We need have no fears about the purity of the Word being retained. A thousand times better be afraid of the individual who uses that Word in any other way than in its purity.

Christian literature in a country like America is abundant—some critics will take exceptions to this—part of which is very good while some of it is greatly wanting in spirit and power, but there is scarcely a town with a population of one thousand inhabitants which does not have one or more stores where Christian books can be had. Should you find a town where such literature can not be purchased, it is very certain that plenty of objectionable literature will be on sale. If this be true in an enlightened country like America, what must be the conditions where religions, other than Christian, are prominent, where only one in forty or fifty profess Christianity and where opposition to that teaching is prevalent? Obscene literature, mythical and pagan literature, literature of every ism which tends to belittle or deny Jesus Christ, is found and distributed in abundance. This influence must be offset by the missionary and the colporteur, but here they find themselves at a loss. Even if they had time to give to this line of work there is so little suitable literature in the vernacular. Mission Boards must give this phase of work more attention if they would accomplish the most for Jesus Christ.

The chaotic conditions of the present are affecting every possible phase of life, the spiritual life and work of the Church being no exception to the rule. It may prove a blessing along some lines, but by no means along all lines; and just as truly as re-construction will be necessary in the secular world after the war is over, so truly will re-construction work be necessary in the Church, if she will serve the high purpose which God designed for her.

Two things are needful in this present time if the work at that time will be the best that can be done—the most careful, energetic, united work that can be done so that the chaos may be at a minimum, and the best possible preparation for that re-construction when the time comes.

The former requires the best there is in every Christian today. This is not time for half-heartedness and indifference, for faultfinding and grovelling. Up, and to work! God wants your very best. This means, first, complete obedience to Him and His Church; and, second, such an interest in His work as will make all your own work and interests secondary to His. The latter requires all that the former does and in addition a thorough preparation by way of a good thorough Christian education, which means that schools should be well supported so as to make this possible.

Besides this, he who would be successful in the re-construction time must get a vision of the needs, both of the Church and the world, not simply from the standpoint of the latter accepting Christ, but physical needs as well. To do the final re-construction work as it should be done, the Mennonite Church should have one or two men in Belgium and Armenia at the present time. They might be in some danger at times, but that would sink into insignificance when compared with the suffering that is going on there, and the immense number who are passing into the beyond unsaved. True, they could do very little in the way of converting the people now; but there is such a thing as getting ready for what is coming. Some say, That is an impossibility. You could not get in—but are you sure? At least some are sure that it is not only possible but needful.

THE MISSIONARY ON FURLOUGH

By J. S. Hartzler.

For the Gospel Herald.

The missionary on furlough has a great many calls to visit congregations all the way from the Atlantic to the Pacific. While it is true that he comes home to rest and gain knowledge and inspiration, he owes it to the Church to visit congregations and give out missionary information also. In order that these visits may prove the most effective a few suggestions may not be out of place.

1. **Have the Meeting well Announced.** Do not simply tell it once

from the pulpit that the missionary will be there and that there will be a service on a certain evening. Announce it several times, send the announcement to the papers, give special invitations to such as are not interested in missions, and to such as seldom attend services. Both kinds may become interested, not only in missions but in their own salvation.

2. **Expect much and Pray to that End.** Many times the effect which should be obtained is lost because of the indifference of the ministry and the leading members of the Church. There never will be a proper attitude toward missions where proper prayers are lacking. The missionary need not be in the meeting ten minutes until he feels it. Result, the whole meeting is spoiled.

3. **Invite a few to Meet Him before the Meeting.** These should be selected with certain objects in view. First, such as need special help to get them interested; second, such as will be an inspiration to him when the meeting begins; third, those who are thinking of taking up mission work; fourth, the mission committee of the congregation (if you have one, and if not you should have one). It will help the meeting if he can have a short time with each of these. None of these divisions should take more than fifteen or twenty minutes of his time, and each division should meet him separately, and all of them be through an hour before the services begin. Do not take his time right up to the time for the meeting to begin and then expect the best results.

4. **Give Him Plenty of Time.** He has thought out a talk which will require an hour or more to deliver, and to ask him to be through in twenty or thirty minutes makes him feel that you are not interested in the subject which in his mind is the greatest subject in the world. That works him.

5. **Ask Him for Suggestions.** To let the whole matter die out when he leaves is an injustice to the missionary, to the Church, to the poor heathen, and to God. He can give you some help if you show that you care for such help. A dozen times as much depends on the way you follow up the work as upon the talk which he gives. Here it is you rather than the missionary who is responsible for results.

6. **Avoid Taking a Collection.** Frequently a collection is taken after a good lecture on missions when people's hearts are stirred and many think this a good time because the people will give more. The collection is for the mission cause (or what is even worse, for the expenses of the missionary) and some will throw off the whole responsibility with the ten cents which they put in the collection plate. If they would not have had such an easy way of throwing off their responsibility we might have expected some permanent results. Better take the collection at least a week later. It will mean more money and better missions in the end.

7. **See that His Expenses are Met.** It need not be suggested that since he gives his whole life to his work, the congregation where he speaks should give him more than railroad fare. Remember, "Even so hath the Lord ordained that they which preach the Gospel should live of the Gospel," and he can not live on railroad fare.

8. **Do not Call for Volunteers.** Years ago a mission meeting was hardly considered complete without a call for "All who are willing to consecrate themselves more fully to the Lord and be willing to go where the Lord wants them in His service rise to your feet while we sing." Most of us are glad that this is going out of use. The most thoughtful, those who would have made the best missionaries did not come. The missionary committee has blanks which it sends out to all whose names are sent in as volunteers. Some of these are never returned. They evidently reached the right party, for they were enclosed in "return" envelopes. I recall one instance where four letters and two blanks were sent to one person but no answer came. Do you think she considered herself a volunteer? My filing case contains a number of responses from persons who had arisen under such a call who say, "I am not a volunteer for mission work." Undesirables are also likely to be gotten onto the list in this way. Let the missionary announce where he will be the next forenoon and request all who are thinking of taking up mission work to meet with him there and talk the matter over. As the talk progresses he will soon determine whether the party will be a good missionary or not. There will not be so many volunteers this way but as a rule they are of a much better quality.

9. **Follow up the Work.** Of all points touched here, none are more important than the follow-up work. Have your mission committee in the congregation, the member on the district mission Board (where there is one in your conference district, and where there is none there should be one), one of the ministry, and one of the young people, constitute the committee. They will be on the lookout for missionary information and at least once a month they should have the opportunity in the young people's meeting or in some other service to report their information with some pointed comments. This should be short but intense. This is only one of the many duties which will come to them, but it is a very effective way of following up the work of the missionary. Try it.

Goshen, Ind.

WHAT IS THE PRIMARY OBJECT OF THE SCHOOLS WHICH ARE CONDUCTED BY OUR MISSION IN INDIA?

By M. C. Lehman.

For the Gospel Herald.

To answer this question in such a way as to make it intelligible to the readers in America it is obviously necessary to give a brief description of the schools which are now carried on by the Mission.

First, there are eight primary schools which correspond roughly to the schools of primary grade in America. They are attended by children between six and thirteen or fourteen years of age. Of these eight primary schools six are in villages and all those who attend are non-Christians. The other two are in main stations and were started and are kept up for the sake of giving our orphan children the opportunity of a primary education. One of these is for girls and one for boys. They are now continued for the benefit of what orphans we still have and for the children of the Christian families. Government would not provide these schools if the mission did not do so. Many non-Christian children attend these schools also.

Above these schools we have two middle schools, one for girls and one for boys. They are simply higher departments of the boys' and the girls' schools mentioned above and are held in the same buildings as the primary schools which they supplement. These schools serve to train teachers for the primary schools. They are about the same grade as the last primary grade and first two grammar grades in America. All the schools so far described are conducted in the Hindi language, as required by Government.

In addition to these Hindi schools we have one English school. Pupils who have certificates showing they have passed from a primary school of the same kind as the eight described in the second paragraph of this article, can enter the English school. This English school is again divided into two departments and consists of seven classes one year being required for each class. The first four classes are called the middle school and the three upper classes are called the high school.

Government does not attempt to furnish schools for as much as one-

tenth of the population and does not as a rule open schools for any one particular religion. To give our Christian people the schools they needed and to have schools for evangelistic purposes it was accordingly necessary for the Mission to start and maintain these schools itself. Government is willing to furnish about one half of the expense incurred in the maintenance of such mission schools and allows the management to be in the hand of the Mission and pledges itself not to interfere in the Bible teaching and evangelistic efforts of the Mission in such mission schools.

With this preliminary description we can come to a statement of what is the object of the Mission in conducting these schools and understand it more easily.

1. To give a common school education in Hindi to our orphans and to the children of our Christian people who are our brothers and sisters in the Mennonite Church. This is accomplished by the primary schools in connection with the orphanages. When this could be done in no other way except by the Mission the founders of the Mission at once saw that if the children of our Christians should grow up to be illiterate it would be a reproach upon the Mission and its effectiveness in evangelism impaired. This is especially true since many Hindus and Mohammedans are beginning to educate their children.

2. To teach the Gospel to children in villages. When preaching in the villages was first undertaken, one fact at once became very evident, which was this. Grown up people seldom were reached by preaching in the villages and children could not be gotten to listen to preaching. The children could be gotten to attend schools and would gladly take daily Gospel in this way. It was also imposible to make impressions on the children that could never be made on grown people. The experience of older missions pointed out that primary village schools that taught the story of Christ daily and give an idea of the doctrines of Christianity were very effective and in some localities the only possible means of evangelism. To do this, however, Christian teachers were required. To evangelize the non-Christian children it was necessary to establish schools for them in villages. To supply Christian teachers for these it was necessary to have our Hindi middle schools.

3. To train leaders for our churches. It was necessary that at least some of these should know English. If the Mennonite Church in India is to be in any measure like the Church in America, she must get some of the inspiration from Indian leaders whose testimony would go far in establishing the church and maintaining it along right lines. These leaders knowing English could get knowledge first hand and not through missionaries and be very useful along this line. Hence our English school.

Aside from this many boys in Dhamtari were beginning to attend English schools in other places where they were taught no religion whatever. These boys now in our mission school are taught the Gospel daily and enjoy it. This feature of the work is encouraging.

The establishing of these schools has been seen to be a wise step. It was not an attempt to multiply institutions but to foster evangelism which is what they are doing.

Our schools are for the sake of teaching the Gospel of Jesus and experience is showing that they are imperatively needed for this.

FOREIGN MISSION WORK IN THE UNITED STATES

By Nancy Ramseyer.

For the Gospel Herald.

The Church has become conscious of the need, and of her responsibility in bringing the message of Jesus Christ and His love to those who have never heard of Him, across the waters, and has in a measure put forth efforts in meeting that need, in obedience to the "Great Commission."

But because of her indifference in carrying the message of redemption, to other lands, the Lord has challenged her in sending the foreigner to this country.

Today she need not cross the ocean in order to come in touch with the foreign element, but they are right here in the United States, people of nearly every tongue and nation. In Chicago alone there are sixty-three different languages spoken. The inflowing tide of immigration from 1880 to 1906 averaged over 5,000 a year, during the decade of 1906 to 1916 more than 2,000,000 immigrants landed on the shores of America.

Why do they come? America means two things to them: money and liberty, the very thing the immigrant lacks and wants. This serves as a magnet to bring them to America, away from the pressure of forced military service, high taxes, overpopulation and poverty, to a land they expect to find "flowing with milk and honey," where poverty and depression are unknown.

They come as strangers, but expect a warm, congenial reception into Christian America—but instead are ushered into their new environment with very little sympathy or love manifested to them.

With few exceptions, the immigrant is able to speak his native language only, and thus immediately seeks a colony of his own countrymen and thus develops the groupings of the different nationalities in our large cities.

On their arrival they are usually poverty-stricken and secure shelter with relatives or friends who are already living in crowded quarters. It is characteristic of the foreigner to live in congested, poorly ventilated rooms. It has been known that 56 families occupied a flat, ordinarily supposed for 28 families. The children being compelled to play on the street or back alley. These conditions naturally develop into vice, immorality and disease-breeding places, and instead of being introduced to the ideals and liberties of the America, they again begin a little world of their own with very little knowledge of what is going on round about them.

These new citizens are hungry for brotherhood, but have been largely untouched by the power of the living redeeming Christ. It becomes the duty of the Christian Church to aid these new comers in adjusting themselves to their new environment and to make of them conscientious human beings, consecrated Christians, and efficient citizens. How are we as a Church going to meet this great challenge of evangelizing and Christianizing the immigrant, and thus retaining our Christian liberty in America?

In order to intelligently impart to them the vital knowledge of true citizenship and make common to them the beautiful harmonies of Christianity, breaking all national pride, lead them to freedom, consecrated men and women are needed, who unreservedly give themselves to the work.

As it has already been said, the immigrants colonize in their national groups; the Italians in one, Bohemians in another, and so on. To accomplish the most effective work and obtain the largest results, it is necessary to learn their language, and then you are able to converse with them intelligently. Especially is this true in the work with the older people, for very seldom do they attain the English language, so as to attend an English service, and understand what is said.

The children and young people are anxious to learn the English language and to adopt American customs. The door of opportunity is ajar to impart to them the social, moral, and religious ideals which we as Christians prize so highly.

The immigrants need leaders in whom they can have absolute confi-

dence, and who will have patience with their slow ways.

Many of these immigrants come to make a fortune and then go back to their native country. While they only come for the loaves, may they get more than they bargained for, and instead of returning as agents of America's immorality and vice, go as ambassadors of the cross of Jesus Christ. With such conditions and needs at our doors can we as a Church fold our arms and wait for an opportunity to work abroad? "Why look ye far and wide, for that which lies near at home." God has a plan for every one's life. Are you letting Him have His way in your life, in working out that plan, willing to go or willing to stay, as God sees best?

Chicago, Ill.

NOTES FROM SOUTH AMERICA

By J. W. Shank.

For the Gospel Herald.

A Visit to one of the Largest Native Protestant Churches in South America

Many of those who have read a little about missions in South America have heard the name of Francisco Penzotti, the most active Bible colporteur who has ever worked in South America; the man who has traveled and suffered more privations for the sake of the Gospel in these lands than any other person whom we can name. Today this man's son is a minister in charge of perhaps the largest Protestant church in the continent. The son's name is Paul Penzotti. (I might note in passing, that he is the one who met us upon our arrival and helped us to find a temporary home.)

Myself and family decided to attend the services at his church one Sunday morning. We arrived too late for the sermon, which began at half past eight in the morning, but were in good time for the Sunday school. As we came in the superintendent was making a request that all persons sitting on the outside benches would move toward the center of the room so as to make room for more people. He was speaking in Spanish, but upon seeing us enter, he said in English, "please take these seats over here," and then went on talking Spanish. As the classes were called the superintendent's daughter came to us, taking the children by the hand, and asking them to go with her to the primary room. Then a wideawake Spanish lady came forward and asked Sister Shank to come into the women's Bible class. I was similarly invited to go to the men's Bible class. Thus within a few moments after our arrival we were in separate classes listening to the Spanish chatter, recognizing however some familiar words. In due time the classes were over and we returned to the assembly room. To our surprise the audience, composed of 331 people, began to sing the melody, "Jesus wants me for a Sunbeam," and from the primary department we heard the little Spanish voices singing the tune, "Goodbye, Goodbye, Our Sunday School is Over," etc. Truly we felt that some of the same religious spirit such as we knew at home was being fostered here among people of a different tongue.

But bear in mind, this Sunday school was composed, not merely of children but of men and women, young and old; and a happier congregation I have never seen. When we left the church we could not help but think of what a blessing it is to all these people that Christ came into the heart of a lowly Italian some forty years ago and led him to be a worker for God in South America. Because of that even this man's son is today bringing Christ to many a home that was one time Christless. This is just one example of THE VALUE OF PROTESTANT MISSIONS IN SOUTH AMERICA.

A Proposed Conference on Missionary Education for Buenos Aires

We have recent advices from the educational secretary of the Committee on Co-operation in Latin America that an Educational Conference will be held in this city from Jan. 16 to 21. The purpose of this conference is to discuss all subjects pertaining to mission schools in these countries. All present day problems connected with mission schools will be considered and discussed by delegates from the various countries represented. All missions included in Brazil, Uruguay, Paraguay, and Argentine will be included in the territory which this conference is to represent. In his letter to the various societies the secretary suggests that "We must lean heavily on the Divine Master if we are to make the conference a success. We will need to pray that the movement be blessed to the extension of His Kingdom among the youth of this land, and that all may be done as a definite service to the Great Teacher."

PRAYER AND MISSIONS

By Lydia Lefever Burkhard.

For the Gospel Herald.

As one surveys the world and learns of its great spiritual and social needs and at the same time realizes the inadequacies of man and, of human agencies to meet these needs, one must at once feel that the Christian Church is not able to meet its great responsibility of making Christ known to all the world. To what else shall we turn? To the one great Helper and Guide who above all else will lend of His boundless resources to have the purpose of the Christian Church accomplished.

It is a common belief among missionaries and all Christian workers that God gave the missionary impulse to the early Church and that in the present age all such work must be directed and supported by Him. And this help is solicited through prayer. Prayer and missionary activity are so closely connected that we feel sure the latter could not be carried on without the former. Prayer then, is one of the greatest, if not the greatest of missionary forces.

In the act of prayer the whole mind and being is employed. Among the several attitudes taken during prayer are simple meditation, thanksgiving, praise, petition, contrition and intercession. No doubt as you think these over, others will come to your mind which you might have experienced. Every one which has been named can not be spared of close communion with the Father, which is the real and vital part of prayer. In this part the mind or soul finds its deepest satisfaction and indeed, what would life be without it? Prayer, as it relates itself to missions is intercessory and it is this attitude which will be considered here.

No one will deny the great blessings which come to those who practice intercessory prayer. It is entirely prayer for others, hence is self-less—void of self—for only as thoughts of self leave the mind can real intercession take place. It is an unselfish attitude because it is the good of others that is sought for, and it also carries with it the idea that the petitioner will place himself in a position to be used in the particular work for which he is praying if this be God's will. The story is told of a young woman who was anxious to be used in some definite Christian work, but was far too conscious of her own incapabilities to think she might sometime be able to serve in this manner. The time came when there was a call for help in the field in which she was interested, and people were asked to pray that the need might be met. The girl saw this was her opportunity to pray and she did so. After several months a member of the Board, under whose supervision the work was carried on, came to her and asked her to consider filling the place. Her personal concern for this need led her to consider this a divine call, and after due consideration and prayer, she entered upon it with real enthusiasm.

Prayer is one of the best means of enlarging our world and our sympathies. If we catch just a bit of information from somewhere which appeals to our sympathies, we will make some effort to learn more. Then we

think about it, meditate upon it, and finally, really pray, and when an opportunity comes, we feel fit to help out. Take for instance the world situation at present—and trace events from the beginning of the war, when the act of murder was committed which lit up the fires of nations. We were interested to know what the next day's papers might report. Our interest and sympathies grew with the progress of events, and finally as our knowledge was increased, we were led to pray. Now as we are given opportunity to help in a very small way to alleviate the distress of the hungry and poor, by conserving food and economizing in our little personal effects, how quickly individuals respond. Our close interest has made us responsible for more, and when the time comes for real action we are ready to "do our bit." So with the missionary enterprise. If an individual is sufficiently aroused to honestly pray for this movement he utters the petition, "Lord, **use** me! Use **me!**"

Prayer for some religious or social cause implies a certain comradeship and oneness with Jesus Christ. The fact that the work is a part of the kingdom of God, and He has initiated and directed it, and now we have a like interest, is an evidence that we are comrades in a common cause. Our friendship with Jesus is deepened, our sympathies are enlarged, our stock of information is increased, and in reality we are made the stronger and better for praying thus.

The missionary enterprise is one which is usually undertaken only under divine leadership. Those who go to other lands to help in the task of making Jesus Christ known are men and women of large faith. They know how to ask largely, they have thought of great sacrifices to be made, of losses to be experienced and risks to be met; and yet as a rule they go forth so happy, glad of the fact that God has so highly favored them. They have the confidence that they are under a divine Leader, and they simply as humans are trying to carry out His great purpose for their lives. Human factors and agencies are necessary. No one can deny the fact that workers and money are the chief agencies in the work of missions. What could be accomplished without evangelists, teachers, nurses, farmers, doctors, preachers and methods to forward the missionary cause? But after all we will acknowledge that the guarantee of carrying the Gospel to other lands depends on God, who dominates and is permitted to have a hand in the use of all these influences and factors.

Instances occur in the world's missionary history which seem to prove that the Spirit has preceded workers to other countries. At least it appears so when peoples look for and long for something different and better than they have.

A missionary of the French Congo relates this experience. One day as he and several fellow workers were sitting on the banks of the river, planning and thinking of how they might do something effective in that dark country, some natives emerged from the forest and suddenly came upon the missionaries. The natives told of their wanderings and said they were attempting to find God by following the sun. This was the workers' golden opportunity and of course the natives accepted their teaching because they thought it was just what they were looking for. Their own simple prayer was answered, the prayer of the missionaries and the prayers of folks at home. A power greater than man's was very strikingly shown here. The fact too, that people whose lives were indifferent, degraded, proud and cruel, have become pure, zealous, kind and true, and that they are able to, in a measure resist old temptations is sufficient evidence that there is a greater than human power at work in the missionary movement.

Thus, we believe that prayer is the method through which the mighty power of God becomes identified in the cause of missions. But we have hardly as yet realized the limitless possibilities of intercessory prayer.

May we give ourselves over to it more fully as it relates itself to missions and thus do a part in helping make Christ known to all the world and at the same time place ourselves in a position to be used of Him for Whose cause we intercede.

Roseland, Nebr.

AN AFTERNOON WITH A BUSY MISSIONARY

By J. W. Shank.

For the Gospel Herald.

(Continued.)

During tea and after we are busy discussing various matters relating to mission work. Mr Roberts wants to know more about us and our plans for Gospel work in South America. We want to know about the work of the eight or ten small stations of the Evangelical Union Missionary society. He recounts experiences in other stations where he did pioneer work in the Argentine. Realizing that he has spent nineteen years on the field, we feel that his experiences are of some value. He tells us about the location of missions of other societies in various parts of the country. He is well acquainted with them and their work because he has served in the capacity of field worker at times. The three hours spent with him getting information about other missions, about methods of work anl language study and about necessary regulations for the conduct of missions, we consider very valuable at this time.

Then comes the hour to go home, but first we must visit the little mission hall where the Gospel message is being delivered to the people of San Fernando. It is late afternoon. We step from the warm streets into a cool retreat, a typical mission hall where appropriate mottoes and furnishings immediately suggest the purpose for which the room is used. And is this then the only place where the evangelical message is given to this city of ten thousand inhabitants? So we are told. There is one Catholic church but no other Protestant. For two years, Mr. Roberts tells us, he has been located at this place. From a beginning of only a few seekers after truth he has now a little congregation of twenty members developed and an attendance of about a hundred at the services.

Connected with the mission hall is a private dwelling house occupied by one of the native families, a man and his wife who have already developed sufficient Christian character and consecration to be a help in the work. They two conduct a small Sunday school in another town some distance away. Calling the woman into the hall, Mr. Roberts introduced us to her. Immediately there begins a conversation about the work of the congregation and of the little Sunday school. The expression on this sister's face is unmistakably that of one who is happy in the service of the Master. Our hearts swell with sympathetic interest as she talks about new plans for their Sunday school.

It is indeed like a benediction upon the experiences of the day to enter this little chapel and see the spirit of the missionary and his willing helper. Small indeed is such a force in a city so large where the true Gospel has never been heard—but rich in power are they if their relation to the Divine be always sacredly near. We are praying that God may use this little mission to his glory in San Fernando.

And you, dear reader of the Herald, can you see the appeal in this episode and its facts? Count the number of churches in any city of ten thousand in the States and compare their opportunities to reach the people with that of the one little mission struggling among so many. Observe further that there are many hundreds of towns in Argentine smaller than this one and some as large where there is no Protestant work of any kind being done. **Is there a need in Argentine?** Each day of our stay in this land impresses us more deeply with the fact that a great need is here. We pray that we and the church at home may rise with power from God, to meet that need.

2861 calle Convencion, Flores,
Buenos Aires, S. A.

NOTES FROM THE STATIONS

For the Gospel Herald.

Chicago, Ill.

(1957 Canal Port Avenue)

Sister Ruth Buckwalter was called to her home on account of the illness of her mother. She will be gone for a number of weeks.

Sister Anna Yordy is spending a few weeks with her parents at Secor, Ill.

This leaves our band of workers very small but God is blessing the work. A. H. L.

Feb. 25, 1918.

Canton, Ohio

(1939 3rd Street, S. E.)

Sister Ella Smucker has been called to her home to help care for her sister who is seriously ill.

Sister Martha Mumaw of Smithville is giving her assistance at the mission for two weeks.

Feb. 25, 1918. A Worker.

Lima, Ohio

(825 N. Jefferson St.)

Bro. Charles Brenneman and family of Elida, Ohio, Sister Olive Lee of Fort Wayne, Ind., and Sister Ellen Shenk worshiped at the Lima Mission Feb. 24.

Bro. Eli Stoltzfus of Goshen College stopped to visit his parents in Lima one night last week while on his way to Bellefontaine, Ohio, to answer the call of the Local Board. He has been classed in A I.

Bro. Manual Kauffman of Montana and Mary Good of Elida were among the ones that called at the Mission in the last week.

Feb. 25, 1918. The Workers.

Marshallville, Ohio

(Old People's Home)

Bro. E. F. Hartzler preached an inspiring sermon at the Old People's Home on Sunday P. M., Feb. 17, which was highly appreciated.

Bro. and Sister C. Z. Yoder were visitors at the Home on the night of the 16th.

The sisters, Verba Gerber, Orpha Beechy, Cora Hostetler, Alma Aschliman, and Alma Beck, were visitors at the Home during the month. They attended the Bible School at Canton.

Sister Lydia King visited at the homes of John and A. R. Hackman on the 24th. P. R. Lantz.

Feb. 25, 1918.

Fort Wayne, Ind

(1209 St Mary's Ave.)

Bro. Claud C. Culp handed out the bread of life at the Mission Sunday, Feb. 24.

Bro. C. Z. Yoder made a short call at our Mission Feb. 22.

The writer preached at the Defenceless Mennonite Church at Grabill, Ind., Feb. 18. B. B. K.

Feb. 26, 1918.

The battles of life need not be met and fought alone—"Our God shall fight for us."—R. R. J.

FINANCIAL REPORT

Mennonite Board of Missions and Charities

For the Gospel Herald.

January, 1918

Evangelizing

Endowment Interest	$125.00

General Fund

Endowment Interest	$ 37.50
In His Name Cheraw Colo.	10.00
Salem S S Alberta	36.00
Pike S S Ohio	50.00
Fulton Co. Cong. Ohio	81.00
Beach Cong Ohio	38.65
Salem Cong Wayne Co Ohio	38.58
Sister, Hildebrand Cong Va.	5.00
Pleasant View Cong Okla.	12.48
West Zion Cong Alta	50.80
Clear Water Cong Alta.	11.75
Lydia Kauffman S S Class Ohio	1.25
David Falb	15.00
Pleasant Grove Cong Ill	8.00
Leetonia Cong O	12.40
Zion Cong Va	115.60
A Bro. Broadway Va.	5.00
Weaver Cong Va	127.40
Mt. Clinton S S Va	40.00
Elizabeth Lowe Estate Income	165.00
Waldo Cong Ill	72.00
John S. Friesen	.60
L. D. Ebersole	4.90
E. A. Rediger	8.25
Sugar Creek Cong Ia	40.45
N Lima S S Ohio	20.00
Fair View Cong Oreg	12.76
Menno E. Kinsinger	100.00
Zion Cong Oreg	6.20
Bethel Mission S S Oreg	1.80
Warwick River S S Va	42.41
West Fairview Cong Neb	73.79
Zion Cong Va	31.00
A Bro and Sister Holmes Co Ohio	5.00
J. B. Auker	.60
Mrs. C. B. Schneck	5.00
A. E. Miller	100.00
Mrs. C. Ruvenacht	50.00
N. Lima S S Ohio	1.60
Salem S S Wayne Co Ohio	1.05
Martin's Cong Ohio	15.50
A Sister Ohio	5.00
A Bro. Broadway Va.	12.92
Total	$1,120.37
Total	$614.94

India Mission (General)

Endowment Interest	$ 50.00
Mary Funk	5.00
East Fairview S E Nebr	105.36
Orrville Cong Ohio	11.00
A Bro. Elverson Pa	10.00
Metamora S S Ill	38.74
Martin's Creek Cong O	32.35
Midway S S Ohio	10.62

India Missionaries Support

Lydia H. Smith	$100.00
Plum Creek S S Nebr	15.00
A Bro. and Sister Ohio	75.00
Young People Roanoke Cong Ill	25.00
Mt. View Cong Mont	43.00
A Bro Mazeppa Alta	125.00
Total	$383.00

Missionaries Children Support India

Primary Dept Plainview S S Ohio	$ 3.70
Esther Hostetler	1.50
Primary Dept Oak Grove-Pleasant Hill S S Ohio	11.83
Zion Primary Dept	.75
John, Mary and Amy Metzler	2.50
Quarter Investment	
Boys & Girls Martinsbnurg Pa.	4.75
Boys and Girls Conestoga S S Pa	15.21
Boys & Girls Clear Water S S Alta	7.75
Total	$ 47.99

Native Workers Support, India

Jonas Smucker	$ 9.00
D. W. Lehman	60.00
Sarah Falb	20.00
Sarah Welty	2.00
Katie Amstutz	1.00
Elizabeth Lehman	20.00
Spring Valley S S N D	5.00
L. J. Miller	60.00
Total	$177.00

Bible Women Support (India)

Weaver Sewing Society Pa	$ 6.00
Eli D. Yoder & Wife	2.00
Helping Hand Class Oak Grove S S Ohio	19.00
Old Sister's Class Oak Grove S S Ohio	2.00
Junior Missionaries Springs S S Pa	12.00
Logan Co Sewing Circle Ohio	4.00
A Bro. Low Point Ill	24.00
C. S. Swartz & wife	2.00
H C Deffenbaugh	4.00
Salem S S Wayne Co O	2.00
Old Sisters' Class Bethel S S O	6.00
M L & Elizabeth Troyer	2.00
C S Schwartz & Wife	2.00
From Va	9.00
Total	$ 96.00

Mahodi Station (India)

Ezra Yordy	$ 5.00
Arthur Garber	15.00
Emory Hostetler	1.00
Total	$ 21.00

Ghatula Station (India)

A Bro Broadway Va	$ 22.08

India Hospital

Orrville Cong O (Children's Ward)	$ 19.55
Collected in Nebr by C D Esch	5.00
Oak Grove & Salem Sewing Society Ohio	2.30
Infant Class Springdale S S Va	2.56
A Sister Morgantown Pa	36.00
Elementary Dept Willow Springs S S	27.11
Elementary Dept Willow Springs S S Ill (Birthday offering)	2.29
Total	$ 94.91

Leper Asylum

Jas 1:17 Philadelphia	$ 10.00

Mary Burkhard Support

Logan Co Sewing Circle O	$ 2.50

Personal

Workers in India Jas. 1:17 Philadelphia	$ 20.00

Chicago Missions

Endowment Interest	$ 1.25
Visitors	5.00
Willow Springs Cong Ill	6.50
Lydia Goldsmith	2.00
Matilda Yoder S S Class Ill	5.00
A H Weaver	5.00
Sugar Creek S S Primary Dept. Ia.	7.00
Visitors	14.45
(Provisions)	
C F Wyse & Neighbors Ohio	26.71
Mrs. J V Yoder	1.88
Friends Arhbold Ohio	30.00
Total	$104.79

Chiago Building Fund

E J Shertz	$ 50.00

Ft. Wayne Mission

Emeline Brenneman Bequest	$300.00
(For Christmas)	
From Howard Co Ind	5.00
From Topeka Ind	5.00
Salem Cong Ind	5.00
Clinton Frame Cong Ind	5.00
Holdeman Cong Ind	5.00
Olive Cong Ind	5.00
From Elida Ohio	5.00
Fulton Co Ohio (Provisions)	15.00
Total	$350.00

Canton Missions

Orrville Cong Ohio	$ 8.81
Martins Cong Ohio	7.22
A Sister	1.00
J A Lichty	1.50

Sister Hostetler	5.00
Vesta Yoder	1.00
Martins Y P B M	7.50
D Horst	1.00
Kate Miller	1.00
Budget Publishing Co	12.30
Martins Y P B M	9.50
Walnut Creek (Provisions)	11.25
Total	$ 67.08

Kansas City Missions

Pleasant Hill S S Neb	$ 43.00
Plum Creek S S Neb	15.00
Daniel Lehman	2.00
John B Yoder	2.00
W J Edelman	2.75
Wm Edelman	.50
Amos H Hershey	10.00
Edward Harder	3.00
A Bro	6.00
Walter Buch	10.00
Dr C H Case	10.00
Simon Hershberger	2.50
A Friend	5.00
West Zion Cong Alta	24.20
Ibra Snyder (Provisions)	3.50
Penn. Cong Kans	15.00
Friends	2.85
Sister Harper Kans	1.25
Total	$158.55

Youngstown Mission

Orrville Cong Ohio	$ 8.82
N Lima S S Ohio	8.75
Miss T Pollock	5.00
Geo. L. Fordyce Co	20.00
G M McKelvey Co	25.00
A Bro & Sister Portage Co O	10.00
House Income	42.52
Rent	11.50
Day Nursery (Provisions)	21.80
N. Lima Cong Ohio	27.75
Leetonia Cong Ohio	2.75
J L Yoder	10.00
Clothing—Garment Guild Youngstown	40.00
Mrs Dr Coe (Clothing)	10.00
Total	$243.89

Lima Mission

Pike Cong Ohio	$ 19.40
Noah Brenneman	1.55
A Friend	2.00
S S Collection	10.54
Sunday Evening Collection (Provisions)	8.69
Pike Cong	6.00
Fulton Co Cong Ohio	11.60
S S Diller	6.00
Menno Troyer	2.40
Eli Troyer	1.00
P E Brunk	.65
Total	-- 69.83

Toronto Mission

Blomingdale Y P Meeting	$ 7.00
O Fretz	2.00
Daniel Wenter	5.00
Joseph Ramseyer	10.00
Bro. Gingerich	1.00
Bro. Moyer	.50
A D Snyder	2.00
J C Fretz	7.75
Bloomingdale Cong (Provisions)	8.50
Total	$ 43.75

Old People's Home

Endowment Interest	$427.50
D C Steiner	100.00
D C Amstutz	.76
Middlebury Cong Ind	75.00
Reformed Missionary Society Columbiana O	45.00
F I Smucker	1.00
Special Support	398.95
Sales—Live Stock	20.40
Labor	3.00
W D Foss	60.00
Total	$1131.61

Orphans' Home

Endowment Interest	$ 12.50
Zion Cong Va	4.00
Willow Springs Cong Ill	10.17
Mrs John Harder	.50
N Lima S S Ohio	1.00
A Bro Tremont Ill	10.00
Metamora & Union S S Ill	7.00
Allan Co S S Ohio	4.25
Sarah Lehman	5.00
Elam B Kennel	5.00
Friends	5.00
John Hartzler	2.50
Emma N Showalter S S Class	10.00
Dan Berkey	5.00
J C Steffen	10.00
J H Miller	7.00
Special Support	252.00
Total	$350.92

Child's Welfare Work

Endowment Interest	$183.00
Sam Hershberger & Family	5.00
David Miller	4.00
A Friend	2.00
Sister Ella Landis	25.00
Zion Cong Oreg	3.00
Sister Fasichar	5.00
Emma King S S (Do Without Band)	5.41
Special Support	42.75
(Birthday offering for sewing machine)	
Canton Cong.	1.50
La Junta Cong	7.31
Catlin Cong	1.03
Harper Cong	3.74
West Liberty Cong	4.30
Penna Cong	6.25
Hesston Cong	3.10
Protection Cong	2.00
(Quarter Investment—Boys and Girls)	
Alpha S S Minn	27.40
Pleasant Grove S S Pa	2.00
Clear Water S S Alta	21.90
Balance 1916	37.87
Sharon S S Sask	4.00
Total	$397.56

Sanitarium

Endowment Interest	$ 12.50
Merchandise	10.50
Farm Income	1125.00
Bro. Bauer	1.00
W H Schrock	25.00
La Junta Sewing Circle	4.00
Hospital Fees	692.43
Total	$1870.43

South American Mission

Interest Income	$491.25
Clayton H Shenk	5.00
Primary Dept Hesston S S Kans	7.00
Total	$503.25

South American Pledge Fund

J Y Troyer	$ 25.00

Financial Agents Support

N Lima S S Ohio	$ 2.05
Daughter's operation Joseph, Barbara & Lena Stalter	25.00
Mr & Mrs Ed Rediger	10.00
Total	$ 37.05

American Bible Society

Orrville Cong O	$ 8.75
Neighborhood Sewing Society Filer Idaho	1.55
Total	$ 10.30

Burkhard Children Educational Fund

Endowment Interest	$ 3.00

Bible Fund

Endowment Interest	$ 12.50

Church Building Fund

Endowment Interest	$ 12.50

Armenia Fund

Orrville Cong Ohio	$ 1.00
San Celito S S Calif	15.00
Total	$ 16.00

Medical Missionary Equipment

Endowment Interest	$ 3.00

Welsh Mountain Mission

Mrs C B Schneck	$ 5.00

Children's Fund (India)

Boys & Girls Pleasant Grove S S Pa	$ 4.50
Boys & Girls Sharon S S Sask	6.25
Total	$ 10.75

Children's Fund (Home)

Quarter Investment

Boys & Girls Pleasant Grove S S Pa	$ 4.50
Boys & Girls Sharon S S Sask	10.00
Total	$ 14.50

CANADIAN TREASURER

M. C. Cressman, Kitchener, Ont.

India General

A Sister Warner Cong	$ 10.00
A Bro. & Sister Biehn Cong.	25.00
Hagey's S S	26.38
Hagey Cong	10.00
Total	$ 71.38

Native Worker

Blenheim Cong	$ 24.00

Missionary Children Support (India)

Cressman S S Primary Dept	$ 7.06
Boys & Girls Hay S S Quarter Investment	14.00

War Sufferers Relief Fund

Norman Shantz	$ 10.00
Moses Hoover	5.00
Total	$ 15.00

Armenia

A M Cong Mornington	$ 62.25
A M Cong Wellesley	100.00
Total	$162.25
Total for month	$293.69

EASTERN MENNONITE BOARD OF MISSIONS & CHARITIES

Eli G. Reist, Treas., Mt. Joy, Pa.

Chicago Building Fund

First Primary Class Lititz S S	$ 2.00

India Mission (General)

Salunga S S	$ 20.00
Gehman S S	20.07
East Chestnut S S Lanaster	40.40
Interest Amanda Kendig Legacy	15.16
Landis Valley Cong & S S	93.00
Hanover Bible Class	10.00
Mary E Herr	20.00
Bowmansville Missionary Friend	38.22
Maple Grove S S	14.00
A Bro	20.00
Total	$290.85

Native Worker Support, India

East Petersburg S S Young Men's Bible Class	$ 5.00
Manheim Bible study Class	10.00
Total	$ 15.00
Total for month	$307.85

IND.-MICH. MENNONITE MISSION BOARD

India Mission (General)

A Bro. and Sister New Paris	$ 10.25
Fairview Cong.	13.20
Howard-Miami Cong	7.65
Berne Cong	13.95
J Kurtz	12.00
Nappanee N Main St S S Dept	16.15
Shore Cong	10.00
Claude C Culp (Ghatula)	5.00
Levi Mann (Ghatula)	3.00
Total	$ 91.20

India Missionary Support

Harvey E Yoder	$ 10.00
S S Yoder	10.00
Goshen College S S	50.00
A Bro. in Camp	60.00
Goshen College Cong	75.00
Howard-Miami Cong.	12.00
Total	$217.00

India Missionaries Children Support

Middlebury S S	$ 18.18
Nappanee N Main St S S Quarter Income	27.35
Oliver Bontrager	23.50
Total	$ 69.03

India Native Workers Support

Ft. Wayne Cong	$ 10.00
C A Shantz & Wife	5.00
Olive Cong	5.00
Total	$ 20.00

India Bible Women Support

Rutheans, Elkhart S S	$ 4.00
Bowne Cong	3.00
Helping Hands, Elkhart S S	2.00
Goshen Sewing Circle	8.00
Clinton Frame S S	2.00
Bowne Cong	3.00
Charles Graybill & Wife	5.00
Total	$ 27.00

India—For Training Nurse

Y M C A Goshen College	$ 20.00

India—Personal for J. N. Kaufman

Nappanee N Main St S S Primary Class No. 1	$ 2.25

Children's Fund (Foreign)

Nappanee N Main St S S (Quarter Income)	$ 8.50
Salem S S Children Quarter Income)	25.39
Total	$ 33.89

Children's Fund (Home)

Nappanee N Main St S S (Quarter Investment)	$ 9.20
Salem S S Children (Quarters)	.50
Total	$ 9.70

Children's Welfare

Yellow Creek S S Primary Dept	$ 25.00

Ft. Wayne Mission

Elkhart Cong	$ 25.19
A Bro & Sister Goshen	100.00
Goshen Cong	15.00
Yellow Creek Cong	13.66
Shore Cong	10.00
Total	$163.85

Orphans' Home

Salem S S (Quarters)	$ 3.85
Yellow Creek S S Junior Girls Class	5.00
Mission S S Pigeon River Cong	10.75
Nappanee N Main St Primary Dept	6.06
Shore Cong	5.00
Total	$ 30.66

South American Pledges

A. R. Zook	$100.00

Armenian Sufferers

Elkhart Y P Literary Society	$ 3.00

War Sufferers

Total Received	$242.80

Rural Missions

Salem Cong & S S	$ 21.89
Bowne Cong	7.08
Salem Cong & S S	11.91
Shore Cong	7.54
Bowne Cong	10.00
Middlebury Cong	28.92
Total	$ 87.34

District Board Home Debt

Nappanee N Main St. Cong.	$ 39.32

Church Buildings

Salem Cong & S S	$ 25.00

Secretary's Support

Levi Mann	$ 1.00
Clinton Frame Cong	36.87
Yellow Creek Cong	15.00
Shore Cong	10.00
Total	$ 62.87

General Fund

Maple Grove Cong	$ 30.50
Goshen Cong	20.00
Emma Cong	5.00
Shore Cong	10.00
Mr. & Mrs. Wm. Pletcher	5.00
Total	$ 70.50
Total for month	$1340.41

KANS.-NEBR. MENNONITE MISSION BOARD

Vernon E. Reiff, Treas., Hudson, Kans.

India Mission (General)

La Junta S S	$ 24.61
Hesston Cong	26.23
Penna Cong	12.50
Total	$ 63.34

Native Worker Support (India)

Larned S S	$ 5.00

Orphans' Home

Milan Valley Cong	$ 1.55

Children's Welfare Work

Quarter Investment

Primary Dept. E. Holbrook S S	$ 67.20

India Missionaries Support

Missionaries Support Band Penna S S	$ 50.00

Support of C. D. Esch and Family

Spring Valley Cong	$ 50.00
Catlin Cong	10.50
Milan Valley Cong	2.50
Roseland Cong.	34.85
Larned Cong	2.15
West Liberty Cong	18.00
Spring Valley Cong	10.00
Total	$128.00

Kansas City Missions

Milan Valley Cong	$ 2.00
Penna Cong	12.50
Spring Valley Cong	24.00
Hesston Cong (Gospel Ford)	1.00
East Holbrook Cong (Gospel Ford)	9.00
Total	$ 39.50

Free Will Offering Children's Home

Birthday offering	
Larned S S	$ 5.94
La Junta S S	16.27
Roseland S S (Sewing Machine)	3.21
Spring Valley Cong	24.00
Total	$ 49.52

Children's Welfare Home Furnishing

Silver Coin Income	$ 15.00

War Sufferers Relief Fund

Total receipts for mo.	$933.50

Western Mennonite Welfare Commission

Hesston Cong	$ 15.00
Milan Valley Cong	17.50
Total	$ 32.50

Personal Fund

East Holbrook Cong (for L. O. King)	$ 21.53
Total for month	$1,415.64

WASHINGTON CO., MD., & FRANKLIN CO., PA., MENNONITE MISSION BOARD

B. E. Stauffer, Treas., Maugansville, Md.

India Mission (General)

Reiff Cong	$ 80.89

General Fund

Clear Spring Cong	$ 5.55

War Sufferers Relief Fund

Chambersburg S S	$ 25.00
Row Cong	130.00
Total	$155.00

Sisters' Missionary Support Fund

A Sister Clear Spring Cong	$ 2.50
A Sister Miller Cong	4.00
Total	$ 6.50
Total for month	$247.94

FRANCONIA MENNONITE MISSION BOARD

G. S. Nice, Treas., Harleysville, Pa.

India Mission (General)

Souderton S S Teachers Meeting	$ 30.57
Plain Y P B M	32.86
Total	$ 63.43

General Fund

Worcester S S	$ 25.10
Deep Run Cong	15.00
Total	$ 40.10

War Sufferers Relief Fund

Perkasie Cong & S S	$173.50
Doylestown Cong	90.00
Deep Run Cong	63.13
Souderton Cong	326.40
Lower Salford Cong	175.00
Doylestown Cong	29.00
Line Lexington Cong	150.00
Boyertown & Hereford Congs	61.01
Spring City Cong	117.00
Souderton Cong	9.75
Y P B M Plain Cong	32.86
Blooming Glen Cong & S S	524.21
Spring City Cong	16.00
Total	$1768.46
Total for month	$1871.99

SOUTH WESTERN PENNSYLVANIA MENNONITE MISSION BOARD

H. Frank Reist, Treas., Scottdale, Pa.

General Fund General Board

Stahl Cong	$ 10.00
Schellburg Cong	2.00
Total	$ 12.00

Home Missions

Scottdale Cong	$ 8.50
Altona Mission Cong	2.38
Total	$ 10.88

India General

Scottdale Cong	$ 15.40

Missionary Support (India)

Mr. & Mrs. H. F. Reist	$ 15.00
Kauffman S S	9.22
Rockton S S	1.00
Masontown S S	8.00
Stahl S S	1.80
Blough S S	8.16
Casselman S S	1.75
Total	$ 44.93

Old People's Home

Kauffman Cong	$ 20.35
Blough Cong	20.00
Total	$ 40.35

Syrian and Armenian Sufferers

Scottdale Cong & S S	$ 30.00

War Sufferers Relief

Altoona S S	$ 5.62

Altoona Mission

Weaver Cong	$ 18.36
Scottdale Cong	28.83
Total	$ 47.19

Altoona Mission (Building Fund)

Allensville Cong	$ 54.00

Book and Tract Work

Scottdale Cong	$ 7.50

Conference Fund

Scottdale Cong	$ 5.00

General Fund (District Board)

Rockton Cong	$ 1.00

Rural Mission Fund

Springs Cong	$ 12.50
Thomas Cong	25.38
Casselman Cong	1.25
Total	$ 39.13
Total for month	$313.00

MISSOURI-IOWA MENNONITE MISSION BOARD

H. J. Harder, Treas., Tipton, Mo.

District Mission Board

Berea Cong	$ 1.35
Coal Ridge Cong	11.63
Bethel Cong	2.00
Liberty Cong	1.50
Carver Cong	.50
Lake View Cong	4.90
Spring Valley Cong	1.82
Bloomfield Cong	2.75
Surrey Cong	2.00
White Hall Cong	1.79
Cherry Box Cong	1.10
Total	$ 31.34

Kansas City Mission

Berea Cong	$ .60
Bethel Cong	3.25
Liberty Cong	2.75
Lake View Cong	2.25
Spring Valley Cong	.15
Bloomfield Cong	2.50
White Hall Cong	1.00
Cherry Box Cong	1.70
Total	$ 14.20

Children's Welfare

Berea Cong	$ .70
Bethel Cong	1.00
Liberty Cong	.35
Lake View Cong	2.50
White Hall Cong	.50
Cherry Box Cong	.10
Total	$ 5.15

General Fund General Board

Berea Cong	$ .60
Bethel Cong	.75
Liberty Cong	1.00
Lake View Cong	1.10
White Hall Cong	.50
Cherry Box Cong	.50
Total	$ 4.45

Hesston Academy

Cherry Box Cong	$ .75

India Mission (General)

Berea Cong	$ 2.35
Coal Ridge Cong	11.63
Bethel Cong	3.60
Palmyra Cong	12.00
Liberty Cong	5.65
Lake View Cong	3.80
Spring Valley Cong	4.23
Bloomfield Cong	2.50
Cherry Box Cong	.85
Total	$ 46.61

La Junta Sanitarium

Berea Cong	$ .25

Orphans' Home

Berea Cong	$ .25
Bethel Cong	.50
Lake View Cong	1.00
White Hall Cong	.25
Total	$ 2.00

Old People's Home

Berea Cong	$ .29
Lake View Cong	.10
Total	$ .39

Boys in Camp

Carver Cong	$ 3.25
White Hall Cong	1.50
Total	$ 4.75

War Sufferers Relief

Total receipts for mo.	$ 45.16

India Personal

Mt. Zion Cong	$ 16.50
Total for month	$171.51

Grand Total for Mo. $14,187.98

Gratefully acknowledged,
G. L. Bender, Treas.,
Elkhart, Ind.

Corrections:—In the December report under Orphans' Home we have the item: Roanoke-Harmony Primary Dept., Ill., $3.25. It should read: Roanoke-Harmony Primary Dept. Birthday money, $3.25.

Under War Sufferers Fund we had credited Children Zion Cong., Ore., $14.45, when it should have been Albany, Ore.

GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace"

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MARCH 21, 1918 (Gospel Witness Established 1905) No. 51

EDITORIAL

"Forgive us our debts, as we forgive our debtors."

The best photograph of yourself is that which is seen when with open face and honest heart you take a good square look into the Gospel mirror, the Word of God. Too many people set this mirror aside and use the world mirror instead.

The Way.—This is the name of our little tract paper sent out to missionaries and other workers whose desire it is to place something into the hands of lost or burdened souls. It is not intended for general circulation, as are our other periodicals, but workers who can make use of tract messengers, in advanced classes in Sunday school, in homes, and elsewhere, would do well to send for sample copies of The Way. Brethren J. H. Mosemann and J. A. Ressler are the editors of this paper.

Goshen College.—As seen in the report of the special meeting of the Mennonite Board of Education, published in last week's Gospel Herald, there is a heavy debt resting upon Goshen College. The fact is generally regretted, yet the vision of faith is able to penetrate the clouds which frequently cross our path, and even in this case may we see the "silver lining" which gives hope to the friends of the institution. It is the conviction of all who are interested in the highest welare of the school that the present financial stress must be relieved if the institution is to prove its worth to the Church. We trust that there may be enough brethren to come to the rescue to bring about desired results.

Lancaster Conference.—This is conference week for Lancaster county, Pa. The regular semi-annual meeting of Lancaster Conference is to be held next Friday (22). Bishop's council is to be held the day before. This is the first of our conferences to meet this year. The strenuous times in which we are now living lends more than ordinary importance to all our conference gatherings. May the Holy Spirit direct in all things.

Previous to the meeting of Lancaster Conference the Eastern Mennonite Board of Missions and Charities is to hold its annual meeting, devoting Tuesday and Wednesday to this work. One of the interesting features of this meeting is the work of relief carried on through the instrumentality of that body.

We hope to hear of interesting and profitable meetings to be held at Mellinger's Church near Lancaster this week.

What to Teach.—A generation ago it was necessary to convince opponents of mission work that missionary work is not only pleasing to God but that it is our Christian duty to support it. But the time when this needs to be done is now past, as the number of Christian people opposing missions is so small that it is a waste of time and energy to continue this kind of teaching. But there still remain several other essential things to teach with reference to mission work.

1. We need to be diligent in teaching people that mission work is worse than worthless unless it upholds and promulgates the full standard of the Gospel. Missionaries miss their calling when they work for proselytes rather than new-born babes, Christ-born men and women. Their preaching is vain unless the message bears a full endorsement of the Bible as final and perfect authority on all things which it teaches, a recognition that there can be no salvation except through the blood of Jesus Christ, an avowal of the fact that we can not accept Jesus Christ as our Savior without accepting in its fullness the entire Gospel which He came to bring. The need of such teaching is so much the more, since it is so generally neglected.

2. We need to teach that while God is pleased with us if we believe in mission work, He is not pleased with us unless we make this faith practical in works. Our life, testimony, prayers, service, money, influence, all should be upon the altar of the Lord, spent for the promotion of the cause of Christ and the Church, ready to be used wherever, whenever, and in whatsoever way God and the Church may see fit to use us.

3. We need to teach efficiency in mission work. We are limited in the number of our dollars and workers, and consecration, application, co-ordination, and common business sense need to be marshaled under divine guidance in the great work of making these workers and dollars reach as far as possible and to the very best interests of the cause.

4. We need to teach that human effort alone is a failure, no matter how splendid the organization, how abundant the financial backing, how superb the intellectual power enlisted, how spotless the lives of the workers, how complete the governmental protection. Christ said, "Without me ye can do nothing." Every Christian worker should feel that he is but a weak instrument in the hands of God, living and working by the grace of God, and that "mighty works" can be done only when these frail creatures keep in the mighty power of God, filled with and led by His unerring Spirit, winning victories for God because the God whom they serve never knows defeat.

5. We need to teach that the evangelization of the world is a distinct

movement in itself and invariably suffers when it becomes entangled with other world movements. "No man that warreth entangleth himself with the affairs of this life," is no more applicable to individuals than to churches. Whether it is the Christian soldier or the Christian Church that becomes entangled with world affairs, the cause of Christ suffers. Social betterment, civic righteousness, ethical culture, moral reformation, and many other good things result from the salvation which Christ came to bring; but the moment any missionary organization steps aside from its one mission of making Christ and His salvation and His Gospel known to all the world it loses its power with God as an effective evangelizing agency. This teaching is especially necessary today, inasmuch as too many churches have degenerated into mere passive allies of world movements which have for their primary purpose the mere social and moral uplift of man, the churches putting their rubber stamp upon this work and labeling it Christianity.

War Meditations.—The great pall that is hanging over the nations is continuing its frightful course, increasing in desperation as the weeks and months roll by. Lines are being drawn tighter, the struggle is growing more intense, and new problems are rising continually. As nonresistant people we are facing new issues, and older ones are becoming more clear. It is well that we face the situation calmly and prayerfully, and take a new inventory once in a while to determine where we are at.

1. We do well to bear in mind continually that they who do not believe in war can not consistently aid or abet war in any form. **No service under the military establishment,** is the only consistent attitude that nonresistant people can take. Brethren in the camps, fathers around the family fireside, ministers in the pulpit, and nonresistant people generally should keep the importance of this position clearly in mind, and allow no circumstances to move them from this attitude.

2. Let us not forget to remember our brethren in camps. Not only should we encourage them to stand firm, commend them for declining to take pay for service which they can not render, but we should see to it that their needs are fully supplied. Frequently there should be some one to pass around and ask, How are you off for shoes? for clothes? for other things that you need? Brethren, let us not be slack in this duty.

3. We hear it once in awhile that the government is about ready to assign our brethren to labor on "war-farms," taking it as a matter of course that our people will not object to such service, as we are an agricultural people. Yes, we are willing to farm —and to do a great many other things which we can conscientiously do; but let us not lose sight of the principle involved. Our boys in camp have not refused to work because there was no agricultural work offered them, but because they can not conscientiously do anything to aid or abet war. It is not only the **nature** but also the **purpose** of the work that should determine the question whether we can do it or not. Divorce any proposed service from war, and nonresistants are ready to do agricultural work or any other work assigned them which they can conscientiously perform. The lure of agriculture is no reason why the principle should be abandoned.

4. Paul warns us against "contending about words to no profit." The present is no time for argument. True, we should "be ready always to give answer to every man that asketh us a reason of the hope that is within," but at this time, when the minds of the people are set with reference to war, the strongest argument for nonresistance is to live peaceable, God-fearing lives. "A soft answer turneth away wrath." It is not our business to convince the government that it is doing the wrong thing or in anyway to interfere with the plans of government; neither should we allow ourselves to be drawn into uncharitable criticism. On the other hand, we should not hesitate to render willing obedience to all requests that are made of us, consistent with perfect obedience to God. Our mission is to live "a quiet and a peaceable life, in all godliness and honesty," and to this end our prayers and labors should be extended. Meekness is a powerful force in disarming prejudice and disarming the wrath of the persecutor.

5. We often hear men express the hope that our people may not be "compelled" to do violence to their own conscience. It is hardly necessary to express this kind of a hope. In the first place, freedom of conscience is guaranteed by the law of the land. According to this Constitutional guarantee no man whose conscience forbids him to engage in military service, combatant or noncombatant, can be compelled by law to do such service. But even if this guarantee would be violated and force be used to compel us to do that which we believe the Word of God forbids, we should not hesitate to "obey God rather than man," no matter how great the persecution to follow. Obey God, no matter what it costs, remembering the promise, "I will never leave thee nor forsake thee."

6. Brethren in camp are not the only ones who should do the right even though that mean persecution. We in the home congregations should stand resolutely by our convictions, especially when through prejudice or a mistaken sense of authority pressure is brought to bear upon us to do that which we believe to be wrong. From some communities there come reports that efforts are being made to intimidate nonresistant people and coerce them into things which their conscience forbids. Brethren, be firm. To allow ourselves to be forced into things which we believe to be wrong is simply inviting more exasperating troubles later on, unless we mean to surrender the nonresistant ground altogether. We had better suffer from the hands of the mob than to allow the cause of Christ to suffer because of our failure to stand for right in the face of persecutions. Meekness, of course, should mark our attitude when we are called upon to suffer for righteousness' sake, and we should exercise great care so as not to give unnecessary offence; but it is as necessary to be faithful to God's Word as it is to be meek and peaceable.

May God give us grace and wisdom to choose the right course at all times and to stand in every time of trial.

Doctrinal

In doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. —Titus 2:7, 8.

But speak thou the things which become sound doctrine.—Titus 2:1.

Take heed unto thyself, and unto the doctrine, continue in them.—I Tim. 4:16.

If ye love me, keep my commandments.—John 14:15.

THE PRESENT APOSTASY

By Geo. R. Brunk

For the Gospel Herald.

"If the foundation be destroyed, what can the righteous do?"

True religion has always had its enemies who made attacks upon it from without, with high claims of superior scientific knowledge, but the great danger of the present lies in the fact that able men who are traitors to God and the Church are infesting all branches of religious activities, and their evil influence spreading everywhere, like the lice of Egypt. Many sincere shepherds, having their eyes blinded by the brilliancy of the intellectual fireworks and desiring to be considered up with the times, still allay the rising fears of the people, assuring them that all is well, while pulpit and press are aflame with the fires of hell, and spreading through the world.

This destructive movement was started by visionary and church-hating skeptics who in the name of science hatched up the hypothesis of a false evolution, and passed it over the walls of the Church to their confederates, the religious infidels who call themselves "Higher Critics." These pounce upon the Word of God and drag it into the torture chamber of their false philosophy, and with pincers and tongs claim to have compelled confessions that insure the speedy death of orthodoxy.

In spite of the fact that robust Truth has often stepped into the light and laying strong hands upon Skepticism, the arrogant boaster, compelling him to eat his lying words and put his face in the dust, still socalled Science has not yet learned modesty but announces his latest findings with the same air of infallibility and high contempt for God, Bible, Church or anything else that does not bow to their latest list of "assured results".

It is a very sad fact that notwithstanding the innumerable and humiliating blunders of Bible-haters, the multitudes of people seem to sit like birdlings in a nest, ready with widely open mouths to swallow anything dropped in the name of science, but increasingly suspicious of Scripture teaching, even in points expressly sanctioned by Jesus Christ Himself!!

While in other years there were great struggles over the INTERPRETATION of Scripture, Bible AUTHORITY was not questioned by the masses as it is today. Formerly error could be nailed to the wall and vanquished, in the minds of the people, by a few well selected proof-texts from the Bible; but now a "Thus saith the Lord" does not settle questions unless the particular passages relied upon have successfully run the gauntlet of the hostile university critics; otherwise the people are rapidly learning to ignore the Scriptures as completely as the Jews do the New Testament.

The old time skeptic who worshiped Reason and fought in the open was not so dangerous as the modern, religious infidel who places his left hand upon the Bible and his right hand upon this false philosophy, so cunningly weaving the two together that if it were possible the very elect would be deceived. Although they have the manner and very phraseology of true religion, they hold the spirit and principles of infidelity. In this false light they gain the confidence of the unsuspecting, and worm their way into the high places of the various denominations, spreading abroad in underhanded ways their theological rottenness.

The first stage of drunkenness is the "no danger" section; the last, for generally there are but two, is the "too late" stage.

In like manner it is almost impossible to awaken drifting churches in time to enable them to extricate themselves from the stranglehold of the enemy; but if faithful warnings are continually given from the walls of Zion many souls may awake in time, and even whole churches may be saved from the downward drift.

The doctrine of Evolution was begotten of the heathen, ages ago, in their vain attempts to account for creation without God. It was held, in some form, by Egyptians, Brahmans, Grecians, and others of ancient times, but would have been as harmless to the Christian church as the transmigration of souls had it not been for such men as Darwin Haeckel and Spencer who dragged the mummy from the grave of centuries and clothing it in the habilaments of science and learning set it upon the throne in the place of Christ and have accomplished the Hurculean task of having it almost universally honored and defended.

Scientists are supposed to demand and give proof for their holdings, but Darwin in his two leading books, in building up his theories, over eight hundred times uses the expression, "WE MAY WELL SUPPOSE", and upon these suppositions the world promptly casts aside the Bible testimony, and almost all institutions, religious and secular, kneel down and kiss the feet of this heathen-infidel god.

Among the evolutionists there is great "variation of species" sure enough ranging all the way from the screaming atheist foaming at the mouth to the reverend (?) dude speaking in dulcet tones from his salaried pulpit, and in mildest manner mixing things between God and devil in whatever proportion the people most enjoy.

Many once aroused, have been rocked to sleep again with the song, "DARWINISM IS DEAD," but this is a hypocritical dodge to throw the orthodox off the trail; for the very essence of Darwinism (which is that all living things have a common origin in some microscopic, primeval, protoplastic cell, which preserved its own life and filled the world with living creatures from the monstrous mastodon, which went crashing through prehistoric forests, to the microscopc creatures that sport themselves in a drop of water, including man himself as one of its numerous progeny) is still preached with unwavering faith in most of our higher institutions of learning. (Such amazing faith as skeptics have we do not find in Israel!!)

There was a determined and persistent effort to develop life from non-living substances and thus dispense with God in the creation; but all such tests having ingloriously failed, our accomodating scientists have kindly allowed God the honor of creating a few little invisible cells, to give them a start, and then allow him to withdraw permanantly from the scene of action.

Now this false philosophy which was begotten of agnosticism and born of infidelity, is the very backbone of Higher Criticism to which the Bible itself must conform or be rejected, and this intellectual monstrosity must be swallowed by the people, under penalty of being branded as ignorant and unscientific.

The evolutionists have great differences among themselves but they all agree upon the unreliability of the Scriptures, while they themselves deal in imaginations, tomfoolery, and deceit.

Darwin wrote of Spencer: "I feel rather mean when I read him: I could bear and rather enjoy feeling that he was twice as ingenious and clever as myself, but when I feel that he is about a dozen times my superior even in the master art of wriggling, I feel aggrieved."

This WRIGGLING is a key word to their work and their converts soon become infected with the germ which by some sort of evolution seems to develop rapidly into downright dishonesty. How else could they go about the country picking up scraps

of bones which they profess to believe have resisted decay two hundred thousand years, and reveal the missing link through which the apes shed their dorsal appendages and hair and became scientists?

We need not console ourselves with the thought that "our church" has stood like a granite cliff amid the theological storms of the centuries unless we have the same zeal, watchfulness, and loyalty to God that characterized our fathers of the past. Churches always fall through unsound leaders and the time is here when we should take up with a strong hand the Bible course and "TRY THEM THAT SAY THEY ARE APOSTLES AND ARE NOT AND FIND THEM LIARS" (REV. 2:2).

Denbigh, Va.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

FROM OUR MISSION STATIONS

For the Gospel Herald.

Altoona, Pa.

(1614 8th Ave.)

Dear Herald Readers, Greeting in Jesus' name:—"We know we are of God, and the whole world lieth in wickedness," is the concluding testimony of the Apostle John in his first epistle. It speaks of assurance for the believers and gives the greatest reason for entire separation from the world. Is it any wonder that He says by the Holy Spirit, "Love not the world, neither the things that are in the world."

Since our last writing, Sister Emma Smeltzer of Indiana has come to assist us in the work. We are glad for her help, also for Bro. Jacob E. Martin and family who are moving into the city and expect to devote their spare time to the work at the mission.

Following will be found a list of donations received during the month of February:

Weaver Cong.,	18.36
Scottdale Cong.	28.83
Annie L. Heatwole S. S. Class	3.00
Crown Hill Y. P. Mtg.	1.03

Yours in His service,

March 9, 1918. John L. Stauffer.

Knoxville, Tenn.

(1308 W. 4th Ave.)

"The Lord hath done great things for us; whereof we are glad."

We have been very much encouraged and strengthened through a series of meetings here conducted by Bro. W. W. Hege of Marion, Pa. Meetings opened Feb. 19 and closed Mar. 2 with four confessions. Another aged sister not being able to attend services was baptized and received into church membership in her home. After conducting a series of meetings also at the Concord Church, Bro. Hege returned to the Mission here and filled an appointment Monday evening, Mar. 11, returning homeward the following morning.

Brethren Wm. Jennings and H. J. Powell of the Concord Congregation assited in these meetings. Visits of this kind are very helpful and very much appreciated. Owing to a lack of room and the Mission building not being ready the series of meetings were held in a near-by Church building which was abandoned by another denomination; the Sunday school also, which opened Feb. 24.

Sunday, March 10, S. S. was held at the Mission for the first time. Number enrolled, 50. Contributions received during January and February.

A Bro., Bainbridge, Pa.	$ 5.00
A Sister, Mummasburg Cong.,	1.00
A Bro., Lansdale, Pa.	7.50
A Bro. and Sister from Pa.,	50.00
A Sister from Lanc. Co., Pa. (Anonymous)	2.00
A Bro. and Sister from Mountain View Cong. Va.,	5.00
A Bro. from East Lynne, Mo.,	5.00
A friend from Pa., (Anonymous)	2.00
A Bro. and Sister, Bainbridge, Pa.,	5.00
Millwood A. M. Church and S. S.,	11.75
A friend from Kansas City, Mo., (Anonymous)	2.00
A Sister from Beatrice, Nebr.	2.00
A Sister from York Co., Pa.,	2.00
A Sister from Wrightsville, Pa., R. F. D.	2.00
A Bro. from Delphos, Ohio.	10.00

We very much appreciate any help and we heartily thank all who helped by giving money, Church papers, clothing, etc.,

Owing to many urgent duties we were unable to promptly acknowledge everything that has been sent, also have on hand yet some unanswered letters received from kind friends; we ask your forbearance. The weather here is pleasant, trees are in full bloom, and some vegetables have been planted.

Charles and Anna Byer.

Mar. 15, 1918.

ITEMS OF INTEREST FROM KANSAS CITY

By J. D. Mininger

For the Gospel Herald.

There are two reasons why the past four weeks or more, have been of extraordinary interest to us: (1) because of an unusual number of visitors, and (2) because of two series of revival meetings in progress at the same time.

1. Benefits of Visits to the City Mission

One of our country visitors, who remained here a number of weeks while taking medical treatment in the city, remarked that this was a "Mennonite Mission Hotel." The reader will understand why this expression was made, when we explain that during two weeks the following visitors from the places mentioned were here.

C. D. Esch and family, India.
Jno. Noel and wife, Shickley, Nebr.
George Weaver, Oronogo, Mo.
J. A. Ressler, Scottdale, Pa.
Salinda Swartzendruber and friends, Wayland, Ia.
J. M. Smucker, Surrey, N. Dak.
L. B. Yoder, Surrey, N. Dak.
M. D. Stutzman, Kingman, Canada.
Mrs. Anna Yoder and daughters, Garden City, Mo.
David King, Garden City, Mo.
John Swartzendruber, Versailles, Mo.
Christ Reiff, Newton, Kans.
George Rostetter, Newton, Kans.
Jacob Ramer, Versailles, Mo.
Arthur Clark, Caldwell, Idaho.
Calvin Bauer, Centervalley, Pa.
B. F. Buckwalter, Newton, Kans.

Some visitors remain for weeks, while others for a shorter period of time, depending on the purpose of the stay.

While it is true that such visits cause a lot of extra work for the mission workers, experience has proven that such visits can be made very fruitful for the cause of missions. One of our devoted brethren from the country, after being here but a short time, and after seeing some of the lives transformed "by the power of grace divine," remarked, that he would have "something to tell when he got home." This same brother, after hearing one or more "tales of woe" peculiar to a city mission, told the writer that he was ready to help along with finances if needed.

By having our country friends personally visit the missions is one effective way of imparting first hand missionary information and of arousing a healthy interest in the work of bringing the Gospel to the lost.

"I'd sooner be at home and work on the farm, than do what you are doing," said a visiting sister to a worker here. Perhaps it was after she had seen that Sunday after Sunday, our sitting room, reception room, dining room and kitchen were all used as recitation rooms for the Sunday school. Perhaps it was after seeing some of the homes of want and neglect that the city mission worker gets into.

Dear reader, if your home is in the country, and you were raised amid Christian influences, if sometimes your lot in life seems hard and the way dark, just come to Kansas City, go with us to some homes, and then you will

"Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord hath done."

Then you will enjoy your quiet country home more than ever; and if you can then suppress a "Praise God" for what he has done for you, you can do something I can't do. If you think your lot in life is hard and almost unbearable, how would you like to exchange places with the writer of the following letter, received here sometime ago?

703 Simpson Ave., up stairs south side,.
Kansas City, Kans.

Dear Christian Mennonites,

I am ————————, that used to live down on South 5th Street. Little Violet used to come to your Sunday school but I did not. I could not hear very good and thought there was no use to come and sit, when I can't hear a word you preach about.

Will you all pray for me that I can hear good again and come to your church and be a good Christian. My aim in writing to you was to let you know how thankful I was for the bundle of baby clothes you gave me. They come in fine, but baby was born just last Sunday Nov. 30. I have been a widow for 7 months now, and little Violet is dead and here I am all alone in the world with two little babies, one week old and the other little fellow 1 year and 9 months old.

I won't be able to work for a while and my rent is due three months and I am liable to be put out in the street in a week or so. I won't ask the county for help for they adopted my oldest little boy out on 5th Street, and I don't want them to come after these nice little fellows I have now.

The baby has no coat or hood and just two or three changes you gave us, I don't want you to go to any trouble, but if there is more little clothes than you need them for some one else you could not give them to anyone that needs them worse than we do, and no one can appreciate them more than I would. Every favor or helping hand you could lend me till I am able to go to work and save my babies from that old police matron—she always robs the poor of their little ones and gives them away.

God took little Violet home to heaven. She was 9 years old, just old enough to help me and she could hear good for me and tell me everything I could not hear. You don't know how much I miss her, and how hard it is to get along without her.

Can you tell me why God took her away when we needed her so bad? and then that old police matron adopted out my oldest little boy.

Now I am alone with two little infants, babies, to care for.

I am not very strong and can't hear good and that makes it hard for me to hunt work, but I will be working as soon as I am able.

Come down and see us. The baby is awful sweet. We have not got a friend on earth.

———— ————.

2. Two Series of Revival Meetings at the Same Time

It is not often that one hears of a church having two series of revival meetings going on at the same time. Yet that was the case with our Kansas City congregation recently. For three weeks in succession Bro. C. Reiff preached at the 7th St. Mission in the evening.

But that was not near all. The writer has had for some time a deepening conviction that we must reach out and bring the Gospel to others than those merely who are located in the immediate vicinity of our missions. Bring the Gospel to "the regions beyond," that's what the apostles did. This plan received the hearty endorsement of the Board of Trustees of the K. C. Missions. A certain part of K. C., Kansas, known as Armourdale and the north end of K. C., Missouri, especially appealed to me as being a ripe field for work.

A hall was rented at No. 18 West Missouri Ave., K. C., Missouri, a section of the city where the "down and outs" naturally drift. As a bait to draw these unfortunates a free lunch was given daily, (except Sunday) from 11 A. M. to 2 P. M. in connection with a Gospel service. This bait was quite effective in serving the intended purpose. Such crowds, such appetites, such specimens of humanity—but, best of all, such evidence of the power and presence of God to save!

The power of the tobacco, drink, and other habits was broken as Jesus gained entrance into those sin-darkened hearts.

"I enjoyed that Sunday night meeting more than any since I am in the Mennonite Church." Thus said one of our workers as she referred to the testimonies of two men given that night. For convenience we'll call these two men A and B. A and B are working at the same place. A has been delivered from delirium tremens, drink and tobacco, is now a devoted member of the Church, and has daily family worship. B gets hurt at his place of work, attends the meetings at Missouri Ave., and finds Christ. Sunday evening both A and B atend the Mission at 7th St. B testifies to the saving grace of God. A tells how B's conversion is in answer to his prayer. How true that "Prayer Changes Things."

These meetings have proven a revelation to us—a revelation that amid the current of such a class of humanity one occasionally finds a splendid country boy from the farm, who, for various reasons, left home. It is the sight of these boys that touches our hearts. Just one instance. One afternoon a fine, strong young man dropped in at Missouri Ave. He had been drinking some, but he was dealt with about his soul and he made the good confession.

His father is the owner of a large farm in Kansas. Once before he had come to K. C., got into trouble, and was taken to a hospital. This time when he left home he told the folks at home he was merely going to Wichita, Kans. (a dry town). His mother did not know that he was in K. C.

He begged us to wire to his mother to send him a ticket so that he could go home. I bought the ticket for him and he went home rejoicing. A letter from him since he is home, with money order for price of ticket, tells of his safe arrival at home.

A further revelation that these meetings meant to us is, that many of these poor fellows are sick and tired of sin, and for them to receive a kind word is something strange to them.

Although we have not held any evangelistic meetings in the Armourdale District, the workers of the Argentine Mission, Brother's Good's and Sister Baird, have done some good work there, and there are already a number of applicants for membership.

Our eyes are unto Him who called us to the work. Marvelously has He provided and blessed. Truly "God is faithful."

Sometimes the funds have been low (as at present) then we were reminded of our Saviour's words: "When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? And when the seven among the four thousand, how many baskets full of fragments took ye up" (Mark 8:19-20).

A certain Doctor, a specialist, after doing some work for the Mission free of charge, and after making a cash donation of $15.00 besides, said, "When you are in real need let me know, I've got some more."

After asking God at our morning devotion for money to carry on the work while feeding those hungry souls on the Missouri side, the following letter from one of our Bishops was received.

"Dear Bro. J. D., Greetings in Jesus' name:

As the time when farmers balance their accounts is almost here, I want to do so too and that makes it necessary for me to distribute a little of my Master's goods.

As I know of no place that has a larger portion of my sympathies or of my confidence than the work and workers at Kansas City, please accept and use to the glory of the Master the following enclosed $20.00

————————"

With the deep desire and prayer that God alone may have all there is to us, and that we may be channels through which the blessings of the glorious Gospel may flow to others, we invite your continued co-operation.

Kansas City, Kan., March 14, 1918.

Family Circle

Remember now thy Creator in the days of thy youth.—Eccl 12:1.

Children, obey your parents in the Lord; for this is right.—Eph. 6:1.

Honor thy father and thy mother, which is the first commandment with promise.—Eph. 6:2.

Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—I Tim. 4:12.

HE LEADETH ME

In pastures green? Not always; sometimes he,
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright,
Out of the sunshine into the darkest night;
I oft would faint with sorrow and affright—

Only for this: I know he holds my hand;
So whether in green or desert land,
I trust although I may not understand.

And by still waters? No, not always so;
Oftentimes the heavy tempests round me blow,
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear him say,
"Beyond this darkness lies the perfect day;
In every path of time I lead the way."

So whether on the hilltop high and fair
I dwell, or in the sunshine valleys, where
The shadows lie—what matters? He is there,

And more than this: where'er the pathway lead
He gives no helpless, broken reed,
But his own hand, sufficient for my need.

So where he leads me I can safely go;
And in the blessed hereafter I shall know
Why in His wisdom He hath led me so.

—Selected.

LOYALTY TO HOME

A young girl, attending a school some distance from her home, was one day in her room, surrounded by companions, who were busy with embroidery and bits of fancywork. Some one asked for a needle, and the young hostess brought a needlecase. As she offered it, the one who had made the request glanced at it with a slight laugh and a perceptible lifting of the eyebrows. It was an inartistic, old-fashioned, homely little needlecase, but its owner drew it back almost as if the look had been a blow, and smothered it with caressing fingers as she said: "My mother made it." There were love, loyalty and a touch of defiance in the words. What did these gay girls know of the plain, little home and the dear, old-fashioned mother, whose toil-worn fingers had sewed the bits of ribbon together and shaped them into a gift for her girl? The daughter saw it all in a vision. These stylish young friends were good enough, but the old home and those it held were her dearest treasures on earth, and no sneer should touch them or their ways in her presence. Word and actions showed the fiber of the girl. Had she been weaker or less loving, she might have been ashamed of her little possession and the home conditions it represented; and if she did not disown or apologize for it, she might at least have kept it carefully out of sight thereafter.

A young man engaged by a construction company was stationed through the week at a little out-of-the-way station on the line of their road. There being but few houses and a single small store, the latter, naturally, became the social center when the day's work was done. The proprietor, also a young man, prided himself on being a freethinker, and one evening he began reading aloud from an infidel paper something that he considered very witty—a scurrilous attack on Christianity and its Author.

"Stop that!" interrupted the young representative of the company. "I come from a home where they believe in such things—and are a good deal better for believing in them, too—and I will not listen to such vile stuff. You've a right to your opinions, and this store is your store; but it's the only place where we fellows can gather in the evening, and while we come there must be no such reading or talking." His decided protest ended the matter. He was not at that time an avowed follower of the Master, but his loyalty to home and its teachings purified the atmosphere of the place where he was staying and strengthened his own character. Loyalty to what one holds dear, to what one believes to be the right, is a necessary foundation for the building up of a strong and noble life.—Sel.

"TOO CAPABLE"

Can a woman be too capable? Recently a writer in a woman's department of a daily paper advised her readers not to be too capable. She declared that capable meant self-reliant, commanding, and independent; that to be capable was to be conceited, dictatorial, and domineering; and that men detested capable women.

The dictionary defines capable as able, competent, and efficient. Certainly the possession of these qualities need not make one disagreeable.

The demand for the present day is for efficiency in all departments of life. The world has little use for the man who can not do things and do them well. Why should not a woman be equally capable? In business the woman employee who is incompetent, who wastes her employer's time, never rises above the ranks; it is the capable woman who receives advancement. If a woman's business is that of wife, mother, and homemaker, should she not be equally efficient? * * Surely there is no place where she needs to be more capable.

Men, the right kind of men, do not detest capable women.

A clergyman in a sermon to young men on matrimony gave this advice: "Get a woman who knows how to cook. That she may be able to sing or perhaps paint pictures, will not help you digest your bread. Neither will it cure you of the devil of dyspepsia. A real wife is not a giggling nonentity nor a butterfly of sunshine.

Much of the unhappiness, much of the crime in all the world is the direct result of inefficiency of the wife or mother. Not long ago the chief of police in one of our large cities declared that many of those arrested were first offenders—boys who had had no home training, whose mothers were incompetent.

A great deal has been said and much has been done for the cause of temperance; but if some homes were better managed there would be less drunkenness. It would take a pretty hustling saloonkeeper to compete with the home if that home is presided over by a capable woman. And this is but one part of a woman's work. What about the training of her children? Can she know too much for such a task? The mother is her child's best teacher in the first years of his life. Can she be too capable to guide them aright?

Then some one has said: "No man ever lived who knows how to take care of himself. The right kind of a wife knows better what is essential to her husband's comfort than he does himself—far better.

No, a woman can not be too capable. She must have knowledge of many things, and there is slight danger that she will be conceited; for the more we know of others' attainments the less we think of our own, and she will always be sure to find somebody who knows a little more than she does.

Lastly, a true man always respects and admires a capable woman. He "prefers brains to beauty."—R. E. Farley in Pittsburg Christian Advocate.

The Christian Church has fallen below even the Jewish low-water mark of a single tithe.—George Sherwood Eddy.

Sunday School

For the Gospel Herald.

Lesson for Mar. 31, 1918—REVIEW

Golden Text.—Thanks be to God who giveth us the victory through our Lord Jesus Christ.—I Cor. 15:57.

Introductory.—Beginning Jan. 6, we have had the privilege of studying a most important series of lessons. We have heard about the preparations made for the ministry of Jesus by John the Baptist, His forerunner. We have had a glimpse of the early life of Jesus, of His early ministry, of His later struggles and teachings. The story of the life and teachings of Jesus is the most inspiring and uplifting that can be held before the notice of our young people. We take the liberty here to repeat the advice, heard from the lips of many Sunday school workers, that during the six months that we are devoting to the study of the Book of Mark we should take occasion to read Mark's Gospel a number of times.

Work of John the Baptist.—It was about six months before the baptism of Jesus when John the Baptist emerged from the wilderness and began to preach the baptism of repentance. His work was to prepare the way for Jesus. Multitudes flocked to hear him, and multitudes were baptized. Among them was Jesus of Nazareth, second cousin to John, of whom John had prophesied and declared himself unworthy to unloose the latchet of his shoes. As the ministry of Jesus increased that of John declined and he was finally put to death by order of Herod.

The Ministry of Jesus.—Jesus began His ministry by the identical message with which John had electrified and startled and convicted his hearers: "Repent, for the kingdom of heaven is at hand." With a zeal which equaled that of John He went about His work, preaching the Gospel of the Kingdom, adding to the power of His ministry by His miracle-working power. Among His principal works, as noted in the lessons of this quarter, are the following:

1. Choosing twelve disciples, known to us as His twelve apostles, whose business it was to be with Him and to go forth at His bidding to preach the Gospel.

2. Proving His compassion of suffering humanity by healing of their infirmities all who came to Him in faith.

3. Giving to friends and foes a practical lesson on forgiveness of sin by healing a man who was let down through the roof of the house where He was and thus presented an impressive object lesson on the power of faith.

4. Showing by practical teaching backed up with miracle working power that He was Lord even of the Sabbath day.

5. Illustrating the kingdom of heaven by means of parables.

6. Rebuking the turbulent waves and causing the storms to cease and the sea to be at peace.

7. Rebuking the evil spirits, causing them to come out of demoniacs and bringing peace to the demon-possessed.

8. Raising the dead to life. The particular case recorded in these lessons was that of raising to life the little daughter of Jairus, ruler of the synagogue.

9. Sending forth the twelve disciples, whose mission on this occasion was the preaching of the Gospel to "the lost sheep of the house of Israel."

10. Feeding of five thousand men, besides women and children, with five small loaves and two small fishes.

As we witness the ministry of Jesus, as revealed in these lessons, we are impressed with a number of traits of His character, among them the following:

1. His obedience—even at His baptism He demanded to be baptized, as well as others should be. In the matter of obedience, Christ is as perfect a model as He is in everything else.

2. His whole-hearted zeal—not a moment of time wasted, not an opportunity lost in the work of bringing the Gospel to the children of men, of promoting the interests of the Kingdom. "I must be about my Father's business," is a motto which Christ not only gave utterance to but which He put to practical use during His entire ministry.

3. His meekness—they could revile, persecute, misjudge, slander, or do anything else; He was always the same gentle, faithful, loving, even-tempered MAN that made Him a perfect model in what should be man's attitude toward fellow men under all circumstances.

4. The directness of His teaching—no mistaking about what He meant to teach. His manner of teaching has a directness and clearness which we may well imitate.

5. His teaching in parables—not only was this method an avoidance of the plan of casting pearls before swine but it was an illustrated way of letting His disciples into a clear conception of what the kingdom of heaven is like and which has added much to the clearness of Christian teaching ever since.

6. His love for man—manifested in His self-sacrificing devotion to our interests and in the fact that not one who ever came to Him in faith was turned away without a blessing. The Lord be praised for His wonderful love to the children of men.—K.

Our Young People

THE SIGNIFICANCE OF THE RESURRECTION.—I Cor. 15:50-58.

Topic for March 31

MOTTO

"In Christ shall all be made alive."

THE STUDY HOUR

I. The Resurrection.—"He died." Thus ends the life history of most of the men we ever read of in this world's history. We who have looked upon the cold form of a dead body and have seen it laid away to rest have felt the chill of dread that comes to human nature in the presence of death. Death, O death, How many hearts have been broken and how many tears have been shed! How many dear friends have been separated and children been rendered homeless because death has put forth the icy hand. But separation is not all. Somehow men know and God teaches that death is the result of the entrance of a power among mankind which has brought sin and its wages upon us all.

But there is One who came to extract the sting from death. He came to "destroy him that had the power of death, that is the devil, and deliver them, who, thru fear of death, were all their life time subject to bondage." Heb. 2:14. Thru death, He destroyed the power of death by meeting the penalty of sin in His own body and spirit. Thru His resurrection power He has left us the assurance and right to a resurrection also from the bondage of corruption into the glorious liberty of the children of God.

The power of death has been taken away in the assurance of a resurrection. All souls good and bad who sleep beneath the sod or who have otherwise been acquainted with corruption shall again awake from the dead. But not all resurrected souls will have the benefits of Christ's salvation because they have refused the mercies extended toward them in the gospel. "Many of them that sleep in the dust of the earth shall awake; some to everlasting life and some to shame and everlasting contempt." Dan. 12:3.

II. The Text, I Cor. 15:50-58.—These texts shew forth a mystery which none could work out by natural reasoning. Somehow by the power of God new and incorruptible bodies will be put on to the corruptible ones in a way that death will be swallowed up in victory. These bodies will die no more.

PERSONAL THOUGHT

Have we opened our eyes to the greatness of our religion? All others fall into insignificance before the power of ours as made evident by the resurrection.

SUGGESTIVE ASSIGNMENTS

For Children

1. Text word, **Resurrection.**
2. All Who Love Jesus May Rise to Glory.

For Young People—

1. Comfort in Separation Thru the Resurrection.
2. Power in Our present Life because of the Resurrection.
3. Power of the Judgment.
4. His Intercessory Power.

Gospel Herald

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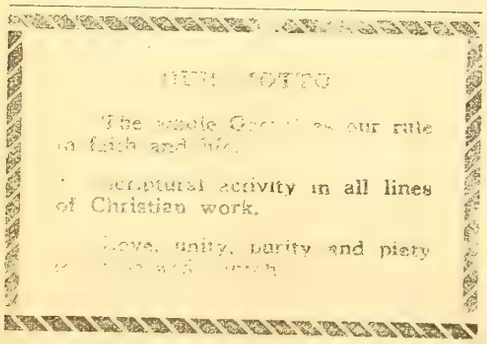
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THURSDAY, MARCH 21, 1918

Field Notes

Bro. E. D. Hess of Masontown, Pa., is at present doing evangelistic work in Virginia.

Bro. J. C. Paul and family are now located in Scottdale and worshipers at Scottdale Mennonite Church.

Brother and Sister J. A. Ressler of Scottdale worshiped with the congregation at Masontown, Pa., last Sunday.

Our readers will be interested in the encouraging news sent from Kansas City and Knoxville—both articles appearing in the missionary department of this number of the Gospel Herald.

Sister Marion Charlton has recently been added to the faculty of Eastern Mennonite School at Harrisonburg, Va., and Bro. J. F. Bressler of Richfield, Pa., has given his consent to be with the institution next year. These additions to the faculty are giving increased hope to the friends of the school.

Council meeting is appointed for Mt. Zion Church near Versailles, Mo., to be held on Good Friday. Bro. Joe C. Driver of Garden City, Mo., expects to be with the congregation at that place on this occasion. He expects, D. V., to begin holding communion services with the congregations in his district on Easter Sunday.

A car-load of paper, due here since Feb. 1, arrived at Scottdale last Saturday, and the presses are busy printing quarterlies. We will do our best to send these out on time but the delay in the shipment of paper will interfere with an early issue of the supply of quarterlies. Those who have not yet sent in their orders will please do so at once.

Last Thursday marked a general exodus of brethren and sisters from Scottdale. Bro. G. J. Lapp, who had been with us for two weeks, left for Belleville, Pa., and points farther east. Sisters Anna Kauffman and Carrie Mulvanie (the latter an applicant for membership) left for Springs, Pa. Bro. Henry Hernley and family and Bro. Harry Maust and family left for Colorado to be gone several months.

Correspondence

Newton, Kans.

Greetings in Jesus' name:—Last Sunday, Feb. 24, was again a day of much rejoicing for us. Of the number who confessed Christ in the revival efforts here last winter, ten were received into church fellowship—six by baptism and four by reclamation. We hope they will continue to "grow in the grace and knowledge of our Lord and Savior, Jesus Christ."

The fine rain we are having today kept many from the services. There being no minister present, the services consisted only of Sunday school. We have been encouraged in the work at this place. Pray for us that we may ever "press toward the mark for the prize of the high calling of God in Christ Jesus." Silas Horst.

Mar. 3, 1918.

Archbold, Ohio.

Dear Herald Readers, Greeting:—The Lord has remembered us with His goodness. We praise His holy name. We realize that God has been stirring the hearts of sinners. There was a large number baptized Sunday, Mar. 3. We surely know that God is still remembering His people. How we should pray for those who do not yet know the Lord. Our prayer is that God may be with us till we meet again. A Brother.

March 7, 1918.

Allemands, La.

Dear Herald Readers:—"The righteous shall flourish like a palm tree, they shall grow like the cedars of Lebanon." Many of you know of the change in location I am about to make from Grand Bay, Ala., to Allemands, La. This is owing to the fact that a new colony of Mennonites are locating at this place. As I came south for my health and the climate has improved my condition, and as this place was without one of our ministers and I was invited to come, and the Spirit leading, I concluded it wisdom to make the change. The new colony is only three months old. We already have Sunday School and regular praching services, which makes it very agreeable and uplifting for our spiritual edification.

The location of this place is thirty-two miles west of New Orleans on the main line of the Southern Pacific Railroad. We are in the heart of the sugar-cane industry. We, however, raise mostly corn, with garden truckage and stock. The top-soil is a rich black loam, with a heavy subsoil of silt, which is known as alluvial soil. Two artesian wells have been opened by the well drillers within the last few weeks. We can both drain and irrigate the land. We have both railroad and water transportation facilities. We are quite a distance from the gulf though, about thirty miles. However, we have the benefit of the Gulf breeze which is quite congenial.

The families that have moved in this winter are Jos. Grabill's, Chester Wenger's, Sam Beachy's, and Chris. Ressler's. Our farms are all side by side. The government is having another block of land drained this summer, but the land is disposed of by a land company. Owing to its location the place is easy of access. We should be very glad to have anyone stop off and visit us.

By the palm trees that grow here we are reminded of our spiritual

growth in the grace of God. May the Lord bless our beloved Mennonite Church, and make us a power and a beacon light wherever we go. Our salvation saves us to serve, and may we be active and earnest for the day of the Lord is nigh at hand.

Your brother,
Mar. 9, 1918. E. S. Hallman.

Souderton, Pa.

We are glad to announce there are now five young girls who have expressed themselves willing to be received into church fellowship. There are still many who need to make the full surrender. Bros. Jos. Ruth of Line Lexington Congregation and Abram Derstine of Franconia assisted Bro. Myer in the services last night (10), taking I Cor. 1:30 as a text. We were earnestly admonished and trust all have been benefited by the messages. Bro. Ruth also conducted the services at the Mennonite Home in the afternoon. We also appreciated the message Bro. A. O. Histand of Doylestown gave us March 3, using as a text, "Whatsoever he saith unto you, do it" (John 2:5). We need these appeals, considering the conditions of our brothers across the sea at this time.

Sister Alice Clymer of Lancaster, Pa., is spending about ten days among friends here. Sister Lena Mosemann spent Sunday at her parental home in Lancaster City.

We heartily welcome the appearance of spring, after a cold, severe winter. J. D. E.

March 11, 1918.

Elida, Ohio.

Greeting to all Herald Readers:—On last Friday, Mar. 8, we laid away the remains of our sister, Martha Brenneman (wife of L. B. Brenneman). A number of brethren and sisters from various places attended the funeral and remained with us over Sunday. Among them were ministers Y. C. Miller, of Shipshewana, Ind., J. A. Good of Webb Summit, Ohio. These two brethren broke to us the bread of life at the Pike Church yesterday.

We are expecting Bro. J. L. Stauffer of Altoona, Pa., to begin a series of meetings at the Salem Church on next Friday evening, Mar. 15, and later also at the Pike Church. We are looking forward to these meetings for a spiritual uplift and an ingathering of souls. Dear brethren and sisters, we ask an interest in your prayers in behalf of these meetings. Pray that the brother may fearlessly declare unto us the Word of God and nothing be kept back that is profitable to both professor and non-professor, and that the efforts be not in vain.

March 11, 1918. Cor.

Salunga, Pa.

Dear Herald Readers:—The Salunga and Landisville Sunday school workers' meeting will be held at the home of Bro. Benj. Baer at Salunga, Mar. 27, 1918. Program as follows:

Lesson for Mar. 31, Bro. Isaac Brubaker.

Lesson for April 7, Bro. Jacob Miller.

Lesson for April 14, Bro. Jacob Shotzberger.

Lesson for April 28, Bro. Amos Nissley.

Mar. 12, 1918. Secretary.

Elizabethtown, Pa.

Following is the program of the Elizabethtown Mennonite Sunday school workers' meeting to be held March 28, 1918.

Lesson for April 7, Bro. John Detra.

Lesson for April 14, Bro. Stoner Kready.

Lesson for April 21, Bro. Peter Gish.

Lesson for April 28, Bro. Henry Garber.

March 12, 1918. Secretary.

Lancaster, Pa.

On Sunday morning, March 24, at the Mennonite Church, East Chestnut St., they will take notes for ordaining a minister. The following Sunday afternoon, March 31, the ordination services will be held, D. V.

We ask an interst in your prayers that the Lord may so direct that a brother will be chosen whom he sees best fitted for His service. N.

March 12, 1918.

Beemer, Nebr.

On Wednesday, March 6, Bro. Jos. Whitaker of Oregon was in our midst and preached for us, both morning and evening. We were richly admonished out of the pure Word of God. We feel encouraged to press on in the good cause, and assure our brother that the messages of truth were gratefully received and our wish is that the blessings of God may attend all his labors as he goes from place to place preaching the Word.

March 12, 1918. D. Z. Birky.

Bay Port, Mich.

(Pigeon River Congregation)

A hearty greeting in Jesus name:—We have many reasons to be thankful to our heavenly Father for the many blessings bestowed upon us, although the death angel has been in our midst and taken away a precious jewel. John Swartzendrubers and Mrs. Lewis Miller were here from Iowa to attend the funeral; also some from Indiana. The names are unknown to the writer at present.

Bro. Jacob R. Bender of Tavistock, Ont., was in our midst and made plain the way of life. He preached five impressive sermons. May God bless the brother.

One of our brethren, Emanuel Swartzendruber, was called to go to camp in Georgia, Mar. 4. Let us pray earnestly for the brethren in the camps.

Bro. Mike S. Zehr's daughter had the misfortune of breaking her arm, but is getting along nicely.

Sister Emma Maust was to the church house for the first time after a long siege of rheumatism. Otherwise health is fair, so far as the writer is aware.

We wish you all the grace of God.
Mar. 13, 1918. Simon D. Gnagy.

Marion, Kans.

(Catlin Congregation)

Bro. J. W. Hess of Palmyra, Mo., who has been so earnestly laboring with us for two weeks, closed last Sunday night with five persons making the wise choice and starting for their home in glory; also four others renewed their vow with God and the Church. May the Lord add His blessings. Bro. Hess left on Monday to work with the brethren at Holbrook, Colo., as long as the Lord directs. May his efforts be blessed with the salvation of many precious souls. We were loath to part with Bro. Hess, but as God sends His servants from place to place to do His bidding, we must say "Good-bye," and we truly pray God's blessings upon him.

Sister Elizabeth Horst left today for Kansas City to resume her work in the Children's Home. May God use her to His glory.

With the approaching of spring, when mother earth is putting on her robe of green, we again are reminded of the goodness of God. Let us bear in mind that time is rolling silently on. Are we improving each moment as it comes and goes? J. C. Swartz.

March 14, 1918.

A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the "first tenth," and not the last tenth; The "first-fruits", and not the dregs and leavings.—A. J. Gordon.

What a lot of worldly-wise preachers there are who seem to exalt men rather than to show them their sins and lead them to repentance?—Ex.

As fast as the way opens, and men and women consecrate time, talents, and means, there will be open doors, and rooms for them all.—Ex.

Miscellaneous

MY GREATEST OPPORTUNITY
V. In the Sunday Schoiol.

By J. M. Hartzler

For the Gospel Herald.

Whether I be superintendent, teacher, pupil, or whatever my calling may be, my greatest opportunity is to help the boys and girls to get a definite knowledge of God and of His Son Jesus Christ, and to help all others to shine and to bear fruit.

We here enter a field of work whose oppportunities are limitless, whose possibilities are boundless, and whose influences are endless, and these become so because of certain powers which God has put within our reach; viz., faith, love, and prayer.

Paul tells us in the first verse of the eleventh chapter of Hebrews that "Faith is the substance of things hoped for, the evidence of things not seen;" and in the sixth verse of the same chapter he says, "For without faith it is impossible to please Him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek after him."

On one occasion a son who was a lunatic was brought to Jesus to be healed after the disciples had tried to cure him and had failed. When the disciples asked Him why they could not cure him Jesus said, "Because of your unbelief: For verily I say unto you, if ye had faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove, and nothing shall be impossible unto you."

Seeing then this great power which God has put at our command, yet Paul says if we had faith to remove mountains and had not charity it would profit us nothing. These are wonderful things and worthy of our special notice. What then is love? God is love, the Word tells us, and when we consider what God is the thought of it makes us cry out with Paul: "O the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments and his ways past finding out." When God's love grips us it gives us a grip on others that will not let go, but it will constrain us to do our best in order that God's work may be done.

Knowing then what God will do for us if we have faith and love, let us notice a few things about prayer. In John 14:13,14 we have these words: "And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." And again in the fifteenth chapter and the seventh verse he says: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." And again in John 16:23, 24 He says; "Verily, verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full."

Had we nothing more in the Bible concerning prayer than these, there would be enough said to show to us that we can come boldly to the throne of grace. But when we see so much more concerning prayer that we ought to go on with a full assurance that God will do all He has said. With these three powers at our command we can have the greatest opportunity in our life to work for God. May we ever abide in Him and have His Word abide in us, so that we may be of the greatest possible good to Him.

Belleville, Pa.

TO OUR DRAFTED BRETHREN

By Aaron Loucks

For the Gospel Herald.

The experience of our brethren who were called into camp have been varied. The object of the War Department seems to be to reduce the number of conscientious objectors to the irreducible minimum.

Of the 1600 or more in camp who are opposed to war (various denominations) about 800 have expressed a willingness to perform some service. The Mennonite Church holds that her members cannot consistently perform any service under the military establishment and maintain her testimony against war as being wrong, as the following statement from a petition of General Conference sent to the officials at Washington indicates: "That under no circumstances can we consent to serveice, either combatant or noncombatant, under the military arm of the government."

The Government has been considerate of our position. About the middle of September, 1917, the following telegram was sent by the War Department to the various cantonments:

"The Department has under consideration the question of what constitutes 'noncombatant service' in the sense that the phrase is used in section 4 of the selective service act. Until a definition is announced, it will be impossible to designate the classes of duty to which the conscientious objector may be detailed. Pending final instructions in the premises, the Secretary of War directs that this class be segregated but not subjected to any punishment for refusal to perform duty, and that timely reports of the numbers received at your cantonments be forwarded for his information with such remark and recommendation as will enable the department to consider the general question in all its phases."

Under the date of Sept. 29, 1917, the following letter was received in reply to a communication to the Secretary of War on the question of uniforms:

"The Secretary of War desires me to acknowledge receipt of your letter of Sept. 25, 1917, in which you state that you learn from various sources that Mennonites were compelled to put on uniforms at Camp Meade, and in response thereto to inform you that an order was issued Sept. 25, 1917, the same date your letter was written, to all commanding Generals of the National Army and National Guard Divisions to the effect that selected Mennonites who report to camps for duty be not forced to wear the uniform, as the question of raiment is one of the tenets of their faith. Very Truly Yours,
L. A. Dewey, Adjutant General."

Many requests for information have been received on this point, some stating that they were told that Washington had changed these orders. We have kept in touch with Secretary of War Baker and up to this time we have no knowledge of any change in the status of our brethren who are called into camp. It is very necessary that every brother, when he is called into camp, immediately takes his position, as a member of the Mennonite Church he cannot conscientiously perform any service under the military establishment. (This does not mean that he cannot keep his own quarters clean or prepare his own mess.) Every one will be subjected to a number of tests, (some have been sent to the guard house for refusing to work), but none of these tests should cause his wavering from his position as a follower of the Lord Jesus Christ.

Scottdale, Pa.

THE SISTERS' SHARE
in the
MENNONITE RELIEF SERVICE FOR WAR SUFFERERS

By Clara Eby Steiner

For the Gospel Herald.

For more than twenty years some of our Mennonite women have been plying their needles month after month for the relief of the unfortunate ones and the needy and destitute. This work has grown until we now have in every conference district organized societies known as "Sewing Circles," "Sewing Classes," "Sewing Bees," "Ladies Aids," "Missionary Societies," "Junior Circles," "Children's Bands," etc. The amount of work that the sisters, who are laboring in these various organizations, have done during these years would surprise all of us could it be estimated.

Perhaps the greatest opportunity that has ever come to us is before

us now, when we may, as a united body of women, work for the relief of suffering, caused by the horrors of war. We may be the means of bringing cheer and comfort to thousands who have lost everything through this war.

Some of our Sewing Circles were sewing, and others were contemplating doing so, and sending through the Red Cross when the Mennonite Relief Commission was organized. We believe we can at this time be of the best possible service by all working unitedly under the direction of our own Relief Commission. We notice that the Friends also recognize this fact when they say that "no church can scatter its efforts and accomplish any one thing." Millions of women are doing the usual Red Cross work, and it seems that Mennonite or our non-resistant women are peculiarly fitted to do their share in this civilian relief work. Not only are we fitted but we should perhaps consider it a duty and a privilege that we may do our bit in this way.

One sister wrote recently that the war is coming closer all the time. But, when we consider that our sons and brothers have so far only been compelled to go to camp, and will not be asked to give their life or to take life, we have great reason to be thankful for our faith and it is but fitting that we give expression to that faith that is within us, by helping those who have it not.

There is no doubt that the sisters will do their part. We were informed recently that Bro. Mumaw has received a number of inquiries from the women. One informant says, "So you see the women are interested not only in supporting missionaries but also in helping relief work in the war stricken regions. God bless the women of the Church."

We have had many new sewing circles organized through the efforts of our branch secretaries and more are to be organized soon. Will those who have made inquiries take note that they might begin by sewing in this relief work while they are looking for other needy fields?

Junior or Young Women's Circles have informed us that they intend to sew for Belgian babies.

Perhaps our young women could, in many of our churches, organize circles and thus have a share in this work. If our churches were as busy at organizing the women (young women and even children) as the Red Cross is, our sewing force could be more than doubled, yes, more than trebled. Any church wishing to organize a circle and wishing assistance may write to their branch secretary or to myself and we will gladly help you.

We have been in correspondence with the secretary of the Mennonite Relief Commission, Bro. Levi Mumaw, and he informs us that he is working on plans and having circulars printed and that as soon as the circular matter is off the press he will send us a good supply to send to our branch secretaries and sewing circles that may call for them and you may obtain these circulars from them, myself, or from Bro. Mumaw.

Columbus Grove, Ohio.

USING THE POWER OF THOUGHT FOR GOD

By Alice R. Kemrer.

For the Gospel Herald.

Unconsciously we are forming habits every moment of our lives. Some are habits of a desirable nature, others (perhaps) of a most undesirable nature.

Have we it within our power to determine at all times what type of habits shall take form in our life? Is habit-forming only a matter of mere chance? No, it is not. God has made us creatures of choice. What **we** need to do is to bring our thinking power into subjection, for thought is the force underlying all our actions. Every conscious act is preceded by a thought. The acts repeated become habits. Whatever then we would have our acts to be, we must look well to the character of the thought we entertain. On the other hand, we must not entertain a thought that would give birth to a wrong act. "A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things" (Matt. 12:35).

All life is from within out. This being true, it would be well for us to give more time to the inner life than we are accustomed to give to it, especially in this age in which we are living. There is nothing that will give us such abundant returns as to take a little time in the quiet each day of our lives. We need this in order to grow in closer communion with God. We need it in order that the rush and hurry of every day life does not crowd out the thoughts of God, and that is hid in Christ with God. The one who takes sufficient time in the quiet mentally to form his ideals, sufficient time to make and keep continually his connection with God, is the one best adapted to the strenuous life. He it is who is building not for years but for eternity.

Do we see now how thought power may be used for God? If our actions proceed from our thoughts and we entertain only good thoughts, and thoughts of God, we can easily see how our thoughts will materialize into work for God. We will not be able to talk only about our business, school, pleasure, joys and sorrows, but will be able to talk about God, and the work of the Church. "For out of the abundance of the heart the mouth speaketh" (Matt. 12:34). A great thing in life is to find out what is worth while and spend our time in filling our hearts and minds with the treasure of these good things. And let us remember, God is ever ready to give us all the help and grace we need, simply for the asking.

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Millersville, Pa.

A MEDITATION

By N. A. Lind

For the Gospel Herald.

What "hair plucking" there would be if in these days we were to adopt Nehemiah's method of punishment for those who seek the society of the world. What is the Church doing about it? Is she not by silence sanctioning these world confederacies? Not only do we notice the spiritual indifference of the contracting parties, but note also the sad picture of their posterity. They "spake one half." Nehemiah may have made himself unpopular "plucking hair," but his ideal was a "separate" people, or rather he subscribed to God's ideal. We have not only a picture of what conditions were and some of the efforts for improvement under the law, but how much more do the New Covenant teachings under grace emphasize the danger of "The Unequal Yoke." What are we as individual Christians, and as a collective body, "the Bride of Christ" doing? Are we encouraging the shepherds of the flock to spiritually "pluck hair," or are we saying to them "hands off?" (Neh. 13:23-29; II Cor. 6:14).

Medina, Ohio.

The branch of the vine does not worry, and toil, and rush here to seek for sunshine, and there to find rain. No; it rests in union and communion with the vine; and at the right time, and in the right way is the right fruit found on it. Let us so abide in the Lord Jesus.—J. Hudson Taylor.

To dedicate the tenth of what we have is mere duty; charity begins beyond it; free-will offerings beyond that again.—Francis Ridley Havergal.

MEDITATION

In the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. —Mark 1:35.

Do we realize the importance of beginning the day right? On the quotation above we got a glimpse of how our Master began the day's activities, He is our example hence let us do likewise.

The words of several poets seem to convey the importance of beginning the day in solitude and prayer.

"Begin the day with God,
He is thy sun and day,
He is the radiance of thy dawn,
To Him address thy lay."

"Take thy first meal with God,
He is thy heavenly food,
Feed with and on Him, He with thee,
Will feast in brotherhood."

"Thy first transaction be
With God himself above
So shall thy business prosper well
And all the day be love."

The sucessful man carefully plans his daily routine of work. In many instances we see evidence of man's inability to accomplish the plan outlined. They may have forgotten the most essential part of the day's plan by failing to have the sanction of God upon it and petitioning His help to accomplish what man is unable to do himself. How many of our boys in camp may fail to start the day right. Many rise before day and use the facilities for cleanliness and by taking cold showers feel physically refreshed to begin the day's activities, by taking cold showers, feel physically blessed may forget their spiritual needs. The following poetical quotations give us thoughts for meditation:

"A moment in the morning, ere the cares
of day begin,
Ere the heart's wide door is open for
the world to enter in—
Ah, then alone with Jesus in the silence
of the morn,
In heavenly sweet communion, let duty
day be born,

"A moment in the morning, take your
Bible in your hand,
And catch a glimpse of glory from the
peaceful promised land
The precious words, like jewels, will glisten all the day
With a rare effulgent glory that will
brighten all the way

"A moment in the morning,—a moment if
no more—
It is better than an hour when the trying
day is o'er
So, in blush of the morning take the offered hand of love,
And walk in heaven's pathway and the
peacefulness thereof."

Our waking thoughts linger with us during the day; so what is more essential than spending the moments in prayers and the reading of the Bible? Doing so will be a source of strength untold to meet the many perplexing problems of the day, and fill our thoughts with love, peace and joy. "Thy word is everlasting truth. How pure is every page! Thy holy Book shall guide my youth, and well support my age."

The beautiful serenity of countenance is evidence of the concentration of our thoughts upon heavenly things, not merely ethical or moral, but pure, holy, undefiled, giving all glory to God to whom all honor is due. He has such unlimited power to help us surmount all difficulties, and can say ere we lay in our beds of repose, that I by His help have done something in the futherance of His cause. How necessary to spend our days right amidst perilous times. We can do so only as we allow God to direct and help us each day.

"Alone with God in the evening!
I fall on my knees to pray
What He, in His tender, pitying love,
Will forgive the sins of the day;
And a peace settles down on my spirit,
And I rest like a weary child,
I'm alone with God in the evening
And to Him I am reconciled."

—J. Erwin Gnagy in the Weekly Budget.

BEING A MAN

By S. B. Wenger.

For the Gospel Herald.

In all the lines of human thought there is no subject of so great importance as "Being a Man." (Woman as well.) True manhood is a jewel of rare finding. Many people have a misconception of true manhood. Volumes might be written on the subject in detail, yet it would only be an introduction to the subject. The greatest thing in this world is the human mind which forms the character and fixes the destiny of men and nations.

Few people are really themselves and governed by their own better judgment. Following in the line of public sentiment and custom of other people when according to our own better judgment and convictions we, deep down in our hearts, realize the fact that it is not right even though it meets the approval of the masses, is not manly.

The world needs men and women who will stand for a higher and nobler manhood regardless of the customs and opinions of others. To stand alone for principle is manly. To yield to the opinion of others at a sacrifice is cowardice. The language

"Dare to be a Daniel,
Dare to stand alone,
Dare to have a purpose true,
Dare to make it known"

expresses true manhood. Most people like to be leaders in popular lines, but cannot stand alone for principle. Thirty-six years ago Iowa voted to be a prohibition state. It was the conviction and better judgment of the majority of her people, but the laws could not be enforced because legal authorities did not have the backbone to stand for the convictions of Iowa's better class of people. For a number of years thereafter few people had the backbone to vote against whiskey.

One by one other states adopted prohibition. Congressmen and senators seeing which way public sentiment was going, have taken up the temperance cause, and are working out the prohibition problems that, had they had the stamina to stand for what they knew to be right, would have been worked out long ago. They knew years ago that booze was wrong but government officials had to wait until public sentiment would lead, then they fell in line and pretended to lead the movement. So many people do things without thinking. Customs and habits are formed thoughtlessly which follow all down through life and hinder the usefulness of individuals as well as their influence for higher and nobler manhood.

Some people can be manly when in manly company, and immoral when in immoral company. It is manly to stand for right principles regardless of associations. A man should be a man wherever you find him. I once heard a story which illustrates this point very nicely. The minister of a certain church visited a member of his congregation who had a nice bunch of pigs. The minister showing an interest in the pigs, Bro. Jones offered to make him a present of one telling Bro. Smith he would send the pig over with the hired man. He put the pig in the sack a few days later and sent the hired man over with it. Going past the saloon, he laid the sack down and went into the saloon. Some boys seeing the sack jumping about opened it, took out the pig and put a pup in. The hired man shouldered up the sack, went over and told Bro. Smith he had brought the pig Bro. Jones sent to him. Opening the sack the pup crawled out. Bro. Smith said he did not want a pup, and he should take it back and tell Bro. Jones so. "Well," said the hired man, "it was a pig when I started." Bro. Smith said if it had been a pig when he started it would have been a pig when he got there. He should take the pup back home right away. Returning, he again stopped at the saloon, and the boys changed it back for the pig. On reaching home he told Bro. Jones that Bro. Smith was mad, he did not want a pup. Bro. Jones said, "I did not send him a pup, I sent him a pig." The hired man said, "if you will come out, I will show you that it is a pup." Opening the sack the pig came out, much to the surprise of the hired man

who pointing his finger at the pig said, "I don't care whether you are a pup or a pig, but I want you to be the same at both ends of the road." This illustrates the point, yet it is not manly to be either a pup or a pig, but a man should be a man wherever he goes.

So many people think so lightly of things which are absolutely wrong. Because they are common evils nothing is thought of engaging in them. Take, for instance, the tobacco habit which is one of the greatest curses to humanity. There is nothing nice about it. It is filthy from start to finish, yet people chew and smoke incessantly, at the same time admitting that it is a filthy habit. I wish there were a law that not one person dared to smoke within 40 rods of another.

I recently entered a court room where about a half dozen professional men were engaged in making out questionnaires for drafted young men (among them was the judge of the district court) all smoking as though it was a part of their business. The judge himself smoked his cigar in the presence of ladies who came with the young men as witnesses, while on the walls of the court room in large letters were these words, "No smoking allowed!" Shame on any man who has no more respect than to do this.

In these days of supposed economical living, why not stop the waste that goes up in smoke? If the ladies of our land would rise up against the tobacco habit, profane language, and other hurtful practices of men, and not keep company with those who engage in them, they could reform the nation. The young man who thinks he must be heard using profane language, and be seen smoking in order to be a man is sadly mistaken. It only shows how little manhood there is about him. The tobacco habit is but one of the many common evils which might be mentioned. Tobacco may be a benefit to one man in a thousand, but is used out of its place in the other nine hundred and ninety-nine cases.

In this critical time of economical living, why not give the money spent for tobacco, which is worse than wasted, to charitable purposes? According to the reports in the Gospel Herald of Feb. 14 the people of the Mennonite Church are giving about one thousand dollars a day to the war sufferers relief fund. I am sorry to say that some of them are tobacco users. Give the money wasted in the U. S. for tobacco alone and we will swell the donations for suffering humanity to a million dollars a day.

In all phases of life **Be a Man**—not only in profession and stature, but in principles and every day life. **Be a man.**

South English, Iowa.

LOOK OUT

By Nora Gross.

For the Gospel Herald.

Today I visited a convalescing friend. On my way home I was met by a friend in his auto and he asked me to ride along. Arriving at my home as I was about to step off the car another car, unseen by me, swept by. My friend, seeing my danger, held me until the danger was passed with these words "Look out."

He then related how a man was killed in like manner as he was stepping from his car and stepped in front of another car as it swept by.

How often do people lose the salvation of their souls because they do not give heed to the warning to be on the "Look out." When God's servants proclaim the Gospel, point out the dangers, they still go on headlong in sin, saying, "This is such a small matter; it can do no harm," forgetting as they do so that "the small foxes spoil the vines."

In Matt. 7:14 we read: "Strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."

May we be upon our guard and watch so that if the Master should come in the twinkling of an eye we may hear the welcome words, "Well done."

Doylestown, Pa.

DAILY BIBLE READING

In these days of rush and hurry, private prayer and the reading of the Word of God are greatly neglected, so that the heart becomes cold and the life useless.

An evangelist says:

At the close of a service some time ago a young man came to me and said, "I have been a Christian now for three years, but I am not getting on in my religious life as I ought; instead of making progress I seem to be going backward." I asked, "Where are you reading in your Bible at present?" He said, "I don't know." Then I asked, "Where did you read yesterday?" He said, "I was out of town, and so unable to read." "Then the day before?" He said, "I was busy." "Then the day before that?" He said, "I was at a meeting, and did not get home until late and so had no time." Before the conversation ended I found he had not seen his Bible for nearly a month.

The quiet morning hour is the time of all times for communion with God, and if that is slept away, or if it slips away, there is little hope of waiting upon the Lord for the whole livelong day.—The Gospel Message.

Yesterday was gloomy—
Everything went wrong;
Failure, disappointment
Stalked the whole day long.

Yes, but that was in the past—
Lay its dead away!
You have all the world before you
In a brand-new day.—Sel.

ONE THOUSAND BEST VERSES OF THE BIBLE

By J. B. Smith.

For the Gospel Herald.

JOB

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. —1:21

How forcible are right words. —6:25

Canst thou by searching find out God? —11:7

Speak to the earth, and it shall teach thee. —12:8

Tho he slay me, yet will I trust in Him. —13:15

He that hath clean hands shall wax stronger and stronger. —17:9 (R. V.)

I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. —19:25

He knoweth the way that I take: When He hath tried me, I shall come forth as gold. —23:10

I have esteemed the words of His mouth more than my necessary food. —23:12

He stretcheth out the north over the empty place, and hangeth the earth upon nothing. —26:7

Behold, the fear of the Lord, that is wisdom: and to depart from evil is understanding. —28:28

Great men are not always wise.—32:9

When He giveth quietness, who then can make trouble? —34:29

That which I see not teach thou me. —34:32

Where is God my maker, Who giveth songs in the night? —35:10

Who is a teacher like unto him? —36:22 (R. V.)

Stand still, and consider the wondrous works of God. —37:14

When the morning stars sang together, and all the sons of God shouted for joy. —38:7

I know that thou canst do everything, and that no thought can be withholden from Thee. —42:2

The Lord turned the captivity of Job, when he prayed for his friends.—42:10

Harrisonburg, Va.

THY GUIDING STAR

Look! pilgrim, look!
For o'er yon hill there beams a star,
Effulgent, golden, gleaming far,
Lighting thy path to gates ajar.
Look! pilgrim, look!

True! pilgrim, true!
The light is shed upon thy way,
As Bethlehem's Star of ancient day,
Guided to where the Christ-child lay
True! pilgrim, true!

Hear! pilgrim, hear!
'Tis Christ, the guiding star arisen;
The gloomy clouds of sin are riven;
He beckons thee from earth to Heaven.
Hear! pilgrim, hear!

Haste! pilgrim, haste!
Bide not in lethargy today,
While Christmas bells peal out their lay,
But up! forever on thy way.
Haste! pilgrim, haste!

Watch! pilgrim, watch!
Thy guiding star shines clearer now,
'Tho cycles roll o'er Olive's brow,
More bright, till at His throne ye bow,
Watch! pilgrim, watch!

Home! pilgrim, home!
'Twill lead until those gates unfold,
And ye shall tread the streets of gold,
Rapt by His glory far untold.
Home! pilgrim, home!

REPORT

Of Receipts of Eastern M. B. of M. & C. for War Sufferers Relief for Week Ending Mch. 12, 1918

For the Gospel Herald.

Frazer Mennonite Cong.	30.00
East Petersburg Cong., Additional	25.00
Brick Mennonite Cong., Additional	25.00
Rohrerstown, Pa., Cong.	470.50
Groffdale Cong.	2,265.50
Old Order A. M. Groffdale Section	37.25
Amish Brethren Menno Stoltzfus District	96.00
Byerland Cong. and S. S., Additional	19.05
New Danville Cong., Additional	25.00
River Corner Cong., Additional	10.00
Total for week	$ 3,003.30
Previously reported	$24,354.74
Total to date	$27,358.04

Gratefully acknowledged,
Eli G. Reist.

WAR SUFFERERS' RELIEF FUND

For the Gospel Herald.

Waldo Cong., Ill.	$590.00
Metamora Cong., Ill.	20.00
Bethel & Guilford Cong., Ohio	30.00
Sam Kauffman	5.00
D. F. Nafziger	10.0!
Willow Springs Cong., Ill.	242.15
Naoma Yoder	1.00
Liberty Cong., Ia.	10.30
Spring Valley Cong., N. Dak.	3.50
Surrey Cong., N. Dak.	11.25
Mt. Zion Cong., Mo.	66.00
Cherry Box Cong., Mo.	2.40
Bloomfield Cong.	9.00
Sam K. Johns	10.00
Daniel Rose	1.00
Cong. near Lake Ohio	20.00
Abram Swartz	25.00
A. P. Weaver	5.00
Brethren Old Order, Am. Cong., Grantsville, Md.	232.00
John K. Miller	50.00
J. P. Roth	100.00
A Bro. Olive Cong., Ind.	20.00
Pigeon River Cong., Mich.	230.75
Ft. Wayne Cong., Ind.	5.13
W. W. C. ,Elkhart, Ind.	1.00
Mr. & Mrs. A. J. Yoder	20.00
Students Goshen College	500.00
J. B. Summer	16.00
Ray Weldy	1.00
Total	$ 2,237.48
Previously reported	31,498.17
Total to Mar. 12	$33,735.65

Gratefully acknowledged,
Mennonite Relief Commission for War Suflerers,
G. L. Bender, Treas.,
Elkhart, Ind.

REPORT

Of Sec.-Treas. of the Western Mennonite Welfare Commission, for the Months of January and February, 1918

For the Gospel Herald.

Previously to the formation of the present organization Bro. S. Guengerich received and disbursed the following:

Receipts

East Union Cong., Iowa.	$ 46.34
Manson Cong., Ia.	15.00
Personal per C. B. Egli	10.00
Total	$ 71.34

Expenses

Two Trips S. C. Yoder to camps and Goshen, Ind.	$ 38.23
Four trips, S. Gingerich to Camp	34.67
Total	$ 72.90
Deficit	1.56

Recd. by Vernon E. Reiff, Hudson, Kans.

Catlin Cong., Kans.	$ 27.41
Penna. Cong., Kans.	23.00
Hesston Cong., Kans.	46.73
P. Valley Cong., Kans.	7.50
Protection Cong., Kans.	8.00
Milan Valley Cong., Kans.	17.50
La Junta Cong., Colo.	32.63
E. Holbrook Cong., Colo.	78.76
Roseland Cong., Nebr.	14.30
Total	$255.83

Expenses

Several trips to camp, J. D. Charles	$ 25.00
To Wichita, J. D. Charles	4.00
Part expense to S. W. camps, D. H. Bender	30.00
Auto hire, J. B. Kanagy	5.00
Trips to camps of S. W., L. O. King	51.40
Printing circular letters and postage	10.00
Total	$125.40
Balance	130.43

The deficit and the balance of the above accounts were assumed and received by the present Treasurer, L. O. King.

Receipts

Young Men's Conference, Penna. Church, Kans.	$ 29.18
Hydro Cong., Okla.	20.00
Crystal Springs Cong., Kans.	58.60
Paul Snyder	1.00
Benj Horst	4.00
Minot Cong., N. Dak.	5.00
Manson Cong., Ia.	20.00
Old Order A. M. Cong., Kalona, Ia.	52.25
P. B. Camp	2.00
Old Order A. M. Cong., Bucklin, Kans.	14.00
Beemer Cong., Kans.	15.00
B. E. Miller	5.00
Pleasant Hill Cong., Holt Co., Nebr.	16.00
Salem Cong., Shickley, Nebr.	50.00
A. H. Weaver and wife	10.00
Woodriver Cong., Nebr.	15.86
Henry B. Miller	5.00
Minnie M. Campbell	2.00
Monthly offering by young brethren, Hesston	13.95
Mt. View Cong., Mont.	27.00
Old Order A. M. Cong, Hydro, Okla.	32.00
Sycamore Grove Cong., Mo.	46.78
Thurman Cong., Colo.	17.00
Berea Cong., Mo.	5.50
Mary Benner	7.00
Lower Deer Creek Cong., Ia.	46.34
J. J. Detweiler	2.00
Mo.-Ia. Mission Board	4.75
Per J. C. Driver	1.00
Per M. J. Miller	2.00
Old Order A. M. Cong., Thomas, Okla.	18.50
Milan Valley Cong., Okla.	4.50
Coalridge Cong., Mont.	40.00
Wm. Teuscher, Per D. H. B.	5.00
Silas Horst	3.00
Sugar Creek Cong., Ia.	142.15
West Union Cong., Ia.	73.96
V. E. Reiff, balance contributed by churches of Kans.-Nebr. Conf.	130.43
Bloomfield Cong., Mont.	9.00
East Bend Cong., Ill.	45.00
Total	$1001.75

Expenses

Trips to District Board, Wichita, J. D. Charles	$ 10.00
Trip to Camp, P. J. Blosser	8.67
Trip to Camp, J. C. Driver	9.21
Trips to camp, Deficit and trip, A. Loucks, to Camp Dodge, paid to Simon Gingerich	68.08
To boys in camp at Funston	69.10
Trips to camps, L. O. King and A. Loucks	245.90
Balance due to A. Loucks to various western camps	43.00
Auto hire to J. B. Kanagy	1.00
Postage and Incidentals	5.50
Total	$ 460.52
Balance on hand March 1	541.23

The above is gratefully acknowledged. Your liberality attests your interest. May we all continue to give and pray as conditions demand. Yours in behalf of our brethren, L. O. King, Sec.-Treas.,
Hesston, Kans.

REPORT

Of the Mennonite Home Lancaster, Pa.

(January and February, 1918)

For the Gospel Herald.

Donations.—Mennonite Children's Home, lot of dried fruit; John Kauffman, 6 doz. doughnuts.

Cash.—Moses Hershey, $10.00; Joseph Brackbill, 2.00; Emerson Rohrer, 2.50; John Buckwalter, Jr., Atglen, Pa., 2.00; Peter B. Hess, Lititz, 5.00; Anna Swartzendruber, .50; Edwin Shoop, 1.00; Fanny Hess, 1.00; Jos. L. Horst, 1.00; contribution box, 1.00.

Services.—Jan. 6: Regular services were conducted this afternoon by Bros. John H. Mosemann and Amos G. Kauffman. Lesson, Psa. 1 and text, Psa. 71:17, 18.

Jan. 14: This afternoon we held the funeral services over the remains of Jacob Foltz who departed this life on the 11th by Pastor H. A. Gerdson. He was aged 67 y. 8 m. 25 d.

Jan. 17: This morning we held the funeral services over the remains of Bro. Christ Kulp who departed this life on the 15th, by Bro. John Mosemann. Text, Rev. 14:13. Aged 77 y. 10 m. 20 d.

Jan. 20: Regular services were conduct-

ed today by Bro. Sanford Landis who took Jeremiah 31:3 for a text.

Feb. 3: Regular services were conducted this afternoon by Bros. John E. Landis and D. S. Metzler. Bro. Metzler read II Cor. 6 and Bro. Landis took Rom. 8:6 for a text.

Feb. 22: This evening we held services over the remains of Sister Mary Ann Hemling who departed this life on the 21st. Bro. Frank Kreider read I Cor. 15:12 to end of chapter and for text, Rev. 20:6. She was aged 75 y. 5 m. 22 d. Peace to her ashes.

This makes three in the first two months of this year. This is going fast in our large family of aged people. This brings to our mind more vividly that we have no abiding city here, but we should seek one to come. We have hardly any sickness at the Home outside of old age and some few with colds and rheumatism. Our greatest problem is in these trying times how to feed such a family of old people and stay in the bounds of the law. Our prayer is that God gives us wisdom and understanding and the Word teaches us if we believe we shall succeed and we look to our brothers and sisters in the faith not to forget us in their prayers that this noble work may be conducted to His name's honor and glory.

Gratefully acknowledged,
T. E. Moyer, Supt.

REPORT

Of Bible Conference held at the Mt. View Church near Creston, Montana, Feb. 14-16, 1918

For the Gospel Herald.

Organization: Mod., John Whitaker, Chris Snyder; Sec., Geo. Hoylman; Chor., Beulah Oesch; instructor, S. C. Yoder.

The following topics were discussed: **The Church, Christian Growth, Satan and His Work, Social Purity, Baptism.**

Following are a few thoughts gleaned:

The effective way of working is through the Church. The mission of the Church is to evangelize the world.

We cannot get into the kingdom without being born into it. Before a Christian can grow he must have the right kind of food.

Our social gatherings should be such that will be upbuilding. Secretary.

Married

Good—Weaver.—On Jan. 19, 1918 at the home of Bro. and Sister D. E. Weaver in Waynesboro, Va., their daughter, Sister Anna, was united in marriage to Bro. Otto Good of Harrisonburg, Va., by Bro. A. P. Heatwole. May joy and happiness be theirs for a useful life.

Doerr—Smith.—At the home of the officiating minister, Bro. John K. Charles, Lancaster, Pa., R. 1., Mar. 5, 1918, Bro. Raymond V. Doerr of E. Lampeter Twp., Lancaster Co., Pa., and Sister Florence A. Smith of Manor Twp., Lancaster Co., Pa., were united in the bonds of holy matrimony.

Hartman—Bechtel.—Mar. 9, 1918, at the home of the officiating minister, Bro. J. W. Christophel, Bro. Olen Hartman and Sister Dorothy Bechtel, both of the Yellow Creek Congregation, Elkhart Co., Ind., were united in the holy bonds of matrimony. May their pathway through life be strewn with God's richest blessings.

Beckler—Schweitzer.—On Feb. 21, 1918 at the West Fairview Congregation near Beaver Crossing, Neb., occurred the marriage of Bro. Joseph Beckler to Sister Mary Schweitzer, Bro. Fred Gingerich officiating. May God bless them through life.

Martin—Weber.—At Peel, Ont., at the home of the bride's parents, Norman Martin of St. Jacob's, Ont., and Altana Weber of Yatton were united in the holy bonds of matrimony, Feb. 20, Bro. A. B. Gingerich officiating. May God's richest blessings attend them through life.

Mumma—Greider.—At the home of the bride's father, deacon Jacob M. Greider, Salunga, Pa., Bro. John B. Mumma and Sister Lizzie L. Greider, both of the Salunga-Landisville congregation, were joined in holy wedlock on Mar. 7, 1918 by Bro. Peter R. Nissley.

Rohrer—Charles.—At the home of the officiating minister, Bro. John K. Charles, Mar. 14, 1918, Bro. Harry Rohrer of Manor Twp., Lancaster Co., Pa., and Sister Ida G. Charles of E. Hempfield Twp., Lancaster Co., Pa., were united in the bonds of holy matrimony.

Weaver—Kendig.—On Thursday, March 7, at the home of the officiating minister, Bro. Emanuel K. Weaver and Sister Mabel S. Kendig, both of Chestnut Hill congregation, Lancaster Co., Pa., were united in matrimony by Peter R. Nissley. May the choicest blessings of God attend their pathway through life.

Obituary

Kehr.—Margaret Kehr was born in York Co., Dec. 4, 1836; removed with her parents to Elkhart Co., Ind., in the early pioneer days. She united with the Mennonite Church a number of years ago in which she lived until her departure from this life Jan. 24, 1918. Buried on Jan. 26, in the Yellow Creek Cemetery. Services were conducted by J. W. Christophel. Text, II Cor. 5:1. Peace to her ashes.

Oberholzer.—Elizabeth Irene, little daughter of Bro. Samuel and Sister Fannie Oberholzer, died March 8, 1918; aged 1 y. 3 m. 24 d. She leaves to mourn her departure her parents, one little brother, and many relatives and friends. The cause of her death was croup from which she suffered only three days. She was a patient little sufferer. Funeral services at the Cedar Grove, Pa., Mennonite Church, March 10 conducted by Bro. C. R. Strite. Text, Job 1:21.

Smucker.—Fannie E., daughter of Jonas and Mattie Smucker, was born near Smithville, Ohio, Mar. 8, 1892; died Mar. 4, 1918; aged 25 y. 11 m. 24 d. At the early age of 12 years she confessed and accepted Christ as her Savior and united with the Oak Grove Mennonite Church where she was an active and faithful sister, always interested in the work of the Church. She was confined to her bed a little over six weeks and bore her affliction and suffering with patience, fully resigned to the Master's will. She leaves father and mother, 5 brothers and 7 sisters, many relatives and friends to mourn her early departure. But we feel that our loss is her eternal gain. Funeral services at the Oak Grove Church by the home ministers. Text, Isa. 38:1 and Rev. 14:13. Peace to her ashes.

Rupp.—Nancy Hursh Rupp was born Sep. 9, 1833, near New Cumberland, Pa.; died near Shiremanstown, Pa., Mar. 3, 1918; aged 84 y. 5 m. 24 d. She united with the Mennonite Church in her early years, a devoted Christian, having a kind word for everyone. She is survived by 4 sons, 2 daughters, and 9 grandchildren. The sermon was conducted by John W. Weaver of Union Grove, Pa., assisted by B. F. Zimmerman and Samuel Hess. Text, II Tim. 4:6-8. Her husband, Henry Rupp, preceded her to the spirit world 20 years ago. Services were held at the Slate Hill Mennonite Church.

Hooks.—Katie Faith, daughter of Bro. A. J. and Sister Clara Hooks, was born Jan. 13, 1906, near Baden, N. Dak.; died Feb. 28, 1918; aged 12 y. 1 m. 15 d. Katie was of a cheerful disposition and a favorite among her many friends. We believe our loss is her eternal gain. She gave her heart to Jesus and united with the Mennonite Church in the summer of 1916. Her body was laid to rest on Mar. 2. Services conducted by D. B. Kauffman, text, Prov. 27:1.

"A family circle on earth is broken,
A place is vacant there,
We miss her in the Sunday school,
We miss her everywhere."

Eash.—Barbara Swartzendruber Eash was born March 12, 1881, in Johnson Co., Iowa, died at her home near Amish, Iowa, Feb. 17, 1918; aged 36 y. 11 m. 5 d. She leaves to mourn her departure, an aged mother, 5 sisters, 3 brothers, and 4 small children, the oldest boy 12 years, and the youngest a girl of three years.

Oct. 5, 1902, she was joined in marriage to Peter J. Long, of Michigan, who died about six months after their marriage. On October 16, 1904, she was again joined in marriage to Isaac Eash. To this union were born the four children. Her second husband preceded her to the better world in May, 1915.

She gave her heart to God and joined the A. M. church in her youth and was a consistent and faithful member to the time of her death.

Barbara's days were not all sunshine days, and while she had much of grief and sorrow, she bore it without murmuring or complaint, ever looking forward to the coming of her Lord and Master, in whom is all our strength and help.

She was stricken with pneumonia a short time since, but all that medical aid and loving care of friends could do proved to be of little or no avail, and the grim monster, death, took its course. "Blessed are they who die in the Lord; Yea, saith the Spirit, they do rest from their labors, and their works do follow them."

Funeral services Tues., at the Timber Church, conducted by Bros. Peter Swartzendruber and D. D. Miller.

USELESS NAGGING

Oh, isn't it a trying thing
That any legislature
Is asked to waste its precious time
On questions of this nature?
For everybody ought to know
It isn't woman's place
To nag to get admitted to
The well-known human race.

—Boston Transcript.

A system is like a fire—a good servant but a mighty poor master.—Sel.

Items and Comments

Looking into the daily newspapers for items, one is made to wonder what they will have to fill up their columns after the war is over.

A million dollar fire is reported from Johnstown, Pa. The fire occurred March 17. A number of persons were injured, but at this writing no lives have been reported lost.

A dispatch from Melbourne, Australia, tells of a destructive cyclone which almost completely wiped the town of Innisfall off the map. Many casualties are reported.

Two women killed and about twenty persons injured, is the result of a railway accident which befell a moving train on the P. R. R., just west of Elizabethtown, Pa., March 15. As the train was passing through a deep cut a boulder broke loose and fell down on the track, derailing several pullman cars.

Ever since the advent of the war Canada has been marching toward prohibition. Beginning April 1 the manufacture and delivery of intoxicating liquors is to be prohibited in all parts of the Dominion, —except in Quebec, where beer is permitted to be sold until May 1, 1919, and Ontario, where native wines are permitted until Dec. 31, 1918.

As an evidence of the greatness of the conservation problem it is estimated that America throws away enough table scraps to feed 200,000,000 chickens. Applying the same manner of reasoning to a missionary viewpoint, it may safely be said that the world is wasting enough in the way of "little things" to support enough missionaries to evangelize the world.

In marked contrast with the peace teachings of Christ and the apostles is a resolution passed recently by the Methodist Conference of Philadelphia asking that a law be enacted speedily to "mete out to German propagandists and traitorous Americans the full penalties of spies." Thus it happens that the supposed followers of the Prince of Peace are proving themselves less merciful than the rulers of whom it is said that they "bear not the sword in vain."

By a vote of 252 to 40 the House of Representatives passed the Senate bill to save daylight. The bill provides that beginning March 31 the standard time in each of the five zones in the United States is to be advanced an hour and at 2 A. M. on the last Sunday in October it is to be moved back an hour. This is to be continued from year to year until the law is repealed. The object of the proposed law is to utilize daylight and save fuel. It is estimated that millions of dollars will be saved in the conservation of fuel and that the changed time will let the laboring men out early enough to get home and cultivate their gardens.

Home is where our hearts are found,
Joys on each bestowing;
Where its atmosphere around
Keeps our love a-growing:
Seasons change as seasons will,
Take them altogether;
But you'll find across the sill,
Always home-made weather.
—George Birdseye.

GOSHEN COLLEGE DEBT

Cash Donations

D. D. Miller	$1,000.00
E. K. Greenwalt	1,000.00
J. M. Yoder	1,000.00
J. S. Shoemaker	500.00
F. S. Ebersole	200.00
J. M. Kreider	100.00

Annuities Cancelled

J. O. Martin	1,000.00
A. R. Zook	1,000.00
John R. Symensma	1,000.00
Total	$6,800.00

Respectfully acknowledged,
J. M. Yoder, Treas.
Finance Committee.

CONFERENCE ANNOUNCEMENTS

Lancaster

The spring session of the Lancaster Conference will be held, the Lord willing, at the Rohrerstown meeting house, on Friday, March 22, 1918. Bishops' council on Thursday, 21st.

All welcome. Peter R. Nissley, Secy.

THE GOSPEL OF MARK

The Gospel of Mark as announced in the Herald a few weeks ago is now coming to its finish and the last copy will soon be from the press. This book is written in such a way that it will serve as a commentary as well as a guide in the study of the book. It should be a permanent volume for the library. The largest local Sunday school class using the studies now has twenty-four enrolled. Sample copies of the lessons will be sent to those interested free, on request. We have a limited number printed and will not get more prepared unless the demand justifies it. If you want to investigate do it soon.

Address,
I. R. Detweiler, Goshen, Ind.

Our New Book

STORIES FROM INDIA

By J. A. Ressler

A collection of incidents and experiences of the writer and others during his nine years service in mission work in India. The accounts given are of special value to the present generation and will be preserved as history for generations to come. It is especially adapted to the Teen age and interesting to older people as well. Illustrated from original photos. Size 5 1-4x7 inches. Very appropriate for gift purposes to Sunday school classes. Ask for special prices in quantities.

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Scottdale, Pa.

BIBLE DOCTRINE

A Treatise on
THE GREAT DOCTRINES OF THE BIBLE
pertaining to
God, Angels, Satan, the Church, and the Salvation, Duties and Destiny of Man.
Compiled by a committee appointed by **Mennonite General Conference.** Edited by Daniel Kauffman.

The book is divided into eight parts as follows:



Part I,—God, The Creation, Man, Angels, The Bible, The Lord's Day.
Part II,—Satan, Temptation, Sin.
Part III, — Redemption, The Atonement, Faith, Repentance, Justification, Conversion, Regeneration, Sanctification, Adoption.
Part IV, — The Church, The Ministry, The Congregation.
Part V, — Baptism, The Communion, Feet Washing, Devotional Covering, The Christian Salutation, Anointing with Oil, Marriage.
Part VI,—Obedience, Self-Denial, Worship, Personal Work, Nonconformity to the World, Nonresistance, Swearing of Oaths, Secret Societies, Life Insurance.
Part VII,—Love, Humility, Purity, Hope.
Part VIII,—From Death to Judgment, Hell, Heaven.

The book is printed on substantial white paper. Contains 701 pages. Size 5½x8½ inches. Sent postpaid to any address as follows:

Cloth	$1.50
Half Leather	2.00
Leather	2.50

Mennonite Publishing House
Scottdale, Pa.

You will never hear from the lips of a follower of the Christ a long list of services rendered. "Give and forget," is his motto.—Selected.

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GOSPEL HERALD

"In the defense and confirmation of the Gospel." "How beautiful are the feet of them that preach the Gospel of Peace."

Vol. X (Herald of Truth Established 1864) SCOTTDALE, PA., THURSDAY, MAR. 28, 1918 (Gospel Witness Established 1905) No. 52

EDITORIAL

Easter.—This word is used but once in Scripture, on which occasion it referred to the Passover. It is used quite frequently today, though not always in a spirit of reverence. The day as we now know it is said to have been of heathen origin, and many of the present day Easter festivities and general indulgence in vanity and hilarity indicate that some of its original purposes of the festival have not yet been quite outgrown. But whatever the origin and whatever the present day abuses, the day has come to stay, and we are wise when we make the most of opportunities. Because the thought of the resurrection is the prominent feature of the day, the keeping of it in a way befitting the people of God emphasizes the triumphant side of life.

That was a mournful day when our Lord was crucified. Well may the sun have refused to shine while this blackest of all crimes was being perpetrated. For three days this pall of gloom hung over the world, and the climax was reached when on the morning of the third day the word went out that the Savior had been stolen from the sepulchre and none of His disciples knew where He was!

The sadness of this supposed new outrage was but for a very short time. Suddenly the news had flashed about that the blessed Lord, instead of having been stolen from the tomb, had risen triumphantly over every foe, and earth may now take up the refrain of heaven: "Glory to God in the highest." The triumph of the cross is emphasized in the more glorious triumph of the resurrection, and all the children of God may now look forward to the eventful time when they also may have part in the resurrection preceding the rapturous experience when the Church of Christ will meet the Lord in the air, "and so shall we ever be with the Lord."

"Rejoice, and be exceeding glad; for great is your reward in heaven."

Easter day is a most appropriate time when the triumph of the cross, the triumph of the resurrection, and the power of God in making it possible for us to live the overcoming life may be held forth to the glory of God and the joy of every believer. And "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

President Wilson Defines Noncombatant Military Service.—Our President has finally spoken with reference to what, in his estimation, constitutes noncombatant service for draftees who can not conscientiously "participate in war in any form." In a message dated March 20, he specifies three kinds of work as belonging to this class: Service in the Medical Corps, service in the Quartermaster Corps, and engineer service. Knowing that many of our readers are interested in this proclamation, we publish it entire, as found on another page.

The decision is about what has all along been expected it would be. In fact, it is about the only kind of decision which the wording of the law permitted. Nevertheless, it brings us to a crisis, as all "conscientious objectors" will be called upon at once to define their attitude with reference to noncombatant service under the military establishment. Of vital importance is the following extract from the message:

"The Secretary of War will from time to time classify the persons so reported and give further directions as to the disposition of them. Pending such directions from the Secretary of War, all such persons not accepting assignment to noncombatant service shall be segregated as far as practicable and placed under the command of a specially qualified officer of tact and judgment, who will be instructed to impose no punitive hardship of any kind upon them, but not allow their objections to be made the basis of and favor or consideration beyond exemption from military service which is not extended to any other soldier in the service of the United States."

This language refers to Mennonites and others who have all along maintained that people who can not conscientiously "participate in war in any form" can not consistently have any part in war, either in combatant or noncombatant service. As we study this language we interpret its meaning as follows:

1. A recognition of our conscience.
2. The past policy of the War Department with reference to "conscientious objectors" be continued.
3. Conscientious nonresistant draftees not to be punished for being true to their convictions.
4. Insincere people who propose to hide behind the "conscience" dodge in order to secure special favors will be disappointed.

Reading the entire message we are impressed that the President is considerate of the honest convictions of those who at heart and in life are truly nonresistant, and we trust that all our people may measure up to this standard. We trust that there may be no wavering on the part of any of our boys in camp, and that all our people may encourage them to stand by the nonresistant doctrine of the Gospel and the position of the Mennonite Church on military service.

Gospel Herald, Volume X.—Another Year has been added to the history of the Gospel Herald. The character of the year's message is indicated by the table of contents which we print in this issue. Besides this, the weekly message during the past year has been enriched with an unusual amount of church news sent in by our faithful correspondents. We desire at this time to express our appreciation for the generous contribution to our columns on the part of those whom the Spirit of God directed in speaking to the public through

this weekly Messenger of Truth. Our only regret is that we were unable to publish everything sent in during the year, our limited space compelling us to withhold from publication a number of articles which we would like to have passed on to the public.

A glance at the table of contents will reveal a number of interesting things. For instance, if all that has been sent in from our India Mission, or all that has been written about the present war and the issues involved, would be printed in a book it would fill a volume larger than many books selling for as much or more than the yearly price of the Gospel Herald. Other subjects quite generously considered might fill a fair-sized volume.

The reader is at once impressed with the wide range of subjects considered. In this connection it will be well to bear in mind that a number of the most interesting departments of the paper, such as field notes, correspondence, marriages, deaths, most of the reports, etc., are not found in the table of contents.

If you were to take the time to colect the names of all who have contributed to these columns during the past year, you would get a list of several hundred contributors.

Nine hundred sixty pages, the size of the Gospel Herald, makes rather a large amount of reading matter which may be had for the nominal subscription price of the Gospel Herald. As usual, we expect to have a small number of these volumes bound in book form, which will be sent out upon application while the supply lasts.

We are grateful for your hearty support during the past year. We ask your continued support through prayer, occasional contributions to these columns, and any advice or suggestions you may have to offer. It is our desire, God willing, to keep on improving the paper in every sense of the term. This will be possible only with your continued co-operation and prayers.

Easter Meditations

HIS DAY

His Day, our Lord's new Day, begins to dawn;
The eastern heav'ns are flushed with faintest gold,
And dew-drops fair are strewn o'er field and lawn,
While sleep and sloth the world in bondage hold.

Yet there are eyes that slumbered not all night,—
That watched and waited, bathed in holy tears,
Rekindling now with love's unfailing light
And purpose true, that knows no craven fears.

Sweet Patience sat with Love, communing long,
And faithful hands prepared Arabian balm,
Until the new-born light with golden tongue
Proclaimed a holier Day of rest and calm.

They must be first, who last had left His tomb,—
Complete the last sad rites in haste begun,
Nor dream what light would rise from Friday's gloom,
When closed the darkest day beneath the sun.

For lo! the angels say, "He whom ye seek,
Now lives, nor needs your balm and spices rare."

Welcome! thou blessed "first day of the week,"
Thou changest still life's sorrows and despair.

Our hearts need healing balms, our wounds are deep,
And only His sweet words, "Why weepest thou?"
Can calm the soul and dry the eyes that weep:
Rise, Day of joy! illume the saddest brow.

O holy Morn! O Heav'nly freedom's birth!
O Spring-tide blest, with soul-renewing breath!
Dawn thou upon this anguish-riven earth,
And flood the Calvaries of hate and death.

All tongues, the voice of souls, earth's morning-psalms,
That from sweet-throated birds and buds arise;
The waving welcome of the southern palms;
Aurora's evening-lamps in northern skies:

All join His Day's great symphony of praise.
O weary world, a rest remaineth yet
For all who love and keep this Pearl of Days—
His perfect Day, whose Sun shall never set.

No more shall rude alarms of raging foes
Nor trifling world the carnal thought control;
From sin and death set free, Heav'n's sweet repose
Shall fill the satisfied and tranquil soul.

—C. W. E. Siegel in Reformed Church Messenger.

EASTER REFLECTONS

By Silvanus Yoder

For the Gospel Herald.

Of all the convincing proofs with regard to the veracity of the Bible, none stand out more prominently than the prophecies of the Old Testament and their fulfillment in Christ the central figure in all the Holy Writ of God's Word. The "Prophet like unto me" of which Moses spoke was not without His types and prefigures. His advent into the world was not without announcement, neither was His mission undefined, but His very life and being like the shadows of coming events was cast in advance. Not only by the verbal prophecies of God's holy men was He proclaimed, but also by the typical prophecies which were carried out in the religious rites and ceromonies of God's people prior to His appearance.

The lamb without spot and blemish that was offered on the eve of the departure from Egypt was a beautiful type of the One who without sin and in innocence gave His life for the redemption of man. The Jews perhaps thought little of the future significance of this religious ceremony, but held it only in commemoration of their departure from Egyptian bondage. In all their observance of the Passover from the time of Moses to the time of the real sacrifice of which the former was a type, they simply fulfilled the letter of the law which without the real sacrifice was worthless in bringing men to God.

Little did the leaders of the Jewish Church imagine the truth that the type of the Messiah which they had observed for so long was fulfilled when Christ bowed His head on the cross and died. Little did they think when they would not defile themselves by entering into the judgment hall of Pilate of their polluted and corrupted hearts which only the real sacrifice could cleanse. The end of the law and the beginning of the Gospel dispensation was a vague thing to the enemies of Christ but to His followers meant all they could ever hope for.

The Paschal Lamb to the believers is not without its impression, even though it is a part of the old Jewish ceremony. The type of the real sacrifice for the family of God is a secred relic for the truth of God's Word when we remember that at the same time when the Jews observed this ceremony in the fulness of time the sacrifice for sin for the family of God was made. To the believer as he

views the mysterious work of God in past ages and beholds the Divine management of the Most High in all his undertakings his heart is filled with holy admiration and reverence, for the hand of God is connected with all the changes and alterations this world has ever undergone and witnessed. The Pharaohs of Egypt, the Chaldeans of Babylon, the Medes and Persians whose law altereth not, the cultured Greek and the iron rule of Rome was not without the management of Him who "hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed and the bounds of their habitation."

Brethren, the history of past ages is not an accident, it is not the doings of man, neither the achievement of the intellect, but it is the ruling of Divine Wisdom focused and brought to a point on Mount Calvary. As people of the Old Dispensation looked forward to the time when the Messiah should come and tell them "all things," so we at present, amidst all the tumult and storm and rage, center our minds around the same altar of sacrifice. It is here where the household of God meets and in one common mutual cause pleads for the restoration of Divine privileges and favor with God. It is here where the sin penalty was paid in full for the whole world when God looked upon the travail of His soul and was satisfied and has released the requirements of the mortgage on our souls by the resurrection of Him who gave Himself as a sacrifice and by the promise that "we shall be satisfied when we shall awake in His likeness."

Middlebury, Indiana.

EASTER

By Florence Byler

For the Gospel Herald.

At this time of the year our minds are made to meditate upon one of the greatest events of history: The resurrection of Jesus from the dead.

How surprised those three Marys who came to the tomb to anoint His body, must have been. They were wondering how they could roll the heavy stone away, and found it had already been rolled away by the angel. There was a great earth quake, the angel came to the tomb disregarding the soldiers who through fear became as dead men and then Jesus came forth from the tomb no longer dead, but living, never to die again.

Jesus then appeared to several of those very near and dear to Him: —To Mary Magdalena, to the other women, walked with two men to Emmaus, and also spent two Sunday evenings with His disciples in the upper room where His last supper had been given. The doors leading to the room were locked and suddenly they saw Jesus Himself standing in their midst. After talking for some time He disappeared very suddenly. Later Jesus had a breakfast by the sea with the disciples.

After this He ascended into heaven. They saw Him ascend higher and higher until a cloud covered Him from their sight.

If we could have been present at these sacred meetings with Jesus, how should we have felt? Would we disbelieve on Him and say He was not our Savior as did the Jews? Are we witnessing for Him today and showing that we believe that He is the promised Savior?

He arose. He is living now. We would have no need of a dead Savior.

If we had a Christ who once did loving deeds, but does them no more, who once spoke words of comfort, but has been silent for centuries it would mean nothing to us. It is the Christ whose fellowship we can share, and whose presence we can realize, we need the Christ who in trials says, "Fear not, I am with thee," and one that when all hope is gone we know He is near us.

Easter, the time of Christ's coming from the grave, is the time when the flowers come forth into bloom, and all nature is rejoicing. The beautiful Easter lily sheds a great fragrance.

We may often wonder how so beautiful a flower can be the result of the ugly lily bulb. This can be compared with our lives. They seem unfruitful, but every one is influential either for good or evil.

On that first Easter morning we were justified and given new and eternal life through Christ. The resurrection of Christ gives us a future hope. How hopeless this human existence would be if we must say farewell at the grave.

Death is not such a dreadful reaper, for all who die in Christ are assured of a resurrection in His likeness.

"We shall sleep, but not forever,
There shall be a glorious dawn,
We shall meet to part, no never,
On the resurrection morn."

Bellleville, Pa.

THE RESURRECTION LIFE

By Lydia A. Zook

For the Gospel Herald.

I think it is indeed fitting that Easter day should be kept in memory of the resurrection of Christ. Quite apart from its spiritual meaning and holy significance, Easter or the resurrection time is always associated in our minds with the advent of Spring, "the putting off the old man" (winter) and getting into more happy and sprightly moods.

After a long sleep through many changes of wintry weather, everything about us is taking on new life. Vegetation is springing up, the animal kingdom tells us that a great change is coming on. Many varieties of insects, birds, and less hardy animals, who either sleep or have gone elsewhere to enjoy themselves, are at this time springing up into newness of life. Were they dead? Surely not; only sleeping, until awakened by this great change, thus verifying the fact of "life more abundant."

Gethsemane, Golgotha the supreme Sacrifice, and the resurrection should mean more to us now and in the future than they ever have in the past. For it seems it is mostly in the hours of trouble, in times of stress, in sorrow and grief that people are humble, letting their minds turn away from all these things and seeing through them all, that Christ is indeed the Resurrected One, and that by His risen life we too have a part in this great work, that of making His resurrection complete in our lives.

Let us take a glance at the great resurrection day of centuries ago. The faithful followers feel that when their Lord is entombed that all is over so far as their aspirations are concerned. Their hopes and ambitions are all shattered, they are going back to their old life.

However, a few faithful women do not, cannot give up their Lord as a failure, and go out to see the place where he has been laid. But, alas, when they reach the tomb their Lord is not there. Can you imagine the feeling of anxiety, the thoughts (perhaps waverings) that pass through their troubled minds? Can you imagine the scene that follows? The seal is broken, the men of authority have fled, and in their stead are two angels. What a wonderful effect their words must have had on their troubled minds when they said, "He is not here, He is risen. Come, see the place where the Lord lay."

We are glad that Christ did not stay in the tomb, that we may worship a resurrected Redeemer. Blessed are we if we have a part in this, the resurrection of life. Therefore the second resurrection can not have any effect upon us.

May our hearts so respond to the great change about us, and awaken us from our careless mood of thinking only of our own happiness, and look about us to the many needy ones who worship they know not what. What will the result be if we neglect to tell them of Christ who died and rose again?

May we have our hearts and minds so full of God's divine love, that before another Easter day, many of those who have no other way of knowing that Christ arose may see it in our lives.

Manson, Iowa.

Missions

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126:6.

Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Go ye into all the world, and preach the Gospel to every creature.—Mark 16:15.

A TRIP TO TENNESSEE

By W. W. Hege

For the Gospel Herald.

After leaving home on the morning of Feb. 14 to attend the Board Meeting of the Eastern Mennonite School at Harrisonburg, Va., I arrived at that place in the afternoon of the same day and enjoyed the privilege of being with the brotherhood of that vicinity and the students of the school in preaching services that evening, and also the farewell meeting the following evening, it being the close of the Special term. The Board had an interesting meeting and a number of things that are of vital importance to the Church were presented to the Board. The school has had a successful year and the prospects for next year are still more encouraging. The Board desires the aid of all those who are interested in the work by sending names of prospective students or otherwise by means to furnish the school with the many things that are needed to make up the necessary equipment.

On Saturday, Feb. 16, I left Harrisonburg for Knoxville, Tenn., where Bro. and Sister C. B. Byer formerly of the Columbia, Pa. Mission, have now located. I arrived at Bro. Byers' at noon on Sunday and in the afternoon was privileged to hold services in the Dale Avenue (Baptist) Mission, a place where mission work had been abandoned during the cold weather because of the scarcity of fuel and the dilapidated condition of the building. This is one of the places where they very much appreciate our old S. S. quarterlies, for they are very poor and are without literature of any kind. Our faith or name in Knoxville was entirely unknown and the people frequently inquired what the name Mennonite means and what we teach. After an explanation they have expressed themselves as being very much pleased with our doctrines.

Our meetings in Knoxville, which continued for two weeks, resulted in five confessions and the opening of many doors for visitation work. We were also privileged to hold preaching services for the employes in Cowen and Tates ready made Garment factory during the noon hour. This is one of the factories in which Sister Byer worked for support. She had previously worked in the Brookside Cotton Mills, but she was discharged from that place after they found that they could not persuade her to join the labor union. Sister Byer's association with the employes of these factories opened a wide door for the distribution of tracts and forming acquaintances, which was a great help in establishing the work. The Church of Concord, 14 miles distant, had been burdened for some time relative to the opening of mission work in Knoxville and all who are acquainted with the situation are led to believe that the Lord has directed in the location of Bro. and Sister Byer.

Many of the people are very poor, and the houses are not so substantially built as they are in the north.

Quite a number of packages of Gospel Heralds and S. S. papers arrive almost daily at the Mission. Most of them are carefully wrapped and arrive in good condition, but some packages that are not securely wrapped are ragged and torn when they arrive and Bro. Byer hesitates to give them out. These papers are eagerly sought and read after the people become acquainted with them, and parents often send their children to the Mission for them and hundreds are given away on the street. Bro. and Sister Byer are very grateful for these papers and clothing and the other support that they have already received and I am sure that anything given for the support of the Tennessee Mission will yield bountiful returns. With the opening of Mission work in Knoxville the ministers, Bro. Jennings and Bro. Powell, as well as the members at Concord, feel that they have increased responsibilities resting upon them and they invite those who intend to change their location to a warmer climate to look over the Tennessee field before locating elsewhere. The climate is all that could be desired. During our meetings in Knoxville it was a common thing to have services without any fire and the church doors were open all evening. The soil is especially adapted to the growing of sweet potatoes of the finest quality, and they also yield abundantly so that they are a paying crop. Knoxville has one of the best markets for all kinds of produce found anywhere in the country, Sorghum molasses is a luxury found in almost every home and in many instances it serves as a substitute for sugar.

The meetings at Concord closed March 10 with one confession, after which I returned home, feeling that the time had been profitably spent and many lasting friendships have only begun.

Marion, Pa.

Change of Address.

By T. K. Hershey

For the Gospel Herald.

It has been said, and rightly too, that one cannot learn a language without practicing it. Old missionaries tell us that it is very impractical for two families with small children to live together and receive very rapidly a speaking knowledge of Spanish. They have advised and our experience thus far has led us to believe they are right, that we should live in separate homes; and that each family take in some trustworthy native or natives, with whom they could daily converse.

Had we former Mennonite missionaries on the field, they could correct us; but as it is we are obliged to look for others for this much needed help.

For four months we have been filling our memories with Spanish Grammar, which is very essential. But with it we need to know how to speak, and speak correctly. This comes by constant contact with Spanish speaking people.

After talking over the advisability of making the change, both families concluded it would be wise. The result has been the change of our address from 2861 Convencion to **1871 Mendez De Andes Flores Buenos Ayres** We will continue to live as you notice in the same suburb of Buenos Ayres. Bro. Shank's who will live about 20 blocks away, address will remain the same, 2861 Convencion, Flores.

Our plan then as suggested, is to get Spanish individuals or families to live with us. We trust the change will mean a more rapid and thorough conversational knowledge of Spanish. Will you pray to this end?

1871 Mendez De Andes Flores Buenos Ayres, Argentina, S. A.

HE DOESN'T WANT TO DO KNEE-WORK

A woman was weeding a garden. There had been a long rainy spell and the weeds had gotten a good start, and so to give the plants a chance for their lives the woman had gotten down on her knees and was pulling weeds. A neighbor passed.

"That's hard work."

"Yes, but it has to be done, and my husband says it makes his head ache to bend over. So I have to do it. He doesn't like to do knee-work.

Knee work is hard but it is effective. A garden can hardly be kept clean without some knee-work. A house cannot be cleaned without knee-work. Nor can a life be kept clean without knee-work.

"And Satan trembles when he sees
The weakest saint upon his knees."

—H. B. H., in The Common People.

Sunday School

For the Gospel Herald.

Lesson for April 7, 1918.—Mark 7: 24-35

JESUS SETS MEN FREE

Golden Text.—If the Son therefore shall make you free, ye shall be free indeed.—John 8:36.

Introductory.—In these trying times, when the face of mother earth is drenched in the blood of millions who in obedience to the call of their countries are giving their lives in the cause of what the world calls "freedom," it is meet that we take a look at what constitutes real freedom as offered by our Lord Jesus Christ. "Ye shall be free indeed," is the gracious promise to all who bring their sins to Jesus and allow them to be washed away in the blood that flowed on Calvary. This freedom is typified in two notable miracles, recorded in today's lesson. What Christ here did for the body, He stands ready to do for every soul that comes to Him in faith.

Lesson Story.—While Jesus was attending to His ministry in the vicinity of Tyre and Sidon a woman came to Him, fell at His feet, and asked that an unclean spirit be cast out of her daughter. The woman was a Greek, a Syro-phenician by nationality, and the odds were against her. But she had faith in Jesus, and nothing would swerve her from her purpose. Jesus tried her faith. At first He paid no attention to her, but the woman persisted. Then the disciples begged of Jesus that He send her away. Finally Christ gave her an answer that, had she not already been as lowly as she could have been, would have humiliated her. "It is not meet to take the children's bread, and to cast it unto the dogs." He said. But this did not discourage her. "Yes, Lord:" she said, "yet the dogs under the table eat of the children's crumbs." That was all she wanted, and that is what brought her the blessing. She had stood the test, and Jesus was ready to reward her for her faithfulness. "Go thy way;" He said, "the devil is gone out of thy daughter." When the woman returned to her own home she found that the devil had gone out of her daughter. Her faith had reached the Master and secured the Master's reward.

The next person to be freed was a man who was brought to Jesus, being deaf and having an impediment in his speech. Jesus took the man to a side, touched his ears and his tongue, breathed a prayer, and the man was healed. His ears were opened and the string of his tongue was loosed.

Lessons for Us.—1. Faith surmounts the greatest obstacles and reaches the throne of God. The Syro-phenician woman had everything against her. She was not a Jew, Christ gave her no encouragement, the disciples wanted her sent away, and when our Savior finally did speak it was in language that would have discouraged any ordinary individual. But the woman possessed something which held her on to God, and she was rewarded. There is nothing that stands between faith and God. "Believe on the Lord Jesus Christ, and thou shalt"—be saved or receive any kind of blessing which the Lord in His wisdom knows will be good for you to have. This incident is one of the many encouragements to unwavering faith. "Have faith in God."

2. We should not be discouraged when God permits our faith to be severely tried. Christ was as sympathetic toward that woman when she first approached Him as when He finally granted her request, yet He seemed indifferent. For the good of witnesses present, and also for our encouragement, as well as for the good of the woman that brought the request, He permitted a trial of her faith before granting her petition. Falter not when your faith is tried. Look to Him whose love never fails, knowing that "all things work together for good to them that love God."

3. There is a hearing that reaches farther than that of any natural ear and a speech that may be sent a much greater distance than the strongest voice can reach. The man of Decapolis was both deaf and almost spechless; yet he had heard of the Great Physician and his speech reached the Throne. In answer to his faith he was freed from both impediments. In answer to our petitions our souls are freed from any form of bondage that may afflict them. With our ears turned heavenward, though they may be totally deaf, we can after all hear the message of heaven and receive the blessings which loosen the tongue, both naturally and spiritually.

4. In response to the prayer of faith, those two people were liberated from impediments which stood in the way of their usefulness and happiness. It is a picture of what Christ does for every soul that comes to Him in faith. The only perfect freedom is the freedom of the Cross. "Ye shall be free indeed," is the promise to the poor, lost soul, all tied by the fetters of sin, who hears of the Christ who came to save and comes in the attitude of faith. You often hear of people boasting of their liberty. The tippler boasts of his liberty to drink whenever he feels like it—and years afterwards proves the vanity of his claim by dying in bondage to the bottle. Many other illustrations might be given showing that "liberty" outside of Christ is but the bondage and slavery of sin. They only can speak of real freedom who can look God in the face and upon the authority of His Word can confess that they are free men and free women in Christ Jesus.—K.

Our Young People

"HERE AM I, SEND ME."—Isa. 6.

Topic for April 7

MOTTO

"Yield yourselves unto God as those that are alive from the dead."

THE STUDY HOUR

I. **Willing to Serve.**—God wants willing workers. The cause always suffers when men and women are in the ranks of the workers who look upon their work as a compulsory task. But in emphasizing the service which is voluntary we should remember that to serve God as He deserves means more than voluntarily giving to Him that which we can spare after we have used our life in selfish indulgence. God is worthy of a life of sacrifice. If we have really found Him and known Him as He is and realize what He has been to us and will be, we are ready to say with Isaiah, "Here am I, send me." And in saying that, we will not ask first what it is that He is going to ask us to do. It is enough to us to know that He needs some one like us. It is enough that He is calling for what we can supply. God's real volunteers are not going to dictate what they would like to do. They will not lay down conditions upon which their service will be rendered. It will not be, "I'll go to India or China or Africa or some other place, if God will give me such and such things, or if I can be sure of such and such results." Enough for us that the Lord wants us. Enough, if His wisdom chooses. God said, "Who will go for Us." He did not say what was to be done till He had the volunteer who was ready to go for the Lord.

If there is not enough love in our heart for the Lord; if there is not enough faith in His wisdom; if we must know all the details of what He asks of us; we had better not serve at all for all that our service will accomplish for His cause. Will we serve with a whole heart without doubt?

PERSONAL THOUGHT

Do I appreciate the Lord so much that all my life is gladly laid at His feet for service?

SUGGESTIVE ASSIGNMENTS

For Children—
1. Textword, **Send.**
2. I Will Mind What Jesus Wants Me to Do.

For Young People—
1. A Vision of God and Our Nothingness.
2. An Experience of God's Cleansing.
3. God is Calling for Service. Why Do I not Volunteer?
4. The Blessing of the Willing Service.

For Older People—
1. Willingness Before Commission.
2. The Great Need of the Lost World.

Gospel Herald

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OUR MOTTO

The whole Gospel as our rule in faith and life.

Scriptural activity in all lines of Christian work.

Love, unity, purity, and piety in home and church.

THURSDAY, MARCH 28, 1918

Field Notes

Bro. P. S. Martin of Harrisonburg, Va., was a pleasant caller at the Mennonite Publishing House on Thursday of last week.

We are in receipt of a 30-page pamphlet, giving an account of the proceedings of the Men's Missionary Conference held in Chicago, Ill., Dec. 12 and 13, 1917. The report is well written and is laden with helpful thoughts brought before the meeting.

Bro. J. A. Brilhart of Scottdale, Pa., filled the regular appointments at Gortner, Md., last Sunday. He expected, D. V., to go on farther east after his visit at Gortner.

The brethren, Aaron Loucks and H. F. Reist of this office, left on Thursday evening, March 21, for Goshen, Ind. It was Bro. Loucks' intention to visit a number of military camps before returning home.

Meetings closed at Lauver Church near Evendale, Pa., March 14, with six public confessions as one of the visible results. Bro. W. F. Charlton of Newville, Pa., conducted the meetings.

Communion services have been announced for the several churches in the bishop district of Bro. W. W. Graybill, Richfield, Pa., as follows:
Susquehanna Church, April 7.
Delaware Church, April 21.
Cross Roads Church, May 5.

It is announced from Washington that hereafter boys in camp writing for publication will be required to submit their articles for publication to the censor. This will affect our correspondents at the camps. But for this, several letters from the camps would have been published this week.

Bro. Allen B. Christophel of our Publishing House force is spending a few weeks in Lancaster Co., Pa. He reports a good attendance and an interesting meeting from the meeting of the Eastern Mennonite Board of Missions and Charities, held at Mellinger's Church on Tuesday and Wednesday of last week.

Bro. E. D. Hess of Masontown, Pa., is now engaged in evangelistic work with the Bank Mennonite Church in the Mid-District of Rockingham Co., Va. These meetings were begun with good attendance and interest on Sunday Mar. 17th, with the expectation of their being continued through the coming week or as long as the situation may justify. May the Lord bless the message bearer and a praying Church to the saving of many souls.—H.

Comfort for the Cross-bearer.—The second edition of this book, written by Sister Sallie E. Moyer of Perkasie, Pa., is now off the press and ready for distribution. This book bears a worthy message in itself, and is remarkable in that it is written by an afflicted sufferer who has been confined to her bed for many years. Any one wishing to help himself as well as the author may receive a copy of this book by sending one dollar to the author, Sallie E. Moyer, Perkasie, Pa.

Bro. M. C. Lapp and wife, returned missionaries on furlough from India, are expecting to arrive from Denbigh, Va., to make the tour of the Shenandoah Valley congregations, beginning at Waynesboro in Augusta Co. on March 2, later passing through Rockingham county until the 2nd of April after which they depart for points in Pennsylvania.

May a strengthening of the bond of fellowship between the home Church and the foreign mission worker be the result of their visit.—H.

Correspondence

Martinsburg, Pa.

Dear Herald Readers:—Bro. J. F. Bressler began a series of meetings at the Pleasant Grove Church, Feb. 23. At a critical time in the meetings Bro. Bressler was called home on account of sickness. This was on Mar. 7. Bro. Abram Metzler continued the meetings for two days more. While there were no confessions we feel that the Church was strengthened and encouraged. The past winter has been severe and Church and Sunday school attendance has been rather low, but since milder weather attendance has been on the increase. May we not forget to pray for the work.

Irvin Stonerook.

Rantoul, Ill.

Dear Herald Readers:—Greetings. The Lord has done great things for us, whereof we are glad. Sunday, March 17, Bro. John McCulloh from Cullom gave us a visit. In the forenoon he preached a very interesting sermon from Acts 11:14. In the evening we had our regular Young People's Meeting, text word Wisdom. Six of the brethren had a part in the speaking from which were given many good thoughts. Bro. McCulloh gave a thought on education and how and where to get it. He also preached a short sermon. May he ever be blessed in his work. We organized our Sunday school very late this year on account of sickness and weather. Bro. John Heiser was elected Sunday school Superintendent; Bro. Leroy Good, assistant. For our Y. P. M. Bro. J. O. Heiser is leader. May we ever be blessed by the prayers of our brethren.

Cor.

Camp Cody, N. Mex.

Dear Herald Readers, Greeting:—We are enjoying good health at the present time, and so far as the natural things are concerned we lack nothing. We are receiving due consideration from the higher officials which the War Department has promised us, for which we are very grateful.

Sometimes we think it takes the world to bring the Christian people to their right senses. In times past we have been having such easy sailing, no opposition; that is, from the outside powers, or ruling powers.

Sunday, March 10, Bro. J. A. Heatwole of LaJunta, Colo., was here, and gave us a very interesting sermon, using for his text, Luke 12:32. It was the first real sermon, that we heard from our ministering brethren, since we are in the Camp. We also organized a Bible class, Bro. Heatwole just arriving in time to help us organize. Pray for us at the camps.

Yours in His name.

Mar. 13, 1918. E. H. and H. M.

Kokomo, Ind.

Dear Herald Readers, Greetings of love to all Readers:—The Lord has done great things for us, blessed be His holy name. On Feb. 23 two were reclaimed and taken into Church by confession. On Mar. 10 three were received from other denominations, and on the 17th one was received by letter and two by confession and thirteen by water baptism.

Our bishop, Bro. E. A. Mast has been able to be with us in Sunday school and preaching services the last two Sundays. His wife and daughter have been going through a very severe siege of rheumatism, but both are better again. If nothing prevents, Bro. and Sister C. D. Esch expect to be with us about April 5 and expect to stay a few days.

Yours for Christ,

March 18, 1918. G. W. North.

Harleysville, Pa.

(Salford congregation)

Greetings of Love to All:—The voice from this Church has been silent in these columns for a long time, so we think a few items may interest some.

The Church at this place is making progress. During the year 1917, thirty-eight new members were added to the church. The prayer of the Church is that they may be true followers of Christ and also that this coming year those received into fellowship may exceed that number.

On March 3, we had Sunday evening services for the first time, and had a full house. We will hold evening services every four weeks.

Our Sunday school is fairly well attended, having school all winter, making it an "evergreen Sunday school."

We have taken up "Mission work in the Sunday school. We had a collection on March 10 for the first time and it carried out well. May we ever be mindful of our duties at home and abroad that the work for the Lord may not suffer.

We feel to praise God for His many blessings He has showered upon us in the homes, in the church, in the Sunday school.

The writer with two other brethren had the opportunity to visit the young brethren in the detention camp at Camp Meade, Md., on Feb. 23. We found them healthy, and well cared for. Their desire is to be remembered in our prayers. May God richly bless our Church in the future as He has in the past. We wish God's blessings to all. E. D. G.

March 18, 1918.

Vestaburg, Mich.

Dear Herald Readers:—Greeting:—It has been some time since you have heard from this place through the Herald.

Our attendance at the different services have not been so good because of the extreme cold and stormy weather, but as spring is opening up we hope there will be a greater interest manifested than before.

On March 9 Bro. J. K. Bixler came into our midst and brought with him a message of God's love for His children. He remained until Tuesday, Mar. 12. We are always glad for visits from His followers who have the work of the Church at heart.

We ask that you might remember this place in your prayers.

Nannie H. Yoder.

March 19, 1918.

Bluffton, Ohio.

On Sunday, March 10, an impressive service was held at the Zion Church. Eight precious young souls were baptized by Bro. John Blosser and received into the church. Some of these young people confessed their Savior during our series of meetings held in November and others have joined the class since then. May their lives be dedicated to the cause of Christ. Cor.

March 19, 1918.

Denbigh, Va.

Dear Herald Readers:—After a stay of several months at this place Bro. and Sister M. C. Lapp left on the 18th for Wolf Trap, where Bro. Lapp is scheduled to hold communion services on the 19th. He also officiated at our communion services which we observed on Sunday the 17th. We are pleased to report a very full attendance at this service and trust God will greatly bless us in the obedience and give us peace and "the victory that overcometh the world." While among us Bro. Lapp gave us many affecting talks on the conditions and minds of India's millions and we are vividly reminded once more that "the fields are white already to harvest" and "the harvest truly is great." We confidently trust that the brother's earnest efforts together with an all-day meeting held at this place March 10 will promptly result in more definite and systematic effort on the part of this Church to bring the message of grace to every creature. Bro. Geo. R. Brunk's physical condition is very much the same as it has been for months. We are still confident that the Great Physician will sooner or later restore him to former health. Meanwhile may the grace of God sustain him in his affliction.

Mar. 19, 1918. Johanan.

Wolf Trap, Va.

Dear Herald Readers:— Greeting in the Master's name. On Sunday, Mar. 10, we had council meeting at this place and on Mar. 19 Bro. M. C. Lapp conducted communion and feetwashing services. Bro. Lapp gave us two very interesting lectures on India. Sister Lapp accompanied him here. On the morning of the 19th Bro. Lapp reinstated one brother in the church. Pray for the work here.

Yours in His service,

Mar. 20, 1918. Martha F. Barbe.

LIFE'S LITTLE THINGS

A little flower by the wayside growing
Lifted its face to God,
And passersby smiled at the bit of brightness
Its beauty gave the sod.

A little word in kindness spoken.
Made glad a sorrowing heart,
And those who heard it went their ways forgetting
Life's bitterness and smart.

A little smile from one who was a stranger
Made glad a child's sad face,
And lo! it was as if a day of sunshine
Dawned in the market place!

A little word that angry thoughts made bitter
Was spoken to a friend,
And a hurt heart ached on in grieved, dumb silence
Until the long day's end.

A little frown from one of whom a comrade
Sought help in time of need
Crushed the last hope of one whose heart was starving
For kindly word and deed.

These little things of life—but, oh, how mighty
They are for good or ill—
To bless or blight—to ease another's burden,
Or make it heavier still!

Oh, be it mine by deed or word of kindness
To strengthen for the strife
Weak hands and hearts that sorely lack the courage
To make the most of life.

—Eben E. Rexford.

Miscellaneous

CHRIST ENTHRONED

Live out Thy life within me,
O Jesus, King of kings!
Be thou thyself the answer
To all my questionings:
Live out Thy life within me,
In all things have Thy way;
I the transparent medium
Thy glory to display.

The temple has been yielded
And purified of sin;
Let Thy Shekinah glory
Now flash forth from within,
And all the earth keep silence;
The body henceforth be
Thy silent, docile servant,
Moved only as by Thee.

Its members every moment
Held subject to Thy call;
Ready to have Thee use them,
Or not be used at all;
Held without restless longing,
Or strain, or stress, or fret,
Or chafings at Thy dealings,
Or thoughts of vain regret.

But restful, calm and pliant,
From bend and bias free,
Permitting Thee to settle
When Thou hast need of me,
Live out Thy life within me,
O Jesus, King of kings!
Be Thou the glorious answer
To all my questionings.

—Frances Havergal.

THE CHURCH OF CHRIST

By J. K. Hartzler.

For the Gospel Herald.

The following article was written years ago by Bro. J. K. Hartzler and sent to the Herald of Truth for publication. Bro. Hartzler is well known to many of our older readers, having been a regular contributor to the Herald of Truth, for some reason the article was never printed, and is now sent us by Bro. J. F. Funk for publication.—Editor.

The Savior tells us about men who profess to be children of God, calling out to their fellow men, saying: "Lo, here is Christ; lo, there is Christ;" but He tells His true followers not to go after them, because they are deceivers and do not know whereof they affirm.

Again He tells them, "The kingdom of God cometh not with observation, but is within you." Any one therefore who would set himself up as a judge in such matters, and assume to define as to who are Christians and who are not, must be very careful that he does not condemn and ignore what God's Word does not condemn, or justify what God's Word does not justify.

We have just read a booklet in which the writer condemns all church organization as sectism, and daughter of the mother of harlots, the church of Rome. While it may be true that many of us hold too much to outward forms, and lay a great deal of stress on the fact that we are members of this or that denomination, we have, notwithstanding, no right to condemn that which God does not condemn. We must at all times remember, with Peter, that what God has cleansed we have no right to call unclean.

It would be very unwise for us to unchristianize all so-called believers outside of our own denomination, unless we have undeniable proof that their walk and conversation condemns them.

The fact that we ignore and discard all church organization will not justify nor save us; but on the other hand by so doing we would ignore a number of plain commandments. In all our Christian life and work there is and will ever remain this one essential principle of truth, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Believing on the Lord Jesus Christ includes, (1) knowledge of sin; (2) sorrow for sin; (3) ceasing from sin; (4) accepting Jesus and receiving forgiveness of sin; (5) believing in Jesus Christ and following in His footsteps; (6) overcoming the world, the flesh and the devil, and triumphing over all these things, through the abundant measure of grace given us through the mercy and love of God toward us.

Now all who so live, and believe, and walk according to the teachings of His Word are God's children wherever they are, and under whatever name they may be known. But I hear some of you say, You concede too much; you are too liberal; you make the way too broad. Let me explain: I am not making the way any more easy, or any broader than God's Word; and surely no one would or could ask more than that, for we have enough to do if we keep faithfully all the commandments of God's Word. (Amen. But when people wilfully disobey the commandments of our Lord, they have the Word to judge them. Jno. 12:48.—Editor.) We do not want, nor do we need to burden ourselves nor our brethren, with any man-made laws which the Word of God does not require.

The fact that we are a church organization and have a discipline, showing the people what they ought to do and what not to do, is no evidence of sectism. We want just as much liberty as the Gospel will give us without wresting the Scriptures from their true meaning, and we do not want any more. The true child is fully submissive to, and entirely satisfied with, the will of his heavenly Father. What God commands he is willing to do, what God forbids he is willing to leave undone and deny himself of; so his Father's will is ever the one great and unquestionable law of his life; and in the obedience of this law he finds perfect rest in God, and peace, like a river, fills his soul. "His delight is in the law of the Lord, and in his law doth he meditate day and night."

Christ and His disciples give us the instruction and the example of an organized Church, and as soon as Gospel order and systematic organization, in any church (or, for that matter, in any organization) is disregarded or set aside, confusion and disorder will prevail and a condition similar to that of the tower of Babel at the confusion of tongues will be brought about—the people will no longer understand each other, and their work, like that of Babel, must come to nought.

McVeytown, Pa.

PRESIDENT WILSON DEFINES NONCOMBATANT MILITARY SERVICE

1. By virtue of authority contained in Section 4 of the act approved May 18, 1917, entitled, "An act to authorize the President to increase temporarily the military esablishment of the United States," whereby it is provided—

"And nothing in this Act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations; but no person so exempted shall be exempted from service in any capacity that the President shall declare to be noncombatant."

I hereby declare that the following military service is noncombatant service:

a. Service in the Medical Corps wherever performed. This includes service in the sanitary detachments attached to combatant units at the front; service in the divisional sanitary trains composed of ambulance companies and field hospital companies, on the line of communications, at the base in France, and with the troops and at hospitals in the United States; also the service of supply and repair in the Medical Department.

b. Any service in the Quartermaster Corps, in the United States may be treated as noncombatant. Also, in rear of zone of operations, service in the following: Stevedore companies, labor companies, remount depots, veterinary hospitals, supply depots, bakery companies, the subsistence service, the bathing service, the laundry service, the salvage service, the clothing renovation service, the shoe repair service, the transportation repair service, and motor-truck companies.

c. Any engineer service in the United States may be treated as noncombatant service. Also, in rear of zone of operations, service as follows: Railroad building, operation and repair; road building and repair; construction of rear line fortifications, auxiliary defenses, etc.; construction

of docks, wharves, storehouses and of such cantonments as may be built by the Corps of Engineers; topographical work; camouflage; map reproduction; supply depot service; repair service; hydraulic service; and forestry service.

2. Persons ordered to report for military service under the above Act who have (a) been certified by their Local Boards to be members of a religious sect or organization as defined in Section 4 of said Act; or (b) who object to participate in war because of conscientious scruples but have failed to receive certificates as members of a religious sect or organization from their local Board, will be assigned to noncombatant military service as defined in paragraph 1 to the extent that such persons are able to accept service as aforesaid without violation of the religious or other conscientious scruples by them in good faith entertained. Upon the promulgation of this order it shall be the duty of each Division, Camp, or Post Commander, through a tactful and considerate officer, to present to all such persons the provisions hereof with adequate explanation of the character of noncombatant service herein defined, and upon such explanations to secure acceptances of assignment to the several kinds of noncombatant service above enumerated; and whenever any person is assigned to noncombatant service by reason of his religious or other conscientious scruples, he shall be given a certificate stating the assignment and reason therefor, and such certificate shall thereafter be respected as preventing the transfer of such persons from such noncombatant to combatant service by any Division, Camp, Post, or other Commander under whom said person may thereafter be called to serve, but such certificate shall not prevent the assignment of such person to some other form of noncombatant service with his own consent. So far as may be found feasible by each Division, Camp, or Post Commander, future assignments of such persons to noncombatant military service will be restricted to the several detachments and units of the Medical Department in the absence of a request for assignment to some other branch of noncombatant service as defined in paragraph 1 hereof.

3. On the first day of April, and thereafter monthly, each Division, Camp, or Post Commander shall report to the Adjutant General of the Army, for the information of the Chief of Staff and the Secretary of War, the names of all persons under their respective commands who profess religious or other conscientious scruples as above described and who have been unwilling to accept, by reason of such scruples, assignment to noncombatant military service as above defined, and as to each such person so reported a brief, comprehensive statement as to the nature of the objection to the acceptance of such noncombatant military service entertained. The Secretary of War will from time to time classify the persons so reported and give further directions as to the disposition of them. Pending such directions from the Secretary of War, all such persons not accepting assignment to noncombatant service shall be segregated as far as practicable and placed under the command of a specially qualified officer of tact and judgment, who will be instructed to impose no punitive hardship of any kind upon them, but not to allow their objections to be made the basis of any favor or consideration beyond exemption from actual military service which is not extended to any other soldier in the service of the United States.

4. With a view to maintaining discipline, it is pointed out that the discretion of courts-martial, so far as any shall be ordered to deal with the cases of persons who fail or refuse to comply with lawful orders by reason of alleged religious or other conscientious scruples, should be exercised, if feasible, so as to secure uniformity of penalties in the imposition of sentences under Articles of War 64 and 65, for the willful disobedience of a lawful order or command. It will be recognized that sentences imposed by such courts-martial, when not otherwise described by law, shall prescribe confinement in the United States Disciplinary Barracks or elsewhere as the Secretary of War or the reviewing authority may direct, but not in a penitentiary; but this shall not apply to the cases of men who desert either before reporting for duty to the military authorities or subsequently thereto.

5. The Secretary of War will revise the sentences and findings of courts-martial heretofore held of persons who come within any of the classes herein described, and bring to the attention of the President for remedy, if any be needed, sentences and judgments found at variance with the provisions hereof. Woodrow Wilson.

THE WHITE HOUSE
20 March, 1918.

There is enough gold and silver plate and jewelry buried in our Christian homes to build a fleet of thirty thousand vessels, fit them all with Missionaries of the Cross, ballast them with Bibles, build a church in every destitute hamlet and supply the Gospel to all in a score of years.
—A. T. Pierson.

The only sincere prayers are those offered with deep feeling of love, and with the personal consecration to say, "Here am I; send me."—Sel.

ONE THOUSAND BEST VERSES OF THE BIBLE

By J. B. Smith.

For the Gospel Herald

PSALMS

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of the sinners, nor sitteth in the seat of the scornful. —1:1

But his delight is in the law of the Lord; and in His law doth he meditate day and night. —1:2

And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. —1:3

I laid me down and slept; I awaked; for the Lord sustained me. —3:5

I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety. —4:8

My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up. —5:3

When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; —8:3

What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? —8:4

The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. —12:6

The lines are fallen unto me in pleasant places; yea, I have a goodly heritage. —16:6

I have set the Lord always before me. —16:8

Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore. —16:11

Keep me as the apple of the eye, hide me under the shadow of Thy wings.—1:8

As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness. —17:15

The heavens declare the glory of God; and the firmament showeth His handiwork. —19:1

The law of the Lord is perfect, converting the soul. —19:7

Who can understand his errors? cleanse Thou me from secret faults. —19:12

Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer. —19:14

All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee. —22:27

Harrisonburg, Va.

REPORT

Of Receipts of Eastern M. B. of M. & C. for War Sufferers Relief for Week Ending, Mar. 19, 1918

For the Gospel Herald.

Mellingers Cong., Additional	$240.00
Stauffers Cong.,	30.00
Old Order A. M. Morgantown district	63.00
Mill Creek A. M. Cong.	135.00
Hersheys Cong., Additional	22.50
A Bro. and Sister, New Holland, Pa.	5.00
B. H. Greider	25.00
J. Y., Lenover, Pa.	20.00
Manor Churches, Additional	35.50
Ephrata Mennonite Cong.	73.00
Delaware & Lost Creek Cong., Additional	54.00
Lauver Cong., Aditional	78.00
Christian K. Lehman	20.00
Upper Pequea A. M. District	457.00
Total for Week	$ 1,258.00
Previously reported	27,357.04
Total to date	$28,615.04

Gratefully acknowledged,
Eli G. Reist.

WAR SUFFERERS' RELIEF FUND

For the Gospel Herald.

Two Individuals (Old Order Amish) Hutchinson, Kans.	$16.00
Cong. near Beemer, Neb.	60.00
East Bend Cong., Ill.	25.00
J. A. Bachman	10.00
Bethel Cong., Ill.	250.30
D. E. Hartzler	10.00
A. M. Cong., Mylo, N. Dak.	48.00
Longenecker & Kolb Cong., Ohio	26.00
Bro. & Sister, Dodge City, Kans.	10.00
A Friend, Wellville, Kans.	3.00
A Sister, Urbana, Ohio	6.00
Schertz Bros., Walnut Ill.	50.00
Lydia Falb	10.00
L. E. Miller	5.00
Mennonites Upland Cal., collected by B. P. Swartzendruber	40.00
Waldo Cong., Ill.	1,000.50
Wm. N. Beachy	5.00
West Zion Cong., Alta.	37.73
Total	$1,612.53
Previously reported	33, 735.65
Total to Mar. 19	$35,348.18

Gratefully acknowledged,
Mennonite Relief Commission for War Sufferers,
G. L. Bender, Treas.,
Elkhart, Ind.

N. B.—Did you read our article entitled "Our Neighbor" in the Gospel Herald No. 49, March 7, 1918? If not please do so. Then prayerfully meditate and ask God to show you your duty. —G. L. B.

The common deeds of the common day
Are ringing bells in the far away.
—Burton.

Obituary

Brubaker.—Paul M., oldest son of Pre. Menno Brubaker of Thompsontown, Pa., was born Aug. 31, 1910; died of Bright's disease Mar. 8, 1918; aged 7 y. 6 m. 7 d. Funeral by Bro. Walter Charlton and the home ministers, at the Delaware Church. Text, Mark 10:14.

Loucks.—Helen Marie, daughter of Oliver and Anna Loucks, was born Feb. 27, 1918; died Mar. 1, 1918. Funeral held from the home, conducted by D. A. Yoder. Burial at the Olive Cemetery.

She thought our good-night kiss was given,
And like a lily her life did close,
Angels uncurtained that repose,
And the next waking dawned in heaven."

Horner.—Leonard Leon, son of Jos. S. and Emma Horner, Greentown, Ind., was born Feb. 13, 1918; died Feb. 21, 1918. His stay on earth was short, but let us all so live that we may meet him again. Funeral services at the house on the 22nd, preached by E. A. Mast and N. M. Slaubaugh from Job 1:21.

"Bear up, bear on, the end shall tell,
The dear Lord ordereth all things well."

Culp.—George Culp was born in Mahoning Co., Ohio, October 31, 1844; died in Wakarusa, Ind., Mar. 11, 1918; aged 73 y. 4 m. 10 d. When 12 years of age he came to Elkhart Co., Indiana, with his parents. He was married to Susanna Witmer in 1867, to which union were born 4 sons and 2 daughters; 2 sons preceded him in death, besides his aged companion, 3 sons (Noah, John, and Nelson) and 2 daughters (Emma and Salome) also 4 sisters and 11 grandchildren, survive. Funeral held at the Olive Church conducted by D. A. Yoder.

Kratz.—Esther, widow of the late Daniel Kratz, died Feb. 24, 1918; aged 75 y. 5 m. 24 d. She was a patient sufferer for about 12 weeks of heart failure and dropsy when she peacefully fell asleep in Jesus. She is survived by 6 daughters, 2 sons, 32 grandchildren, 18 great-grandchildren, 4 brothers, 2 sisters, and a host of relatives and friends. Buried Feb. 28, at Skippack Mennonite Church, of which congregation she was a member. The following ministers officiated: Warren Bean, Irvin Landis, and Howard Pennapacker. Text, II Tim. 4:6-8.

Yoder.—Minerva Ellen, daughter of Jacob and Rebecca Yoder, was born near Kalona, Iowa, Oct. 30, 1906; died near Pigeon, Mich., Mar. 9, 1918; aged 11 y. 4 m. 9 d. She leaves to mourn her early departure father, mother, 5 brothers, 2 sisters, and a host of friends. The cause of her death was rheumatism and heart trouble, from which she suffered greatly, but endured patiently to the end.

"Dear Minerva was our darling,
Loved of all the hearts at home;
But the angel coming quickly
Whispered gently, 'Minerva, Come.'"

Yoder.—Harold Delos, son of Delos F. and Sadie Yoder of Harper, Kans., was born May 6, 1917; died Feb. 6, 1918; aged 9 months. He leaves to mourn his parents, 5 brothers, 3 sisters, a grandfather, and a grandmother. He died of brain fever, was sick only ten days when the death angel took him home. The remains were laid to rest in the Pleasant Valley Cemetery. On account of quarantine there was no funeral held.

"Our Father in His kindness saw
The little flower so sweet;
And took our little Harold home
To worship him complete;
And now the little budded plant
Will blossom up in heaven."

Yoder.—Adam, son of John and Mary Yoder, was born Nov. 2, 1868, in Elkhart Co., Ind. He spent most of his life in this vicinity. He was married to Mary A. Shutts Nov, 16, 1889, to which union were born two children (Charles C. and William M.). He was in the employ of the U. S. Government at Washington, D. C. at the time of his sickness and death. He died at Washington, D. C., Feb. 14, 1918; aged 49 y. 3 m. 12 d. Six brothers and five sisters preceded him in death. He leaves to mourn his departure two sons, their mother, three grandchildren, two sisters, and many relatives and friends. His sickness was pneumonia and of only 48 hours duration. Funeral conducted at the Olive Church by D. A. Yoder. Interment in the adjoining cemetery.

Weaver.—Jacob S. Weaver was born near Martindale, Pa., Dec. 25, 1873; died Mar. 5, 1918; aged 45 y. 2 m. 8 d. He leaves a wife (who was Lizzie Buckwalter) and 10 children, one having preceded him in death. There yet remain Jacob, Abram, Phares, John, Daniel, Fannie, Mary, Isaac, Walter, and Paul. Five of these were born in Lancaster Co., then they moved to Michigan where the eldest (Elias) died. Later they moved to Dover, Del., where the father was called away after a few hours of suffering of heart failure. May we all pray for this mother as a help to raise her family in the fear of God. The body was brought to Lancaster Co., Pa., for burial. Funeral at the home of his sister Mary (Martindale) and at the Pike Meeting house, where interment was made.
A Friend.

Bair.—Marie M. Forry was born near Hanover, York Co., Pa., May 14, 1889; died of peritonitis near Hanover, Pa., Feb. 14, 1918; aged 28 y. 9 m. She grew to womanhood at the place of her birth and was married to Emanuel S. Bair, Nov. 15, 1910. To this union were born 2 children. She leaves to mourn her departure, husband, one son, one daughter, her parents, one brother and three sisters. She accepted her Savior in spring, 1913, and has been since that time a faithful member of the Mennonite Church. She has been a faithful wife and mother, always cheerful. She was sick only one week. Funeral services were held Feb. 18 at the house by Bro. Peter Shank and further service at the Bair Church by Bro. Ben. Weaver and Bro. Daniel Stump after which the remains were laid to rest in the York Road Cemetery. Text, "Let me die the death of the righteous."

Yoder.—Nancy Hartzler Yoder, wife of Isaac M. Yoder, was born in Mifflin Co., Pa., Feb. 22, 1839; died in Portage Co., Ohio, Mar. 7, 1918; aged 79 y. 13 d. She lived in widowhood nearly 2 years. She was the mother of six children, of whom three sons and one daughter are living (Ira, Rudy, John, and Ada). Grandchildren to the number of 13 are also sad to say "good-bye" to grandmother. An aged brother and sister living in Michigan, together with the immediate family, deeply mourn her departure. She was known by many and loved by all who knew her. Many are the hearts who are made sad because of her death. There

is a vacant chair in the family circle which cannot be filled. She was a life-long member of good standing in the A. M. Church. Funeral at her home with her son, Ira. Text, Psa. 90:10.

"Dearest mother, thou hast left us,
How thy voice we long to hear,
But 'tis Jesus who has called thee,
Evermore with Him to be."

Erb.—Alice E., wife of Dea. Harry M. Erb and daughter of Bishop Martin Rutt (deceased), was born in August, 1866; died Mar. 9, 1918; aged 51 y. 8 m. 3 d. She is survived by her husband, one son (Amos), one daughter, (Mary) four grandchildren, two sisters, and one brother. She died at St. Joseph's Hospital, Lancaster, Pa., where she had been taken a few days before her death. All that loving hands could do was done for her, but God saw fit to call her home. She was conscious to the last. She bade her family good-bye and told them to meet her in heaven. Four years ago Bro. Erb was ordained deacon, in which calling she was a faithful helper. Her great concern was for the welfare of the Church, and that it be kept in the simplicity of the Gospel. Our loss is her gain. Funeral services were held at Bossler's Church near Elizabethtown, Pa., conducted by the brethren, Simon Garber, Peter Nissley, and Samuel Oberholtzer. Text, II Tim. 4:6-8 (which was chosen by the family). "Gone, but not forgotten." By A Niece.

Short.—Jacobena Short (nee Nafzinger) wife of Christena P. Short, was born in Fulton Co,., Ohio, June 1, 1841; died at the home of her son, Albert Short, Feb. 8, 1918; aged 76 y. 8 m. 7 d. She was the last one of a family of 11 children to pass into the great beyond. In 1862 she was united in marriage to Christian P. Short. To this union were born 11 sons and 1 daughter. She leaves to mourn her departure 5 sons and 1 daughter, 22 grandchildren, 1 great-grandchild, and a host of relatives and friends. Her companion, and 6 sons preceded her in death. Her husband died Oct. 10, 1887, leaving her to live a life of widowhood thirty years. She was a kind, loving mother and neighbor, loved by all she came in contact with. In her younger years she confessed her Savior, united with the A. M. Church and remained a faithul member until death. Funeral services were held at the Lockport A. M. Church Feb. 11, 1918, conducted by S. D. Grieser and Henry Rychener. Text, II Cor. 5:1 and John 11:25-26. Interment in the Lockport Cemetery.

Kauffman.—Abram Kauffman of near Martinsburg, Pa., was born June 25, 1841; died Feb. 27, 1918; aged 76 y. 8 m. 2 d. Since the death of Sister Kauffman (several years ago) Bro. Kauffman made his home with his nephew, Bro. Fred Kauffman, where he quietly, peacefully fell asleep in Jesus after being confined to his bed for about ten days with pneumonia. Our dear brother ("Uncle Abe" as he was commonly known) was a faithful, devoted member of the Mennonite Church for many years. He ever exerted a positive influence for good in the Church and other life activities. Nephews and nieces were loath to part with a kind, good, uncle. In the community we miss his kind and helpful associations. The Church will indeed feel the loss of his fellowship, and support, but in respect for his life, and in submission to God we can say, "Thy will be done." Funeral on March 2 at the Martinsburg Mennonite Church, conducted by the home ministers assisted by Bro. J. F. Bressler. Text, Rom. 14: 7,8.

A brother here, a sister there,
Are taken to that home so fair.
And now since Uncle Abe has gone,
May we still strive for home sweet home.
—A. M.

Smoker.—Barbara Smoker (nee King), wife of Michael Smoker, was born Nov. 21, 1834; died Mar. 9, 1918; aged 83 y. 3 m. 18 d. They were married Nov. 13, 1856, and lived together 62 years. To this union were born 8 children, 5 sons and 3 daughters. She leaves to mourn an aged and sorrowing husband, 4 sons, 3 daughters, 41 grandchildren and 17 great-grandchildren, also a host of relatives and friends. She was a kind, loving mother and grandmother, always had a smile for everybody, and a faithful member of the A. M. Church for many years. She was a cripple for 32 years, but patiently bore the trials and sufferings to the end and peacefully fell asleep in Jesus. Her oldest son, Benjamin, preceded her in death only nine months ago, being the first one to break the family circle on earth. The funeral was held Mar. 12, at the home of her youngest daughter, Mrs. Daniel Lapp, near Mascot, Lancaster Co., Pa. Services were held by Bro. John Zook and Daniel Stoltzfus. Text, I Thess. 4:13. Remains were laid to rest in Ronks Cemetery.

"The golden gates were opened wide,
A gentle voice said, Come;
And angels from the other side
Welcomed our **mother** home,."

Hamilton.—Laura, daughter of Jacob and Elizabeth Landis, was born in Elkhart Co., Ind., Mar. 20, 1876; died Mar. 6, 1918; aged 44 y. 11 m. 14 d. When quite young she, with her parents, came to Canton, Kansas, where she grew to womanhood when she made her covenant with her Savior and united with the Mennonite Church of which she was a constant member until death. On Oct. 26, 1907, she was married to Bro. Jesse Hamilton, to which two sons were born, both preceding her in death in infancy. She was a faithful and loyal wife, filling her place in the Church whenever health permitted, although she suffered for a number of years with a complication of diseases, but bore them with Christian patience, which suffering was unknown by many till within the last few days, when loving hands ministered unto her all in their power but all of no avail. She leaves to mourn a much bereaved husband, mother, 2 brothers, 1 sister, 3 half-brothers and 2 half-sisters. The aged mother has now followed 2 of her daughters to the grave in less than a month's time. Funeral services were held at the Milan Valley Church, conducted by S. C. Miller, assisted by Simon Hershberger, after which remains were laid to rest in the Cemetery nearby.

Brenneman.—Martha, wife of Lewis Brenneman, daughter of Benjamin and Mary Catharine Huber, was born in Perry Co., Ohio, Jan. 27, 1860; died in Allen Co., Ohio, March 5, 1918; aged 58 y. 1 m. 8 d. On Mar. 25, 1880, she was united in marriage to Lewis B. Brenneman. To this union were born 2 sons and 3 daughters (Mary Elizabeth Stemen, Cora Frances Good, Jesse Brenneman, and Sarah Susanna Sherrick). She also leaves 11 grandchildren, 2 brothers, 4 sisters, a sorrowing husband, and many sympathizing friends and neighbors to mourn her departure, but what a precious consolation that we "mourn not as those who have no hope." She confessed her Savior in her 19th year and was baptized and received into church fellowship in which relationship she lived and died. Her life in the service of the Lord and example in life was of a quiet and peaceful disposition and during her last illness she was fully resigned to her Master and was heard to say, "Weep not for me, just as the Lord wills it will be all right. I am not afraid to die." She frequently expressed a desire to be spared to her family a while longer, but was able to say with a smile, "Ready to go, ready to stay, ready Thy will to do."

Funeral services were conducted at the Salem M. H. near Elida, Ohio, by N. O. Blosser, assisted by J. M. Shenk. The body was laid to rest in the adjoining Cemetery.

"Mother, thou wast mild and lovely,
Here thy loss we keenly feel;
But 'tis God that hath bereft us,
He will all our sorrows heal."

Kolb.—Phoebe, daughter of John F. and Salome Kratz Funk, was born in Elkhart, Ind., May 30, 1867; died at Oxford, Ohio, Tuesday evening, March 12, 1918; aged 50 y. 9 m. 12 d.

She received her early education in the public schools of Elkhart, and graduated from the Elkhart High School in 1884. Later she took a teachers' normal course at Valparaiso, Ind., and after teaching about two years, she took a full commercial course, including stenography, at Chicago.

On Jan. 3, 1893, she was united in marriage to Abram B. Kolb, at that time editor of the Herald of Truth and other periodicals published by the Mennonite Publishing Company at Elkhart. To this union were born two daughters and two sons (Helen, Jacob C, John F. and Constance).

She united with the Mennonite Church in 1888, and for many years was actively engaged in Church and Sunday school work, especially in the primary department of the Sunday school, in which she was deeply interested, and for which she was unusually well fitted.

She enjoyed excellent health until June, 1915, when signs of a nervous mental breakdown became apparent, and every effort made for the restoration of her health proved unavailing. In the hope that a special course of treatment might benefit her, she was taken to the "Oxford Retreat," Oxford, Ohio, August 27, 1917, but her health continued gradually to decline, until Tuesday March 5, when she was taken with convulsions. In response to a telegram her husband and daughter Constance hurried to her bedside. She was able to recognize them but unable to talk, although apparently suffering no pain.

Her loss is deeply felt by her family. She was a faithful wife, a kind and loving mother, and a sincere follower of her Lord and Master, who was her hope and comfort through all the trials of her life, and we mourn for her as one "Not lost, but only gone before."

She is survived by a sorrowing husband, four children, her aged father, and one sister, Martha. Her mother died six months ago, just after she had been taken to Oxford. Funeral services were conducted on March 16 at the Mennonite Church, in Elkhart, Indiana, by George Lambert, from Jno. 17:24. She was an example of patient suffering during her long affliction, and we have the assurance that she has passed over to that beautiful land, where there is fullness of joy at God's right hand forever more, and where sickness, sorrow, and death are never known.

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